

The Divine Name

At- Tawwab

(The Ever-Pardoning)

- Occurrences in the Quran
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- The state of the Salaf (Pious Predecessors) with the Divine Name
- Worshipping Allah through His Name "Ar-Rahman"
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Name of Allah: At-Tawwab (The Acceptor of Repentance)

The Concept of the Name

Linguistic Meaning:

At-Tawwab is one of the names of Allah, in the form of an intensive pattern (on the scale of fa"al).

Imam Al-Ghazali explained the name of Allah, At-Tawwab, by saying: "He is the One who returns to facilitating the means of repentance for His servants, again and again, by revealing to them His signs, sending them warnings, and making them aware of the dangers of sins. Through His warnings and alerts, they realize the consequences of their misdeeds, feel fear, and return to repentance. In return, Allah's grace returns to them through acceptance."

[Al-Maqsad al-Asna fi Sharh Asma' Allah al-Husna, by Abu Hamid Muhammad bin Muhammad Al-Ghazali Al-Tusi (died 505 AH), p. 139].

Al-Saadi also said: "At-Tawwab is the One who continuously accepts the repentance of those who repent and forgives the sins of those who turn to Him. Whoever sincerely repents to Allah, Allah will accept their repentance."

And Allah's repentance to His servant is of two types:

The first is that He inspires repentance in the heart of His servant, turning him toward Allah in repentance and submission. The servant then fulfills the conditions of repentance: abandoning sins, feeling regret for committing them, resolving not to return to them, and replacing them with good deeds.

The second type is Allah's acceptance of the servant's repentance, answering it, and erasing the sins through it. Indeed, sincere repentance wipes away what came before it.

[Tafsir Asma' Allah al-Husna, by Abu Abdullah Abdul Rahman bin Nasir bin Abdullah bin Nasir bin Hamad Al-Saadi (died 1376 AH), p. 176].

The author of *Al-Tatamma* (may Allah have mercy on him) mentioned: "It is worth noting that repentance is the call of all the Messengers. If we begin with the story of Adam (peace be upon him), we find "Then Adam received words from his Lord, and He accepted his repentance". The cause of that repentance is well-known." [Qur'an: 2: 37]

Then Noah (peace be upon him) says: "My Lord, forgive me and my parents and whoever enters my house as a believer and all the believing men and women". [Qur'an: 71: 28]

And Prophet Abraham (peace be upon him) says in the Qur'an: "Show us our rituals and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful." [Qur'an: 2: 128]

[Al-Jumu' Al-Bahiyya of the Salafi Creed, mentioned by Al-Shanqeeti in his Tafsir Adwa' Al-Bayan, Abu Al-Mundhir Al-Minyawi, 2/441].

And this name must have an attachment, for repentance must be offered to be accepted. One of the chapters of the Quran is (Surah At-Tawbah).

Occurrences in the Qur'an:

First: The verses in which the word "At-Tawwab التواب" (The Accepting of Repentance) appears are found in six places.

"Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of Repentance, the Merciful." [Qur'an: 2: 37]

And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves [i.e., the guilty among you]. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of Repentance, the Merciful. [Qur'an: 2: 54]

"Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites [of worship] and accept our repentance. Indeed, You are the Accepting of Repentance, the Merciful." [Qur'an: 2:128]

"Except for those who repent and correct themselves and make evident [what they concealed]. Those – I will accept their repentance, and I am the Accepting of Repentance, the Merciful." [Qur'an: 2: 160]

"Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of Repentance, the Merciful." [Qur'an: 9: 104]

"And [He also forgave] the three who were left alone [i.e., boycotted, regretting their error] to the point that the earth closed in on them in spite of its vastness and their souls confined [i.e., anguished] them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of Repentance, the Merciful." [Qur'an: 9: 118]

Second: Verses in which the word "tawwaban توابا" appears, and they are found in 3 places.

"And the two who commit it [i.e., unlawful sexual intercourse] among you punish [i.e., dishonor] them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of Repentance and Merciful." [Qur'an: 4: 16]

"And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of Repentance and Merciful." [Qur'an: 4: 64]

"Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of Repentance. [Qur'an: 110: 3]

Third: Verses in which the word "taba تاب" appears, and they are found in 13 places.

"But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful."

[Qur'an: 5: 39]

"And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do." [Qur'an: 5:71]

"And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself – indeed, He is Forgiving and Merciful."

[Qur'an: 6: 54]

"Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful." [Qur'an: 9: 117]

"And [He also forgave] the three who were left alone [i.e., boycotted, regretting their error] to the point that the earth closed in on them in spite of its vastness and their souls confined [i.e., anguished] them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of Repentance, the Merciful." [Qur'an: 9: 118]

"So remain on the right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do." [Qur'an: 11: 112]

"Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all." [Qur'an: 19: 60]

"But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance." [Qur'an: 20: 82]

"Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful." [Qur'an: 25: 70]

"But as for one who had repented, believed, and done righteousness, it is expected [i.e., promised by Allah that he will be among the successful." [Qur'an: 28: 67]

"Have you feared to present before your consultation charities Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Aware of what you do." [Qur'an: 58: 13]

Fourth: Verses in which the word "yatoob يتوب" appears, and they are in 12 places.

"Not for you, O Muammad, but for Allah, is the decision whether He should cut them down or forgive them or punish them, for indeed, they are wrongdoers." [Qur'an: 3: 128]

"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." [Qur'an: 4:17]

"But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful." [Qur'an: 5: 39]

"Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful."

[Qur'an: 9: 27]

"And [there are] others who have acknowledged their sins. They had mixed [i.e., polluted] a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful."

[Qur'an: 9:102]

"And [there are] others deferred until the command of Allah whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise." [Qur'an: 9: 106]

"And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance." [Qur'an: 25: 70]

"That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful." [Qur'an: 33: 24]

"Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise." [Qur'an: 4: 26]

"And remove the fury in their [i.e., the believers'] hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise." [Qur'an: 9: 15]

[It was] so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful. [Qur'an: 33: 73]

"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." [Qur'an: 4: 17]

"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." [Qur'an: 4: 18]

"Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of Repentance, the Merciful." [Qur'an: 9: 104]

"And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake – then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer – then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty – then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] – then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah . And Allah is ever Knowing and Wise." [Qur'an: 4: 92]

"O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives And Allah is Forgiving and Merciful." [Qur'an: 66: 1]

"And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance." [Qur'an: 25: 71]

And the two who commit it [i.e., unlawful sexual intercourse] among you punish [i.e., dishonor] them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of Repentance and Merciful.

[Qur'an: 4: 16]

"They swear by Allah that they did not say [anything against the Prophet while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper." [Qur'an: 9: 74]

"Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire." [Qur'an: 85: 10]

"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." [Qur'an: 4: 17]

"So will they not repent to Allah and seek His forgiveness And Allah is Forgiving and Merciful." [Qur'an: 5: 74]

"Do they not see that they are tried every year once or twice but then they do not repent nor do they remember."

[Qur'an: 9: 126]

"And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor [i.e., reward]. But if you turn away, then indeed, I fear for you the punishment of a great Day." [Qur'an: 11: 3]

"And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals." [Qur'an: 11: 52]

"And to Tham'd [We sent] their brother âaliú. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive." [Qur'an: 11: 61]

"And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate." [Quran: 11: 90]

O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives And Allah is Forgiving and Merciful. [Qur'an: 66: 1]

"And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess [i.e., slaves], or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed."

[Qur'an: 24: 31]

"[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers."

[Qur'an: 9: 112]

"The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination."

[Qur'an: 40: 3]

Occurrences in the Prophetic Sunnah

Narrated by Abdul-Rahman bin Yazid bin Mu'awiyah that the Prophet Muhammad (peace be upon him) said:

The words that Adam received from his Lord were:

"O Allah, there is no deity except You. Exalted are You, and with Your praise. I have done wrong and I have wronged myself, so have mercy on

me, for You are the best of those who show mercy. O Allah, there is no deity except You. Exalted are You, and with Your praise. I have done wrong and I have wronged myself, so forgive me, for You are the Most Forgiving, the Most Merciful."

[Reported by Ibn Abi Shaybah in his Musannaf 6/31, No. 29251, and Al-Bayhaqi in Shu'ab al-Iman 9/361, No. 6775].

Narrated by Nafi', from Ibn 'Umar:

We used to count for the Messenger of Allah (ﷺ) in one sitting that he would say:

"O my Lord, forgive me and accept my repentance. Indeed, You are the Accepting of repentance, the Forgiving," one hundred times.

[Reported by Ibn Abi Shaybah in his Musannaf 6/57].

Narrated by Abu Al-Ahwas:

When Ibn Mas'ud would supplicate for his companions, he would say:

"O Allah, guide us and make Your guidance easy for us. O Allah, make things easy for us in [following] ease, and keep us away from hardship. Make us among those endowed with intellect. O Allah, grant us radiance and joy, and clothe us with fine garments of silk and brocade. Adorn us with bracelets from the True God. O Allah, make us grateful for Your blessings, praising You for them and acknowledging them. Accept our repentance, for You are the Acceptor of repentance, the Merciful."

[Reported by Ibn Abi Shaybah in his Musannaf 6/68, No. 29527].

Narrated by Muhammad bin Al-Hanafiyah, from his father (Ali bin Abi Talib):

The Messenger of Allah (ﷺ) said:

"Indeed, Allah loves the believing servant who is frequently tested and repents often."

[Reported by Ahmad in his Musnad 2/42, No. 605, and Al-Bayhaqi in Shu'ab al-Iman 9/327, No. 6719].

Narrated by Abu Ubaydah, from Abdullah (Ibn Mas'ud):

When the verse "When the victory of Allah has come and the conquest" [Surah An-Nasr] was revealed to the Messenger of Allah (ﷺ), he would frequently say while reciting it and during his bowing (ruku'):

"Exalted are You, O Allah, our Lord, and with Your praise. O Allah, forgive me, for You are the Accepting of repentance, the Merciful," three times.

[Reported by Ahmad in his Musnad 6/207, No. 3683, and by Abdur-Razzaq in his Musannaf 2/155, No. 2879, and Al-Hakim in Al-Mustadrak 2/587, No. 3983].

Narrated by Abu Hurairah:

The Messenger of Allah (ﷺ) said:

"Indeed, Allah has ninety-nine names, one hundred less one; He is odd (Witr) and loves that which is odd [acts of worship in odd numbers]. Whoever memorizes them will enter Paradise. He is Allah, besides whom there is no deity: The Most Merciful, the Compassionate, the King, the Holy, the Peace, the Giver of Faith, the Overseer, the Mighty, the Compeller, the Majestic, the Creator, the Maker, the Fashioner, the Forgiving, the Subduer, the Bestower, the Provider, the Opener, the All-Knowing, the Withholder, the Extender, the Abaser, the Exalter, the Giver of Honor, the Giver of Disgrace, the All-Hearing, the All-Seeing, the Judge, the Just, the Subtle, the All-Aware, the Forbearing, the Magnificent, the Forgiving, the Appreciative, the High, the Great, the Preserver, the Sustainer, the Reckoner, the Majestic, the Generous, the Watchful, the All-Embracing, the Wise, the Loving, the Glorious, the Answerer, the Resurrector, the Witness,

the Truth, the Trustee, the Strong, the Firm, the Patron, the Praiseworthy, the Enumerator, the Originator, the Restorer, the Giver of Life, the Giver of Death, the Ever-Living, the Sustainer, the Finder, the Illustrious, the One, the Unique, the Eternal Refuge, the Able, the Omnipotent, the Advancer, the Delayer, the First, the Last, the Manifest, the Hidden, the Exalted, the Benefactor, the Acceptor of Repentance, the Avenger, the Pardoner, the Compassionate, the Owner of Sovereignty, the Possessor of Majesty and Honor, the Just, the Withholder, the Self-Sufficient, the Enricher, the Gatherer, the One Who Harms, the One Who Benefits, the Light, the Guide, the Originator, the Everlasting, the Inheritor, the Rightly Guided, the Patient."

[Reported by Ibn Majah 2/1269, No. 3861, Al-Tirmidhi 5/530, No. 3507, Al-Bayhaqi in Al-Sunan Al-Kubra 10/48, No. 19817, authenticated by Ibn Hibban 3/88, No. 808, and Al-Hakim in Al-Mustadrak 1/63, No. 42].

Narrated by Abdullah ibn Mas'ud, from the Prophet (ﷺ):

He used to supplicate with these words at the beginning of his speech, and he would conclude with them:

"O Allah, rectify matters between us, guide us to the paths of peace, take us out of darkness into light, and turn away from us indecency, both what is apparent and what is hidden. Bless our hearing, our sight, our spouses, our offspring, and our livelihood, and accept our repentance, for You are the Acceptor of repentance, the Merciful. O Allah, make us grateful for Your blessings, praising them and accepting them."

[Reported by Al-Tabarani in Al-Mu'jam Al-Awsat 6/53, No. 5769].

Narrated by Zayd bin Thabit (may Allah be pleased with him):

The Messenger of Allah (ﷺ) taught him and instructed him to remind his family every morning with the following supplication:

"Here I am, O Allah, here I am, and happiness is at Your service, and all good is in Your Hands and from You and to You. O Allah, whatever I have said, or whatever oath I have sworn, or whatever vow I have made, Your will precedes all of that. Whatever You will, happens, and what You do not will does not happen. There is no power and no strength except through You. You are capable of everything. O Allah, whatever prayer I have offered, it is for whom You have sent blessings upon, and whatever curse I have made, it is upon whom You have cursed. You are my protector in this world and the Hereafter. Let me die as a Muslim, and join me with the righteous. O Allah, I ask You for contentment after Your decree, a cool life after death, and the joy of looking at Your face, and longing to meet You without any harmful affliction or misleading trial. I seek refuge in You from wronging others or being wronged, or committing an act of aggression or having aggression committed against me, or earning a sin or committing a fault that is not forgiven. O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, the Lord of Majesty and Honor, I entrust You with my affairs in this world. I bear witness, and You are enough as a witness, that I testify that there is no deity but You, alone without partner. Yours is the dominion, and Yours is all praise, and You are capable of everything. I testify that Muhammad is Your servant and messenger, and I testify that Your promise is true, the meeting with You is true, the Hour is coming, there is no doubt about it, and that You will resurrect those in the graves. If You leave me to myself, You leave me to weakness, flaws, sin, and mistakes, and I do not trust except in Your mercy. So forgive all my sins, for none forgives sins except You. Accept my repentance, for You are the Acceptor of repentance, the Most Merciful."

[Reported by Al-Hakim in Al-Mustadrak 1/697, No. 1900, Al-Tabarani in Al-Mu'jam Al-Kabir 5/119, No. 4803, and Al-Bayhaqi in Al-Asma' wal-Sifat 1/421, No. 343].

Narrated by Abu Hurairah (may Allah be pleased with him):

The Messenger of Allah (ﷺ) said:

"Allah laughs at two men who kill each other and both enter Paradise: one

fights in the cause of Allah and is killed, then Allah forgives the killer, and he becomes a martyr."

[Reported by Al-Bukhari 4/24, No. 2826, and Muslim 3/1504, No. 1890].

Narrated by Abu Hurairah (may Allah be pleased with him):

The Messenger of Allah (ﷺ) said:

"Whoever repents before the sun rises from the west, Allah will accept his repentance."

[Reported by Muslim 4/2076, No. 2703].

Narrated by Abdullah ibn Umar (may Allah be pleased with him):

The Messenger of Allah (ﷺ) said:

"Whoever drinks alcohol, his prayer will not be accepted for forty mornings. If he repents, Allah will accept his repentance. But if he repeats it, his prayer will not be accepted for forty mornings. If he repents again, Allah will accept his repentance. But if he repeats it again, his prayer will not be accepted for forty mornings. If he repents, Allah will accept his repentance. But if he repeats it a fourth time, Allah will not accept his prayer for forty mornings, and if he repents, Allah will not accept his repentance, and He will make him drink from the river of 'Khabal.'"

It was said, "O Abu Abdur-Rahman, what is the river of Khabal?" He said, "A river of the pus of the people of Hell."

[Reported by Abdur-Razzaq in his Musannaf 9/235, No. 17058, Al-Tirmidhi 4/290, No. 1862, and Ahmad 8/514, No. 4917].

Worshipping Allah through His Name At-Tawwab

1. The Heart's Awareness of the Attribute of Repentance, Indicated by Allah's Name "At-Tawwab" (The Acceptor of Repentance):

This awareness creates in the heart love and hope resulting from the heart's understanding of the meaning of Allah's Name "At-Tawwab." This love inspires hope and drives the person to perform acts of obedience and hasten towards good deeds, seeking the pleasure of the beloved (Allah) and drawing closer to Him.

[The Impact of Faith in Fortifying the Islamic Ummah Against Destructive Ideas, Abdullah bin Abdul Rahman Al-Jarbou', 2/478].

2. Supplication with the Name of Allah "At-Tawwab":

There are two types of supplication:

First: Supplication of Asking (Du'a Al-Mas'alah):

The essence of supplication in the linguistic sense refers to asking and requesting, such as requesting something beneficial for the supplicant or requesting relief from harm.

As for the supplication of asking in relation to the Beautiful Names of Allah, it involves asking Allah for every need by invoking the name that corresponds to that need. The supplicant says, for example: "O Allah, forgive me and have mercy on me, for You are the Forgiving, the Merciful. Accept my repentance, O At-Tawwab."

Second: The Supplication of Worship (Du'a Al-'Ibadah):

One of the meanings of supplication in the linguistic sense is worship. As for the supplication of worship in relation to the Beautiful Names of Allah, it means worshipping Allah, Glorified and Exalted, and praising Him by His Beautiful Names. Each name is to be worshipped through what it entails. For example, one performs repentance to Allah because one of His names

is "At-Tawwab" (The Acceptor of Repentance).

[Al-Majalla fi Sharh Al-Qawa'id Al-Muthla fi Sifat Allah wa Asma'ih Al-Husna by Sheikh Muhammad Saleh Al-Uthaymeen, Kamila bint Al-Jaham Al-Kuwari, 1/36].

3. Worshiping Allah by His Name "At-Tawwab" from the Perspective of Tawhid of Uluhiyyah (Divine Oneness in Worship):

The Oneness of Names and Attributes encompasses both types of monotheism (Tawhid Ar-Rububiyyah and Tawhid Al-Uluhiyyah). This is because it involves singling out Allah with all His Beautiful Names and Lofty Attributes, which belong to Him alone, such as "The Lord," "The Creator," "The Sustainer," "The King," which fall under Tawhid Ar-Rububiyyah (Oneness of Lordship).

Among these names are "Allah," "The Forgiving," "The Merciful," "At-Tawwab" (The Acceptor of Repentance), which pertain to Tawhid Al-Uluhiyyah (Oneness of Worship).

[The Belief of Ahl al-Sunnah wal-Jama'ah in Tawhid of Names and Attributes, Muhammad bin Khalifah bin Ali Al-Tamimi, p. 42].

4. The Knowledge that Repentance is Accepted for Every Individual as Long as the Soul Has Not Reached the Throat (Before Death), Whether for Disbelief or Any Other Sin:

Repentance, if it fulfills its conditions, is accepted for any sin, whether it is disbelief or lesser sins. Allah has called all His servants to repentance, as He says:

"Say, 'O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And return [in

repentance] to your Lord and submit to Him" [Qur'an: 39: 53-54].

Indeed, Allah did not send the messengers and reveal the books except as an invitation from Him to His servants to repent so that He may forgive them. Indeed, He is the Acceptor of repentance, the Most Merciful.

[Mukhtasar Ma'arij al-Qubul, Abu Asim Al-Aqdah, p. 333].

5. To Repent to Allah with a Sincere Repentance (Tawbah NasooH) According to Its Conditions:

Sincere repentance (Tawbah NasooH) is the type of repentance that fulfills three conditions:

1. Ceasing the sin completely.
2. Feeling remorse for having committed the sin.
3. Resolving not to return to the sin.

If the sin involves the right of another person, it is necessary to seek their pardon if possible, based on the Prophet's (ﷺ) saying in the authentic hadith:

"Whoever has wronged his brother, let him seek forgiveness from him today, for there is no dinar or dirham (i.e., no compensation) on the Day of Judgment."

These are the conditions concerning the nature of repentance.

As for the condition regarding the time of repentance:

For each individual: Repentance must occur before the soul reaches the throat, which refers to the rattling of the soul in the chest at the time of death, when the person sees the angels.

As for the duration of the world: Repentance is no longer accepted after the sun rises from the west.

For the nations that were destroyed: Repentance was cut off for them when they saw the punishment.

[Mukhtasar Ma'arij al-Qubul, p. 334-335].

6. One of the Most Important Conditions of Repentance, in Addition to the Other Conditions, Which Many Overlook, is Performing the Commanded Actions and Adhering to Them:

Ibn Al-Qayyim said: Many people interpret repentance as merely resolving not to commit the sin again, ceasing from the sin immediately, and feeling remorse for having committed it in the past. However, if the sin involves the right of another person, there is a fourth necessary condition: seeking pardon from that person.

And what they have mentioned is only part of the meaning of repentance; rather, it is a condition of it. In fact, repentance, as mentioned in the words of Allah and His Messenger, includes a firm resolve to carry out the commanded actions and adhere to them. Therefore, one does not become repentant merely by ceasing the sin, resolving not to return to it, and feeling remorse, unless he also firmly resolves to perform the required deeds and fulfill them. This is the true essence of repentance, which includes both aspects. However, when repentance is paired with fulfilling the commanded actions, it refers to what they have mentioned (cessation of sin, remorse, and resolution not to return). But when it stands alone, it encompasses both aspects. This is similar to the word "taqwa" (piety), which, when used alone, requires doing what Allah commands and avoiding what He prohibits. But when it is mentioned alongside fulfilling commanded actions, it refers specifically to avoiding the prohibited.

The reality of repentance is returning to Allah by committing to what He loves and abandoning what He dislikes. It is a return from something disliked to something beloved. Returning to what is beloved is one part of its meaning, while turning away from what is disliked is the other part.

[Madarij al-Salikin Bayna Manazil Iyyaka Na'budu wa Iyyaka Nasta'in by Ibn Qayyim al-Jawziyyah (d. 751 AH), 1/312-313].

7. Emulating the Prophet (ﷺ) in Repentance:

It is narrated from Ibn Umar (may Allah be pleased with him) that he said: "We used to count that the Messenger of Allah (ﷺ) would say in a single gathering: 'O my Lord, forgive me and accept my repentance, for You are the Acceptor of Repentance, the Forgiving,' one hundred times."

Cards

At-Tawwab (The Acceptor of Repentance)

The Oft-Returning (to mercy)

Allah says: "Indeed, Allah is Oft-Returning, Merciful" [Quran: 2: 37].

Al-Sa'di said: "He is the One who turns to those who repent, first by guiding them to repentance and turning their hearts towards Him, and He is the One who accepts their repentance and forgives their sins after they repent."

Likewise, the Oft-Returning is one of His attributes, and there are two types of repentance in His attributes:

Granting His servant repentance and then accepting it

After the servant repents by the grace of the Benefactor

Reflect: When the Oft-Returning grants you repentance, this instills love for Him, brings comfort in conversing with Him, and makes you feel His gentleness. Along with His grace in granting you repentance, He has made repentance a reason for His love for you: "Indeed, Allah loves those who constantly repent" [Quran: 2: 222]

So hasten to repent no matter how great your sin, and make repentance a constant act of worship in your day. It is authentically reported in Sahih Muslim that Allah extends His hand during the night and day to accept the repentance of the wrongdoer, and this extension is only to encourage you to return to Him constantly and repeatedly.

O Allah, accept our repentance, for You are the Oft-Returning, the Most Merciful.