

FRIDAY KHUTBA OF TOKYO CAMII

January 23, 2009

REPENTANCE

Dear Mumins!

Allah (s.w.t.) has enlightened us about goodness and badness. He has ordered the goodness by forbidding the badness, and then, He gave freedom of our own preferences and choices. On the other hand He has informed that we are responsible for the choice we've made and what we've done. Also, good deeds will be responded by rewards, bad deeds will be responded by punishment. Yet, He also has given the possibility of taubah (repentance) for being forgiven his slaves who sinned.

Taubah is to regret the sin that slaves committed, to promise Allah that s/he will never do it again, and to earnestly wish for forgiveness from Him.

The feeling of begging forgiveness would cause by the sting of conscience, for the sin that s/he has committed. The sins are curtain between the slave and Allah's pleasure. It depends on his/her taubah whether this curtain would be opened or not. Our Prophet Muhammad (s.a.w.) said like this: *'Everyone may commit sin. The best ones of those who commit sin are those who make taubah.'*[1]

Dear Mumins !

Taubah has been ordered and recommended for every mumin. Slaves easily fall in mistake when obeying to Allah's command, because of being weak, and not able to carry out properly no matter how they endure. Because of this reason Allah (s.w.t.) has decreed: *'... And ALL OF YOU beg (make taubah) Allah to forgive you all, O believers, so that you may be succesful.'*[2] And also Our Prophet Muhammad (s.a.w.) expressed that Allah will be pleased with taubah of his slaves in this way: *'Allah's gladness due to taubah of his slave is much more than the gladness of one of you at moment in which he finds his camel after losing in a lifeless desert.'*[3]

Dear Brothers and Sisters!

Taubah should be done sincerely and with whole ikhlas (cordiality) to be accepted near Allah. And it is possible with regretting in heart, being not converted from this regretting, istighfar by tongue, and leaving the sin in act. Yet in order to be accepted of taubah on the matters related to the right of abd (slave, man) or the public, first of all, the right should be recovered or returned to the holders of right or is should be forgiven. Only such taubah has been admitted as sincerely taubah, and has been decreed in Quran: *'O you who believe! Turn to Allah with sincere repentance.'*[4]

Dear Mumins!

The belief and the hope grown out of it are the most important components that tie man to life. So taubah and the feeling of being forgiven has given to us to be tied to the life, not to lose hope and sink into the sins.

So those who believe should do taubah by heading toward Allah right away when they committed a sin intentionally or unintentionally. Because Allah (s.w.t.) has clearly expressed that He (s.w.t.) will accept taubahs when it was sincerely and satisfied its conditions, and He (s.w.t.) would be pleased those who return to Him by leaving the sins. As you know there is no shelter except Allah's mercy, gracious and favor for the sinful.

I am finishing my today's khutba with the meaning of the twenty-fifth verse of Sûrat Ash-shûra: *'And He it is who accepts repentance from His slaves, and forgives sins, and He knows what you do.'*[5]

¹ Ibn Mâjah, Zuhd, 30.

² An-Nûr, 24/31.

³ Bukharî, Deavât, 4.

⁴ At-Tahrîm, 66/8.

⁵ Ash-Shûra, 42/25.

