

# مواطن الإستغفار في القرآن

## PLACES OF ISTIGHFAR MENTIONED IN THE QUR'AN

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## مواطن الإستغفار في القرآن

### PLACES OF ISTIGHFAR MENTIONED IN THE QUR'AN

## Places of Istighfar mentioned in the Qur'an ( مواطن ) (الإستغفار في القرآن) – ALL NOTES

### Introduction

- We always need to do istighfar and we find the supplications of the messengers include istighfar. Now we will trace in the Qur'an the places where Allah (سبحانه وتعالى) commands us to do istighfar.
- We will look at the following words:
  - (فاستغفروا): this means we immediately need to seek istighfar after doing a certain action
  - (واستغفروا): this means we need to accompany istighfar together with something else
  - (استغفروا): this a command to seek istighfar

## (فاستغفروا) mentioned in the Qur'an

### Surah Al Imran 133-136

Ayah 133: (وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ) (And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn)

- Allah (سبحانه وتعالى) is commanding us to seek forgiveness, and we need to run and hasten to forgiveness and paradise. Unlike the command for the duniya which is to walk. This means we need to run to the opportunities for forgiveness. We need to seek forgiveness and run to the deeds which expiate our sins such as wudhu and prayer.
- We also need to run to paradise by taking the means to make us enter it and avoid what takes us to the hellfire. This paradise as wide as the heavens and the earth prepared for the muttaqeen. If the width of paradise is the heavens and the earth, so what about the height? Subhan Allah.
- The muttaqeen are doing tawqa from different angles because the word 'muttaqeen' is in the noun form so it's constant taqwa. What are the qualities of the muttaqeen?

Ayat 134-135: (الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ وَالضَّرَّاءِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ) (الْمُحْسِنِينَ) (Those who spend [in Allâh's Cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves

Al-Muhsinûn (the good - doers).) ( وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ ) (And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. (135))

- Tawa is doing and leaving something for the sake of Allah (سبحانه وتعالى). The muttatee doesn't do what he wants, but what Allah (سبحانه وتعالى) wants thus he's living for Allah (سبحانه وتعالى) and not for himself.
- The muttateen are the ones who:
  1. Spend in times of ease and difficulty: giving sadaqah shows a person's truthfulness and it purifies the person. If they have money then they will increase in spending and if money is tight, they will still spend even if it's little. Spending is not limited to money alone, but includes time, energy, etc.
  2. Hold their anger: if someone harms them and their heart is filled with anger, they hold and suppress themselves. They don't want to react with so much anger in their heart. Clearly they're not following their desires.
  3. Pardon others: they pardon those who do bad to them. Pardoning is to overlook and you don't want anything bad to happen the other person.
  4. Muhsineen: they do ihsan to the people, they smile, they give gifts to others, and Allah (سبحانه وتعالى) loves the muhsineen. This is

the highest and better level to do things with ihsan and this is built up step by step when the previous steps are done. You will notice the common factor between these qualities is how they deal with people. A person's reality will not show when he's alone. What's the point of doing so many worships but dealing badly with others? A person's true level shows according to how he deals with others. Hadith: ( " أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " (بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ" ) (Yahya related to me from Malik that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character.") – Muwatta Malik Book 47, Hadith 1643.

5. If they commit a fahisha (an apparent sin which everyone sees as bad) or wrong themselves then they:
  - Remember Allah (سبحانه وتعالى): they remember Allah (سبحانه وتعالى) with all His names and attributes. They remember His promises and warnings. After remembering Allah (سبحانه وتعالى) then it should lead to seek forgiveness. The more a person knows about Allah (سبحانه وتعالى), the more a person will seek forgiveness.
  - Immediately seek forgiveness (فَأَسْتَغْفِرُوا لِدُنُوبِهِمْ): so the muttaqeen seek forgiveness because they too make mistakes. They will not drown in the guilt of the sin but immediately seek forgiveness. No one can forgive sins except Allah (سبحانه وتعالى).

- They will not insist on doing the sin: they will not have ego and think they didn't do anything wrong.

Ayah 136: **أُولَٰئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ (الْعَامِلِينَ)** (For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).)

- Their reward is forgiveness from their Lord, and gardens with rivers flowing underneath. Great is this reward for the doers of good deeds, those who are working and laboring in this life.

***May Allah (سبحانه وتعالى) make us from the muttaqeen. Ameen.***

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class #2

### (فاستغفروا) mentioned in the Qur'an

#### Surah An Nisa'a 61-64

Ayah 61: (وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا) (And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion)

- Two conditions are required for acceptable good deeds: ikhlas, doing it sincerely for the sake of Allah (سبحانه وتعالى) and following the Sunnah of the Prophet (صلى الله عليه وسلم).
- When it's said to the people to come (تَعَالَوْا), which literally means to come upward, it shows when you follow Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) then you're actually being elevated, subhan Allah.
- You will find the hypocrites avoiding the Prophet (صلى الله عليه وسلم) and his commands. Allah (سبحانه وتعالى) commands us to all things which will bring us closer to Him and to be elevated; however, Allah (سبحانه وتعالى) says the hypocrites will turn away from you O Prophet (صلى الله عليه وسلم).

Ayat 62: (فَكَتِفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا)

(How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!")

- Allah (سبحانه وتعالى) will not leave anyone, and He says, 'how will it be if they're afflicted with an affliction which their hands earned?' They hypocrites don't want to be elevated though they're being invited to follow the Prophet (صلى الله عليه وسلم). When an afflictions strikes us then we should repent, but what will the hypocrites do? They will come to the Prophet (صلى الله عليه وسلم), swear by Allah (سبحانه وتعالى), give excuses, and they will say 'our intention is good, we don't want anything except goodness and reconciliation'.

Ayah 63: (أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا)

(They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves)

- Allah (سبحانه وتعالى) says He knows their intentions even if they say their intention is good. We don't need to say our intention out loud to others because that's between us and Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) tells the Prophet (صلى الله عليه وسلم) to turn away from them, not confront them, but give them strong admonition. And advise them in private with a firm statement. Hypocrites are making



problems among families and societies yet they say their intention is good. Hypocrites are an internal enemy because they show they're Muslim from the outside, may Allah (سبحانه وتعالى) protect us. Ameen.

- From this ayah we learn when someone sinning then don't expose them in front of others or talk about it to others, but advise them in secret with strong admonition.

Ayah 64: وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ (We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.)

- Allah (سبحانه وتعالى) didn't send a messenger except to be obeyed, followed and respected. When Allah (سبحانه وتعالى) tells us to obey the messengers then it shows they're protected from making any mistakes in delivering the message. Unlike ourselves who make mistakes when delivering the message and for this reason we need so much forgiveness. Why do messengers go through difficulties though their sins are forgiven? Elevation in ranks.
- To obey the Prophet (صلى الله عليه وسلم) is by the permission of Allah (سبحانه وتعالى). And we cannot obey him if we don't ask Allah (سبحانه وتعالى).

(وتعالى) for help. May Allah (سبحانه وتعالى) help us to obey the Prophet (صلى الله عليه وسلم). Ameen.

- When a person disobeys the Prophet (صلى الله عليه وسلم) then he has wronged himself. At the time of the Prophet (صلى الله عليه وسلم), if a person disobeyed him then he had come to the Prophet (صلى الله عليه وسلم) and ask for forgiveness from Allah (سبحانه وتعالى) and the Prophet (صلى الله عليه وسلم) will ask for forgiveness for him. Then he will find Allah (سبحانه وتعالى) is The One Who accepts repentance and is The Most Merciful.
- Now we don't have the Prophet (صلى الله عليه وسلم), if we disobey him, we can't go to his grave and ask for forgiveness because this is shirk. We need to immediately ask forgiveness from Allah (سبحانه وتعالى) whenever we wrong ourselves by not following the Prophet (صلى الله عليه وسلم).

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَأَعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ  
الْعَفُورُ الرَّحِيمُ

**(O Allah, verily I have wronged myself much and there is None who forgives sins except You. Grant me forgiveness from You and have mercy on me for You are the Off-Forgiving, Most Merciful**

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class

### #3

#### (فاستغفروا) mentioned in the Qur'an

#### Surah Saad 17-26

Ayat 17-20:

أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ (١٧) إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ  
وَالْإِشْرَاقِ (١٨) وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ (١٩) وَشَدَدْنَا مُلْكَهُ وَأَنزَلْنَا الْحِكْمَةَ وَفَصَّلَ الْخُطَابَ (٢٠)

Be patient (O Muhammad صلى الله عليه وسلم) of what they say, and remember Our slave Dâwûd (David), endowed with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh). (17) Verily, We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashi (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day). (18) And (so did) the birds assembled: all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allah's Praises along with him]. (19) We made his kingdom strong and gave him Al-Hikmah (Prophethood) and sound judgement in speech and decision. (20)

- The theme of Surah Saad is submission in order to return back to the truth. The story of Dawud (عليه السلام) shows us how he quickly returned to the truth.
- Allah (سبحانه وتعالى) allowed the mountains and birds to glorify together with Dawud (عليه السلام). He also gave him kingdom,

prophethood, knowledge and to say a word among people which separates between truth and falsehood. Dawud (عليه السلام) was known for his worship and his constant obedience and returning to Allah (سبحانه وتعالى). Though look at how the fitna came.

Ayat 21-22:

وَهَلْ أَتَاكَ نَبُؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ (٢١) إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغِي بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ (٢٢)

And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrâb (a praying place or a private room,) (21) When they entered in upon Dâwûd (David), he was terrified of them, They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. (22)

- Two people came to Dawud (عليه السلام) but not in a normal way. They entered without permission and climbed to reach his mihrab, his worship place. When they reached Dawud (عليه السلام), they told him 'don't be scared, judge between us in truth and guide us to the right way'. So before telling them their case, they said to judge with truth.

Ayat 23-24:

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفُنِيهَا وَعَزَّنِي فِي الْخِطَابِ (٢٣) قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech." (23) [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. (24)

- One person spoke and said here is my brother, whether it's a blood brother or brother in Islam. He said he has 99 sheep and I have only one and he wants that one of mine in order to have a hundred. He said he will be responsible for it and take care of it. He said, 'he talked to me and convinced me to give it and I gave it'. Dawud (عليه السلام) immediately judged before hearing the other person's side of the story. Dawud (عليه السلام) said 'he said has wronged you (done dhulm) by asking to take your sheep to include it together with his sheep'. To accuse someone of dhulm is great. Sometimes a lady speaks about her husband or a daughter speaks about her parents, though a person can't judge without hearing both sides.

- Dawud (عليه السلام) further said when people mix with another too much then transgression against each other increases except between those who believe and do righteous good deeds. And those who don't do dhulm to one another are very few.
- This scene gets repeated many times with us. A person will talk to us and we will feel sympathy towards them and assume they're the oppressed one though we didn't hear the other side of the story.
- After Dawud (عليه السلام) made his judgement, he knew he was tested. This shows we don't know when a person will come to test us. Everyone gets tested according to their level. May Allah (سبحانه وتعالى) protect us from hastily judging between people. Ameen.
- When Dawud (عليه السلام) realized it was a test, he immediately sought forgiveness from Allah (سبحانه وتعالى). So the place of istighfar is when a fitna comes and you realize you didn't deal well. For example, you're in the middle of something and you get called by your husband urgently and you think 'why is he calling me now, I'm in the middle of praying' so you end up misbehaving. Most people realize it's a fitna after it's done, and only a few will realize it's a fitna at that moment. May Allah (سبحانه وتعالى) grant us insight to realize the fitnas. Ameen.

### **Place of istighfar: after a fitna**

- What did Dawud (عليه السلام) do?
  - He sought forgiveness from his Rabb by tongue
  - He fell into ruku' meaning he prayed

- He returned back to Allah (سبحانه وتعالى)
- Sheikh As Sa'ady said asking for forgiveness and doing worship, especially prayer are expiation for sins. What happened after this? Allah (سبحانه وتعالى) appreciated Dawud (عليه السلام) after realizing his mistake and returning back to Allah (سبحانه وتعالى) that He honored him with having a sajdah in our recitation, reminding us to always return back and submit to Allah (سبحانه وتعالى).

Ayah 25-26:

فَغَفَرْنَا لَهُ ۗ ذَٰلِكُمْ وَإِنَّ لَهُ ۗ عِنْدَنَا لَٰزُقًىٰ وَحُسْنَ مَآبٍ (٢٥) يٰدَاوُدُ ۗ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِى الْأَرْضِ فَأَحْكُم بَيْنَ  
الْأَنَاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا  
يَوْمَ الْحِسَابِ (٢٦)

So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise). (25) O Dâwûd (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allâh. Verily! those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning. (26)

- Allah (سبحانه وتعالى) forgave him, elevated him and granted him position. He made him a successor on the earth and to judget between the people in justice.

**May Allah (سبحانه وتعالى) grant us insight and to judge fairly. Ameen.**

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class #4

(صلى الله) mentioned in the Qur'an as a command to the Prophet (عليه وسلم واستغفر)

### Surah An Nisa'a 105-107:

Ayah 105: (إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا) (Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.)

- Allah (سبحانه وتعالى) sent down the Qur'an upon the Prophet (صلى الله) in truth, this means it's protected from the shayateen, there is no falsehood in it and it's inclusive of all truths. What is the Prophet (صلى الله عليه وسلم) supposed to do?
- (لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ) (that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation),): when there is a conflict between the people then the Prophet (صلى الله عليه وسلم) judges by the Qur'an because it's truth. What does it mean (بِمَا أَرَاكَ اللَّهُ)? It means according to what Allah (سبحانه وتعالى) taught him and inspired him. Allah (سبحانه وتعالى) is the One Who shows us the ayat, it's not what we want to see. Sometimes we have an ayah in front of us and we can't apply it, subhan Allah.



- The Prophet (صلى الله عليه وسلم) doesn't judge according to his desires so he is protected from making any mistakes in conveying the message and the rulings. Surah An Najm 3-4: (٤) (إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ) (3) (وَمَا يَنْطِقُ عَنِ الْهَوَىٰ) (Nor does he speak of (his own) desire. (3) It is only a Revelation revealed. (4)). From this we learn we shouldn't use the Qur'an for our desires, rather we should use the Qur'an according to what Allah (سبحانه وتعالى) is showing us. We ask Allah (سبحانه وتعالى) to show us the truth as truth and grant us to follow it and show as falsehood as falsehood and grant us to abstain from it. Ameen.
- Even though all the sins of the Prophet (صلى الله عليه وسلم) are forgiven and he doesn't speak out of desires, yet still Allah (سبحانه وتعالى) has commanded him and forbade him, subhan Allah.

Ayah 106: (وَاسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا) (And seek the Forgiveness of Allâh, certainly, Allâh is Ever Off-Forgiving, Most Merciful)

Ayah 107: (وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا) (And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer of his trust, and sinner.)

Prohibition	Command
(وَلَا تَكُن لِّلْخَائِبِينَ خَصِيمًا) (so be not a pleader for the treacherous.): don't be on the side of anyone who has betrayed or defend him. If a person takes the side of	(وَاسْتَغْفِرِ اللَّهُ) (And seek the Forgiveness of Allâh): if the Prophet (صلى الله عليه وسلم) is commanded to seek forgiveness and he doesn't

<p>someone who's betrayed then it will increase the betrayer in his sin.</p>	<p>Speak out of desire, so what about us? May Allah (سبحانه وتعالى) forgive us. Ameen. Whenever we judge between the people we need to seek forgiveness. We should never underestimate making istighfar. The Prophet (صلى الله عليه وسلم) would say 70 times or 100 times after every gathering. Imagine if our life was all istighfar then how provisions would be pouring us and great openings would open in front of us. When a person sends blessings upon the Prophet (صلى الله عليه وسلم) then Allah (سبحانه وتعالى) will forgive his sins and take care of his affairs. Hadith: (وعن أبي بن كعب) رضي الله عنه: كان رسول الله صلى الله عليه وسلم: إذا ذهب ثلث الليل، قام فقال: "يا أيها الناس اذكروا الله، جاءت الراجفة، تتبعها الرادفة، جاء الموت بما فيه، جاء الموت بما فيه" قلت: يا رسول الله إني أكثر الصلاة عليك، فكم أجعل لك من صلاتي؟ قال: "ما شئت" قلت: الربع؟ قال:</p>
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“ما شئت، فإن زدت فهو لك” قلت: فالنصف؟  
قال: ما شئت فإن زدت فهو لك قلت ” فالثلثين؟  
قال: ما شئت فإن زدت فهو خير لك” قلت: أجعل  
لك صلاتي كلها؟ قال: “إذا تكفى همك، ويغفر لك  
(”ذنبك”) (Ubayy bin Ka'b (May Allah be pleased with him)  
reported:  
When one- third of the night  
would pass, Messenger of Allah  
(صلى الله عليه وسلم) would get up  
and call out, "O people,  
remember Allah. The Rajifah  
(i.e., the first Blowing of the  
Trumpet which will shake the  
whole universe and thus cause  
all life to cease) has come,  
followed by Ar-Radifah (i.e., the  
second Blowing of the Trumpet  
which will restore life and thus  
mark the Resurrection Day).  
Death has approached with all  
that it comprises. Death has  
approached with all that it  
comprises." I said: "O Messenger  
of Allah (صلى الله عليه وسلم), ا

frequently invoke Allah to elevate your rank. How much of my supplications should I devote to you?" He said, "You may devote as much as you wish." When I suggested a quarter, he said, "Do whatever you wish, but it will be better for you if you increase it." I suggested half, and he said, "Do whatever you wish, but it will be better for you if you increase." I suggested two-thirds, and he said, "Do whatever you wish but it will be better for you if you increase it." I said, "Shall I devote all my supplications invoking Allah to elevate your rank?" He said, **"Then you will be freed from your worries and your sins will be forgiven."**) – Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 580. We need to increase in seeking forgiveness

	<p>and sending blessings upon the Prophet (صلى الله عليه وسلم) on Fridays. And whoever sends blessings upon the Prophet (صلى الله عليه وسلم) once, then Allah (سبحانه وتعالى) will praise the person ten times. Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى عَلَيَّ عَلَى صَلَاةٍ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ") (Abu Hurairah narrated that : Allah's Messenger (صلى الله عليه وسلم) said: "Whoever sends Salat upon me, Allah sends Salat upon him ten times.") - Jami` at-Tirmidhi 485</p> <p>(إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا) (certainly, Allâh is Ever Oft-Forgiving, Most Merciful): Allah (سبحانه وتعالى) will forgive your sins and He will open and guide you to good deeds.</p>
<p>(وَلَا تَجِدِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ)</p> <p>(And argue not on behalf of those who deceive themselves): don't argue on behalf of the</p>	

deceiver. Sometimes you have to judge between people and one is on the truth but can't express himself and one who's on falsehood but speaks eloquently so you end up being convinced with the one on falsehood. For this reason it's important to seek forgiveness after judgement. This can especially happen when judging between children.

***May Allah (سبحانه وتعالى) make us see the truth as it is and forgive us.***

***Ameen.***

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class #5

(صلى الله) mentioned in the Qur'an as a command to the Prophet (عليه وسلم) (واستغفر)

### Surah Ghafir 53-55

Ayat 53-54:

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ (٥٣) هُدًى وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ (٥٤)

And, indeed We gave Mûsa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)],— (53) A guide and a reminder for men of understanding, (54)

- After the story of Musa (عليه السلام) and the believer from the family of Firaoun, Allah (سبحانه وتعالى) mentions He gave Musa (عليه السلام) 'the guidance' (الهدى) which is referring to the signs and knowledge given to him. Banu Israel was given the Book, referring to the Tawrat. The Tawrat is guidance and a reminder, but for whom? For the people of understanding (أُولَى الْأَلْبَابِ). Then Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) with three commands in order to continue with the dawah.

Ayah 55: (فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ) (So be patient (O Muhammad صلى الله عليه وسلم). Verily, the Promise of Allâh is true, and ask forgiveness for your fault, and glorify the praises of your

Lord in the Ashi (i.e. the time period after the midnight till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnight) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers].)

1. Be patient (فَاصْبِرْ): the Prophet (صلى الله عليه وسلم) is in the dawah and he should be patient and not show frustration. Patience is to hold one's self from complaining and anger. A person will attain victory with patience. What helps a person to remain patient? Verily the Promise of Allah (سبحانه وتعالى) is true (إِنَّ وَعْدَ اللَّهِ حَقٌّ). If you're patient for a cure, then you have to believe Allah (سبحانه وتعالى) is Ash Shafie – He's The Curer.
2. Seek forgiveness for your sin (وَاسْتَغْفِرْ لِدُنْيَاكَ): together with patience the Prophet (صلى الله عليه وسلم) was commanded to seek forgiveness, subhan Allah. If a person is patient but has sins then it can delay the victory. Maybe we're patient but still there's no victory after one year, two years, and the reason is because sins are an obstacle to victory, so be busy with seeking forgiveness. Allah (سبحانه وتعالى) will for sure fulfill His promise, but it's our sins which are delaying and placing obstacles. May Allah (سبحانه وتعالى) forgive us. Ameen. For example, perhaps victory was supposed to happen tomorrow, but as a result of the sins it gets delayed for a year. Sins prevent someone from success and happiness.



3. Negate all imperfection from your Rabb and affirm all praises to Him in the beginning and end of the day (وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ): to say (subhan Allah wa bihamdih (سبحان الله وبحمده)), anyone who says (سبحان الله وبحمده) 100 times then Allah (سبحانه وتعالى) will expiate his sins even if it's like the foam of the sea. Hadith: (عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - ) " مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ. فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ، (وَأِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ " (Narrated Abu Huraira (may Allah be pleased with him): Allah's Messenger (صلى الله عليه وسلم) said, "Whoever says, 'Subhan Allah wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.) - Sahih al-Bukhari 6405 Saying (سبحان الله وبحمده) has the effect of forgiveness and it helps with all matters.

***May Allah (سبحانه وتعالى) make us among those who always seek forgiveness. Ameen.***

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class

#6

(صلى الله) mentioned in the Qur'an as a command to the Prophet (صلى الله عليه وسلم) (واستغفر)

**Surah Mohammed 19:** (فَاعْلَم أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْبِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ) (So know (O Muhammad صلى الله عليه وسلم) that Lâ ilâha ill-allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes))

- The theme of Surah Mohammed is: following the Prophet (صلى الله عليه وسلم) is a measure of acceptable good deeds. Previous to this ayah, the hypocrites said 'what did he say?' referring to the Prophet (صلى الله عليه وسلم) though they heard what he said.

Surah Mohammed 16-17:

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَإِنفَا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ (١٦) وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًىٰ وَآتَاهُمْ تَقْوَاهُمْ (١٧)

And among them are some who listen to you (O Muhammad صلى الله عليه وسلم) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

(16) While as for those who accept guidance, He increases their guidance, and bestows on them their piety. (17)

Hypocrites	Believers
Allah (سبحانه وتعالى) sealed their hearts	They are guided, as a result →
They followed their desires	(1) Allah (سبحانه وتعالى) appreciates they're guided so He increases them in guidance. For example you're guided to pray voluntaries, so Allah (سبحانه وتعالى) appreciates it and guides you to more voluntaries. This part is knowledge.
	(2) Granted them taqwa, this is action. So Allah (سبحانه وتعالى) gave them both knowledge and actions.

Then Allah (سبحانه وتعالى) commands the Prophet (صلى الله عليه وسلم) to:

4. فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ: there are two commands and the command for knowledge comes before the command for action. The knowledge which Allah (سبحانه وتعالى) commands us to learn is there is no one worthy of

worship except Allah; this is obligatory knowledge. This knowledge includes:

- Reflecting upon the names and attributes of Allah (سبحانه وتعالى) (تدبر أسماء الله وصفاته)
- To know He is singled out with divinity and no one else (العلم انه ) (المتفرد بالالوهية)
- To know He is singled out with providing all blessings and no one else (العلم انه المتفرد بالنعمة)
- The reward which Allah (سبحانه وتعالى) has prepared for His believing slaves and punishment for His enemies (الثواب لأوليائه و ) (العقاب لاعدائه)
- To know the description of false gods which are worshipped (أوصاف الالهة التي عبدت) and to know they can't give, provide, create, benefit, etc.
- All the divine books agree upon there is no one worthy of worship except Allah (اتفاق الكتب السماوية)
- The messengers bear witness to it, there is no one worthy of worship except Allah (الرسل شهدوا بذلك)
- Universal signs of Allah (سبحانه وتعالى) which point to His Oneness, which point to there is no one worthy of worship except Allah (الادلة الكونية). Look at the signs around and within yourself. Sometimes you're so keen to do something and all of a sudden you're not in the mood so you don't do it. This clearly shows there is a Creator, more powerful than you.

You will attain all of this knowledge through the Qur'an.

5. And seek forgiveness for your sin and for the male and female believers (وَأَسْتَغْفِرْ لِدُنُوبِكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ): the second command is to seek forgiveness and this is action. The more knowledge you have about (لا اله الا الله), the more you should increase in seeking forgiveness. The Prophet (صلى الله عليه وسلم) is commanded to seek forgiveness, so what about us? Subhan Allah. The more you know about Allah (سبحانه وتعالى), the more humble you feel and the more you will seek forgiveness. What are the means for seeking forgiveness?

- Dua (الدعاء) such as saying 'astaghfar Allah'
- Repentance (التوبة)
- Good deeds which wipe away sins (الحسنات الماحية)
- Quitting the sins (ترك الذنوب)

So the place for seeking forgiveness is with knowledge. And a person should not only seek forgiveness for himself, but for the believers as well.

**May Allah (سبحانه وتعالى) make us among those who truly know ( لا اله الا الله ) and make istighfar for ourselves and the believers. Ameen**

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class #7

(صلى الله) mentioned in the Qur'an as a command to the Prophet (عليه وسلم)

### Surah An Nasr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ  
 كَانَ تَوَّابًا (٣)

When there comes the Help of Allâh (to you, O Muhammad (صلى الله عليه) against your enemies) and the conquest (of Makkah), (1) And you see that the people enter Allâh's religion (Islâm) in crowds, (2) So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives. (3)

Glad tidings (بشارة)	Command (الأمر) – Gratitude
1. (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ) (When there comes the Help of Allâh (to you, O Muhammad (صلى الله عليه وسلم) against your enemies) and the conquest (of Makkah),): any victory is from Allah (سبحانه وتعالى) and He will bring the victory. All of us need victory from Allah (سبحانه وتعالى) and we especially need	1. (فَسَبِّحْ بِحَمْدِ رَبِّكَ) (So glorify the Praises of your Lord): to say 'Subhanka Allahuma wa bihamdika' (سبحانك اللهم وبحمدك), Allah (سبحانه وتعالى) is The Nurturer Who grants you victory. Tasbeeh is to negate all imperfection from Allah (سبحانه وتعالى); He is As Subooh (السبوح). Tasbeeh is to push away

<p>victory against the shaitan and against our evil-commanding nafs. If we can overcome our evil nafs, then we can overcome the shayateen and anything else. The victory of Allah (سبحانه وتعالى) comes with means: with patience and attachment to Allah (سبحانه وتعالى). Victory comes after trials and struggle thus it requires patience. It didn't say (أتى) but (جَاءَ) (comes) and this requires struggle, subhan Allah. (وَأَنفَتَحُ) is referring to the opening of Makkah and the opening between truth and falsehood, belief and disbelief.</p>	<p>all negativity from your mind. Saying 'subhan Allah wa bahidih' wipes away the sins. So when you see the victory, then you should say, "<b>Subhanka Allahuma wa bihamdika</b>' (سبحانك اللهم وبحمدك), And what else?</p>
<p>2. (وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا) (And you see that the people enter Allâh's religion (Islâm) in crowds,): The Prophet (صلى الله عليه وسلم) will see in front of his eyes disbelievers becoming Muslims in large groups. All that Allah (سبحانه</p>	<p>2. (وَأَسْتَغْفِرُهُ) (and ask His Forgiveness): the second command is to ask for forgiveness, to say (اللهم اغفر لي) (O Allah forgive me). So if we combine these two commands, the statement to be said is:</p>

<p>(صلى) promised the Prophet (صلى) (الله عليه وسلم) happened.</p>	<p>(سبحانك اللهم وبحمدك اللهم أغفر لي)  <b>(Subhanka Allahuma wa bihamdika' Allahuma ighfir li)</b>  <b>(Free from imperfection are You O Allah, and all praises belong to You, O Allah forgive me)</b></p> <p>When there's any kind of achievement or success in your life, and you're grateful then Allah (سبحانه وتعالى) will increase your openings. When you're humble, then Allah (سبحانه وتعالى) will take you up, but when you're proud, then Allah (سبحانه وتعالى) will take you down and close the openings. The Prophet (صلى الله عليه) (وسلم) would say this statement in his ruku' and sujud. Imagine how much reforming and victory Allah (سبحانه وتعالى) would grant us if we did this, may Allah (سبحانه وتعالى) help us to do it. ameen.</p> <p>Hadith: ( عَنْ عَائِشَةَ - رَضِيَ اللهُ عَنْهَا - قَالَتْ : )  كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي رُكُوعِهِ  وَسُجُودِهِ " سُبْحَانَكَ اللَّهُمَّ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ</p>
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(اعْفِرْ لِي) (Narrated 'Aishah (may Allah be pleased with her): The Prophet (صلى الله عليه وسلم) used to say in his bowings and prostrations, "Subhanaka Allahumma Rabbanā wa bihamdika, Allāhumma ighfirlī" (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me!)") - Sahih al-Bukhari 4293

This statement shows your gratitude, and when you're grateful, Allah (سبحانه وتعالى) will increase you.

It's important to be humble, we want to go up to the sky and not down to the earth.

Notice how Allah (سبحانه وتعالى) was teaching the Prophet (صلى الله عليه وسلم) beforehand to say this before the victory came, subhan Allah. And Allah (سبحانه وتعالى) is teaching us this, may Allah (سبحانه وتعالى) keep us humble.

From the time of the Prophet (صلى الله عليه وسلم) and the rightly guided caliphs there were many openings and this continued until the people turned to the duniya. We can never be rich from Allah's victories and openings. Sheikh As Sa'ady said this surah showed the coming of the end of the life of the Prophet (صلى الله عليه وسلم). So he had to prepare himself to meet Allah (سبحانه وتعالى) and had to seal his life with:

(سُبْحَانَكَ اللَّهُمَّ، رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي)

**(Subhanka Allahuma Rabbana wa bihamdika Allahuma ighfir li)  
(Free from imperfection are You O Allah, Our Lord, and all praises belong to You, O Allah forgive me)**

So we should say this statement for:

1. Gratitude in victory and openings

	<p>2. End of life</p> <p>We don't want to be proud at the end of our life, but at the very last moments and end of anything we should say:</p> <p>(سبحانك اللهم وبحمدك اللهم اغفر لي)</p> <p><b>(Subhanka Allahuma wa bihamdika' Allahuma ighfir li)</b></p> <p><b>(Free from imperfection are You O Allah, and all praises belong to You, O Allah forgive me)</b></p>
<p><b>After any glad tiding, what's required?</b> Gratitude. May Allah (سبحانه وتعالى) make us see the victory in ourselves. Ameen.</p>	<p>(إِنَّهُ كَانَ تَوَّابًا) <b>(Verily, He is the One Who accepts the repentance and Who forgives):</b> May Allah (سبحانه وتعالى) guide us to repent and accept our repentance.</p>

- We need to seek forgiveness and be grateful for all that Allah (سبحانه وتعالى) has opened for us and taught us.

**May Allah (سبحانه وتعالى) grant everyone a great and clear victory.**

**Ameen.**

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class #8

(صلى الله) mentioned in the Qur'an as a command to the Prophet (صلى الله عليه وسلم) to seek forgiveness for the believers

Surah Al Imran 159: (فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ) (And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).)

### Qualities of a leader:

- (فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ) (And by the Mercy of Allâh, you dealt with them gently): by Allah's mercy the Prophet (صلى الله عليه وسلم) was kind and gentle to the people. Allah (سبحانه وتعالى) made it easy for him to be soft, lenient and kind to them. As a result his Companions loved him, gathered around him and obeyed him. May Allah (سبحانه وتعالى) have mercy on us and grant us this quality. Ameen. Take the opposite, when a person is harsh and very difficult then people will hate him, they will not listen to him or gather around him.
- (وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ) (And had you been severe and harsh-hearted, they would have broken away from about you;): if

someone has bad attitude and is harsh hearted then people will break away from him. Good manners and softness from the leaders of the deen will attract people to the deen, but bad manners and harshness from leaders of the deen will make the people turn away. People are looking at the deen from the behavior of such people. Firmness doesn't mean to be mean and harsh, but to be firm without putting others down. May Allah (سبحانه وتعالى) guide us to the best manners and deeds. Ameen. How should the Prophet (صلى الله عليه وسلم) deal with the Companions though there were shortcomings in his right? It's the right of the leader to be obeyed and respected,

- (فَاعْفُ عَنَّهُمْ) (**so pass over (their faults)**): pardon them for their shortcomings in fulfilling the right of the Prophet (صلى الله عليه وسلم) which is to be obeyed.
- (وَأَسْتَغْفِرْ لَهُمْ) (**and ask (Allâh's) Forgiveness for them;**): and seek forgiveness for them because of their shortcomings in Allah's right. Notice Allah (سبحانه وتعالى) mentioned the Prophet's right before His, subhan Allah. You will notice the prophets seek forgiveness for those below them and this teaches us to also seek forgiveness for those below us, our children, helpers at home, etc.
- (وَشَاوِرْهُمْ فِي الْأَمْرِ) (**and consult them in the affairs.**): if there's a matter that requires counsel and advice, then consult them in some matters. Imagine after disobeying you seek their advice as a way of consoling them and removing anything which can take place in the heart, subhan Allah. This gives rest to their hearts. A person

doesn't want to lose the people either and should know others make mistakes as well.

- (فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ) (Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him)): when you're determined on a decision after seeking counsel then rely on Allah (سبحانه وتعالى) and not yourself, verily Allah (سبحانه وتعالى) loves those who rely on Him.
- This is teaching us to seek forgiveness for those below us, pardon them and seek their counsel because we don't want to lose them.

**May Allah (سبحانه وتعالى) help us to apply what we learned. Ameen.**

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class

#9

(صلى الله) mentioned in the Qur'an as a command to the Prophet (صلى الله) to seek forgiveness for the believers (عليه وسلم)

Surah Fussilat 1-5:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 حَم (١) تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ (٢) كِتَابٌ فُصِّلَتْ آيَاتُهُ ۖ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ (٣) بَشِيرًا وَنَذِيرًا  
 فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤) وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا  
 وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ (٥)

Hâmîm [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (1) A revelation from (Allâh) the Most Gracious, the Most Merciful. (2) A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for people who know. (3) Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not. (4) And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." (5)

- The theme of Surah Fussilat is the responsibility of the message. The meaning of 'Fussilat' is to break into details.
- You will find the Qur'an is referred to as (قرآن) which comes from (قرأ) meaning 'to read'. It's also referred to as (كتاب) which comes from (كتب) meaning 'to write'. The first word revealed was (اقرأ) which is to read. So the Qur'an is meant for reciting and as the ayat were being revealed and then completed in revelation it was gathered to become a Book (كتاب). So what we have in front of us is the Book.
- The Qur'an is revealed in the Arabic language which is the best language to show clarity. The Qur'an has glad tidings and warnings but the disbelievers say they can't hear it because their hearts are covered and their ears are deaf. They say 'do what you're doing and we'll do what we're doing'. They're content with their disbelief. Notice how Allah (سبحانه وتعالى) is giving us details of their rejection. What is the Prophet (صلى الله عليه وسلم) commanded to do?

Ayat 6-7:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ (٦) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (٧)

**Say (O Muhammad صلى الله عليه وسلم): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God - Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the**



**Oneness of Allâh). (6) Those who give not the Zakât and they are disbelievers in the Hereafter. (7)**

1. (قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ) (Say (O Muhammad صلى الله عليه وسلم): "I am only a human being like you): tell them O Mohammed (صلى الله عليه وسلم) that I'm a human like you.
  2. (يُوحَىٰ إِلَيَّ) (It is revealed to me): and I receive inspiration from Allah (سبحانه وتعالى). Someone cannot all of a sudden speak eloquently and perfectly without having studied, clearly it's divine revelation. Allah (سبحانه وتعالى) has favored him upon others with inspiration. This shows Mohammed (صلى الله عليه وسلم) is the slave of Allah (سبحانه وتعالى) and His messenger. What is the inspiration which he's commanded to say and others to follow?
  3. (أَنَّمَا إِلَهُكُمُ إِلَهُةٌ وَاحِدٌ) (that your Ilâh (God) is One Ilâh (God - Allâh)): the One Whom you need to attach out of love and magnification is One; He is Allah (سبحانه وتعالى). They have to worship and devote themselves to one; this is tawheed al uloohiya. All together it's telling us (لا اله الا الله محمد رسول الله). What does Allah (سبحانه وتعالى) command Him after informing them that (لا اله الا الله محمد رسول الله)?
1. (فَأَسْتَقِيمُوا إِلَيْهِ) (therefore take Straight Path to Him and obedience to Him,): take the Straight Path to reach Allah (سبحانه وتعالى). The Straight Path consists of knowledge and action (العلم + العمل), which means to believe in all the news which Allah (سبحانه وتعالى) informs us and to submit and act upon what's told. The word (إِلَيْهِ) – 'to Him' – shows

to have ikhlas in istiqamah. When a person is following the commands, praying, etc then it's all for the sake of Allah (سبحانه وتعالى), and not for the sake of the people.

2. (وَاسْتَغْفِرُوهُ) **(and seek forgiveness of Him)**: the second command is to seek forgiveness. Whatever we learn, it's not possible to apply it 100%, sometimes we get tired, sometimes we say something we shouldn't, and we can't expect people to be mustaqeem all the time either. We have to try our best to be mustaqeem, but we can never rely on our istiqamah to take us to paradise, so what's required? We need to seek forgiveness and this keeps us humble.
  - We find the place for istighfar here is with istiqamah. If you see yourself praying, fasting, doing night prayer, then it's important to seek forgiveness. Istighfar is essential in our lives and we should not only seek forgiveness for ourselves but for others as well.

***May Allah (سبحانه وتعالى) help us to apply what we learned and may He forgive us. Ameen.***

## Places of Istighfar mentioned in the Qur'an (مواطن الإستغفار في القرآن) – Class #10

### (واستغفروا) mentioned in the Qur'an is a command to the believers

- Surah Al Muzzamil is about qiyam al layl. Ayat 1 to 10 are addressing the Prophet (صلى الله عليه وسلم), ayat 11 to 19 are addressing the disbelievers, and ayah 20 is a command to the believers.
- Allah (سبحانه وتعالى) is addressing the Prophet (صلى الله عليه وسلم) calling him 'O Muzzamil – the one under the covers'. The Prophet (صلى الله عليه وسلم) was all covered up after seeing Jibreel (عليه السلام), but now Allah (سبحانه وتعالى) is commanding him to get out of his 'comfort zone' and pray the night prayer. He had to pray third, half or two thirds the night.
- Allah (سبحانه وتعالى) commanded him to recite the Qur'an with tarteel at night. Tarteel is to recite the Qur'an slowly with a melodic voice. What are the effects?
  - Pondering the ayat
  - Reflecting
  - Heart moves
  - Interact with the ayat
  - Being with the Qur'an
- Allah (سبحانه وتعالى) tells the Prophet (صلى الله عليه وسلم) the night prayer is preparation for receiving the Qur'an which is heavy in its statements and meanings. The night prayer gives strength and this

is in order to be able to receive the inspiration from Allah (سبحانه) (وتعالى).

- (نَاشِئَةَ اللَّيْلِ) is to sleep then wake-up from your sleep to pray the night prayers. This type of prayer will make a person reach their target which is to benefit from the Qur'an. Unlike praying then sleeping or not sleeping at all, there should be some sleep before praying. Surah Al Muzzamil 6: (إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلاً) (Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).)
- Qiyam al layl will help us for the morning and the honor of the believer is his praying at night. May Allah (سبحانه وتعالى) guide us and increase us. Ameen.

**Surah Al Muzzamil 20:** ( إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ ۖ وَثُلُثَهُ ۖ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَأُوا اللَّهَ قَرَضًا حَسَنًا ۖ وَمَا تَقَدَّمُوا لِنَفْسِكُمْ مِّنْ خَيْرٍ فَإِنَّ اللَّهَ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۗ وَاسْتَغْفِرُوا لِلَّذِينَ يَسَّرَ اللَّهُ لَكُمْ إِذَا تَقَدَّمْتُمْ فِي الْقُرْآنِ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ) (Verily, your Lord knows that you do stand (to pray at (also night) a little less than two-thirds of the night, or half the night, or a third of the night, and a party of those with you, And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others

**travelling through the land, seeking of Allâh's Bounty; yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend to Allâh a goodly loan, And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Off-Forgiving, Most-Merciful)**

- Allah (سبحانه وتعالى) knows the Prophet (صلى الله عليه وسلم) is fulfilling the command of the night prayer and a group of believers as well. Keep in mind the night prayer is not an obligation but it's the greatest voluntary prayer after the obligatory prayers.
- Allah (سبحانه وتعالى) knows the believers can't do it completely so He accepts their repentance. If a person is sleepy and tired then it's better to sleep until rested because praying the night prayer requires the person to be awake and aware.
- Allah (سبحانه وتعالى) knows there are those who are sick, those who are working and those striving for the sake of Allah (سبحانه وتعالى), so it's important to do whatever is easy for you.
- Allah (سبحانه وتعالى) commands the believers to focus on establishing the prayers and giving zakat because these are obligations. And lend Allah (سبحانه وتعالى) a goodly loan meaning give charity sincerely, knowing Allah (سبحانه وتعالى) will reward you. And any good you do

then you will surely find it with Allah (سبحانه وتعالى); it will be better and greater in reward.

- After doing any worship – prayer, fasting, giving charity, advising someone, etc –seek forgiveness. We sin day and night, and seeking forgiveness is patching for us and our worships.

***May Allah (سبحانه وتعالى) help us apply what we learned and may He forgive us. Ameen.***

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