

عَشْرُ مُوجِبَاتٍ لِلنَّجَاةِ

Ten Factors Which Bring About Salvation

Written by
Shaykh ‘Abdur-Razzāq ibn ‘Abdul-Muḥsin al-Badr

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Translated by Khalil Klopfenstein

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Introduction

All praise is due to the Lord of all creation, and may peace and blessing be upon Allāh’s servant, Messenger, and close one, our Prophet Muḥammad, as well as on his family, all of his companions, and whoever follows him in a good way until the Day of Reckoning.

To proceed: Any worshiper who has been guided will strive to set himself right, purify his soul, and save his soul in both this life and the next from evil and destruction. This is a worthy goal and noble aim which the believers work towards. Their minds are focused on achieving salvation and searching for the things which would ensure that they are successful and saved. In fact, the importance of this is illustrated by reports regarding the best people of this *ummah* after the Prophet ﷺ, the first three *khulafā’* رضى الله عنهم.

‘Uthmān ibn ‘Affān رضى الله عنه said, “While I was sitting in the shade of one of the fortresses, ‘Umar رضى الله عنه passed by me and gave me the greeting of *salām*, but I did not notice that he had passed by or given the *salām*. So, ‘Umar رضى الله عنه kept going until he reached Abū Bakr رضى الله عنه and said, “How strange! I passed by ‘Uthmān and gave *salām* to him but he did not return my *salām*!”

He and Abū Bakr then set out, and this took place during the rule of Abū Bakr رضى الله عنه, until they both gave me *salām*,

at which point Abū Bakr ؓ said, “Your brother ‘Umar came to me and said that he had passed by you and given the greeting of *salām* but that you did not return *salām* to him. What caused you to do that?”

I replied, “By Allāh, I didn’t notice that you had passed by me or that you had offered *salām*.”

Abū Bakr ؓ said, “‘Uthmān has said the truth. Something must have distracted you from that.”

‘Uthmān replied, “Of course.”

Abū Bakr asked, “What was it?”

‘Uthmān ؓ then said, “Allāh ﷻ caused His Prophet ﷺ to pass away before I could ask him about salvation.”

Abū Bakr ؓ said, “I asked him about that. I came to him and asked him, ‘May my father and mother be sacrificed for you, and you are most deserving of that. O Messenger of Allāh, what is salvation?’ The Messenger of Allāh ﷺ said,

(مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ عَلَى عَمِّي ، فَرَدَّهَا عَلَيَّ ، فَهِيَ لَهُ نَجَاةٌ.)

“Whoever accepts the statement that I offered to my uncle but which he rejected, then that is his salvation.”¹

¹ Reported by al-Imām Aḥmad in his *Musnad*, no. 20 with a good chain.

Whoever contemplates this great story will know that salvation is something of tremendous importance, so much so that it was a source of great concern and preoccupation for the sincere believers. This was the case with ‘Uthmān رضي الله عنه, who was very concerned about salvation despite the fact that the Prophet ﷺ had said about him,

(وَعُثْمَانُ فِي الْجَنَّةِ.)

“‘Uthmān is in Jannah,”¹ and he ﷺ had also said about him,

(مَا ضَرَّ عُثْمَانَ مَا عَمِلَ بَعْدَ الْيَوْمِ.)

“Whatever ‘Uthmān does after today will not harm him.”²

There is also a report from ‘Abdullāh ibn Rawāḥah رضي الله عنه that while he and his wife were sitting in his house he cried, so his wife asked him, “What has made you cry?” He replied, I remembered Allāh’s statement ﷻ:

﴿وَأَن مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا * ثُمَّ نُذِىَ الَّذِينَ اتَّقَوْا
وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا﴾

“And there is none of you except he will come to it [i.e. the Hellfire]. For your Lord, that is an incumbent decree. *

¹ Reported by Abū Dāwūd in *as-Sunan*, no. 4649 and al-Albānī graded it ṣaḥīḥ in *ar-Rawḍ an-Naḍīr*, no. 425.

² Reported by at-Tirmidhī, no. 3701 and al-Albānī graded it ḥasan in *al-Mishkāt*, no. 6073.

Then We will save those who feared Allāh and leave the wrongdoers within it, on their knees.”¹ And I don’t know whether I will be saved from it or not!”²

So if this was how the early righteous believers among the Ṣaḥābah sought out factors which would ensure salvation in both this life and the next even when they had been promised Jannah, then would about those after them?!

In this belief booklet, I have endeavored to highlight ten factors which are considered to be the most important factors that lead to a servant’s salvation. Every Muslim ought to make an effort to learn them, implement them, make them a part of his life, and teach them to any of his family members and brothers that he can so that he could attain salvation in this life and on the Day of Resurrection and achieve eternal joy in the gardens of bliss. A servant asking Allāh for salvation, treading the path that leads to it, and remembering the factors that bring it about is an established and longstanding form of guidance and following the Prophet’s example. This is just as is mentioned in the Qur’ān:

﴿وَيَقُولُ مَا لِيَ أُدْعُوكُمْ إِلَى التَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ﴾

“And O my people, how is it that I invite you to salvation while you invite me to the Fire?”³

¹ Maryam: 71-72

² Reported by al-Ḥākim in *al-Mustadrak*, 4/631.

³ Ghāfir: 41

And it has been said:

مَا بَالُ دِينِكَ تَرْضَى أَنْ تُدَدِّسَهُ
وَتَتَوَبَّكَ الدَّهْرَ مَغْسُولٌ مِنَ الدَّنَسِ
تَرْجُو التَّجَاةَ وَلَمْ تَسْلُكْ مَسَالِكَهَا
إِنَّ السَّفِينَةَ لَا تَجْرِي عَلَى الْيَبَسِ

What is the matter with you, that you are happy to sully your religion

while you are diligent in always keeping your clothes clean of filth?

You hope for salvation but do not tread its path

Surely a ship cannot sail on dry ground

For Allāh ﷻ “has set a pathway for the salvation of His servants and opened up its doors. He has taught the servants its routes which lead to eternal joy and has given them the means to pursue them. He has warned them against the evil consequences of disobeying Him, and has sworn both by Himself and by other things about the trouble and bad ending of that disobedience.”¹

What an excellent expression it was, that:

¹ From the speech of Ibn al-Qayyim in ‘Uddatuṣ-Ṣābirīn, p. 284.

وَاحْسَرَتَاهُ تَقْضَى الْعُمْرُ وَأَنْصَرَمَتْ
سَاعَاتُهُ بَيْنَ ذُلِّ الْعَجْزِ وَالْكَسَلِ
وَالْقَوْمُ قَدْ أَخَذُوا دَرَبَ النَّجَاةِ وَقَدْ
سَارُوا إِلَى الْمَطْلَبِ الْأَعْلَى عَلَى مَهَلٍ

Oh how wretched, the one who had spent and exhausted his
life

Each of its hours spent in either humiliation,
growing weaker, or sloth

Meanwhile, others have taken the road to salvation

They have marched towards the greatest goal,
even if at a slow pace

May Allāh grant His peace and blessings and bounties
to His servant and Messenger, our Prophet Muḥammad, as
well as to his family and all of his companions.¹

¹ The origin of this treatise is a lecture I gave in Jāmi' Birr al-Wālidayn in Tābūk on 22nd of Sha'bān, 1435 h. Some noble brothers strove to transcribe it and arrange it. I reviewed it and added some benefits to it. Allāh is the One I ask to reward with a good reward everyone who strove to produce this article and spread it among the Muslims, especially the brothers at Maktabah al-Itqān in Kuwait due to their utmost attention in publishing it.

Factor 1:

Singling out Allāh ﷻ for Worship and Making One's Devotion Exclusively for Him

The greatest factor behind being saved on the Day of Resurrection – and in fact there can be no salvation without this factor – is: singling out Allāh ﷻ for worship and making one's devotion exclusively for Him. As we previously mentioned in the amazing story of 'Uthmān, the Prophet ﷺ said,

(مَنْ قَبِلَ مِنِّي الْكَلِمَةَ الَّتِي عَرَضْتُ عَلَى عَمِّي ، فَرَدَّهَا عَلَيَّ ، فَهِيَ لَهُ نَجَاةٌ.)

“Whoever accepts the statement that I offered to my uncle but which he rejected, then that is his salvation,”¹ and the meaning of “the statement” is the statement of tawhīd: *lā ilāha illAllāh* – there is no deity worthy of worship except Allāh.

The point is not simply for a person to say these words and be done. The point is to actualize what these words entail about making one's devotion exclusively for Allāh ﷻ and singling Him ﷻ out in worship.

¹ Reported by al-Imām Aḥmad in *al-Musnad*, no. 20 with a good chain.

Tawḥīd is the very purpose for which Allāh ﷻ created the creation; He brought life into existence to actualize it. This is just as Allāh ﷻ said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I only created jinnkind and mankind to worship Me.”¹ and He ﷻ said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

“And your Lord decreed that you shall not worship anyone but Him ...”² and He ﷻ said:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And you have only been commanded to worship Allāh, making your devotion sincerely for Him alone.”³

The basis of salvation and success on the Day of Resurrection is singling out Allāh in worship. Now, this salvation comes about through tawḥīd in two forms:

First: salvation from entering the hellfire. If a person actualizes tawḥīd in a complete and perfect manner, then he will never enter the Hellfire. Instead, he be among the first to

¹ Al-Dhāriyyāt: 56

² Al-Isrā': 23

³ Al-Bayyinah: 5

enter Jannah, without experiencing any reckoning or punishment.

Second: salvation from remaining eternally in the hellfire. This applies to those who did not perfectly actualize tawḥīd or fulfill it completely, but rather fell into a number of acts of disobedience and major sins which weakened their faith and tawḥīd, thus meriting their entrance into the hellfire. Tawḥīd will save them from remaining in the hellfire forever, and their ultimate dwelling will be in Jannah.

But as for those who come on the Day of Resurrection without tawḥīd, then they do not have any hope of salvation at all, nor is there any way for them to gain Allāh's mercy or forgiveness.

Allāh ﷻ said on the tongue of His Messenger 'Īsā عليه السلام:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

“Anyone who associates partners with Allāh, Allāh has certainly forbidden Jannah for him, and his final abode will be the Hellfire.”¹

Allāh ﷻ said:

¹ Al-Mā'idah: 72

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُحْفَفُ عَنْهُمْ
مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ * وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرُ
وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ﴾

“And for those who disbelieve will be the fire of *Jahannam*. Death is not decreed for them such that they would die, nor will its punishment be lightened for them. That is how We repay every ungrateful one. * And they will cry out from it, ‘Our Lord, take us out! We will do righteous deeds, not like what we used to do!’ Didn’t We grant you enough life for whoever would remember therein to remember, and the warner had come to you? So taste the punishment, for there is no helper for the wrongdoers.”¹

And Allāh ﷻ has mentioned these three categories – those saved from entering the Hellfire, those saved from remaining eternally in the Hellfire, and those who are not saved at all – consecutively in His ﷻ statement:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ
مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ إِنَّ اللَّهَ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

¹ Fāṭir: 36-37

“Then we caused those servants of Ours whom We had chosen to inherit the Book. Some of them used to wrong themselves, some of them were moderate, and some of them were foremost in good deeds by Allāh’s permission. That is the great bounty.”¹ until He said:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ
مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ﴾

“And for those who disbelieve will be the fire of *Jahannam*. Death is not decreed for them such that they would die, nor will its punishment be lightened for them. That is how We repay every ungrateful one.”²

The first category is in Allāh’s statement ﷻ:

﴿وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْذِنُ اللَّهُ﴾

“... some of them were moderate, and some of them were foremost in good deeds by Allāh’s permission.”³ These are the ones who are saved from entering the Hellfire. They will be among the first to enter Jannah, without any reckoning or punishment.

The difference between the moderate ones and those who were foremost in good deeds is that the moderate ones

¹ Fāṭir: 32

² Fāṭir: 36

³ Fāṭir: 32

are those who perform the obligations and leave off the prohibitions while those who were foremost in good deeds are those who go above and beyond that by performing optional and encouraged deeds.

The second category is in Allāh's statement ﷻ:

﴿فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ﴾

“Some of them used to wrong themselves.”¹ These are the ones who are saved from remaining eternally in the Hellfire even if they do enter it due to their sins.

Those who wrong themselves are: those who wrong themselves through acts of disobedience and sins less than disbelief. These things make them liable to experience punishment and to enter the Hellfire. However, if they do enter the Hellfire, they will not remain in it forever. Rather they will be saved from it due to Allāh ﷻ having favored them with tawḥīd and making their devotion sincerely for Allāh ﷻ.

As for the third category, it comes in Allāh's statement ﷻ:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ
مِّنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ﴾

¹ Fāṭir: 32

“And for those who disbelieve will be the fire of *Jahannam*. Death is not decreed for them such that they would die, nor will its punishment be lightened for them. That is how We repay every ungrateful one.”¹

These ones have no hope for salvation on the Day of Resurrection because they did not single out Allāh ﷻ for worship. On the contrary, they will come with the opposite of that such as shirk and disbelief.

It has been transmitted that ‘Abdullāh ibn Mas’ūd ؓ said, “When Allāh’s statement:

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

‘Those who believe and do not mix their belief with wrongdoing,’² was revealed, it was difficult for the Prophet’s ﷺ Companions, so they said, ‘Which one of us hasn’t wronged himself?’ Allāh’s Messenger ﷺ said,

(لَيْسَ هُوَ كَمَا تَظُنُّونَ إِنَّمَا هُوَ كَمَا قَالَ لُقْمَانُ لِابْنِهِ،)

‘It is not the way you have understood it. Rather, it is like what Luqmān said to his son:

﴿يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

¹ Fāṭir: 36

² Al-An’ām: 82

“O my dear son, do not associate partners with Allāh. Shirk is certainly the gravest wrongdoing.”¹”² So the Prophet ﷺ explained this wrongdoing [in Sūrah al-An’ām: 82] as shirk, so long as one doesn’t mix one’s faith with shirk then he would be saved from eternal punishment.

And it has also been relayed that ‘Umar ؓ explained this wrongdoing as sins, in which case not mixing sins with one’s faith would entail safety from every form of punishment.

Sheikh al-Islām Ibn Taymiyyah ؒ said: Those who were concerned about this thought that the wrongdoing stipulated here referred to a person wronging himself and that there could be no safety from punishment and no state of being guided unless one did not wrong himself. So the Prophet ﷺ made it clear to them that shirk is a type of wrongdoing in the Qur’ān and that that is what is being referred to in this instance, so no one would attain safety from punishment or a state of being guided unless he did not mix his faith with that type of wrongdoing. So whoever does not mix his faith with that type of wrongdoing will have safety and guidance. Likewise, such a person will also be one of the chosen people, as Allāh ﷻ said:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ﴾

¹ Luqmān: 13

² Reported by Muslim in his *Ṣaḥīḥ*, no. 124.

“Then we caused those slaves of Ours whom We had chosen to inherit the Book. Some of them used to wrong themselves ...”¹

But this does not mean that one won’t be punished for wronging himself if he fails to repent, as Allāh ﷻ says:

﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

“And whoever does the smallest weight of evil will see it.”²

Abū Bakr ؓ once asked the Prophet ﷺ about this, saying, “O Messenger of Allāh, who among us does not do evil?” to which the Prophet ﷺ replied,

(يَا أَبَا بَكْرٍ أَلَسْتَ تَنْصَبُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّأْوَاءُ؟ فَذَلِكَ مَا تُجْزَوْنَ بِهِ.)

“O Abū Bakr, don’t you get exhausted? Don’t you get sad? Don’t calamities strike you? That is the payment you receive.”³

¹ Fāṭir: 32

² Az-Zalzalah: 8

³ Reported by al-Imām Aḥmad in *al-Musnad*, no. 71. Its origin is in *Jāmi’ at-Tirmidhī*, no. 3039. Al-Albānī graded it ṣaḥīḥ in his checking of *al-Īmān* by Ibn Taymiyyah, p. 67.

So he made it clear that if the believer repents he will enter Jannah and has been repaid for his sins during his worldly life in the form of afflictions which he suffered... So a person who is free from all three of these types of wrongdoing will be completely safe from punishment and be in a state of complete guidance, while whoever is not free from wronging himself will generally be safe from punishment and generally be in a state of guidance – meaning that he will of course enter Jannah as has been promised in other *Āyāt* and that Allāh has guided him to the straight path whose end destination is Jannah, but he still has some gaps in his safety and state of guidance at a level matching with the gaps in his faith that result from his wronging himself.”¹

¹ *Al-Īmān* by Ibn Taymiyyah, pp. 66-67.

Factor Two: Following the Sunnah of the Prophet ﷺ

Giving attention to the Prophetic Sunnah and the blessed guidance which Allāh's Messenger ﷺ taught and implemented is considered one of the most important factors for salvation on the Day of Resurrection. It was in this vein that Imām Mālik ibn Anas رحمته الله said,

مَنْ أَرَادَ النَّجَاةَ فَعَلَيْهِ بِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ ﷺ.

“Whoever wants salvation, then he must hold to the Book of Allāh and the Sunnah of His Prophet ﷺ.”¹

Furthermore he رحمته الله said,

السُّنَّةُ سَفِينَةُ نُوحٍ؛ مَنْ رَكِبَهَا نَجَّى، وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ.

“The Sunnah is Nūḥ's Ark, whoever rides it is saved and whoever does not will drown.”²

For this worldly life is “like an ocean which all of the created beings must traverse to make it to the banks where their houses, homelands and ultimate dwelling places are, yet they can only cross this ocean on the ship of salvation. So

¹ *Dhamm al-Hawā wa Ahlihi* by Abū Ismā'īl al-Harawī, 4/118.

² Reported by al-Khaṭīb al-Baghdādī in his *Tārīkh*, 8/308.

Allāh sent His Messengers to teach the nations how to take these ships of salvation and commanded them work accordingly and ride them. And that ship of salvation is: obedience to Allāh; obedience to His Messengers; worshipping Him alone; making one's actions exclusively for Him; preparing for the hereafter, longing for it, and working towards it. So those who have been granted success take up the call and ride the ship but would hate to wade into the ocean, for they know that they cannot make it across the sea by wading or swimming it.

“As for the foolish ones, they find the work and instruments of riding the ship difficult and say, ‘We will wade into the ocean, and if we cannot cross it that way, we will swim,’ and that represents the majority of people in this life. They will wade into the ocean, and then when they become unable to wade any longer, they will begin to swim until drowning overtakes them. Meanwhile, the people riding the boat will be saved just as those with Nūḥ ﷺ were saved while the people of the earth drowned. So reflect on this parable and the people of this life so that you might clearly see how its lessons apply.”¹

One of the factors which brings about salvation is giving attention to the Sunnah of the Prophet ﷺ and adhering to his upright path. Allāh ﷻ has said:

¹ From the speech of Ibn al-Qayyim in *‘Uddatuṣ-Ṣābirīn*, p.456.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا﴾

“There has certainly been a good example for you in Allāh’s Messenger for anyone who hopes for Allāh and the Last Day and remembers Allāh often.”¹

And Allāh ﷻ also said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ﴾

“So let those who dissent from the Prophet’s command beware lest a trial afflicts them or a painful punishment strikes them,”² and there are many Āyāt of similar meaning.

Ibn al-Qayyim رحمه الله said: “The point is that the extent to which one follows the Messenger ﷺ corresponds to the extent of his honor, sufficiency and being aided. Likewise, the extent to which one follows the Messenger corresponds to the extent of his guidance, success and salvation, for Allāh ﷻ has linked the joy of both this world and the next to following the Prophet ﷺ and has made misery in both this life and the next linked to opposing him. So those who follow the Prophet ﷺ will have guidance, safety, success, honor, sufficiency, aid, assistance, support, and a good life in both this world and the

¹ Al-Aḥzāb: 21

² An-Nūr: 63

next. Meanwhile, those who oppose the Prophet ﷺ will have humiliation, belittlement, fear, misguidance, failure, and misery in both this world and the next.”¹

As for those whose actions are not in line with the Messenger’s guidance ﷺ, then they will be far-removed from salvation and their deeds will be rejected. That is because the accepted deeds which will save a person on the Day of Resurrection are those which align with the Prophet’s guidance ﷺ. This is just as he ﷺ said,

(مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.)

“Whoever performs an action that does not align with our way, then it is rejected.”²

So anyone who desires salvation must stick to the Prophet’s way and cling to his path while being wary of innovations in the religion or anything presented as a substitute for the Sunnah of the Final Messenger ﷺ. In this vein, it was part of the Prophet’s ﷺ sincere concern for his nation that he addressed them to warn them against innovation and urged them to cling to his Sunnah by saying,

(إِنَّا خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ.)

¹ *Zād al-Ma’ād*, 1/39.

² Reported by Muslim in his *Ṣaḥīḥ*, no. 1718.

“The best speech is the Book of Allāh, and the best guidance is the guidance of Muḥammad. And the worst matters are newly-invented affairs, and every innovation is misguidance.”¹

He informed us that whoever sticks to his Sunnah would be taken to his cistern on the Day of Resurrection and would drink from it. But as for those who changed and substituted his Sunnah with innovations, then they will be barred from it and taken away from his cistern, and the Prophet ﷺ will be told,

إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ، فَأَقُولُ: (سُحْقًا سُحْقًا لِمَنْ غَيَّرَ بَعْدِي.)

“You do not know what they innovated after you,” at which point he will say, **“Away with them! Away with anyone who changes matters after me!”**²

So for anyone who cares about his soul and wants it to be saved, then he must shun base desires and innovations and instead stick to the Sunnah as understood by the righteous Ṣaḥābah رضي الله عنهم in all of his affairs. ‘Abdullāh ibn ‘Amr رضي الله عنه reported that Allāh’s Messenger ﷺ said,

¹ Reported by Muslim in his *Ṣaḥīḥ*, no. 867.

² Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 6584.

(إِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفَتَرَقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً، كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً.) قَالُوا: وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟
قَالَ: (مَا أَنَا عَلَيْهِ، وَأَصْحَابِي).

“The Children of Isrā’īl split into seventy-two sects, and my nation will split into seventy-three sects, all of them in the Hellfire except for one.” So the people asked, “And who is that, O Messenger of Allāh?” to which he replied, “What I and my Companions are upon.”¹

So the way to actualize this following of the Prophet ﷺ is to work to gain religious knowledge based on the Qur’ān and the Sunnah so that you as a Muslim can worship your Lord based on clarity and based on what aligns with the guidance of our truthful Prophet ﷺ.

فَبِالْعِلْمِ التَّجَاهُ مِنَ الْمَخَازِي
وَبِالْجَهْلِ الْمَدَّةُ وَالرَّعَامُ
هُوَ الْهَادِي الدَّلِيلُ إِلَى الْمَعَالِي
وَمِضْبَاحٌ يُضِيءُ بِهِ الظُّلَامُ
كَذَلِكَ عَنِ الرَّسُولِ أَتَى عَلَيْهِ
مِنَ اللَّهِ التَّحِيَّةُ وَالسَّلَامُ

¹ Reported by at-Tirmidhī in his *Jāmi’*, no. 2641. Al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-ṣaḥīḥah*, nos. 203 and 1492.

With knowledge comes salvation from disgrace

While ignorance brings humiliation and filth

The Prophet is the guide to the Most High

And the lantern lighting the way through the darkness

That knowledge comes from the Prophet

Allāh's peace and blessings be upon him

Factor Three: Fearing Allāh ﷻ and Having Taqwā of Him

Allāh ﷻ said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾

“And whoever obeys Allāh and His Messenger and fears Allāh and has taqwā of Him, those will be the successful ones.”¹

In this Āyah, Allāh ﷻ mentioned several factors without which neither success in this life, nor salvation, nor success in hereafter can be achieved. Those factors are: obedience to Allāh ﷻ and obedience to His Messenger ﷺ by following his Sunnah, as we have already discussed.

The two remaining factors are: fearing Allāh ﷻ and having taqwā of Him.

As for *khashyah* – “fear” – of Allāh ﷻ, it is considered as a crucial foundation for salvation on the Day of Resurrection, for Allāh ﷻ has characterized the people of salvation and faith as being:

﴿مِنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ﴾

¹ An-Nūr: 52

“Apprehensive out of fear of their Lord.”¹

And He ﷻ also described them by saying:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

“The believers are only those who, when Allāh is mentioned, their hearts become fearful.”²

That is because *hashyah* of Allāh ﷻ motivates a person to leave off despicable acts, engage in acts of obedience, and turn himself to acts of worship.

It was in this vein that al-Ḥasan al-Baṣrī رحمه would say,

الْمُؤْمِنُ جَمَعَ إِحْسَانًا وَشَفَقَةً، وَالْمُنَافِقُ جَمَعَ إِسَاءَةً وَأَمْنًا.

“The believer brings together good deeds and apprehensiveness, while the *munāfiq* brings together bad deeds and a feeling of safety,” after which he would recite:

﴿إِنَّ الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ﴾

“They are the ones who are apprehensive out of fear of their Lord.”³

¹ Al-Mu’minūn: 57

² Al-Anfāl: 2

³ Al-Mu’minūn: 57

Khashyah of Allāh ﷻ can only be realized by knowing Allāh's beautiful Names and lofty Attributes and by contemplating Allāh's miracles, both those in the creation and those in His Divine Legislation. The more that a worshiper increases his knowledge of Allāh ﷻ, the greater his *khashyah* of Him will be. This is just as Allāh ﷻ said:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

“It is only those of His slaves who have knowledge that fear Allāh.”¹

As for *taqwā* of Allāh, then this is something which encompasses everything that is good for a person and it is a significant factor behind being saved on the Day of Resurrection. This is just as Allāh ﷻ said:

﴿وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ﴾

“Allāh will save those who had *taqwā* of Him due to their good deeds. Evil will not touch them, nor will they be sad.”² And He ﷻ said:

﴿وَنَجِّنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

¹ Fāṭir: 28.

² Az-Zumar: 61

“And We saved those who believed and used to have taqwā.”¹ And He said:

﴿وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

“And We saved those who believed and used to have taqwā.”²

At its root meaning, taqwā comes from *wiqāyah* – “protection” –, and the best definition for this term is that of Ṭalq ibn Ḥabīb رحمه الله when he was asked, “Describe taqwā for us,” to which he replied,

التَّقْوَى: عَمَلٌ بِطَاعَةِ اللَّهِ، رَجَاءَ رَحْمَةِ اللَّهِ، عَلَى نُورٍ مِنَ اللَّهِ؛ وَالتَّقْوَى: تَرْكُ مَعْصِيَةِ اللَّهِ، خَافَةَ عِقَابِ اللَّهِ، عَلَى نُورٍ مِنَ اللَّهِ.

“Taqwā is acting in obedience to Allāh, hoping for reward from Allāh, based on a light from Allāh. And taqwā is leaving off disobedience to Allāh, fearing punishment from Allāh, based on a light from Allāh.”³

And there is no doubt that anyone who fulfills the Islāmic obligations and religious mandates while avoiding the forbidden matters and sins will be saved and successful in both this life and the next.

¹ Fuṣṣilat: 18

² An-Naml: 53

³ Reported by Hanād ibn as-Sarī in *az-Zuhd*, no. 552.

It has been authentically transmitted from Jābir ibn ‘Abdullāh رضي الله عنه that an-Nu’mān ibn Qawqal رضي الله عنه came to the Prophet ﷺ and said,

يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَةَ وَحَرَّمْتُ الْحَرَامَ وَأَحَلَلْتُ الْحَلَالَ؛
أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: (نَعَمْ).

“O Messenger of Allāh, if I were to pray the obligatory prayers, treat what is forbidden as forbidden and treat what is permissible as permissible, would I enter Jannah?” to which he said, “Yes.”¹

Whoever strives against lowly inclinations and makes himself steadfast in performing the obligations and avoiding the prohibitions, Allāh will save him and guide him to the right path. This is just as Allāh ﷻ said:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

“Those who strive for Our sake, then We will certainly guide them to Our ways. And Allāh is certainly with the good-doers.”²

And this enacting the commands and abandonment of the prohibited matters must be based on guidance and

¹ Reported by Muslim in *aṣ-Ṣaḥīḥ*, no. 15.

² Al-‘Ankabūt: 69.

knowledge so that the worshiper could know what he is having taqwā of, as Allāh ﷻ said:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَنُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا﴾

“Thus did We reveal inspiration to you by Our command. You used to not know what was the Scripture or faith, but We made this a light for you by which We guide whichever of Our servants We wish.”¹

And Bakr ibn Khunays رحمه الله said,

كَيْفَ يَكُونُ مُتَّقِيًّا مَنْ لَا يَدْرِي مَا يَتَّقِي!

“How can one be a person of taqwā if he doesn’t know what to have taqwā of?”²

¹ Ash-Shūrā: 52

² *Jāmi’ al-‘Ulūm wal-Ḥikam* by Ibn Rajab, 1/402.

Factor Four: Guarding One's Tongue

One of the means of salvation and safety is: guarding and protecting one's tongue from anything foul, for in the ḥadīth of 'Uqbah ibn 'Āmir رضي الله عنه, he said, "O Messenger of Allāh, what is salvation?" The Prophet ﷺ replied,

(اْمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسْعَكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ.)

"Take control of your tongue, stick to your home, and cry over your sin."¹

The Prophet's ﷺ statement, "Take control of your tongue" shows us the importance of guarding the tongue. That is done by a person considering his speech; if it is good then he says it, otherwise he abstains. This is in line with what the Prophet ﷺ said,

(مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.)

"Whoever believes in Allāh and the Last Day, let him speak good or be silent."²

¹ Reported by at-Tirmidhī in his *Jāmi'*, no. 2406. Al-Albānī graded it ṣaḥīḥ in *aṣ-Ṣaḥīḥah*, no. 890.

² Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 6018 and Muslim in his *Ṣaḥīḥ*, no. 47.

For the tongue is extremely dangerous and brings about considerable trouble to a person, his spiritual life, his society and those around him. That is why it carries such a serious threat of punishment, such as in the Prophet's statement ﷺ,

(إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَنْبَغِي فِيهَا يَزُلُّ بِهَا فِي النَّارِ أْبْعَدَ مِمَّا بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ.)

“A person might say something that is trivial to him which would cause him to fall into the Hellfire a distance farther than that between the east and the west.”¹

Since there is such a strong connection between salvation and the tongue, all of the body parts share the same final destination. The Prophet ﷺ said,

(إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ؛ فَتَقُولُ: اتَّقِ اللَّهَ فِينَا،
فَإِنَّمَا نَحْنُ بِكَ؛ فَإِنْ اسْتَقَمَّتْ اسْتَقَمْنَا، وَإِنْ اعْوَجَجَتْ اعْوَجَجْنَا.)

“When a person awakes in the morning, all of his body parts humble themselves to the tongue and say, ‘Have taqwā of Allāh as it relates to us, for we are nothing but a part of you. If

¹ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 6477 and Muslim in his *Ṣaḥīḥ*, no. 2988.

you are straight, we will be straight, but if you are crooked, we will be crooked.”¹

So guarding and protecting one's tongue is the foundation of all goodness in both this life and the next, while being careless with it, setting it loose and not guarding it is a cause of destruction and loss. It is for this reason that when the Prophet ﷺ told Mu'adh ibn Jabal ؓ about the fundamentals of the religion and doors of good in part of a long ḥadīth, he ﷺ concluded by saying,

(أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ؟) قُلْتُ: بَلَى يَا نَبِيَّ اللَّهِ، فَأَخَذَ بِلِسَانِهِ، قَالَ:
(كُفَّ عَلَيْكَ هَذَا.) فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ:
(تَكَلَّمْتَ أُمُّكَ يَا مُعَاذُ، وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ - أَوْ: عَلَى
مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.)

“Shall I tell you about the foundation of all of this?” to which Mu'adh ؓ said, “Of course, O Prophet of Allāh!” So the Prophet ﷺ grabbed his tongue and said, “**Restrain this.**” Mu'adh ؓ said, “O Prophet of Allāh, will we be taken to account for what we say?” The Prophet ﷺ replied, “**May your mother be bereft of you, O Mu'adh! Is there anything that will throw people into**

¹ Reported by at-Tirmidhī in his *Jāmi'*, no. 2407. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi'*, no. 344.

the Hellfire on their faces –” or he said “on their nostrils” – “other than what their tongues have sown?!”¹

So Muslims must be careful not to let their tongues run free with things that will not benefit them. Silence in those situations is safety and salvation, as it has been authentically transmitted that the Prophet ﷺ said,

(مَنْ صَمَتَ نَجَا.)

“Whoever is silent is saved.”²

¹ Reported by at-Tirmidhī in his *Jāmiʿ*, no. 2616. Al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-Ṣaḥīḥah*, no. 1122.

² Reported by at-Tirmidhī in his *Jāmiʿ*, no. 2501. Al-Albānī graded it ṣaḥīḥ in *aṣ-Ṣaḥīḥah*, no. 536.

Factor Five: Fleeing From Trouble

Fleeing from trouble, distancing oneself from it, and locking the doors which would lead to it is something that will save a person in both this life and the next and protect both his spiritual and worldly life. There are many texts which show this, one of which being the ḥadīth of ‘Uqbah ibn ‘Āmir رضي الله عنه in which he said, “O Messenger of Allāh, what is salvation?” The Prophet ﷺ replied,

(أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسْغُكْ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ.)

“Take control of your tongue, stick to your home, and cry over your sin.”¹

His statement ﷺ, “stick to your home” means that a person should strive to keep to his home, especially when trouble is afoot, so that he can be far-removed from partaking in it. In one’s house there is safety and security for a person against trouble; when he leaves his home and is exposed to trouble, he has exposed himself to ruin. For that reason, it has been legislated for the Muslims to be frequent in seeking refuge from trouble. Take, for instance, the authentic

¹ Reported by at-Tirmidhī in his *Jāmi’*, no. 2406. Al-Albānī graded it ṣaḥīḥ in *aṣ-Ṣaḥīḥah*, no. 890.

statement of the Prophet ﷺ in which he told his Companions رضي الله عنهم,

(تَعَوَّدُوا بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.)

“Seek refuge in Allāh from trouble, both its apparent and hidden forms.”¹

In this age, modern devices have appeared which a person can have with him inside his home through which all sorts of trouble and evil – both in the form of lusts and doubts - can come to him. Many people have become entangled and wrapped up with such troubles due to being lax about the use of these devices and visiting many foul websites and programs. With this in mind, the salvation connected to sticking to one’s home found in the previous ḥadīth is dependent on keeping oneself away from using these modern devices in ways which bring trouble to a person or spoil his character and life in this world and the next, for that would certainly be a great loss.

Eternal joy and salvation lie in avoiding trouble and being free of its evil, just as the Prophet ﷺ said,

(إِنَّ السَّعِيدَ لَمَنْ جُنَّبَ الْفِتْنَ.)

“The happy person is he who avoids trouble.”²

¹ Reported by Muslim in his *Ṣaḥīḥ*, no. 2867

² Reported by Abū Dāwūd in his *Sunan*, no. 4263. Al-Albānī graded it ṣaḥīḥ in *aṣ-Ṣaḥīḥah*, no. 1975.

Factor Six:
Frequently Making Du'ā and Seeking Protection
From Allāh

Du'ā is the key for every good in both this life and the next. When the worshiper understands that there is no salvation in this life or the next except for those whom Allāh ﷻ saves, then it becomes mandatory for him to seek that salvation from Him, for it is only in Allāh's Hand ﷻ. So, seek your salvation from Allāh ﷻ. Allāh ﷻ said:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

“When My worshipers ask about Me, I am certainly near. I respond to the call of the caller when he calls. So let them respond to Me and believe in Me so that they might be guided aright.”¹ And He ﷻ said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“And your Lord said, ‘Call on Me, I will respond to you.’”²

¹ Al-Baqarah: 186

² Ghāfir: 60

So whoever wants salvation for himself, let him frequently ask Allāh ﷻ for every good. He should ask Allāh for steadfastness; he should ask Him for safety against going astray; he should ask Him for uprightness; and so on and so forth with the various forms of good in both this life and the next.

And the greatest du'ā without any exception is the du'ā found in the opening of the Qur'ān:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

“Guide us to the straight path,”¹ until the end of the Sūrah, for if Allāh ﷻ guides a worshiper to His straight path, then He will surely save him in both this life and the next.

Due to the importance of this du'ā in a worshiper's life and his great need for it, Allāh has mandated repeating it seventeen times every day and night, matching with the number of *rak'ahs* in the obligatory prayers. While reciting Sūrah al-Fātiḥah, a Muslim ought to be conscious of this great du'ā and his need to repeat it. The success and guidance he gains from it is goodness, salvation, and great success in both this life and the next.

Supplicating to Allāh ﷻ, seeking refuge in Him, and being frequent in asking Him is one of the greatest factors that brings about salvation in both this life and the next. It is for

¹ Al-Fātiḥah: 6

this reason that the Prophets ﷺ used to ask Allāh ﷻ for salvation and Allāh would respond to them and save them from what was afflicting them. Examples of that include:

❖ The du'ā of the Prophet of Allāh, Nūḥ ﷺ:

﴿قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ * فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتَحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ﴾

“He said, ‘Lord, my people have denied me. * So judge between me and them and save me and those believers who are with me,’”¹ so Allāh ﷻ said:

﴿فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُونِ﴾

“So We saved him and those with him on the laden ship.”²

❖ The du'ā of the Prophet of Allāh, Lūṭ ﷺ:

﴿رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ﴾

“Lord save me and my family from what they do,”³ so Allāh ﷻ said:

﴿فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ﴾

¹ Ash-Shu'arā': 117-118

² Ash-Shu'arā': 119

³ Ash-Shu'arā': 169

“So We saved him and his family all together.”¹

❖ The du‘ā of the Prophet of Allāh, Yūnus عليه السلام:

﴿فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾

“So he called out through the darknesses that ‘There is no deity worthy of worship except You. Exalted are You. I have certainly been one of the wrongdoers,’”² so Allāh ﷻ said:

﴿فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّ وَكَذَٰلِكَ نُجِي الْمُؤْمِنِينَ﴾

“So We answered his call and saved him from distress. Thus do We save the believers.”³

❖ Allāh said about the situation of Mūsā and Hārūn عليهما السلام:

﴿وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ * وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ﴾

“We certainly blessed Mūsā and Hārūn * and saved them and their people from great distress.”⁴

Likewise, anyone who contemplates the Qur‘ān will find many examples of Prophets عليهم السلام making du‘ā to Allāh ﷻ, asking their Lord and bringing their concerns before Him in

¹ Ash-Shu‘arā’: 170

² Al-Anbiyā’: 87

³ Al-Anbiyā’: 88

⁴ Aṣ-Ṣāffāt: 114-115

all situations. Allāh ﷻ then responds to their calls and grants what they asked for. This is likewise the case for anyone who persistently asks and supplicates to the Lord of all creation, for He ﷻ does not let His worshiper's call go unanswered, nor does He rebut the petitioner's hopes. So whoever hopes for salvation in both this life and the next should make du'ā.

Every night, the worshipers should remember that their salvation rests in Allāh's Hand ﷻ and that there is no salvation except for those whom Allāh ﷻ saves. So, one ought to turn to his Lord with hope, humility and longing that Allāh would make him one of those who are saved and successful.

It is narrated that al-Barrā' ibn 'Āzib رضي الله عنه said that the Prophet ﷺ said,

(إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ،
ثُمَّ قُلْ:

“When you come to your bed, first make wuḍū' as if for prayer, then lie down on you right side and say:

اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَقَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ،
رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ آمَنْتُ بِكِتَابِكَ
الَّذِي أُنْزِلَتْ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

‘O Allāh, I have submitted my face to You, and entrusted my affair to You, and placed my reliance on You, out of both hope and fear of You. There is neither refuge nor salvation from You except with You. O Allāh, I believe in Your Book which You revealed, and in Your Prophet whom You sent.’

فَإِنْ مُتَّ مِنْ لَيْلَتِكَ فَأَنْتَ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ.)

“Then if you die during that night, you will be on the *fitrah*. Let these be the last words you speak.”¹

Ibn al-Qayyim رحمه الله said: “Allāh is the One who saves from Himself with Himself and who protects from Himself with Himself. Likewise with fleeing; His servants flee from Him to Him. All of this is the reality of tawḥīd and *qadr*, and the fact that there is no lord besides Him, nor is there any creator besides Him, and that no created being has any control in bringing about harm or benefit, nor life or death or resurrection for either himself or anyone else. On the contrary, it is all under Allāh’s control ﷻ, and no one besides Him has any control at all.”²

¹ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 247 and Muslim in his *Ṣaḥīḥ*, no. 2710. The wording is al-Bukhārī’s.

² Shifā al-‘Alīl, p. 273,

Factor Seven:

Constantly Repenting and Seeking Forgiveness

The texts of the Qur’ān and the Sunnah work jointly to affirm the virtue of repenting and seeking forgiveness, and that these are significant factors which bring about salvation on the Day of Resurrection. In this vein, the great Companion ‘Alī ibn Abī Ṭālib رضي الله عنه said,

عَجِبْتُ لِمَنْ يَهْلِكُ وَالتَّجَاةُ مَعَهُ! قِيلَ: وَمَا هِيَ؟ فَقَالَ: الْإِسْتِغْفَارُ.

“I am astonished at someone who perishes while salvation is within his grasp.” He was asked, “And what is that?” to which he replied, “Seeking forgiveness.”¹

And when ‘Uqbah ibn ‘Āmir رضي الله عنه asked Allāh’s Messenger ﷺ about salvation, he ﷺ said,

(أَمْلِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعَكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ.)

“Take control of your tongue, stick to your home, and cry over your sin.”²

¹ Reported by ad-Dīynūrī in *al-Majālisah wa Jawāhir al-‘Ilm*, 4/49.

² Reported by at-Tirmidhī in his *Jāmi’*, no. 2406. Al-Albānī graded it ṣaḥīḥ in *aṣ-Ṣaḥīḥah*, no. 890.

His statement ﷺ, “and cry over your sin” is referring to repentance and seeking forgiveness. The meaning of the word “sin” refers to all sins and misdeeds which a person falls into. When a singular noun is attached to another noun, this indicates that the singular form applies to the entire class of that noun. This indicates that when a worshiper is in a state of seeking forgiveness and making repentance, he ought to bring to mind the frequency and abundance of his sins and misdeeds, thinking of those which were concealed as well as those which were committed openly, those which were old and those which were recent, and that he should seek Allāh’s forgiveness and repent from all of them so that he could attain salvation and a great success.

It was along these lines that the Prophet ﷺ used to supplication while in *sujūd*,

(اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ ؛ دِقَّةً وَجِلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ.)

“O Allāh, forgive me for all of my sins, the minor and major ones, the earlier and later ones, and the open and concealed ones.”¹

Then if a worshiper repents to his Lord with sincere repentance by ceasing to commit all of his sins, regretting having done them, resolving not to return to them, and frequently seeking Allāh’s forgiveness, then Allāh ﷻ will save him in both this life and the next. This is just as He ﷻ said:

¹ Reported by Muslim in his *Ṣaḥīḥ*, no. 483,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

“And Allāh would not punish them while you are among them. And Allāh would not punish them while they are seeking forgiveness,”¹ for their repentance and seeking forgiveness are factors which bring about their salvation and turn punishment away from them.

The Prophet ﷺ also said,

(طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا.)

“Glad tidings to whoever finds a great deal of seeking forgiveness in his record of deeds.”²

For this reason, the Prophet ﷺ used to frequently repent and seek forgiveness throughout the course of his day and his night. Abū Hurayrah ؓ said, “I heard the Messenger of Allāh ﷺ say,

(وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً.)

‘I swear by Allāh, I seek Allāh’s forgiveness and repent to Him more than seventy times in a single day.’³

¹ Al-Anfāl: 33

² Reported by Ibn Mājah in his *Sunan*, no. 3818. Al-Albānī graded it ṣaḥīḥ in *Ṣaḥīḥ al-Jāmi’*, no. 3930.

³ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 6307.

And Ibn ‘Umar رضي الله عنهما said: “Once, we were sitting in a gathering with Allāh’s Messenger ﷺ and we counted him saying,

(رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.)

‘Forgive me, O Lord, and turn to me in forgiveness; You are certainly Forgiving and Merciful,’ one hundred times.”¹

¹ Reported by Abū Dāwūd in his *Sunan*, no. 1516 and at-Tirmidhī in his *Jāmi’*, no. 3434. The wording is Abū Dāwūd’s and al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-ṣaḥīḥah*, no. 556.

Factor Eight:
**Being on Guard Against Self-Amazement and
Delusion**

One of the factors which brings about salvation is not becoming amazed with your own good deeds or becoming deluded about yourself and your acts of obedience. Instead, one must be on guard and very careful against that, for being wary of that is a factor which brings about salvation. On the other hand, those who are careless on this front and see self-amazement and delusions of grandeur take root in them are undoubtedly doomed to fail. The great scholar Ḥāfidh al-Ḥakamī رحمه الله said:

وَالْعُجْبَ فَاحْذَرُهُ إِنَّ الْعُجْبَ مُجْتَرِفٌ
أَعْمَالَ صَاحِبِهِ فِي سَبِيلِ الْعَرَمِ

**Beware of self-amazement, for self-amazement scrapes away
a person's good deeds with powerful blows**

There are some people who have good deeds and various types of obedience, but then some form of delusion or self-amazement comes over them and they rely on the merits of their deeds and are ruined as a result, seeing all of their deeds become spoiled.

Every person must recognize that he is deficient, and that no matter what deeds he accomplishes, he will never be able to fully actualize the gratitude that he must have for Allāh's favors to Him. This is just as the Prophet ﷺ said,

(لَنْ يُدْخِلَ أَحَدًا عَمَلُهُ الْجَنَّةَ). قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: (لَا، وَلَا أَنَا، إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ).

“No one will be entered into *Jannah* by virtue of his deeds.” The people asked, “Not even you, O Messenger of Allāh?” “No, not even me,” he ﷺ replied, “unless Allāh envelops me in His grace and mercy.”¹

And that was the mindset of the best people of this nation, the Ṣaḥābah, and those who came after them. One example of that is the statement of ‘Abdullāh ibn Abī Mulaykah رحمه, one of the scholars of the *Tābi’ūn*, when he said, “I met thirty of the Prophet’s Companions ﷺ and each of them feared *nifāq* for himself.”²

When Abū Bakr رحمه – the *Ṣiddīq* of this nation, the best person after the Prophets – asked the Prophet ﷺ to teach him a du‘ā that he could use to supplicate to Allāh in his prayers, the Prophet ﷺ taught him to say:

¹ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 5673 and Muslim in his *Ṣaḥīḥ*, no. 2816. The wording is al-Bukhārī’s.

² Reported by al-Bukhārī in his *Ṣaḥīḥ* in suspended form, no. 48.

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

“O Allāh, I have certainly wronged myself abundantly, and there is no one who forgives sins except for You, so forgive me with forgiveness from You, and have mercy on Me. You are certainly the Forgiving One, the Merciful.”¹ So then what about anyone of a lesser status and rank?

Sheikh al-Islam Ibn Taymiyah رحمته الله said, “It is not appropriate for anyone to think that he does not need to repent to Allāh and seek forgiveness for his sins. Quite the opposite; every single person is constantly in need of that.”²

The point here is that if a worshiper is enabled to do good righteous deeds, then he should not rely on the merits of his deeds, nor should he become deluded and impressed with himself. Rather, he should be worried that those deeds might not be accepted. This is just as Allāh ﷻ said:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

“Those who do what they do while their hearts are fearful because they will be returning to their Lord.”³

¹ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 834 and Muslim in his *Ṣaḥīḥ*, no. 2705.

² *Al-Furqān bayna Awliyā ar-Raḥmān wa Awliyā ash-Shayṭān*, p. 131.

³ *Al-Mu’minūn*: 60

And when the Mother of the Believers ‘A’ishah رضي الله عنها asked the Prophet ﷺ about the meaning of this Āyah by saying, “Are these people who drink alcohol and steal?” He ﷺ replied,

(لَا يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ، وَهُمْ يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ.)

“No, O daughter of *aṣ-Ṣiddīq*. Instead they are people who fast, pray and give charity, yet they are fearful that those deeds will not be accepted from them.”¹

¹ Reported by at-Tirmidhī in *al-Jāmi’*, no. 3175. Al-Albānī graded it ṣaḥīḥ in *aṣ-Ṣaḥīḥah*, no. 162.

Factor Nine: Being Mindful of the Reckoning and the Standing Before Allāh ﷻ

One of the factors which brings about salvation is remembering that tremendous day on which all of the created beings will stand before the Lord of all creation for reckoning and repayment, that day on which no one will be able to save, help or harm any others.

﴿وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ * ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ * يَوْمَ لَا تَمْلِكُ نَفْسٌ
لِّنَفْسٍ شَيْئًا وَلَا مَرْءٌ يَوْمِيذٍ لِلَّهِ﴾

“What will make you know what the Day of Recompense is? * Again, what will make you know what the Day of Recompense is? * It is a day on which no soul will have power to do anything for another soul, and on that Day the authority will be for Allāh.”¹

When a believer remembers that Day, its terrors and difficulties, this will generate a sense of fear within him and a desire to prepare for his hereafter. As a result, he will take the means which will bring about his salvation and success.

¹ Al-Infiṭār: 17-19.

Along these lines, Allāh ﷻ has made it clear that those who are saved in the hereafter remember that using this life to prepare for the reckoning and repayment of deeds is something which will bring about their success and salvation. He ﷻ said:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُوا كِتَابِي ۖ * إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِي ۖ﴾

“As for the one who is given his book of deeds in his right hand, he will say, ‘Here, read my book! * I was certain that I would meet my record!’”¹

He ﷻ also said,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ * قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ * فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّعِيرِ * إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۖ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾

“They will approach one another, asking one another * Saying, ‘Previously, we were among our people, fearful * So Allah blessed us and protected us from the scorching punishment. * We used to make du’ā to Him before. He is certainly Kind, Merciful.’”²

¹ Al-Ḥāqqah: 19-20.

² Aṭ-Ṭūr: 25-28.

If someone knows that he will stand before Allāh ﷻ and that Allāh ﷻ will ask him about his deeds, then he ought to prepare for that Day and prepare an answer for those questions and make an effort to be sure that his answer will be correct.

Ibrāhīm ibn Bashshār ﷺ said: I heard Ibrāhīm ibn Adham ﷺ say, “Remember what you are travelling towards as it deserves to be remembered, and reflect over what has already passed of your life; do you feel secure in that and are you hopeful that you will be saved from your Lord’s punishment? If you are like that, then you have kept your heart focused on the importance of traveling the path of salvation rather than the path of those who are heedless in a false sense of comfort and security, those who follow their own whims and have fallen into the path of those who are ruined. Soon they will come to know. Soon they will be sorry. Soon they will regret.

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

‘And those who have done wrong will soon know what kind of return they will face.’^{1”2}

Mu’allā ibn Ziyād ﷺ said: al-Mughīrah ibn Mukhādīsh ﷺ asked al-Ḥasan al-Baṣrī ﷺ, “O Abū Sa’īd, how can we deal

¹ Ash-Shu’arā’: 227.

² Ḥilyat-ul-Awliyā’, 8/18.

with the company of people here who speak to us until our hearts nearly fly away?”

Al-Ḥasan رحمته replied,

أَيُّهَا الشَّيْخُ؛ إِنَّكَ - وَاللَّهِ - لَأَنْ تَصْحَبَ أَقْوَامًا يُخَوِّفُونَكَ حَتَّى تُدْرِكَ أَمْنًا،
خَيْرٌ لَكَ مِنْ أَنْ تَصْحَبَ أَقْوَامًا يُؤْمِنُونَكَ حَتَّى تَلْحَقَكَ الْمَخَافُ.

“O sheikh, I swear by Allāh that it is better for you to spend time with people who make you feel so fearful that you end up in safety than to spend time with people who make you feel so secure that you end up falling into what you should have been afraid of.”¹

¹ Reported by Ibn al-Mubārak in *az-Zuhd*, no. 303.

Factor Ten: Enjoining Good and Forbidding Evil

This is one of distinctive features and noble actions of Islam and the linchpin of salvation for this nation. In fact, it is the most significant factor in saving them from destruction. Through it, evil disappears, good proliferates, blessings abound, and mercy descends. Its impacts on the rectification of individuals and societies are only known to the Lord of the heavens and the earth. There are many texts which encourage this rite and show its importance. Allāh ﷻ said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

“You are the best nation brought forth for mankind. You enjoin good and forbid evil.”¹

And He ﷻ said:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

¹ Āli ‘Imrān: 110.

“And let there be a group of you calling to good, enjoining what is right and forbidding what is wrong. Those are the successful ones.”¹

And He ﷺ said:

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

“The believing men and believing women are supporters of one another. They enjoin good and forbid evil.”²

And He ﷺ said:

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

“Those who, if we give them authority on the earth, establish the prayer, give the zakāh, enjoin good and forbid evil. And the outcome of all matters is with Allāh.”³

Among the evidences which show that enjoining good and forbidding evil is one of the factors which brings about salvation and safety is Allāh’s statement ﷻ:

¹ Āli ‘Imrān: 104.

² Al-Tawbah: 71.

³ Al-Ḥajj: 41.

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِۦٓ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ﴾

“And when they forgot what they had been reminded of, We saved those who had forbidden evil and punished those who had done wrong with a wretched punishment for the disobedience they had been doing.”¹

As well as the Prophet’s statement ﷺ,

(مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعًا.)

“The parable of those who uphold Allāh’s limits and those who cross them is like a people who drew lots for their places on a ship and so some of them got the top decks and some of them got the lower decks. When those who were in the lower decks needed water, they had to pass by those above them, so they said, ‘If we made a hole in our part of the ship, we would no longer bother those above us.’ If the people above them left

¹ Al-A’rāf :165.

them to do as they wanted, all of them would perish, but if they stopped them, they would all be saved.”¹

So people will continue to be in a good condition so long as there are some among them who would give importance to this practice. As for those who leave people to do as they wish, then this is a serious danger with a terrible outcome.

The Prophet ﷺ said,

(إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ؛ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابِهِ.)

“If people see an evil but do not change it, I fear that Allāh will envelope all of them in His punishment.”²

So Muslims should be eager to take up this great practice, and they ought to be sincere to Allāh ﷻ in doing so, following in the footsteps of the people of truth and guidance.

It was for this reason that when the noble companion Jundub ibn ‘Abdullāh ؓ saw some of the best scholars of al-Baṣrah mentioning enjoining good and forbidding evil in their speech, he said,

لَمْ أَرَ كَالْيَوْمِ قَطُّ قَوْمًا أَحَقَّ بِالنَّجَاةِ إِنْ كَانُوا صَادِقِينَ.

¹ Reported by al-Bukhārī in his *Ṣaḥīḥ*, no. 2493.

² Reported by al-Imām Aḥmad in *al-Musnad*, no. 1. Al-Albānī graded it ṣaḥīḥ in *as-Silsilah aṣ-Ṣaḥīḥah*, no. 1671.

“Never before have I seen a people more deserving of salvation than these people if they are sincere.”¹

Now, Muslims must also be careful when it comes to this issue regarding the ways and means of the people of misguidance and falsehood; they must respect the guidelines of this upright practice and its blessed manners and its firmly-set principles, all of which are derived from the Book of Allah ﷻ and the Sunnah of His Prophet ﷺ. If they enact this practice according to these principles and guidelines, then rectification, good and success will become a reality.

On the other hand, if this practice is enacted in a way that goes against the well-known principles and guidelines of the *sharī'ah*, then it will become a form of harm to Muslim societies, eroding security, spreading chaos, destroying wealth, spilling blood, violating people's honor, and so on and so forth with all forms of ruin and harm which one who does not have understanding or knowledge of the principles and foundations of the *sharī'ah* would cause, bringing ruin to himself and his fellow Muslims.

Some people came to Ḥudhayfah ibn al-Yamān رضي الله عنه and asked, “Shouldn't we enjoin good and forbid evil?” to which he replied,

إِنَّهُ لَحَسَنٌ، وَلَكِنْ لَيْسَ مِنَ السُّنَّةِ أَنْ تَرْفَعَ السَّيْفَ عَلَى إِمَامِكَ.

¹ Reported by Ibn Abī 'Āṣim in *al-Āḥād wal-Mathānī*, no. 2314.

“That is a good thing, but it is not part of the Sunnah to raise your swords against your leader.”¹

And *Sheikh al-Islām* Ibn Taymiyah رحمته relayed from Abū Ḥanīfah رحمته that a questioner asked him about a man who began to enjoin good and forbid evil and then a group of people joined forces with him and revolted against the main body of Muslims. He asked him about this type of behavior and whether it is acceptable. Abū Ḥanīfah رحمته replied, “No.” So the man asked, “Haven’t Allāh جل جلاله and His Messenger ﷺ commanded us to enjoin good and forbid evil, isn’t that something mandatory?” to which he replied,

كَذَلِكَ، وَلَكِنْ مَا يُفْسِدُونَ أَكْثَرُ مِمَّا يُصْلِحُونَ؛ مِنْ سَفْكِ الدِّمَاءِ
وَاسْتِخْلَالِ الْحُرَّامِ.

“That is true, however that does not apply when it ruins more than it rectifies, such as spilling blood and treating what is forbidden as if it were permissible.”²

¹ Reported by Ibn Abī Shaybah in *al-Muṣannaf*, no. 37613.

² *Al-Fatāwā al-Ḥamawīyyah*, p. 321.

Conclusion

One of Sufyān ath-Thawri's brothers wrote to him, asking him to advise him but briefly, so Sufyān رحمته wrote back:

عَافَانَا اللَّهُ وَإِيَّاكَ مِنَ السُّوءِ كُلِّهِ يَا أَخِي، إِنَّ الدُّنْيَا عَمُّهَا لَا يَفْنَى، وَفَرَحُهَا لَا
يَدُومُ، وَفِكْرُهَا لَا يَنْقُضِي؛ فَاعْمَلْ لِنَفْسِكَ حَتَّى تَنْجُو، وَلَا تَتَوَانَ فَتَعْطَبَ،
وَالسَّلَامُ.

“May Allāh keep us and you safe from all evil, O brother. The afflictions of this worldly life will not end, its joys will not last, and one cannot comprehend it entirely. So do good for your own soul until you reach salvation, and do not become lax lest you perish. Peace be with you!”¹

Muḥammad ibn al-Sammāk رحمته said,

هِمَّةُ الْعَاقِلِ فِي التَّجَاةِ وَالْهَرَبِ، وَهِمَّةُ الْأَخْمَقِ فِي اللَّهْوِ وَالطَّرَبِ.

“The intelligent person is concerned about salvation and safety, while the foolish person is concerned about entertainment and enjoyments.”²

¹ Reported by Abū Nu‘aym in *Ḥilyat-ul-Awliyā*, 7/5.

² Reported by Abū Nu‘aym in *Ḥilyat-ul-Awliyā*, 8/204.

وَنَسْأَلُ اللَّهَ تَمَامَ نِعْمَتِهِ بِالْفَوْزِ بِالْجَنَّةِ وَالتَّجَاةِ مِنَ النَّارِ، وَأَنْ يُثَبِّتَ قُلُوبَنَا عَلَى
دِينِهِ، إِنَّهُ قَرِيبٌ مُجِيبٌ، وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى عَبْدِهِ وَرَسُولِهِ نَبِيِّنَا مُحَمَّدٍ وَآلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

We ask Allāh to complete His favor on us by enabling us to reach Jannah and to be saved from the Hellfire, and that He grant our hearts steadfastness on His religion. He is Near and Responsive. May Allāh extol and bless His servant and Messenger Muḥammad, as well as his family and all of his Companions.


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