

The Name of Allah Al-Tawab

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A. Meanings of The Name of Allah Al-Tawab

The name Al-Tawab has five meanings:

1. The One who made repentance possible: Allah is the one who created the concept of repentance and made it a way for His servants to seek His forgiveness and mercy. He also legislated the conditions and the manners of repentance, and promised to accept it from those who are sincere and truthful.
2. The One whom we seek repentance from: Allah is the only one who can forgive sins and pardon mistakes. He is the only one who has the right to judge and punish His

servants. He is the only one who can change the destiny and the outcome of His servants. Therefore, we should only turn to Him and ask Him for repentance, and not associate any partners with Him in this matter.

3. The One who accepts our repentance: Allah is the one who accepts our repentance, no matter how many or how big our sins are, as long as we meet the conditions and the requirements of repentance. He is the one who erases our bad deeds and replaces them with good deeds, as He says in the Quran: "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." (25:70)
4. The One who helps us maintain our repentance: Allah is the one who helps us to stay on the right path and to avoid falling into sin again. He is the one who strengthens our faith and our willpower, and who provides us with the means and the opportunities to do good deeds and to avoid evil deeds. He is the one who sends us reminders and warnings, and who grants us blessings and favors, to motivate us to repent and to be grateful.
5. The One who keeps accepting our repentance over and over again: Allah is the one who does not get tired or bored of our repentance, even if we repeat the same sin many times, as long as we are sincere and regretful. He is the one who is always ready to forgive and to pardon, and who does not hold grudges or resentments. He is the one who is more pleased with our repentance than we are, as the Prophet Muhammad ﷺ said: "Allah is more pleased with the repentance of His servant than anyone of you is pleased with finding his camel which he had lost in the desert." (Bukhari and Muslim)

B. The Tawab Teacher Metaphor

A Tawab teacher would be more caring and helpful than a fair teacher. A Tawab teacher would not only give you the material and homework, but also follow up with you and send notes home. Tawab teacher would also warn you and punish you if you do not do your work, so that you would have good grades at the end of the year.

Tawab teacher would be like a guide and a mentor, who wants you to succeed and

improve yourself. Allah is a Tawab God because he helps you along the way to help you go to Jannah.

C. Effects of Repentance on Bad Deeds

Repentance has a great effect on the bad deeds of a person, as it can erase them completely and turn them into good deeds. This is based on two verses from the Quran, which state:

- “And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.” (11:114)
- “And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - 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.” (25:68-70)

These verses show that repentance can wipe out the bad deeds of a person, either by canceling them out with good deeds, or by transforming them into good deeds. This is a great favor and mercy from Allah, who rewards His servants for their repentance and their good deeds, and who does not punish them for their sins and their mistakes, if they repent sincerely and truthfully.

D. Conditions of Repentance

Repentance is not a mere utterance of words or a superficial feeling of regret, but it is a serious and sincere action that requires certain conditions and requirements. Some of the conditions of repentance are:

- Regret doing the sin: The person who wants to repent must feel sorry and remorseful for committing the sin, and must acknowledge that it was a mistake and a disobedience to Allah. He must also feel the fear of Allah's punishment and the hope of His forgiveness, and must have a sincere intention to repent and to reform himself.
- Intend not to do it again: The person who wants to repent must make a firm resolution and a strong determination not to repeat the sin again, and to avoid anything that may lead him to it. He must also be sincere and honest in his intention, and not have any doubt or hesitation in his heart.
- Ask Allah for forgiveness by making Istighfar: The person who wants to repent must ask Allah for forgiveness and mercy, by saying words of Istighfar (seeking forgiveness), such as "Astaghfirullah" (I seek Allah's forgiveness), or "Allahumma inni atubu ilayka" (O Allah, I repent to You), or any other words that express his repentance and his request for forgiveness. He must also be humble and sincere in his supplication, and not be arrogant or proud.
- Act of correction, replace the bad deed by a good deed: The person who wants to repent must try to undo the harm and the damage that he caused by his sin, and to compensate for it by doing a good deed. For example, if he wronged someone, he should seek his forgiveness or make up for it in some way. If he missed a prayer, he should make it up as soon as possible. If he stole something, he should return it or give its value in charity. If he lied, he should tell the truth or retract his lie. And so on.

E. Meanings of Life Events of Ease and Hardships.

i. The Story of the Disobedient Man from the Children of Israel

There was a man from the children of Israel who was very disobedient and sinful. He used to commit many crimes and violations, and he did not fear Allah or respect His laws. One day, he said to Allah: "O Allah, how many times I disobeyed You and You did not punish me. Why do You let me get away with my sins?" Allah sent him

an answer through a revelation, saying: "O son of Adam, I have been punishing you but you were not aware. Do you not see that your body is weak, your hair is grey, your eyesight is dim, your hearing is impaired, your wealth is decreased, your children are rebellious, your enemies are powerful, and your friends are few? These are all punishments from Me, but you did not realize or repent." The man was shocked and terrified by this answer, and he realized his mistake and his ignorance. He then repented to Allah sincerely and asked for His forgiveness and mercy.

ii. Raising the rank of believers and forgiving their sins.

Abu Huraira narrated that the Prophet Muhammad ﷺ said "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."¹

The hadith shows that Allah is merciful and forgiving, and that He uses the hardships and calamities that we face in this life as a means of expiation and purification for our sins and mistakes. It also shows that we should be patient and grateful when we encounter difficulties and troubles, and that we should not complain or despair, but rather turn to Allah and ask Him for relief and guidance.

The Prophet ﷺ also said "What a wonder is the case of the believer! For indeed, all of his affairs are good for him, and that is not the case for anyone except the believer. If he is afflicted with ease, he thanks Allah, so it is good for him. And if he is afflicted with hardship, he is patient, so it is good for him."²

The meaning and implication of this hadiths is that Allah tests the believers with various kinds of situations and circumstances in order to purify them from their sins and to increase their reward in the hereafter. The believers are advised to be grateful and

¹ Sahih al-Bukhari, Book 75, Hadith 2 and Sahih Muslim, Book 39, Hadith 6731

² Sahih Muslim, Book 55, Hadith 82 and Riyad as-Salihin, Book 1, Hadith 27

content in the face of ease, and to be patient and steadfast in the face of hardship. The hadith also shows the mercy and wisdom of Allah, who does not let any of the believers' affairs go to waste, but rather uses them as a means of good and benefit for them. The hadith also encourages the believers to trust in Allah's plan and decree, and to accept whatever He wills for them.

iii. Response of hypocrites to ease and to hardships.

A metaphor that illustrates the ignorance and confusion of the hypocrites, who do not understand the true meaning and purpose of life events are like a camel that gets tied up (hardships) and then released (ease) but the camel have no idea why he was tied down and why was he released. Hypocrites follow the Muslims outwardly, but inwardly they have doubts and contradictions. They do not have a clear criterion or guidance to distinguish between right and wrong, truth and falsehood, or good and evil. They are easily swayed by their whims, desires, and worldly interests. They are not loyal, sincere, or trustworthy. They are like a camel that does not comprehend why its owner tied it up or let it go and does not benefit from the blessings or lessons that Allah has given it.

iv. How to tell if the hardship is intended as a punishment or to raise the ranks

Harmful events that occur in the world are not random or meaningless, but rather have a divine purpose and intention. Allah, the supreme creator and sustainer of the universe, allows these events to happen for two main reasons: to raise the rank of the believer by testing their faith and patience, and to punish the wrong doers for their sins and transgressions. The outcome of these events reveals the intention behind them. If a harmful event leads to a positive change in the believer's attitude, behavior, or relationship with Allah, then it is a sign that the event was meant to elevate their rank and reward them in the hereafter. But if a harmful event results in a negative impact on the individual's faith, morals, or well-being, then it is an indication that the event was a punishment for their disobedience and injustice.

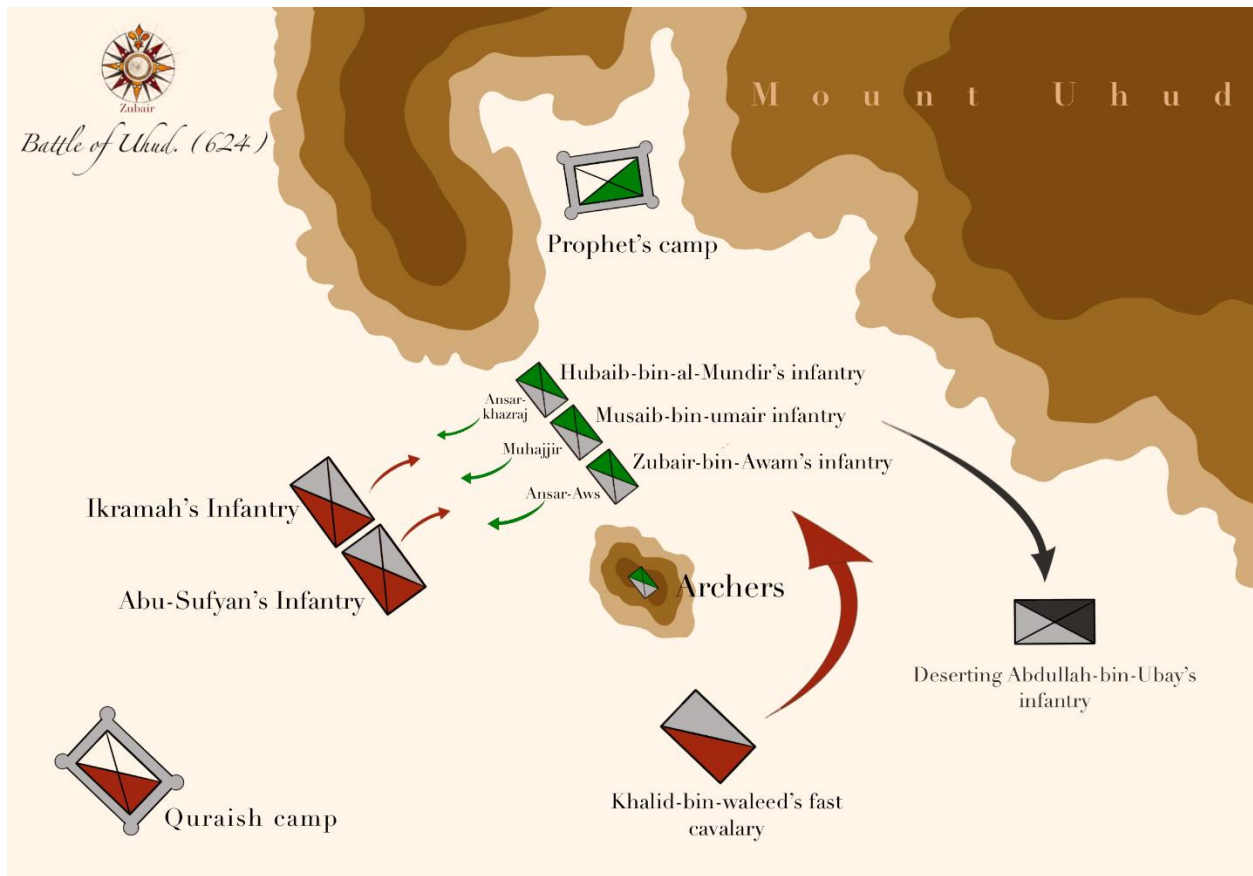
v. Linking hardships to sins.

Sometimes a harmful event can be directly related to a specific sin, if the event is a result or a backlash of that action. For example, if someone is unfaithful to their partner and gets infected with a sexually transmitted disease, then this is an obvious punishment for their infidelity. In this way, harmful events can act as a warning, a correction, or a retribution for the deeds of the people. Another example, if someone drinks and drives, and as a consequence they cause a deadly accident or end up in prison. This is a clear punishment for the sin of drinking and the worse sin of driving while intoxicated. A third example, if someone decides to skip school and faces trouble for doing so, that is a evident punishment for skipping school.

F. Lessons from the Defeat of the Prophet ﷺ and the Companions in the Battle of Uhud

i. Wisdom behind the defeat

If Allah would grant the believers victory, then the message would be that you don't have to obey the Prophet ﷺ to be victorious. Allah caused them to be defeated as a direct backlash of the archers disobeying the prophet ﷺ by leaving their positions out of greed to collect the spoils of war. https://en.wikipedia.org/wiki/Battle_of_Uhud



ii. Story and what went wrong.

The battle of Uhud was one of the major battles that took place between the Muslims and the pagans of Quraish in the third year of Hijrah (625 CE). The Muslims were about 1000 in number, while the pagans were about 3000. The Prophet Muhammad ﷺ arranged the Muslim army in a strategic position, with the mountain of Uhud behind them and a valley in front of them. He also appointed 50 archers to guard a pass on the mountain, and he instructed them not to leave their post under any circumstances, whether the Muslims were winning or losing.

The battle started and the Muslims fought bravely and fiercely, and they managed to repel the pagans and inflict heavy losses on them. The pagans started to flee and abandon their camp, leaving behind their weapons and their wealth. The Muslims saw this and they rushed to collect the spoils of war, thinking that the battle was over. However, they made a fatal mistake: they disobeyed the Prophet's ﷺ

command and left their positions, including the archers who were guarding the pass. Only a few of them remained on their post, while the rest followed the others to get the spoils.

This was a golden opportunity for the pagans, who regrouped and launched a counterattack. They took advantage of the gap that was left by the archers, and they attacked the Muslims from behind. The Muslims were caught off guard and confused, and they did not know what to do. Some of them fought back, some of them fled, and some of them were killed. The Prophet Muhammad ﷺ was also wounded and injured, and he was surrounded by a few companions who defended him. The pagans tried to kill him, but they failed. The battle ended with a defeat for the Muslims, who lost 70 of their men, while the pagans lost 22.

The battle of Uhud was a lesson and a test for the Muslims, who learned the consequences of disobeying the Prophet ﷺ and being greedy for the worldly gains. They also learned the importance of patience, perseverance, and unity in the face of the enemy. Allah revealed verses in the Quran to explain the reasons and the wisdom behind the defeat, and to encourage the Muslims to repent and to prepare for the next battle. He said: "And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet ﷺ] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers." Imran (3:152)

iii. The punishment of Allah falls on everyone, not only the wrongdoers.

Allah is warning the believers in Anfal (8:25) to fear a trial or a calamity that will not only affect the wrongdoers among them, but also others who may be innocent or righteous. COVID-19 was a punishment to some and rank lifting to others, but everyone

is affected by the virus. It doesn't distinguish between the righteous and the wrongdoers.

The Prophet (peace and blessings be upon him) said: "The analogy of the people who observe the limits prescribed by Allah and those who violate them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe."³

The meaning and implication of this hadith is that the people who obey Allah and follow His commands and prohibitions are like the people who are in the upper deck of the ship, who have the authority and the responsibility to protect the ship and its passengers. The people who disobey Allah and transgress His limits are like the people who are in the lower deck of the ship, who have the intention and the ability to harm the ship and its passengers. The hadith shows that the fate of the people is interconnected and interdependent, and that the actions of some may affect the others. The hadith also urges the people who observe the limits of Allah to prevent and stop the people who violate them, and to enjoin good and forbid evil, lest they all suffer the consequences of their sins and mistakes. The hadith also warns the people who violate the limits of Allah to repent and reform, and to respect the rights and duties of others, lest they incur the wrath and punishment of Allah.

G. The Story of Prophet Yunus (Jonah).

It is one of the most amazing stories in the Quran. He was sent by Allah to the people of Nineveh, a city that was known for its wickedness and idolatry. He called

³ Sahih al-Bukhari, Book 3, Hadith 36, Sahih Muslim, Book 18, Hadith 146 and Riyad as-Salihin, Book 1, Hadith 183

them to worship Allah alone and to repent from their sins, but they rejected him and mocked him. He became angry and frustrated with them, and he decided to leave them without the permission of Allah. He boarded a ship that was sailing to another land, but the ship encountered a violent storm. The sailors cast lots to see who was the cause of the calamity, and the lot fell on Yunus. He admitted that he was running away from his mission, and he agreed to be thrown overboard. As soon as he was in the water, a huge fish swallowed him and took him to the depths of the sea. He realized that he had made a grave mistake, and he turned to Allah in sincere repentance. He said: "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." Quran (21:87). Allah accepted his supplication and saved him from his distress. He commanded the fish to spit him out onto a barren shore, where he was weak and ill. Allah caused a squash plant to grow over him and provide him with shade and comfort. He recovered from his ordeal and returned to his people, who had embraced the faith after witnessing a sign from Allah. He continued to preach to them and guide them to the right path. He was grateful to Allah for His mercy and forgiveness, and he was among the righteous prophets of Allah.

H. The Story of The Battle of Hardship And The Three People Who Stayed Behind.

- Sources of difficulty: Long travel distance, extreme summer heat and strong enemy
 - People were divided in four groups:
6. Group 1: Believers who have resources they and went to fight.
 7. Group 2: Believers who don't have resources, but they want to fight. They cried. (Tawba 9:92)
 8. Group 3: People with hypocrisy. They have resources but didn't want to go. They made up false excuses. (Tawba 9:93-96)
 9. Group 4: Believers who have resources, but they were lazy. Procrastinated until it is too late.

The battle of Hardship was a great trial for the Muslims, who had to face a powerful enemy in a harsh environment. The Prophet (ﷺ) called upon his followers to join him in this expedition, which was the largest and the last of his military campaigns. He urged them to spend generously in the cause of Allah ﷻ and to prepare themselves for the fight. He also warned them of the consequences of staying behind without a valid excuse.

Narrated 'Abdullah ibn Kab bin Malik: Who, from among Kab's sons, was the guide of Kab when he became blind: I heard Kab bin Malik narrating the story of (the Ghazwa of) Tabuk in which he failed to take part.

Ka'b said, "I did not remain behind Allah's Apostle in any Ghazwa that he fought except the Ghazwa of Tabuk, and I failed to take part in the Ghazwa of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Apostle had gone out in search of the caravan of Quraish till Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allah's Apostle when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e. Al-'Aqaba pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ in that Ghazwa.

By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah's Apostle wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah's Apostle fought in severe heat, facing, a long journey, desert, and the great number of enemy. So the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah's Apostle was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation.

So Allah's Apostle fought that Ghazwa at the time when the fruits had ripened and the shade looked pleasant. Allah's Apostle and his companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allah's Apostle and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Apostle, whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused.

Allah's Apostle did not remember me till he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka'b do?' A man from Banu Salama said, 'O Allah's Apostle! He has been stopped by his two Burdas (i.e. garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allah! O Allahs Apostle! We know nothing about him but good.' Allah's Apostle kept silent."

Kab bin Malik added, "When I heard that he (i.e. the Prophet ﷺ) was on his way back to Medina. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Apostle, had come near all the evil false excuses abandoned from my mind and I knew well that I could never come

out of this problem by forging a false statement. Then I decided firmly to speak the truth.

So Allah's Apostle arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first of all and offer a two-Rak'at prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Apostle accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge.

Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, "Yes, O Allah's Apostle! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse.

By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.'

Then Allah's Apostle said, 'As regards this man, he has surely told the truth. So get up till Allah decides your case.' I got up, and many men of Banu Salama followed me and said to me. 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Apostle as the others who did not join him, have offered. The prayer of Allah's Apostle to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the

Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara bin Ar-Rabi Al-Amri and Hilal bin Umaiya Al-Waqifi.' By that they mentioned to me two pious men who had attended the Ghazwa (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me.

Allah's Apostle forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwa. So we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Apostle and greet him while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me.

When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, "Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall."

Ka'b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Kab bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written:

"To proceed, I have been informed that your friend (i.e. the Prophet ﷺ) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you."

When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it.

When forty out of the fifty nights elapsed, behold ! There came to me the messenger of Allah's Apostle and said, 'Allah's Apostle orders you to keep away from your wife,' I said, 'Should I divorce her; or else! what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them till Allah gives His Verdict in this matter.'

Kab added, "The wife of Hilal bin Umaiya came to Apostle and said, 'O Allah's Apostle! Hilal bin Umaiya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping till his case began till this day of his.'

On that, some of my family members said to me, 'Will you also ask Allah's Apostle to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Apostle regarding her, for I do not know What Allah's Apostle would say if I asked him to permit her (to serve me) while I am a young man.'

Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allah's Apostle prohibited the people from talking to us.

When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Qur'an) i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sala' calling with his loudest voice, 'O Kab bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Apostle had announced the acceptance of our repentance by Allah when he had offered the Fajr prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Apostle.

The people started receiving me in batches, congratulating me on Allah's Acceptance of my repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance.' Kab further said, "When I entered the Mosque. I saw Allah's Apostle ﷺ sitting with the people around him. Talha bin Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirin (i.e. Emigrants) got up for me except him (i.e. Talha), and I will never forget this for Talha."

Ka'b added, "When I greeted Allah's Apostle he, his face being bright with joy, said "Be happy with the best day that you have got ever since your mother delivered you." Kab added, "I said to the Prophet ﷺ 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Apostle became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him.

When I sat before him, I said, 'O Allah's Apostle! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Apostle. Allah's Apostle said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Apostle! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive.

By Allah, I do not know anyone of the Muslims whom Allah has helped fortelling the truth more than me. Since I have mentioned that truth to Allah's Apostle till today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Apostle the Verse: "Verily, Allah has forgiven the Prophet ﷺ, the Muhajirin (i.e. Emigrants (up to His Saying) And be with those who are true (in word and deed)." (9.117-119)

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a Greater blessing than the fact that I did not tell a lie to Allah's Apostle which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else.

Allah said:- "They (i.e. the hypocrites) will swear by Allah to you when you return to them (up to His Saying) Certainly Allah is not pleased with the rebellious people—" (9.95-96) Kab added, "We, the three persons, differed altogether from those whose excuses Allah's Apostle accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Apostle left our case pending till Allah gave His Judgment about it. As for that Allah said):- And to the three (He did forgive also) who remained behind." (9.118) What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwa, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses.

I. The Story of The Brothers Who Inherited A Farm From Their Father.

This story is mentioned in Surat Qalam, verses 17 to 33 The story of the brothers who inherited a farm from their father, as narrated in Surat Qalam. It is a story of trial and test, of greed and generosity, of punishment and forgiveness. It teaches us many lessons, such as the importance of being grateful and charitable, the danger of being greedy and stingy, the value of being truthful and sincere, and the mercy and bounty of Allah ﷻ for those who repent. It also shows us the power and wisdom of Allah ﷻ, who knows everything and who does whatever He wills.

The father of the brothers was a righteous and generous man, who used to grow fruits and vegetables in his farm and share them with the poor and the needy. He was grateful to Allah ﷻ for His blessings and he used to glorify Him and seek His forgiveness.

After he died, his sons inherited his farm, but they did not inherit his character. They became greedy and stingy, and they decided to stop giving charity to the poor and the needy. They planned to harvest all the fruits and vegetables early in the morning, before the beggars could come and ask for their share. They also did not say "Insha Allah" or seek Allah's permission for their plan.

Allah ﷻ was aware of their intention and He punished them for their ingratitude and injustice. He sent a fire from the sky that burned their farm and left it in ruins. The brothers woke up and went to their farm, thinking that they would find it full of fruits and vegetables, but they were shocked and dismayed to see it destroyed. They realized that they had lost everything and that they had wronged themselves.

One of the brothers, who was the best among them, reminded them of their father's advice and their duty to glorify Allah ﷻ and seek His forgiveness. He told them that they had sinned and that they should repent sincerely and hope for Allah's mercy and bounty. The brothers agreed and admitted their mistake. They turned to Allah ﷻ

with regret and remorse, and they asked Him to forgive them and grant them a better farm in exchange.

Allah ﷻ accepted their repentance and pardoned their sin. He praised them for being truthful and sincere, and He announced the good news of Paradise for them. He also replaced their farm with a better and more fruitful one, as a reward for their faith and piety.

J. The Story of the Jewish Fishermen Who Violated Saturday

This is the story of the Jewish fishermen who violated Saturday, as narrated in the Quran and other sources. It is a story of faith and trial, of obedience and disobedience, of reward and punishment. It teaches us many lessons, such as the importance of following Allah's commands, the danger of being greedy and dishonest, the value of being righteous and pious, and the mercy and justice of Allah ﷻ for His servants. It also shows us the power and wisdom of Allah ﷻ, who knows everything and who does whatever He wills.

Allah ﷻ gave the Jews the commandment to observe the Sabbath, which is the seventh day of the week, as a day of rest and worship. He forbade them from doing any work or activity on that day, as a sign of their obedience and gratitude to Him. There was a group of Jewish fishermen who lived in a town by the sea. They used to fish every day, except on Saturday, when they would rest and pray. However, they noticed that on Saturday, the fish would come to the shore in large numbers, but on other days, the fish would be scarce and hard to catch.

The fishermen became greedy and decided to violate the Sabbath. They placed their nets in the sea on Friday, before sunset, and left them there until Saturday night, after sunset. Then they would collect their nets and take the fish that were caught in them. They thought that they were clever and that they did not break the Sabbath, because they did not fish on Saturday, but only on Friday and Sunday.

Allah ﷻ was aware of their deception and He punished them for their disobedience and injustice. He transformed them into monkeys, as a humiliation and a warning for them and for others. Some of them died, and some of them survived, but they were despised and rejected by their people.

There was another group of Jews who lived in the same town, who were righteous and pious. They used to observe the Sabbath and follow the commandments of Allah ﷻ. They saw what happened to the fishermen, and they were angry and sad. They wanted to punish them and kill them, but they were afraid of Allah's wrath. They also wanted to advise them and guide them, but they were hopeless of their repentance.

Allah ﷻ revealed to them that they should not interfere with the fishermen but leave them to their fate. He also told them that He would reward them for their faith and piety, and that He would forgive them for their sins. He also told them that He would test them with trials and tribulations, to distinguish the good from the evil.