

الحمدُ لله ربِّ العالمين، والعاقبةُ للمتقين، ولا عدوانَ إلا على الظالمين، وأشهد أن لا إله إلا الله إلهُ الأولين والآخرين، وقِيومُ السمواتِ والأرضين، ومالكِ يوم الدين، الذي لا فوزَ إلا في طَاعَتِهِ، ولا عزٌّ إلا في التَّدَلُّ لِعَظَمَتِهِ، ولا غنى إلا في الافتقارِ إلى رَحْمَتِهِ، وأشهد أن محمد عبد الله ورسوله، أمينه على وحيه، وخيرته من خَلْقِهِ، المَبْعُوثُ بالدين القويم، والمنهج المستقيم، أرسله الله رحمة للعالمين، وإماماً للمتقين....

أيها المؤمنون

نَعِيشُ وإياكم مع خُلُقٍ عَظِيمٍ من أخلاقِ الإسلام، خُلُقٌ من أخلاقِ الأَقْوِيَاءِ، وعلامةٌ من عَلَامَاتِ النِّقَّةِ بالنَّفْسِ،

التي لا يَتَّصِفُ بها إلا الكبار، الذين لَدَيْهِمُ القُدْرَةُ على مُوَاجَهَةِ الآخرين بكلِّ قوَّةٍ وشجاعةٍ وأدبٍ، خُلُقٌ اجتماعيٌّ جميلٌ يدعو للتَعَايُشِ، خُلُقٌ يُزِيلُ الأحقاد، وَيَقْضِي على الحَسَدِ، وَيَدْفَعُ عن صاحبه سوءَ الظَّنِّ به، إنه خُلُقٌ الاعْتِرَافِ بِالخَطَأِ..... قَدَّ قَالَ المِصْطَفَى

(كل بني آدم خطاء وخير الخطائين التوابون) حقيقةً قَرَّرَهَا رسولُ الله - ﷺ - في الحديث الصحيح (صحيح) ~~الحاكم في مستدركه عن أنس بن مالك رضي الله عنه~~، وليس بدعاً أو عيباً في الإسلام أن يُخْطِئَ الإنسانُ أو يُذْنِبَ، فهو مَجْبُودٌ بِطَبْعِهِ على ذلك، ولا يمكن أن يَسَلَّمَ إنسانٌ من ارتكابِ الخطأِ أو الوقوعِ فيه - إلا الأنبياء والمرسلون الذين عَصَمَهُمُ اللهُ تعالى عن ذلك - فقد جاء في الحديث الصحيح عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - ﷺ - : (وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ) رواه مسلم

ولكن المشكلة والمُعْضَلَّةُ تَكْمُنُ في الإصرارِ على الذَّنْبِ والخطأ، وعدمِ الاعترافِ به أو التراجعِ عنه، فما هَلَكَ مَنْ هَلَكَ ممن كان قَبْلَنَا إلا بإصرارهم على الذنب والخطأ، واستكبارهم عن التراجعِ عنه أو التوبةِ منه، وما فاز مَنْ فاز مِنَ الأَفْرَادِ والمجتمعاتِ والأُمَمِ إلا باعترافهم بالخطأ إذا وقع منهم، والتراجعِ عنه إذا صدر عنهم....

Brothers and Sisters in in faith, today we're going to speak about a type of behavior and mannerism that is known to be from the characteristics and etiquettes of the wise and intelligent. Practicing this mannerism is a sign that someone has self confidence and is confident about him/herself. This etiquette can only be found amongst the honorable and dignified people who are able to address people and speak to people in their presence. This mannerism is that which helps people to live in a community together, it removes and erases hate and enmity, it eliminates envy and negative jealousy, it also removes all possibilities of people thinking bad things about you...This mannerism and behavior we're talking about is....Admitting one's mistakes and rectifying one's mistakes after admitting them...

The Prophet Muhammad told us: "Every human being makes mistakes, and the best of those who make mistakes are those who repent". Falling into mistakes and sins is not something that negates one's 'rujoolah' or manliness, nor is it an innovation...Human beings naturally make mistakes, based upon their weak and deficient nature. However, the problem is found when one continues making the same mistake, and continuously commits the same sin over and over again without changing or repenting. The previous nations of the past were not destroyed except because of their repeatedly committing the same mistakes and sins over and over again and their arrogance and pride in changing their ways and repenting to Allah. And the nations that succeeded were those who always admitted their mistakes, took responsibility for them and changed their ways and repented from them...

Returning to What is Right After Doing Wrong

ash-Shaykh Faysal Ghazzaawee
19 Jumaadaa al-Oolaa 1440h (25 January 2019)

...Among the features of humans – and, in fact, the indicators of their weakness – is that they change from one condition to another. As a result, they have times of uncertainty, confusion, contradiction, and instability. A person may adopt a certain idea one day but give it up on another, or hold a certain opinion one day and go back on it the next. This is nothing unusual. Allaah, the One who has full knowledge of everything and complete ability to do all things, explained the psychological, intellectual, and physical make-up of humans by saying,

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

“**Man was created weak.**”¹ Thus, humans are weak from all perspectives: in their stature, resolve, willpower, intellect, knowledge, and perseverance.

Yet, despite that all, there is a feature which distinguishes a person who has eemaan, shows that his intellect is sound, and demonstrates that he submits to his Lord. That feature is returning to what is right after realizing that one committed a mistake or did something wrong or blameworthy. A person of eemaan is not too proud to go back on a statement, action, or opinion when it is found that what is correct is different from what he said, did, or held. He does not insist on holding onto what is wrong, and he does not give consideration to those who describe him as inconsistent or unstable. That is because it is praiseworthy to return to what is right, and doing so is what gives a person true integrity and credibility; contrary to the state of some who are enticed by shaytaan into thinking that integrity, credibility, and honour lie in maintaining one view even if it is wrong.

Allaah – the Most Exalted, and the owner of limitless goodness – said,

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾

“**Indeed, if shaytaan ever whispers to those who observe taqwa, they remember that they must obey Allaah and repent to Him. Thus, they do so in obedience to Him, enlightened by His guidance.**”² Ibn Katheer (may Allaah have mercy upon him) commented that this means they remember

¹ Soorah an-Nisaa’ (4):28.

² Soorah al-A’raaf (7):201.

Allaah's threat of punishment and promise of immense reward. Thus, they repent to Allaah, seek refuge with Him, and return to Him without delay.¹

Every now and again, we have the chance to review our deeds. Therefore, whenever an individual makes a mistake, he should hasten to take it back and repent to Allaah. This is because an individual should strive to seek out what is correct, please his Lord, and comply with his Lord's directives. When a person does those things, he would be included in the description of the best of individuals, as mentioned in the statement of the Prophet (may Allaah grant him commendation and protection), "All of Adam's descendants repeatedly make mistakes, but the best individuals who make those mistakes are the ones who constantly repent." This was collected at-Tirmithee and ibn Maajah.²

Servants of Allaah, the guidance of Islaam teaches us how a person must train himself to return to what is right and be pleased with doing that instead of adhering to wrong he had done. Allaah, the Most Exalted, said,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَجْسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاَسْتَغْفَرُوا لِذُنُوبِهِمْ

وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴾

"When they commit any sin – whether major or anything less – they remember Allaah and they ask His forgiveness for their wrongdoing, since none forgives sins except Allaah. Furthermore, they do not persist in their misdeeds while they know that what they do is wrong and that Allaah would forgive them if they repent to Him sincerely."³ Hence, they do not continue perpetrating the sins they committed. On the contrary, they repent, ask Allaah's forgiveness, return to following correct guidance, and do not resemble those about whom the Prophet (may Allaah grant him commendation and protection) described by saying, "Ruin awaits those who do not take heed of admonition. Ruin awaits those who persist in their misdeeds while they know that what they do is wrong and that Allaah would forgive them if they repent to Him sincerely." ~~This was collected by Ahmad~~ Here, the Prophet (may Allaah grant him commendation and protection) threatened those who are told what is right but still refuse to comply with it – those who know ^{it is} correct but they do not pay any mind to that. Instead, they disregard what is right for reasons such as arrogance, stubbornness, prejudice, extremism, following others in the wrong they do, or thinking the wrong they themselves do is unquestionably right, or out of fear of not being accepted by others....

كل نبي آدم
خطا و نيس الخطائين
التوابون

Don't do they continue
making the same mistakes
over and over again...

وويل لمن لا يتعظون
وويل للمصيرين
الذين يصرون
على ما فعلوا وهم
يعلمون

¹ See Tafseer al-Qur'aan al-'Atheem (3/534).

² Jaami' at-Tirmithee (2499), Sunan ibn Maajah (4251). Graded hasan by al-Albaanee.

³ Soorah Aali 'Imraan (3):133-136.

⁴ Musnad al-Imaam Ahmad (6541). See also al-Adab al-Mufrad (380). Graded saheeh by al-Albaanee.

and righteous

never

Q 4

Dear Muslims, truly respectable souls ~~do not~~ refuse to accept what is right, and are not pleased to continue doing something wrong. Regardless of how significant their status might be, they are not prevented from returning to Allaah's directives. There is a hadeeth in ~~the two Saheeh collections~~ in which the Prophet (may Allaah grant him commendation and protection) said, "I swear by Allaah that – if Allaah wills – any time I swear an oath to do or not do a certain thing, but then find that something else is better, I would give expiation for my oath and do what is better."¹ It can be understood from this that it is more virtuous for a Muslim to go back on his resolve to do or not do a certain thing if he finds that something else would be more advantageous. Therefore, any time a person swears an oath to do or not do a certain thing, but then finds that something else would be more advantageous, he should give expiation for the oath and do what is more advantageous. Aboo Bakr (may Allaah be pleased with him) followed precisely that course when the Companion, Mistah, had participated in the slander that was directed at 'Aa'ishah (may Allaah be pleased with her). Because of that, Aboo Bakr (may Allaah be pleased with him) said, "I swear by Allaah that I will never again give Mistah any sort of financial support after what he said about 'Aa'ishah." Allaah then sent down His statement,

﴿ وَلَا يَأْتِلْ أَوْلُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ

اللَّهِ وَيَعْفُوا وَيَصْفَحُوا إِلَّا مُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴾

"Those among you blessed with virtue and affluence must not swear to stop giving financial support to their relatives, the needy, or those who migrated in Allaah's path. Rather, they must overlook and pardon. Would you not love for Allaah to overlook your wrongdoing and pardon you? Allaah is Most Forgiving, Bestower of mercy."² Due that, Aboo Bakr said, "I swear by Allaah that I most certainly want Allaah to forgive me." Aboo Bakr then gave expiation for his oath and continued to support Mistah financially. Aboo Bakr had also said, "I swear by Allaah that I will never withhold this from him."³

In addition, Abud-Dardaa' (may Allaah be pleased with him) narrated that he was once sitting with the Prophet (may Allaah grant him commendation and protection) when he saw Aboo Bakr approaching from a distance. Aboo Bakr was ~~holding~~ ^{pulling} up the edge of his ~~garment~~ ^{TZAR} and rushing, so much so that his knee became uncovered. The Prophet (may Allaah grant him commendation and protection) said, "Your companion had an argument." When Aboo Bakr

¹ Saheeh al-Bukhaaree (6623), Saheeh Muslim (1649).

² Soorah an-Noor (24):22.

³ Saheeh al-Bukhaaree (6679).

gave the

of argument

arrived, he ~~extended the~~ salaam and said, "An exchange took place between me and ibn al-Khattaab. I upset him and I regretted that. I asked him to forgive me but he refused, so I came to you." The Prophet ~~(may Allaah grant him commendation and protection)~~ said thrice, "Aboo Bakr, may Allaah forgive you." Meanwhile, 'Umar also regretted his refusal so he went to Aboo Bakr's home and asked if he was there. They replied in the negative so 'Umar went to the Prophet ~~(may Allaah grant him commendation and protection)~~ and extended the salaam when he arrived. However, anger was clearly visible on the face of the Prophet ~~(may Allaah grant him commendation and protection)~~ and Aboo Bakr feared that something bad might be said to 'Umar. Thus, Aboo Bakr fell to his knees and said twice, "Messenger of Allaah, I swear by Allaah that I was more at fault." The Prophet ~~(may Allaah grant him commendation and protection)~~ said, "Indeed, Allaah sent me to you people. You belied me but Aboo Bakr said I was truthful, and he shared his life and wealth with me. Will you not leave my companion alone?" He said that twice. Abud-Dardaa' also added that Aboo Bakr was never harmed afterwards. ~~This was collected by al-Bukhaaree~~ even

We can understand from this that there were instances when the esteemed Companions made certain mistakes. They were not infallible, but they were swift in returning to what was right after having done anything wrong. This is the noteworthy trait that distinguished them. ~~They would be quick in~~ admitting their mistakes, taking responsibility & then changing their ways---

Ibn Hajar ~~(may Allaah have mercy upon him)~~ commented that the foregoing hadeeth shows that humans by their very nature may be prompted by anger to make choices that are not the best ones to make. However, the truly virtuous individual in terms of his religious practice hastens to return to what is best, as in the statement of Allaah,

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا﴾

"Indeed, if shaytaan ever whispers to those who observe taqwaa, they remember that they must obey Allaah and repent to Him."²

'Uyaynah ibn Hisn once went to 'Umar ibn al-Khattaab ~~(may Allaah be pleased with him)~~ and said, "Son of al-Khattaab, I swear by Allaah that you do not give us much and you do not judge between us fairly." ~~That~~ ^{this statement} angered 'Umar to the extent that he considered taking action against 'Uyaynah. However, al-Hurr ibn Qays said, "Ameen al-Mu'mineen, Allaah – the Most Exalted – indeed told His Prophet (may Allaah grant him commendation and protection),

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

"Accept what people do readily, command them to do what is right, and

¹ Saheeh al-Bukhaaree (3661).
² Soorah al-A'raaf (7):201. See Fath al-Baaree (7/26).

turn away from the insolent.”¹ That individual is certainly one of the insolent.” After hearing that, ‘Umar did not go beyond what he was told. ‘Umar was someone who consistently took heed of what the Book of Allaah said.²

May Allaah be pleased with ‘Umar. When his anger was provoked, he was reminded of what Allaah said, and that caused him to remember that he must obey Allaah. As a result, he regained his composure, immediately returned to what was right, and did not take any punitive measures against that person.

In addition, ‘Umar (may Allaah be pleased with him) had written a letter to Aboo Moosaa (may Allaah be pleased with him) in which he said, “If you gave a ruling yesterday, but you later questioned yourself about it and were guided to realize that something different was correct, the ruling you gave must not prevent you from returning to what is correct. The truth always remains and it cannot be annulled by anything. Returning to the truth is better than persistence in adhering to falsehood.”³

Furthermore, when ‘Ubaydullaah ibn al-Hasan al-‘Anbaree (may Allaah have mercy upon him) was the chief justice of al-Basrah, ^{in Iraq} he was asked to reconsider an issue that he was mistaken about. He lowered his head for a while then raised it and said, “I take that back and I was mistaken. I take that back and I was mistaken. For me to be in the rear ^{to} it relates ^{to} what is correct is more beloved to me than being in the lead as it relates to what is wrong.”

This is the way an individual should be. Anytime a fair-minded person is alerted to a slip or error of his, he should return to what is right, and not be ashamed of admitting he was wrong and taking responsibility for that mistake ---

Imam Ash-Shaafi‘ee (may Allaah have mercy upon him) said, “In every case that there is an authentic report narrated from Allaah’s Messenger (may Allaah grant him commendation and protection) which is at odds with something I have said, I take back what I said. This applies during my life and even after I pass away.”

The preceding incidents and statements show the caution, virtue, understanding, and fairness that were present among those esteemed generations. They are the ones whose steps deserve to be followed.

My dear brothers, a related point worthy of being ^{highlighted} ~~underscored~~ is that there is a difference between the praiseworthy quality of reconsidering one’s own mistaken positions and the blameworthy quality of giving up what is right. Reconsideration involves making amends for one’s mistakes after becoming aware of them, and doing that in order for one’s actions to remain in conformity with what is right. This is entirely different from relinquishing the truth and giving up what is right.

¹ Soorah al-A‘raaf (7):199.
² Saheeh al-Bukhaaree (4642).
³ See I‘laam al-Muwaqqi‘een (2/158, 206).

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at all times

An individual must adhere to what is clearly correct, and not deviate from it in the least. When the mushrikoon (those who worshipped others besides Allaah) attempted to weaken the resolve of the Prophet (may Allaah grant him commendation and protection) regarding his open proclamation of the truth, he asked them, "Do you see the sun?" They replied, "Yes." He then told them with complete steadfastness, "I am no more able to oblige your request and stop what I am doing, than you are to bring me a flame from that sun."¹ This clearly shows the extent to which the Prophet (may Allaah grant him commendation and protection) upheld the truth, adhered to his principles, and did not give up following his path of sound guidance.

Furthermore, the authoritative figures and scholars of our Ummah followed the lead of their Prophet (may Allaah grant him commendation and protection) in doing their utmost to steadfastly hold onto what is right, and not compromise it. When Aboo Bakr was the Khaleefah (successor of the Prophet in leading the Muslims), he did not weaken in his resolve to fight those who forsook Islaam and then fought against him. In a well-known remark, he said, "I swear by Allaah that I will fight those who have separated between prayer and obligatory charity, since it is a mandatory duty to give obligatory charity from one's wealth. I swear by Allaah that if they withhold from me an amount as little as even that of a small rope – and they would have given it to Allaah's Messenger (may Allaah grant him commendation and protection) – I will indeed fight them for withholding it."²

I say this much and I implore Allaah, the Most Majestic, to forgive me, you, and all Muslims for every sin and misdeed. Thus, ask His forgiveness and repent to Him. My Lord is certainly the Most Forgiving, the Bestower of mercy.



after making a mistake and admitting that one is wrong

...Servants of Allaah, returning to the truth is a trait that is desirable and praiseworthy. In contrast, forsaking the truth, deviating from it after having been guided to it, and returning to falsehood are the opposite.

Abandoning Allaah's guidance, and relinquishing one's Islaam after embracing it, are the most blameworthy of traits and actions. No one would recant his religion of Islaam besides someone who is misguided, fails to stand up to certain tests, and will suffer the worst loss. The recantation of such a person shows utter disregard for Islaam and belittlement of it. It also paves the way for others who desire to relinquish their Islaam and, in turn, brings detriment to the collective of Muslims who adhere to what is correct.

¹ See Silsilah al-Ahaadeeth as-Saheehah (92).

² Saheeh al-Bukhaaree (1400), Saheeh Muslim (20).

Check Time

It is not possible for someone who has correct knowledge of Islaam, and its sound beliefs have permeated his heart, to relinquish, forsake, or abandon it. This holds true regardless of reasons and circumstances. When Heraclius – the Roman emperor at the time of the Prophet Muhammad (may Allaah grant him commendation and protection) – asked Aboo Sufyaan about the Prophet’s esteemed Companions, he inquired, “Do any of his followers leave his religion due to resenting it after having entered it?” Aboo Sufyaan replied, “No.” Heraclius later said, “That is what results from the delight of true belief and acceptance permeating the heart.”¹ The resentment referred to is not concerning what the religion itself teaches. Rather, it is resentment due to personal interests not being served as a result of accepting the religion. The only reason the religion could be forsaken is in order to satisfy some sort of mundane personal interest whether it be wealth, status, fame, or anything else.

*Possibly
omit*

Dear Muslims, the blameworthy trait of giving up what is right can also take the form of people initially accepting Allaah’s guidance and evidences, but then giving that up and, instead, replacing Allaah’s rulings with their own disobedient inclinations or the opinions of people. This is a serious trial to which a person may fall victim. Huthayfah (may Allaah be pleased with him) said, “If any one among you wants to know whether or not a trial has befallen him, he must carefully examine the following: if he now considers something permissible which he used to consider unlawful, a trial has befallen him; and if he now considers something unlawful which he used to consider permissible, a trial has befallen him.”²

This is blameworthy regression, as opposed to praiseworthy reconsideration or reassessment. The difference here is that the change in opinion, and replacement of Allaah’s rulings referred to, happen due to a person falling victim to certain trials, and due to him giving precedence to his own disobedient inclinations. They do not happen due to desiring guidance and truth from Allaah. Rather, they happen due to basing one’s ideas on his own opinions and inclinations, not the clear proofs and evidences that Allaah revealed.

[Handwritten scribble]

¹ See Saheeh al-Bukhaaree (7).

² See al-Mustadrak (8509).