**Ten Ways to Avoid the Hellfire**

Shaykh al-Islām Ibn Taymiyyah

رداً على الادعاءات التي تقول بأن عثمان رضي الله عنه غير مؤهل لأن يكون خليفة، ذكر شيخ الإسلام عشرة وسائل يمكن من خلالها تجنب النار.

**In response to the allegations that ʿUthmān, raḍī Allāhu ʿanhu, was incompetent to be a Khalīfah, Shaykh al-Islām brings ten different means by which the Hellfire may be averted.** [Articles](https://www.troid.org/tag/articles/), [Heart Softeners](https://www.troid.org/tag/heart-softeners/), [Ibn Taymiyyah](https://www.troid.org/tag/ibn-taymiyyah/), [Imāms of the Sunnah](https://www.troid.org/tag/imams-of-the-sunnah/), [Warnings](https://www.troid.org/tag/warnings/)Mar 26, 2010  |  [No Comments](https://www.troid.org/ten-ways-to-avoid-the-hellfire/#respond)

ورداً على اتهامات ابن المطهر الباطلة وأكاذيبه السافرة في حق عثمان بن عفان رضي الله عنه، ادعى عدم أهليته لخلافة المسلمين، وذكر شيخ الإسلام ابن تيمية عشرة أمور ينجو بها المسلم من عذاب النار:

**In response to Ibn al-Muttahir’s false accusations and blatant lies regarding ʿUthmān bin ʿAffān, raḍiyallāhu ʿanhu, alleged incompetency as the Khalifah of the Muslims. Shaykhul-Islām Ibn Taymiyyah stated the following 10 ways by which a Muslim avoids the punishment of the Hellfire:**

"ذكر شيخ الإسلام ابن تيمية:1 والقاعدة العامة هنا أننا لا نعتقد أن أحداً معصوم بعد النبي صلى الله عليه وسلم، بل من الممكن أن يخطئ الخلفاء وغيرهم،

**Shaykh al-Islām Ibn Taymiyyah mentioned:1 The general principle that applies here is that we do not believe anyone is infallible after the Prophet (ﷺ). In fact it is quite possible for the khulafāʾ (Caliphs) and those other than them to make mistakes.**

ولكن مهما كان ذنبهم فقد تابوا منه، أو كُفِّر عنهم بكثرة أعمالهم الصالحة، أو ابتلاهم الله ببلاء يكون سبباً في تكفير ذنوبهم، أو كُفِّر عنهم بغير ذلك.

**however whatever sin they committed they would have repented from it, or it can be eradicated by their many good deeds, or they were tested by trials from Allāh whereby it becomes a means of expiation for their sins, or it can be expiated by other means.**

**ولذلك فإن كل ما ذكر عن عثمان رضي الله عنه، على أقل تقدير، يمكن أن يقال إنه كان إما ذنباً أو خطأ، ولكن هناك أشياء كثيرة فعلها عثمان وحصلت له كانت سبباً لمغفرته؛ منها: أنه كان من السابقين إلى الإسلام، وإيمانه، وجهاده، وغير ذلك من طاعاته.**

**Hence everything that has been mentioned about ʿUthmān, raḍiyallāhu ʿanhu, at the very worst it can be said that it was either a sin or a mistake, but there were many things ʿUthmān did and that happened to him that were reasons for his forgiveness; from amongst them: him being one of the first people to accept Islām, his Īmān, his jihad, and his other acts of obedience.**

**وقد صح أن النبي صلى الله عليه وسلم بشره بالجنة بسبب ابتلاء عظيم سيصيبه في آخر عمره.**

**Indeed, it has been authentically narrated that the Prophet (ﷺ) gave him glad tidings of the Jannah due to a great trial that he would face later on in life.**

**ومنها أيضاً (أي أسباب مغفرته) أنه تاب من كل ما نقموا عليه، وأنه ابتلي ببلاء شديد حتى جعله الله سبباً لتكفير جميع ذنوبه السابقة، حتى استشهد مظلوماً، وهذا من أعظم الأعمال التي تكفر الذنوب.**

**Also from amongst them (i.e. the reasons for his forgiveness) is that he repented from everything that they held against him, and that he was tested with such a severe trial that Allāh made it a means of expiating all his previous sins, to the point that he was martyred oppressively, and this is one of the greatest deeds that expiates a person’s sins.**

**فلا نقول إن أحداً منهم (أي الصحابة) لم يرتكب ذنباً قط، بل نعتقد أن من ارتكب منهم ذنباً لا يعذبه الله في الآخرة، ولا يدخله النار.**

**Thus we do not say that none of them ever committed a sin (i.e. the Ṣaḥābah), rather we believe that those amongst them who committed sins, Allāh will not punish them in the hereafter, nor will He enter them into the Hellfire.**

**بل إنهم سيدخلون الجنة بلا شك، وسينجون من عذاب الآخرة إما بتوبتهم، أو بحسناتهم الكثيرة، أو ببلاء أصابهم، أو بأسباب أخرى بيناها في مواضع أخرى،**

**In fact, they will enter into Jannah without a doubt, and they will be saved from the punishment of the hereafter either because of their repentance, their many good deeds, by an affliction that befell them, or because of other reasons which we clarified in other places.**

**فإن كل ذنب يرتكبه المؤمن هو سبب لعقوبته، ولكن هذه العقوبة في الآخرة يمكن دفعها بعشرة أسباب:**

**For indeed every sin that a believer commits is a reason for him being punished, however this punishment in the hereafter can be averted by ten different means:**

**Number I:1- التوبة**

**التوبة: فإن التائب من الذنب كمن لم يفعله قط، والتوبة مقبولة من كل معصية، من الكفر والفسوق والعصيان.**

al-Tawbah: for indeed the one who repents from a sin is like the one who never committed that sin. And tawbah is accepted from every type of sin; kufr,4 wicked/evil deeds, and disobedience.

**قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ‎﴿٣٨﴾**

Allāh says, **“Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them.”** [al-Anfāl, 8:38]

**فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ‎﴿١١﴾‏**

**“But if they repent, establish prayer, and give zakah, then they are your brothers in religion.”
[al-Tawbah, 9:11]**

**إن ارتكاب الذنب ثم التوبة منه كثيراً ما يترتب عليه زيادة الخوف والخشوع والذل لله عز وجل، وقد لا يكون ذلك من قبل،**

**Committing a sin then repenting from it often brings about an increase in fear, reverence, and humility for Allāh, which may not have previously occurred.**

**ولهذا كان بعض السلف يقولون: إن الإنسان قد يرتكب ذنباً يدخل الجنة بسببه، وقد يعمل حسنة يدخل بها النار بسببها، فهو يرتكب ذنباً يثقل ضميره باستمرار، فإذا ذكره تاب إلى الله ودعاه، فأدخله الجنة بسببه، وأما الإنسان فيعمل حسنة فيتكبر عليها فيدخل النار بسببها.**

**This is why some of the Salaf used to say; a person may commit a sin because of which he enters Jannah, and a person may do a good deed by which he enters the hellfire. He commits a sin which constantly weighs heavily on his conscious, thus whenever he remembers it he repents to Allāh and makes duʿāʾ to Him and as a consequence He (Allāh) enters him into Jannah. Whereas the other does a good deed and becomes haughty because of it so he enters the hellfire. Shaykh al-Islām Ibn Taymiyyah**

**قال صلى الله عليه وسلم : ( والذي نفسي بيده ، لو لم تذنبوا لذهب الله تعالى بكم ، ولجاء بقوم يذنبون فيستغفرون ) رواه مسلم (2749) ،**

**Hence the Prophet (peace and blessings of Allah be upon him) said: “By the One in Whose hand is my soul, if you did not commit sin Allah would do away with you and bring people who would commit sin then pray for forgiveness.” Narrated by Muslim, 2749**

**وقال صلى الله عليه وسلم : ( كل ابن آدم خطاء وخير الخطائين التوابون ) رواه الترمذي (2499) وحسنه الألباني.**

**. And he (peace and blessings of Allah be upon him) said: “Every son of Adam sins, and the best of those who sin are those who repent.” Narrated by al-Tirmidhi, 2499; classed as hasan by al-Albaani.**

**فقال تعالى : ( وَتُوبُوا إِلَى اللَّهِ جَمِيعاً أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ) النور/31**

**“And all of you beg Allah to forgive you all, O believers, that you may be successful”**

**[al-Noor 24:31]**

**وقال تعالى : ( يا أيها الذين آمنوا توبوا إِلَى اللَّه توبة نصوحا ) التحريم/8**

**“O you who believe! Turn to Allah with sincere repentance!” [al-Tahreem 66:8]**

**وقال رسول الله صلى الله صلى الله عليه وسلم : ( يا أيها الناس ، توبوا إلى الله واستغفروه ، فإني أتوب في اليوم مائة مرة ) رواه مسلم/2702 من حديث الأغر المزني رضي الله عنه .**

**And the Messenger of Allah (peace and blessings of Allah be upon him) said: “O people, repent to Allah and seek His forgiveness, for I repent one hundred times a day.” Narrated by Muslim, 2702 from the hadeeth of al-Agharr al-Muzani (may Allah be pleased with him).**

**ويأمر نبيه صلى الله عليه وسلم أن يعلن كرمه سبحانه : ( قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ) الزمر/53**

**“Say: O ‘Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft‑Forgiving, Most Merciful”**

**[al-Zumar 39:53 – interpretation of the meaning].**

**ويقول لطفا بعباده : ( أَفَلا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ) المائدة/74**

**And He says, out of kindness towards His slaves (interpretation of the meaning):**

**“Will they not turn with repentance to Allah and ask His forgiveness? For Allah is Oft‑Forgiving, Most Merciful” [al-Maa'idah 5:74]**

**وقال جل وعلا : ( وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى ) طـه/82**

**“And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them (till his death)” [Ta-Ha 20:82]**

**وقال جل شأنه : ( وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ) آل عمران/135**

**“And those who, when they have committed Faahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; — and none can forgive sins but Allah — and do not persist in what (wrong) they have done, while they know” [Aal ‘Imraan 3:135]**

**وقال تعالى : ( وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَحِيماً ) النساء/110**

**“And whoever does evil or wrongs himself but afterwards seeks Allah’s forgiveness, he will find Allah Oft‑Forgiving, Most Merciful” [al-Nisa’ 4:110]**

**وقد دعا الله تعالى إلى التوبة أعظمَ الخلق شركاً بالله ومعصيةً ؛ الذين قالوا بأن عيسى عليه الصلاة والسلام ابن الله ، تعالى الله عما يقول الظالمون علواً كبيراً ، فقال تعالى : ( أَفَلا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ) المائدة/74،**

**Allah calls to repentance those who committed the gravest form of shirk and sin, those who say that ‘Eesa (peace be upon him) is the son of God – exalted be Allah far above what the wrongdoers say. Allah says (interpretation of the meaning):**

**“Will they not turn with repentance to Allah and ask His forgiveness? For Allah is Oft‑Forgiving, Most Merciful” [al-Maa’idah 5:74]**

**كما فتح باب التوبة للمنافقين الذين هم شر من الكفار المعلنين كفرهم ، فقال تعالى : ( إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرا \* إِلا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْراً عَظِيماً ) النساء/145-146**

**And He opens the door of repentance to the hypocrites, who are worse than the kuffaar who openly show their kufr. Allah says (interpretation of the meaning):**

**“Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. 146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah’s sake only, not to show off), then they will be with the believers. And Allah will grant the believers a great reward” [al-Nisa’ 4:145-146]**

**ومن صفات الرب جل وعلا أنه يقبل التوبة ويفرح بها كرماً منه وإحساناً ، قال الله تعالى : ( وَهُوَ الَّذِي يَقْبَلُ التَّوبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ) الشورى/25،**

**One of the attributes of the Lord is that He accepts repentance and rejoices over it by His grace. Allah says (interpretation of the meaning):**

**“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do” [al-Shoora 42:25]**

**وقال تعالى : ( أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ) التوبة/104.**

**“Know they not that Allah accepts repentance from His slaves and takes the Sadaqaat (alms, charity), and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful?” [al-Tawbah 9:104]**

**وعَنْ أبي حمزة أنس بن مالك الأنصاري خادم رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُول اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم : ( لله أفرح بتوبة عبده مِنْ أحدكم سقط عَلَى بعيره وقد أضله في أرض فلاة) مُتَّفّقٌ عَلَيْهِ .**

**It was narrated that Abu Hamzah Anas ibn Maalik al-Ansaari (may Allah be pleased with him), the servant of the Messenger of Allah (peace and blessings of Allah be upon him), said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah rejoices more over the repentance of His slave than any one of you who finds his camel after having lost it in a desolate land.” Agreed upon.**

**وفي رواية لمسلم/2747 ( لله أشد فرحا بتوبة عبده حين يتوب إليه مِنْ أحدكم كان عَلَى راحلته بأرض فلاة فانفلتت مِنْه وعليها طعامه وشرابه ، فأيس منها فأتى شجرة فاضطجع في ظلها قد أيس مِنْ راحلته ، فبينما هو كذلك إذ هو بها قائمة عنده ، فأخذ بخطامها ثم قال مِنْ شدة الفرح : اللَّهم أنت عبدي وأنا ربك ، أخطأ مِنْ شدة الفرح ).**

**According to a report narrated by Muslim (2747): “Allah rejoices more over the repentance of His slave than any one of you if he is on his camel in a desolate land, then it runs away from him and on it is his food and drink, and he despairs of finding it, so he goes to a tree and lies down in its shade, having despaired of finding his camel, then while he is like that, it suddenly appears in front of him and he takes hold of its reins and says, because of his intense joy, ‘O Allah, You are my slave and I am your lord,’ making this mistake because of the intensity of his joy.”**

**وعَنْ أبي موسى عبد اللَّه بن قيس الأشعري رَضِيَ اللَّهُ عَنْهُ عَنْ النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم قال : ( إن اللَّه تعالى يبسط يده بالليل ليتوب مسيء النهار ، ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس مِنْ مغربها ) رَوَاهُ مُسْلِمٌ/2759.**

**It was narrated from Abu Moosa ‘Abd-Allah ibn Qays al-Ash’ari (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Allah spreads out His hand at night to accept the repentance of the one who sinned during the day, and He spreads out His hand by day to accept the repentance of the one who sinned during the night, (and that will continue) until the sun rises from the west.” Narrated by Muslim, 2759.**

**وعَنْ أبي عبد الرحمن عبد اللَّه بن عمر بن الخطاب رَضِيَ اللَّهُ عَنْهُ عَنْ النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم قال : ( إن اللَّه عَزَّ وَجَلَّ يقبل توبة العبد ما لم يغرغر ) رَوَاهُ الْتِّرْمِذِيُّ (3537) وحسنه الألباني .**

**It was narrated from Abu ‘Abd al-Rahmaan ‘Abd-Allah ibn ‘Umar ibn al-Khattaab (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “Allah will accept the repentance of His slave so long as the death-rattle has not yet reached his throat.” Narrated by al-Tirmidhi, 3537; classed as hasan by al-Albaani.**

**من بركات التوبة عاجلة وآجلة ، ظاهرةٌ وباطنة ، وثواب التوبة طهارة القلوب ، ومحو السيئات ، ومضاعفة الحسنات ، قال الله تعالى :**

**Secondly: The blessings of repentance come in this world and in the Hereafter, some are visible and some are hidden. The rewards of repentance are: purity of heart, erasing of sins and increasing of hasanaat (good deeds). Allah says (interpretation of the meaning):**

**( يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحاً عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ) التحريم/8 .**

**“O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) the Day that Allah will not disgrace the Prophet (Muhammad) and those who believe with him. Their Light will run forward before them and (with their Records Books of deeds) in their right hands. They will say: ‘Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Siraat (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things’” [al-Tahreem 66:8]**

**وثواب التوبة الحياة الطيبة التي يظلِّلها الإيمان والقناعة والرضا والطمأنينة والسكينة وسلامة الصدر ، قال الله تعالى :**

**The reward of repentance is a good life in the shade of faith, contentment, peace of mind and tranquility. Allah says (interpretation of the meaning):**

**( وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعاً حَسَناً إِلَى أَجَلٍ مُسَمّىً وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ) هود/3.**

**“Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words)” [Hood 11:3]**

**وثواب التوبة بركات من السماء نازلة ، وبركات من الأرض ظاهرة ، وسعة في الأموال والأولاد ، وبركة في الإنتاج ، وعافية في الأبدان ، ووقاية من الآفات ، قال الله تعالى عن هود عليه الصلاة والسلام :**

**The reward of repentance is blessings coming down from heaven, blessings coming from the earth, an increase in one’s wealth and offspring, blessings in productivity, good physical health and protection from diseases. Allah says of Hood (peace be upon him) (interpretation of the meaning):**

 **( وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلا تَتَوَلَّوْا مُجْرِمِينَ ) هود/52.**

**“And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimoon (criminals, disbelievers in the Oneness of Allah)” [Hood 11:52]**

**كل من تاب إلى الله تاب الله عليه . وقافلة التائبين ماضية في مسيرها إلى الله لا تنقطع حتى تطلع الشمس من مغربها .**

**Everyone who repents to Allah, Allah accepts his repentance. The caravan of those who have repented to Allah will not be interrupted until the sun rises from the west.**

**فهذا تائبٌ من قطع طريق ، وهذا تائب من فاحشة الفرج ، وهذا تائب من الخمر، وهذا تائب من المخدرات ، وهذا تائب من قطيعة الرحم ، وهذا تائب من ترك الصلاة أو التكاسل عنها جماعة ، وهذا تائب من عقوق الوالدين ، وهذا تائب من الربا والرشوة ، وهذا تائب من السرقة ، وهذا تائب من الدماء ، وهذا تائب من أكل أموال الناس بالباطل ، وهذا تائب من الدخان ، فهنيئاً لكل تائب إلى الله من كل ذنب ، فقد أصبح مولوداً جديداً بالتوبة النصوح .**

**One repented from banditry, another from adultery, and others from drinking alcohol, taking drugs, severing the ties of kinship, not praying or being too lazy to pray in congregation, disobeying parents, dealing in riba (usury) and bribes, stealing, shedding blood, consuming people’s wealth unlawfully, or smoking. Anyone who repents to Allah from any sin is to be congratulated, because it is as if they have been born anew through their sincere repentance.**

**وعَنْ أبي سعيد سعد بن مالك بن سنان الخدري رَضِيَ اللَّهُ عَنْهُ أن نبي اللَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم قال : ( كان فيمن كان قبلكم رجل قتل تسعة وتسعين نفسا، فسأل عَنْ أعلم أهل الأرض فدل عَلَى راهب فأتاه فقال إنه قتل تسعة وتسعين نفسا فهل له مِنْ توبة ؟ فقال لا ، فقتله فكمل به مائة، ثم سأل عَنْ أعلم أهل الأرض فدل عَلَى رجل عالم فقال إنه قتل مائة نفس فهل له مِنْ توبة؟ فقال: نعم ومن يحول بينه وبين التوبة؟ انطلق إِلَى أرض كذا وكذا فإن بها أناسا يعبدون اللَّه تعالى فاعبد اللَّه معهم، ولا ترجع إِلَى أرضك فإنها أرض سوء. فانطلق حتى إذا وصل نصف الطريق أتاه الموت؛ فاختصمت فيه ملائكة الرحمة وملائكة العذاب. فقالت ملائكة الرحمة: جاء تائبا مقبلا بقلبه إِلَى اللَّه تعالى، وقالت ملائكة العذاب : إنه لم يعمل خيرا قط، فأتاهم ملك في صورة آدمي فجعلوه بينهم - أي حكماً – فقال : قيسوا ما بين الأرضين فإِلَى أيتهما كان أدنى فهو له، فقاسوا فوجدوه أدنى إِلَى الأرض التي أراد ، فقبضته ملائكة الرحمة ) مُتَّفّقٌ عَلَيْهِ.**

**It was narrated from Abu Sa’eed Sa’d ibn Maalik ibn Sinaan al-Khudri (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said: “There was among the people who came before you a man who killed ninety-nine people. Then he asked about the most knowledgeable person on earth, and was directed to a hermit, so he went to him, told him that he had killed ninety-nine people, and asked if he could be forgiven. The hermit said, ‘No,’ so he killed him, thus completing one hundred. Then he asked about the most knowledgeable person on earth and was directed to a scholar. He told him that he had killed one hundred people, and asked whether he could be forgiven. The scholar said, ‘Yes, what could possibly come between you and repentance? Go to such-and-such a town, for in it there are people who worship Allah. Go and worship with them, and do not go back to your own town, for it is a bad place.” So the man set off, but when he was halfway there, the angel of death came to him, and the angels of mercy and the angels of wrath began to argue over him. The angels of mercy said: ‘He had repented and was seeking Allah.’ The angels of wrath said: ‘He never did any good thing.’ An angel in human form came to them, and they asked him to decide the matter. He said: ‘Measure the distance between the two lands (his home town and the town he was headed for), and whichever of the two he is closest to is the one to which he belongs.’ So they measured the distance, and found that he was closer to the town for which he had been headed, so the angels of mercy took him.” (Agreed upon).**

**وفي رواية لمسلم(2716) : ( فكان إِلَى القرية الصالحة أقرب بشبر فجعل مِنْ أهلها ).**

**According to a version narrated by Muslim (2716): “He was closer to the righteous town by a handspan, so he was counted among its people.”**

**وفي رواية للبخاري(3470) : ( فأوحى اللَّه تعالى إِلَى هذه أن تقربي وأوحى إِلَى هذه أن تباعدي وقال قيسوا ما بينهما فوُجد إِلَى هذه أقرب بشبر فغُفر له )**

**According to a version narrated by al-Bukhaari (3470): “Allah commanded (the righteous town) to draw closer and (the evil town) to move away, and he said: “Measure the distance between them,’ and he was found to be closer to (the righteous town) by a handspan, so he was forgiven.”**

**وفي رواية لمسلم(2766) : ( فنأى بصدره نحوها ).**

**According to a version narrated by Muslim: “He leaned with his chest towards it”.**

**والتوبة معناها الرجوع إلى الله تعالى ، والإقلاع عن المعصية ، وبغضها ، والندم على التقصير في الطاعات ، قال النووي رحمه الله تعالى : " التوبة واجبة من كل ذنب ، فإن كانت المعصية بين العبد وبين الله تعالى لا تتعلق بحق آدمي فلها ثلاثة شروط: أحدها أن يُقلع عن المعصية ، والثاني أن يندم على فعلها ، والثالث أن يعزم على أن لا يعود إليها أبداً، فإن فقد أحدَ الثلاثة لم تصحّ توبته. وإن كانت المعصية تتعلق بآدمي فشروطها أربعة : هذه الثلاثة ، وأن يبرأ من حق صاحبها ، فإن كانت مالا أو نحوه ردَّه إليه ، وإن كانت حدَّ قذفٍ ونحوه مكّنه أو طلب عفوه، وإن كانت غيبةً استحلّه منها . ويجب أن يتوب من جميع الذنوب ، فإن تاب من بعضها صحّت توبته -عند أهل الحق- من ذلك الذنب الذي تاب منه، وبقي عليه الباقي" انتهى كلامه.**

**What is meant by repentance is returning to Allah, giving up sin and hating it, and regretting falling short in obedience to Allah. Al-Nawawi (may Allah have mercy on him) said:**

**Repentance is essential from every sin, even if it is something between a person and Allah and has nothing to do with the rights of another person. There are three conditions of repentance:**

**1-You should give up the sin**

**2-You should regret having done it**

**3-You should resolve never to go back to it.**

**If one of these three is missing, then your repentance is not sincere. If the sin has to do with the rights of another person, then there are four conditions: the three mentioned above and restoring the rights of that person. If it is money or property, etc, it must be returned to him; if it had to do with slandering him etc, then you should allow him to insult you in return, or ask for his forgiveness; if it had to do with backbiting about him, then you have to ask for his pardon. It is essential to repent from all sins; if a person repents from some, his repentance from the sins from which he repented is valid – according to the scholars who follow the right path – but he must still repent from the rest as well.**

**End quote.**

**وبناء على ذلك فإذا تحققت هذه الشروط في الشخص التائب فحري أن تقبل توبته بإذن الله تعالى، ولا ينبغي بعد ذلك أن يبتلى بوسوسة عدم قبول التوبة ؛ لأن ذلك من الشيطان وهو خلاف ما أخبر به الله سبحانه و أخبر به رسوله صلى الله عليه وسلم من قبول التوبة إذا كان التائب صادقا مخلصا.**

**Based on the above, if these conditions are met by the person who is repenting, then there is the hope that his repentance will be accepted, by Allah’s leave. After that he should not worry about waswaas (whispers) suggesting that his repentance is not accepted, because that is from the Shaytaan and is contrary to what Allah and His Messenger (peace and blessings of Allah be upon him) have told us, that repentance is accepted if it is sincere.**

**روى البخاري (7507) ومسلم (2758) عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ : أَذْنَبَ عَبْدٌ ذَنْبًا ، فَقَالَ : اللَّهُمَّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى : أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ ، غَفَرْتُ لِعَبْدِي ، ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ : أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي . فَقَالَ تَبَارَكَ وَتَعَالَى : عَبْدِي أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ ، غَفَرْتُ لِعَبْدِي . ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي فَقَالَ تَبَارَكَ وَتَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِالذَّنْبِ قَدْ غَفَرْتُ لِعَبْدِي . . الحديث .**

**Al-Bukhaari (7507) and Muslim (2758) narrated from Abu Hurayrah that the Prophet (peace and blessings of Allah be upon him) said that his Lord said: “My slave commits sin, then he says, ‘O Allah, forgive me my sin.’ Then Allah says, ‘My slave has committed a sin, but he knows that he has a Lord Who forgives sin and takes away sin. So I forgive My slave.’ Then he commits sin again, and says, ‘O Allah, forgive me my sin.’ Then Allah says, ‘My slave has committed a sin, but he knows that he has a Lord Who forgives sin and takes away sin. So I forgive My slave.’ Then he commits sin again, and says, ‘O Allah, forgive me my sin.’ Then Allah says, ‘My slave has committed a sin, but he knows that he has a Lord Who forgives sin and takes away sin. So I forgive My slave.’ …”**

**وخرج ابن ماجه من حديث ابن مسعود مرفوعا : (التائب من الذنب كمن لا ذنب له) . حسنه الألباني في صحيح ابن ماجه (3427) .**

**Ibn Maajah narrated a marfoo’ report from Ibn Mas’ood which says: “The one who repents from sin is like the one who did not commit sin.” (Classed as hasan by al-Albaani in Saheeh Ibn Maajah, 3427).**

**Number II:2-الاستغفار**

**"الاستغفار، فإن الاستغفار هو طلب المغفرة، وهو في الحقيقة دعاء، وهو في الغالب مقرون بالتوبة، كما يستحب المشاركة فيه، فإن الإنسان قد يتوب ولا يدعو، وقد يدعو ولا يتوب."**

**al-Istighfār,** **for indeed al-Istighfār means to seek forgiveness which in reality is a form of duʿāʾ, and most times it accompanies tawbah, as it is highly recommended to be part of it (i.e. tawbah). For indeed a person may repent but he may not make duʿāʾ, or he may make duʿāʾ but he may not repent.**

##### عَنِ النبيِّ صَلَّى اللَّهُ عليه وَسَلَّمَ، فِيما يَحْكِي عن رَبِّهِ عَزَّ وَجَلَّ، قالَ: أَذْنَبَ عَبْدٌ ذَنْبًا، فَقالَ: اللَّهُمَّ اغْفِرْ لي ذَنْبِي، فَقالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أنَّ له رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بالذَّنْبِ، ثُمَّ عَادَ فأذْنَبَ، فَقالَ: أَيْ رَبِّ اغْفِرْ لي ذَنْبِي، فَقالَ تَبَارَكَ وَتَعَالَى: عَبْدِي أَذْنَبَ ذَنْبًا، فَعَلِمَ أنَّ له رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بالذَّنْبِ، ثُمَّ عَادَ فأذْنَبَ فَقالَ: أَيْ رَبِّ اغْفِرْ لي ذَنْبِي، فَقالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أنَّ له رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بالذَّنْبِ، اعْمَلْ ما شِئْتَ فقَدْ غَفَرْتُ لَكَ، قالَ عبدُ الأعْلَى: لا أَدْرِي أَقالَ في الثَّالِثَةِ أَوِ الرَّابِعَةِ: اعْمَلْ ما شِئْتَ.

**الراوي :**أبو هريرة**| المحدث :**مسلم**| المصدر :**صحيح مسلم**| الصفحة أو الرقم :**2758**| خلاصة حكم المحدث :**[صحيح]

**إنَّ عَبْدًا أصابَ ذَنْبًا - ورُبَّما قالَ أذْنَبَ ذَنْبًا - فقالَ: رَبِّ أذْنَبْتُ - ورُبَّما قالَ: أصَبْتُ - فاغْفِرْ لِي، فقالَ رَبُّهُ: أعَلِمَ عَبْدِي أنَّ له رَبًّا يَغْفِرُ الذَّنْبَ ويَأْخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ ما شاءَ اللَّهُ ثُمَّ أصابَ ذَنْبًا، أوْ أذْنَبَ ذَنْبًا، فقالَ: رَبِّ أذْنَبْتُ - أوْ أصَبْتُ - آخَرَ، فاغْفِرْهُ فقالَ: أعَلِمَ عَبْدِي أنَّ له رَبًّا يَغْفِرُ الذَّنْبَ ويَأْخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي، ثُمَّ مَكَثَ ما شاءَ اللَّهُ، ثُمَّ أذْنَبَ ذَنْبًا، ورُبَّما قالَ: أصابَ ذَنْبًا، قالَ: قالَ: رَبِّ أصَبْتُ - أوْ قالَ أذْنَبْتُ - آخَرَ، فاغْفِرْهُ لِي، فقالَ: أعَلِمَ عَبْدِي أنَّ له رَبًّا يَغْفِرُ الذَّنْبَ ويَأْخُذُ بهِ؟ غَفَرْتُ لِعَبْدِي ثَلاثًا، فَلْيَعْمَلْ ما شاءَ.**الراوي : أبو هريرة | المحدث : البخاري | المصدر : صحيح البخاري الصفحة أو الرقم: 7507 | خلاصة حكم المحدث : [صحيح]

al-Bukhārī and Muslim narrated from Abu Hurayrah, raḍiyallāhu ʿanhu, who said the Messenger of Allāh (ﷺ) reported from his Lord (ḥadīth qudsī) that He said, **“My slave commits sin, then he says, ‘O Allāh, forgive me my sin!’ Then Allāh says, ‘My slave has committed a sin, but he knows that he has a Lord Who forgives sin and takes away sin. So I forgive my slave.’ Then he commits sin again, and says, ‘O Allāh, forgive me my sin.’ Then Allāh says, ‘My slave has committed a sin, but he knows that he has a Lord Who forgives sin and takes away sin. So I forgive my slave.’ Then he commits sin again, and says, ‘O Allāh, forgive me my sin.’ Then Allāh says, ‘My slave has committed a sin, but he knows that he has a Lord Who forgives sin and takes away sin. So I forgive My slave.’” In the narration of Muslim, “Let him do as he wants.”5 Thus tawbah erases all bad deeds, and only by making tawbah can all sins be forgiven, for Allāh will not forgive shirk but He will forgive everything else besides that to those whom He chooses.**

**۞ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ‎﴿٥٣﴾**

**“Say: ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”**
[al-Zumar, 39:53]

As for simply making Istighfār without tawbah, then this does not necessitate forgiveness; but it can be a cause from its causes.

**Number III:3- الأعمال الحسنة**

**Good deeds,** for verily Allāh said,

**إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ‎﴿١١٤﴾‏**

**“Indeed, good deeds do away with misdeeds.”
[Hūd, 11:114]**

##### **اتَّقِ اللهَ حيثُما كنتَ، وأتبِعِ السَّيِّئةَ الحسَنةَ تَمْحُهَا، وخالِقِ النَّاسَ بخُلُقٍ حَسنٍ.**

**الراوي :**أبو ذر الغفاري**| المحدث :**الألباني**| المصدر :**صحيح الترغيب
**الصفحة أو الرقم :**2655**| خلاصة حكم المحدث :**حسن لغيره|[أحاديث مشابهة](https://dorar.net/h/BLzvWbWk?sims=1)[| شرح حديث مشابه](https://dorar.net/hadith/search?q=%D8%A7%D8%AA%D8%A8%D8%B9+%D8%A7%D9%84%D8%B3%D9%8A%D8%A6%D8%A9+%D8%A7%D9%84%D8%AD%D8%B3%D9%86%D8%A9+%D8%AA%D9%85%D8%AD%D9%87%D8%A7&st=w&xclude=&rawi%5B%5D=)

And the Messenger of Allāh (ﷺ) said to Muʿādh Ibn Jabal advising him, “Yā Muʿādh **fear Allāh wherever you may be, and follow a bad deed with a good deed which will wipe it away, and interact with the people in a good manner**.”6

##### **الصَّلَوَاتُ الخَمْسُ، وَالْجُمْعَةُ إلى الجُمْعَةِ، وَرَمَضَانُ إلى رَمَضَانَ، مُكَفِّرَاتٌ ما بيْنَهُنَّ إِذَا اجْتَنَبَ الكَبَائِرَ.**

**الراوي :**أبو هريرة**| المحدث :**مسلم**| المصدر :**صحيح مسلم
**الصفحة أو الرقم :**233**| خلاصة حكم المحدث :**[صحيح]|[أحاديث مشابهة](https://dorar.net/h/LsHTdt24?sims=1)[| شرح الحديث](https://dorar.net/hadith/search?q=%D8%A7%D9%84%D8%B5%D9%84%D9%88%D8%A7%D8%AA+%D8%A7%D9%84%D8%AE%D9%85%D8%B3+%D9%88%D8%A7%D9%84%D8%AC%D9%85%D8%B9%D8%A9+%D8%A5%D9%84%D9%89+%D8%A7%D9%84%D8%AC%D9%85%D8%B9%D8%A9&st=w&xclude=&rawi%5B%5D=)

He (ﷺ) also said, “**The five prayers, the Jumuʿa to Jumuʿa , Ramaḍān to Ramaḍān; are all expiations for that which occurred between them as long as a person avoids the major sins.”**7

##### **مَن صَامَ رَمَضَانَ، إيمَانًا واحْتِسَابًا، غُفِرَ له ما تَقَدَّمَ مِن ذَنْبِهِ.**

**الراوي :**أبو هريرة**| المحدث :**البخاري**| المصدر :**صحيح البخاري
**الصفحة أو الرقم :**38**| خلاصة حكم المحدث :**[صحيح]|[أحاديث مشابهة](https://dorar.net/h/OiAmKj95?sims=1)[| شرح الحديث](https://dorar.net/hadith/search?q=%D9%85%D9%86+%D8%B5%D8%A7%D9%85+%D8%B1%D9%85%D8%B6%D8%A7%D9%86+%D8%A7%D9%8A%D9%85%D8%A7%D9%86%D8%A7+%D9%88%D8%A7%D8%AD%D8%AA%D8%B3%D8%A7%D8%A8%D8%A7&st=w&xclude=&rawi%5B%5D=)

The Prophet (ﷺ) said, “**Whoever fasts during Ramaḍān out of Īmān, hoping to gain the reward therein; all his previous sins will be forgiven.”**8

##### **مَن حَجَّ هذا البَيْتَ، فَلَمْ يَرْفُثْ،**[**ولَمْ يَفْسُقْ**](https://dorar.net/ghreeb/13005)**، رَجَعَ كما ولَدَتْهُ أُمُّهُ.**

**الراوي :**أبو هريرة**| المحدث :**البخاري**| المصدر :**صحيح البخاري
**الصفحة أو الرقم :**1819**| خلاصة حكم المحدث :**[صحيح]|[أحاديث مشابهة](https://dorar.net/h/79Ij5xUt?sims=1)[| شرح حديث مشابه](https://dorar.net/hadith/search?q=%D9%85%D9%86+%D8%AD%D8%AC+%D9%81%D9%84%D9%85+%D9%8A%D8%B1%D9%81%D8%AB&st=w&xclude=&rawi%5B%5D=)

The Prophet (ﷺ) said, **“Whoever performs Hajj to this House (Kaʿbah) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly born child.”**9

##### **الصدقةُ تُطفئُ الخطيئةَ كما يُطفئُ الماءُ النارَ.**

**الراوي :**-**| المحدث :**ابن عثيمين**| المصدر :**شرح رياض الصالحين لابن عثيمين
**الصفحة أو الرقم :**2/201**| خلاصة حكم المحدث :**[صحيح]|[أحاديث مشابهة](https://dorar.net/h/zyFrPdmN?sims=1)[| شرح حديث مشابه](https://dorar.net/hadith/search?q=%D8%A7%D9%84%D8%B5%D8%AF%D9%82%D8%A9+%D8%AA%D8%B7%D9%81%D8%A6+&st=w&xclude=&rawi%5B%5D=)

The Prophet (ﷺ) said, “**Charity extinguishes sins just as water extinguishes fire.**”10

Allāh says,

**يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ‎﴿١٠﴾‏ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ‎﴿١١﴾‏ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ‎﴿١٢﴾‏ وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ‎﴿١٣﴾**

**“O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love victory from Allah and an imminent conquest; and give good tidings to the believers.”
[al-Ṣaff: 61:10-13]**

Imām Muslim narrated in his Ṣaḥīḥ, “All the sins of a shahīd (martyr) are forgiven except for his debt.”11 And many other aḥadīth that are like this, and to explain these aḥadīth would entail much further details. Perhaps a person may ask, “If the five daily prayers expiate the sins, then what sins are expiated whenever I pray Jumuʿa , or fast in Ramaḍān, ʿArafah, or ʿAshūrāʾ?” Some people say that these acts increase a person’s rank if there are no sins to expiate. However, what must be said first is that deeds that Allāh erases sins by and expiates bad deeds by, are the deeds that have been accepted, and Allāh indeed (only) accepts for those who have taqwá. And regarding this ayah which is His statement,

**إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ‎﴿٢٧﴾**

**“Indeed, Allāh only accepts from the righteous [who fear Him**]” [al-Māʾidah, 5:27]

the people have three opinions; two extremes and one that is in the middle. The Khawārij12 and the Muʿtazilah say that Allāh only accepts the good deeds of those who avoid all the major sins, for according to them the person who commits a major sin, Allāh does not accept his good deeds period. The Murjiʾah say as long as a person avoids shirk (all his good deeds will be accepted). Whereas the Salaf and the Aʾimah (Imāms) say: Allāh only accepts from the one who fears Him as it relates to that particular deed, as He commanded that it should be sincerely for His face.

al-Fudayl ibn ʿIyāḍ said that about His statement:

**لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ ﴿٧﴾**

**“…That He might test you as to which of you is best in deed.”** [Hūd, 11:7]

"إنها أخلص وأصوب" قالوا: يا أبا علي، ما أخلص وأصوب؟ قال: "إن العمل إذا كان خالصاً غير صواب لم يُقبل، وإذا كان صواباً غير خالص لم يُقبل؛ حتى يكون خالصاً صواباً، فالخالص أن يكون خالصاً لله، والصواب أن يكون موافقاً للسنة". فالذي يعمل الكبائر إذا اتقى الله في ذلك العمل المعين قبل منه، كما أن من هو خير منه إذا لم يتق الله في ذلك العمل المعين لم يُقبل منه وإن كان غيره من الأعمال مقبولاً. "إن الله يقبل من الأعمال ما كان على الوجه الذي أمر به، كما روي في السنن عن عمار بن ياسر أن النبي صلى الله عليه وسلم قال: (إن العبد ليشغل في صلاته حتى يكتب له نصفها أو ثلثها أو ربعها أو عشرها)13 وقال ابن عباس: ليس لك من صلاتك إلا ما تتقي)14 والحديث: (رب صائم ليس له من صيامه إلا الجوع، ورب قائم ليس له من قيامه إلا السهر)15 وهكذا الحج والجهاد وغيرهما من الطاعات." "فتكفير الذنوب يكون بقبول الأعمال الصالحة، وأكثر الناس مقصرون في أعمالهم الصالحة حتى في صلاتهم، ففي الحديث عن معاذ في السنن: ""الجهاد جهادان: جهاد يبتغي به وجه الله، ويطاع فيه الأمير، وينفق فيه خير ماله، وينصر صاحبه، ويدفع المفسدة، ويقسم الغنيمة بالحق، لا يعدل ذلك شيء، وجهاد لا يبتغي به وجه الله (وفي رواية: رياء) ولا يطاع فيه الأمير، ولا ينفق فيه خير ماله، ولا ينصر صاحبه، ويدفع المفسدة، ويقسم الغنيمة قبل أن تقسم بحقها، فإنه يكفيه أن يرجع من ذلك بشيء"""

“It is what is most sincere and most correct.” They asked: “**O Abū ʿAlī, what is most sincere and most correct?”** He replied: “**An action, if it is sincere but not correct**, **will not be accepted**. **If it is correct but not sincere, it will [also] not be accepted;** until it is both sincere and correct. Sincere means that it is exclusively for Allāh, and correct means that it conforms to the Sunnah.” Thus the one who commits major sins, if he fears Allāh in that particular deed, it will be accepted from him, just as those who are better than him, if they do not have taqwá of Allāh when doing that particular deed, it will not be accepted from them even though their other deeds may be accepted. Indeed Allāh accepts the deeds that are done in the manner they were commanded to be done as has been narrated in the Sunan from ʿAmmār Ibn Yāsir that the Prophet (ﷺ) said, “Indeed the ʿabd (slave) would be distracted in his ṣalāh to the extent that only half of it would be written for him, or a third of it, or a quarter of it, or a tenth of it.”13 Ibn ʿAbbās said, “You have no reward from your ṣalāh except that portion wherein you were conscious (of Allāh).” And the ḥadīth, “Perhaps a fasting person will get nothing from his fast except hunger, and perhaps the one who stands to pray at night will get nothing from his standing except sleeplessness.”14 Likewise the same applies to Hajj, Jihād, and other acts of obedience. Thus the expiation of sins occurs when good deeds are accepted and most people are deficient when it comes to their good deeds; even in their ṣalāh. In the ḥadīth from Muʿādh who narrated in the Sunan: “Jihād is of two types; the Jihād whereby Allāh’s face is sought, the Amīr is obeyed, the best of one’s wealth is spent, you assist your comrade, evil is avoided, and the spoils of war are rightfully distributed. Nothing is equal to that. And the Jihād whereby Allāh’s face is not sought (in another narration: showing off), the Amīr is not obeyed, the best of one’s wealth is not spent, you do not assist your comrade, evil is not avoided, and the spoils of war is stolen before it is rightfully distributed. Then for such a person it is sufficient that he returns with nothing.”15

"فالغفران والكفارة يقعان في ما يقبل من الأعمال الصالحة، وأكثر الناس مقصرون في أعمالهم الصالحة ـ حتى في صلاتهم ـ فأفضلهم من يحصل له على الأكثر نصف ما كتب له من الأجر مع كثرة الذنوب، ولهذا كانت الصلوات الخمس تكفر بعض الذنوب، والجمعة تكفر بعض الذنوب، ثم الصوم يكفر بعض الذنوب، وهكذا غير ذلك من الأعمال الصالحة، فإن كل حسنة لا تكفر كل سيئة، بل تارة تكفر الصغائر، وتارة تكفر الكبائر، وذلك بحسب درجة إخلاص الإنسان وصدقه في الذنب، روى البخاري ومسلم: ""أن بغياً من بني إسرائيل رأت كلباً في يوم شديد الحر يحوم حول بئر يخرج لسانه من العطش، فقالت: يا رسول الله، ما هذا؟ "فخلعت نعلها، فسقته الكلب، فغفر لها"16 فهذه المرأة -التي أطعمت الكلب لإيمان صادق في قلبها- غفر لها، فإنه ليس كل من أطعم كلباً يغفر له، وإن الأعمال تضاعف على قدر الإيمان والإخلاص في القلب.

Thus forgiveness and expiation occurs in relation that which is accepted from the good deeds, and most people are deficient in their good deeds – even in their ṣalāh – for the best amongst them are those, who at the most, obtain half of the reward that is written for them, in addition to committing many sins. This is why the five ṣalāh expiates some sins, Jumuʿa expiates others, then fasting expiates some, and likewise other good deeds, for every good deed does not expiate every bad deed. Rather sometimes it expiates the minor sins, and other times it expiates the major sins, all based on the degree of a person’s sincerity and truthfulness in relation to the gravity of the sin. al-Bukhārī and Muslim narrated, “A prostitute from the Children of Isrāʾīl saw a dog on a very hot day wandering around a well, sticking his tongue out because of thirst. So she took off her shoe and fed the dog some water with it, thus she was forgiven.”16 So this woman – who fed the dog because of the sincere Īmān that was in her heart – was forgiven, for not everyone who feeds a dog would be forgiven. And verily deeds are multiplied in accordance with the level of Īmān and ikhlāṣ that is in the heart.

**Number IV:4- دعاء واستغفار النبي لنا وشفاعته**

**دعاء واستغفار النبي صلى الله عليه وسلم له في حياته وبعد وفاته، كشفاعته يوم القيامة، فإنهم أقرب إلى شفاعته ودعائه في حياته وبعد وفاته.**

**The duʿāʾ and the Istighfār of the Prophet (ﷺ)** for him during his (i.e. the Prophet’s) life and after his death such as his **intercession** on the day of Judgment, for indeed they (i.e. the Ṣaḥābah) are the ones who are most likely to receive his intercession and his duʿāʾ during his lifetime and after his death.

**Number V:5-الدعاء للمسلمين من الموتى**

**دعاء المسلمين، فإن الدعاء والدعاء للأموات سبب للمغفرة لهم، وما زال المسلمون إلى يومنا هذا يدعون للصحابة.**

**The duʿāʾ of the Muslims**; for indeed the prayers and the supplications for those who passed away is a reason for their forgiveness. And the Muslim up to this day continues to make duʿāʾ for the Ṣaḥābah.

**قال النبي صلى الله عليه وسلم "إذا مات ابن آدم انقطع عمله إلا من ثلاث : صدقة جارية ، أو علم ينتفع به ، أو ولد صالح يدعو له"  رواه مسلم وأبو داود والترمذي والنسائي والبخاري في الأدب المفرد عن أبي هريرة**

**the Prophet (peace and blessings of Allah be upon him),said: “When the son of Adam dies, all his good deeds come to an end except three: ongoing charity, beneficial knowledge, or a righteous son who will pray for him.” Narrated by Muslim. Abu Dawood, al-Tirmidhi and al-Nasaa’i, and by al-Bukhaari in al-Adab al-Mufrad from Abu Hurayrah.**

**Number VI:6-الأعمال الصالحة للموتى**

**"الأعمال الصالحة كالصدقة والحج والصيام، وذلك عنهم بعد وفاتهم، فقد ثبت بالأحاديث الصحيحة أن تلك الأعمال تصل إليهم وتنتفع بهم، وهذا دون دعاء ولده، فإنها من أعمالهم، قال النبي صلى الله عليه وسلم: (إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له)17 والولد من كسبه، فيكون دعاؤه من عمله، بخلاف دعاء غيره فإنه لا يعد من عمله، ومع ذلك جعله الله سبباً للنفع."**

**The righteous deeds** such as giving **ṣadaqah**, performing the **hajj**, and **fasting**; that is done on their behalf after they passed away. For indeed it has been confirmed from authentic aḥādīth that those deeds reach and benefits them, and this is besides the duʿāʾ of his/her child, for they are from their actions. The Prophet (ﷺ) said, “Whenever the son of Ādam dies all his deeds are cut off except from three (sources); recurring charity, beneficial knowledge, or a righteous child that makes duʿāʾ for him.”17 And the child is considered from his earnings, thus his duʿāʾ (i.e. the child) is considered from his (i.e. the parent) actions, as opposed to the duʿāʾ of other people for that is not considered from his actions, yet still Allāh allows it to be a means of benefit.

**Number VII:7-الابتلاء والمصائب التي تكفر الذنوب**

**"فتن الدنيا التي يكفر الله بها الذنوب كما في الحديث الصحيح عن النبي صلى الله عليه وسلم:**

**The trials of this life by which Allāh expiates the sins** as in the authentic ḥadīth from the Prophet (ﷺ),

**قال صلى الله عليه وسلم : ( مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ ) رواه البخاري (5642) ومسلم (2573).**

**The Prophet (blessings and peace of Allah be upon him) said: “No exhaustion, sickness, worry, grief, harm or distress befalls a believer, not even a thorn that pricks him, but Allah will expiate some of his bad deeds thereby.”Narrated by al-Bukhaari, 5642; Muslim, 2573**

“Never does a Muʿmin experience pain, fatigue, stress, worry, sadness, or harm, except that Allāh expiates his sins by them.”18

And this is something that has been mentioned in many aḥadīth, for the Ṣaḥābah may Allāh be pleased with them were tried with personal as well as general trials such as the fitnah that took place amongst them, even if not many of them were killed therein, but those who remained alive – some lost their family and their loved ones, some lost their wealth, some were injured, other lost power and authority, and other forms of trials. Thus all of these are means by which Allāh expiates the sins of the believers other than the Ṣaḥābah, so much less for them? And this is something that must happen.

**Number VIII:8-فتنة القبر**

**ما يصيب المؤمن من ضغطة القبر وسؤال الملكين.**

**The trials a believer endures from the squeezing of the grave and the questioning of the two angels.**

**Number IX:9-القلق الشديد الذي سيحدث يوم القيامة**

**القلق الشديد الذي سيحدث يوم القيامة.**

**The overwhelming anxiety that will occur on the Day of Judgment.**

**وعَنْ صُهَيْبٍ، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:  عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ، صَبَرَ فَكَانَ خَيْرًا لَهُ  رواه مسلم (2999).**

**Suhayb Ar-Rumi (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “How wonderful is the situation of the believer, for all his affairs are good. If something good happens to him, he gives thanks for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him.” (Narrated by Muslim, 2999)**

**Number X:10- فتنة الصراط**

ومن ما ورد في البخاري ومسلم أن على المؤمنين أن يعبروا الصراط فيوقفون على ممر بين النار والجنة فيقتصون من بعضهم بعضا حتى يطهروا ثم يدخلوا الجنة.

From that which has been mentioned in al-Bukhārī and Muslim that the believers would have to cross the **ṣirāt (bridge**) whereby they would be stopped at a pass between the fire of Hell and the Jannah and thus they would engage in mutual retribution until they become pure and then they will be allowed to enter in Jannah.

**وقال رسول الله صلى الله عليه وسلم : " إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ ( أي ستره ) وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَيْ رَبِّ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطَى كِتَابَ حَسَنَاتِهِ وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيَقُولُ الأَشْهَادُ هَؤُلاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ " رواه البخاري 2441**

**And the Messenger of Allah (peace and blessings of Allah be upon him) said: “Allah will draw the believer close and screen him and will say, ‘Do you admit such and such sin, do you admit such and such sin?’ and he will say, ‘Yes, O Lord.’ Then when he has admitted his sins and thinks that he is doomed, [Allah] will say, ‘I concealed them for you in the world and I forgive you for them this Day.’ Then he will be given the book of his good deeds. But as for the kaafir and the hypocrite, “the witnesses will say, “These are the ones who lied against their Lord!” No doubt! the Curse of Allah is on the Zaalimoon (polytheists, wrongdoers, oppressors)’ [Hood 11:18 – interpretation of the meaning]”**

**Narrated by al-Bukhari, 2441.**

**8- ما ثبت في الصحيحين أن المؤمنين إذا عبروا الصراط وقفوا على قنطرة بين الجنة والنار فيقتص لبعضهم من بعض فإذا هذبوا ونقوا أُذِنَ لهم في دخول الجنة فعن أبي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْلُصُ الْمُؤْمِنُونَ مِنْ النَّارِ فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُقَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا . رواه البخاري 6535**

**8 – It is proven in al-Saheehayn that when the believers have crossed al-Siraat, they will be detained on a bridge between Paradise and Hell, where they will settle their scores with one another. Then when they have been cleansed and purified, they will be given permission to enter Paradise. It was narrated that Abu Sa’eed al-Khudri (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “When the believers have been saved from the Fire, then they will be detained on the bridge between Paradise and Hell. There they will settle the scores between them for any wrongs that they did to one another in this world, and when they have been cleansed and purified, they will be given permission to enter Paradise. By the One in Whose hand is the soul of Muhammad, each of them will recognize his dwelling in Paradise better than he recognizes his dwelling in this world.” Narrated by al-Bukhari, 6535.**

Endnotes:

1. From: Minhāj al-Sunnah (3/634-659)
2. Al-Ḥāfidh (Ibn Ḥajr) said: “And the Prophets are infallible by consensus.” Fatḥ al-Bārī 8/69
And Shaykh al-Islām Ibn Taymiyyah said: “The statement that the Prophets are infallible from the kabāʾir (major sins) but not the ṣagāʾir (minor sins) is the statement of the majority of scholars of al-Islām and all of the (different) groups to the point that it is (even) the statement of the people of kalām (thelogical rhetoric) just as is mentioned by Abu al-Ḥasan al-Āmadī that this is the statement of the majority of the Ashʿarīs. It is also the statement of most of the scholars of tafsīr and ḥadīth and the fuqahāʾ (jurists). Rather, it has not been reported from the al-Salaf al-Ṣāliḥ and the Imāms, the Companions, the Tābiʿīn and their followers anything except that which conforms with this statement. ” Majmūʿ al-Fatāwá 4/319
3. He is alluding to the ḥadīth that is narrated by al-Bukhārī from Abu Mūsá al-Ashʿarī whereby the said, “Let him enter and give him glad tidings of al-Jannah due to a trial that will afflict him.” (3471)
4. [Editor’s note] – This is referring to someone that was in a state of kufr, and then repented from that before death. The outright kāfir, i.e. Jew or Christian, will not be forgiven until he embraces Islām as his/her religion.
5. al-Bukhārī (7507) Muslim (2758)
6. Ṣaḥīḥ al-Tirmidhī (1987)
7. Muslim (233)
8. al-Bukhārī (38)
9. al-Bukhārī (2/133)
10. Ṣaḥīḥ al-Tirmidhī (6147)
11. Muslim (1886)
12. [Who Are the Khawārij](http://www.salafipublications.com/sps/sp.cfm?subsecID=GSC02&articleID=GSC020002&articlePages=1)
13. Musnad Imām Ahmad (18496). Shaykh al-Albānī said it is Ṣaḥīḥ (Prophet’s Prayer: Arabic print pg. 36)
14. Ṣaḥīḥ Ibn Mājah (ḥadīth no. 1380)
15. Ṣaḥīḥ al-Nasāʾī (ḥadīth no. 3188)
16. al-Bukhārī (1/128) and Muslim (3/1521)
17. Muslim (3/1255)
18. Muslim (4/1992)

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