

Explanation of The Book of Tawheed

Class Notes – Chapter 53

بَابُ قَوْلِ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ

Saying: 'O Allah, forgive me if You wish'.

- **Relevance of the chapter to the book:** The statement 'O Allah, forgive me if You wish' implies that the person making the *du'aa* is careless and lacks interest in having their *du'aa* accepted by Allah. It may also imply that the matter being asked is too much for Allah or that Allah may be forced to do something against His will. Since all these implications violate the essence of *tawheed*, the author dedicated this chapter to elaborate on this topic.
- (إِنْ شِئْتَ) – "If you wish". That is, if You wish forgive me, and if You wish don't forgive me.

فِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَقُولُ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمَ الْمَسْأَلَةَ، فَإِنَّ اللَّهَ لَا مُكْرَهَ لَهُ. وَلِلْمُسْلِمِ: وَلْيَعْظِمِ الرَّغْبَةَ، فَإِنَّ اللَّهَ لَا يَتَعَاظَمُهُ شَيْءٌ أُعْطَاهُ.

Abu Hurairah narrated that Allah's Messenger ﷺ said: None of you should say: 'O Allah, forgive me if You wish; O Allah, be Merciful to me if You wish', but he should always ask Allah with determination, for nobody can force Allah to do something against His Will. [Bukhari, Muslim]

In another narration: One should ask Allah with firm determination, for nothing is too much for, or beyond Allah. [Muslim]

- (اللَّهُمَّ اغْفِرْ لِي اللَّهُمَّ ارْحَمْنِي) – "O Allah forgive me, O Allah have mercy on me". When you ask Allah to forgive you, you are seeking safety from something disliked (the evil consequences of your sins), and when you ask Allah to have mercy on you, you are asking for something greatly desired (Allah's mercy).
- (لِيَعْزِمَ الْمَسْأَلَةَ) – "But he should always ask Allah with determination". That is, they should ask Allah having confidence and being sure that their *du'aa* will be answered.
- (لَا مُكْرَهَ لَهُ) – "Nobody can force Allah to do something against His will". That is, no *du'aa* will force Him to do something against His Will.
- (وَلْيَعْظِمِ الرَّغْبَةَ) – "Ask Allah with full determination". It means that a person perseveres and persists in their *du'aa* (*ilhaah*) as this demonstrates their devotion to having the *du'aa* accepted by Allah.
- There are three reasons why placing 'If You will' at the end of a *du'aa* is forbidden.
 - a. It gives the sense that there is someone forcing Allah to do something, and there is someone who can stop Him. It is as if the one making the *du'aa* is saying: 'I don't want to force You Allah, if You want forgive me, and if You want don't forgive me'.

- b. That when a person places '*If you will*' at the end of the *du'aa*, it is as if they consider this matter too big for Allah. Therefore, if Allah does not wish, then it could be for a matter which is not within His capacity.
- c. That it gives the impression that the person is self-sufficient and does not need Allah. It is as if they are saying: '*If You want, forgive me, and if You want don't forgive me, I am not really concerned*'. It is incumbent upon a person that when they make *du'aa* to Allah, they have a strong sense that you are in need of Allah (*iftiqaar*).
- **General meaning of the hadith:** In this *hadith*, the Prophet ﷺ prohibits Muslims from making their *du'aa* dependent on Allah's will, and commands them to make *du'aa* to Allah while being certain that they will be answered. The Prophet ﷺ explains that such a *du'aa* implies that Allah may be overburdened with His servants' needs or that He may be forced to fulfill them. Such a *du'aa* also implies that the one making the *du'aa* is careless of having their needs fulfilled by Allah, and that they are not in need of Him, when in fact they cannot do without Him for the blink of an eye. All these implications are not befitting of Allah, as He is al-Ghaniy (Self-Sufficient), al-Hameed (The Praiseworthy) and He does whatever He wills.
- **Relevance of the hadith to the chapter:** The *hadith* is clear proof of the prohibition of saying '*If You will*' when making *du'aa*, as it has implications of Allah which are incompatible with correct *tawheed*.
- **Important issues of the Chapter**
 1. **Prohibition of making any exceptions when supplicating to Allah.** By saying '*If You will*'.
 2. **The reason for the prohibition.** There are three reasons:
 1. It implies that there is someone forcing Allah.
 2. It implies that the matter may be too big for Allah.
 3. It shows that the person is self-sufficient and does not need Allah.
 3. **The Prophet ﷺ said to ask Allah with firm determination.** When you make *du'aa* be determined and confident that Allah will respond and do not be hesitant and cautious.
 4. **Ask whatever you can of Allah.** As per the narration of Muslim. Be persistent in your *du'aa* because nothing is impossible for Allah. Persistence in your *du'aa* is proof that you really want what you are asking Allah for.
 5. **The reason for asking whatever you can of Allah and asking with firm determination.** Because nothing is too much for Allah and nobody can force Allah to do something against His will