

Nineteen Ways to forgiveness of future sins

"That is the grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty."

[57:21]

by Imaam Ibnul Qayyim

1. Perfecting one's ablution

"No worshipper perfects his ablution except that his past and future sins are forgiven." [Hasan, al-Bazzaar. Al-Haythami and al-Mundhiri agreed.]

2. Fasting the month of Ramadan with belief and seeking Allah's reward

"Whoever fasts Ramadhan out of Iman and seeking Allah's reward then his past and future sins are forgiven." [Hasan, Ahmad. Declared Hasan by adh-Dhahabi, as mentioned in al-Mughni (5876).]

3. Performing the night prayer in Ramadan with belief and seeking Allah's reward

"Whoever stands (in prayer) in Ramadan out of Iman and seeking Allah's reward then his past and future sins are forgiven." [Saheeh. an-Nasaa'i.]

4. Performing the night prayer on the Night of Qadar with belief and seeking Allah's reward

"It (Laylatul-Qadr) is in Ramadan, and expect it in the last ten days; it is on an odd night: on the 21st, or the 23rd, or the 25th, or the 27th, or the 29th, or on the last night (of Ramadan). He who performs the night prayer on it out of belief and seeking Allah's reward his past and future sins are forgiven." [Narrated by Ahmad. There is a difference of opinion among scholars regarding this hadeeth, some declaring it weak and some Hasan. Al-Hafidh Ibn Hajr said in Al-Fath (4/116), "This addition - meaning, 'and future (sins)' - is also in `Ubadah bin as-Samit's Hadeeth, in (the Musnad of) Ahmad, in two narrations. Its chain is Hasan and it is supported by the previous chain."]

5. Praising and thanking Allah after eating and putting one's clothes on.

"Whoever ate a food and then said, 'Praise be to Allah who has fed me this food and provided it for me, without any strength or power on my part', is forgiven his past [and future*] sins. And whoever wears a garment and says, 'Praise be to Allah who has clothed me with this (garment) and provided it for me, without any strength or

power on my part', is forgiven his past and future sins." [Ibn Majah, Abu Dawud, at-Tirmidhi, an-Nasa'i, al-Bukhari in al-Kabeer, al-Hakim, ibn Sunni and Ahmad. The addition marked by (*) is related by Abu Dawud. Shaykh Al-Albani declared the hadeeth Hasan in Saheeh al-Jaami` (6086) and in al-Irwaa' (1989). He said in al-Irwaa', "Such a hadeeth causes hesitation between making it Hasan (good) and Da'eef (weak). Maybe the first one is closer to be the truth, because those who made it weak didn't explain it and didn't explain the reason for its weakness. Allah knows best."]

6. Getting old in Islam

"No one reaches forty years in Islam except that Allah protects him from madness, leprosy and leucoderma. When he is fifty, Allah makes easy his reckoning. When he reaches sixty, Allah grants him repentance. And when he reaches seventy, Allah loves him and the inhabitants of the heavens love him. And when he reaches eighty, Allah accepts his good deeds and overlooks his sins. When he reaches ninety, Allah forgives his past and future sins, he is named 'the prisoner of Allah on earth' and is granted intercession (for forgiveness) for his family." [Hasan, Ibn `Asakir. Ahmad Shakir said in his notes to Al-Musnad (8/23,25): "Its chain is at least Hasan. It is supported with other chains which raise it to the level of Saheeh."]

7. Leaving the following: performing ruqya (curing with Qur'an), seeking having ruqya performed on one, cauterization, believing in bad omens.

Narrated Ibn `Abbas, radhiallahu `anhu: Allah's Messenger, sallallahu `alayhi wa sallam, said, "...I was told: 'These are your people and amongst them there are seventy thousand who shall enter Paradise without being taken to either account or torment.' ...'They are those who do not make Ruqya nor seek it, nor believe in bad omens, but trust in their Lord (Allah).'" [Bukhari and Muslim]

8. Whose two or three children die and he remains patient

"Whoever buries three children, Allah will forbid the Fire for him." [Saheeh, Tabarani in al-Kabeer, Al-Albani authenticated it in Saheeh Al-Jaami` (6238)]

"There are no two Muslim parents whose three children die before reaching puberty except that Allah will enter them into Paradise due to His mercy to the children. It will be said to them, "Enter the Paradise", so they will say, "Not until our parents enter first". It will be said, "Enter the Paradise you and your parents." [Ahmad, an-Nasaa'i, and Al-Albani authenticated it in Saheeh al-Jaami` (5780)]

"Whoever iHtasaba (remains content and patient after the death of) three of his offspring will enter Jannah.' A woman said, 'What about two?' He said, 'And two'". [Saheeh, an-Nasaa'i, Ibn Hibban, authenticated by al-Albani in Saheeh al-Jaami` (5969)]

"To no woman three children die and she remains patient and content, except that she will enter Jannah. Or two (children)." [Muslim]

9. Who raises three daughters or sisters and is nice to them

“There is no one from my Ummah who takes care of three daughters or three sisters, and is nice to them, except that they will be a veil (protection) for him from the Fire.” [Saheeh, al-Bayhaqi and Al-Bukhari in Al-Adab, authenticated by Al-Albani in Saheeh Al-Jaami` (5372)]

10. Defending the honor of a Muslim

“Whoever defends the honor of his brother in absence has the right over Allah to be freed from the Fire.” [Saheeh, Ahmad, al-Tabarani. Authenticated by Al-Albani in Saheeh al-Jaami` (6240)]. Al-Manaawi commented, “‘Whoever’ is limited to other than the disbeliever and public wrongdoer.” [Fayd al-Qadeer 6:136]

11. Sincerity to Allah

No servant who says ‘la ilaha ill Allah’, seeking the pleasure of Allah, will reach the Day of Judgment, except that Allah will forbid the Fire for him. [Ahmad, al-Bukhari] Hafidh Ibn Hajr said, “It’s not like that (i.e. not entering the Fire at all) for everyone who believed in tawheed and worshipped, but it is specific for the sincere, and sincerity (ikhlas) requires the realization of its meaning by the heart. One cannot imagine that the heart will reach that while persisting upon sins, as the heart would be filled with the love and fear of Allah, whereupon limbs will embark upon obedience and leave disobedience.”

12. Crying out of fear of Allah

“No man who cried out of fear of Allah will enter the Fire until the milk returns to the udder, and dust in the path of Allah (jihad) and the smoke of the Fire cannot go together.” [Ahmad, at-Tirmidhi, an-Nasaa’i and Hakim who authenticated it. Authenticated by Al-Albani in Saheeh al-Jaami` (7778)]

13. Performing the prayer in congregation for forty days while reaching the opening takbeer

“Whoever prays to Allah for four days in congregation, reaching the opening takbeer, will have two written for him: freedom from the Fire and freedom from hypocrisy.” [Hasan. at-Tirmidhi, declared Hasan by al-Albani in Saheeh al-Jaami` (6365)]

14. Being consistent in praying four rak`ats before Dhuhr and after it

“Whoever is consistent in praying four units of prayer before Dhuhr and four after it, Fire will be forbidden for him.” [Saheeh. Abu Dawood, An-Nasaa’i, at-Tirmidhi, Ibn Majah, al-Hakim who authenticated it. Al-Albani authenticated it in Saheeh al-Jaami` (6195)]

15. Being consistent in praying before sunrise and before sunset.

“No one will enter Fire who prays before sunrise and after sunset.” [Ahmad, Muslim, Abu Dawud, an-Nasaa’i] Meaning, Fajr and `Asr prayers.

16. Dust of Jihad

“The dust of Jihad and the smoke of the Fire will never coexist within a servant, and greed and Iman will never coexist in the heart of a servant.” [Saheeh. An-Nasaa’i and al-Hakim in al-Mustadrak. Authenticated by al-Albani in Saheeh al-Jaami` (7616)]

17. Killing a mushrik in war

“A kafir and one who killed him will never be together in the Fire.” [Muslim, Abu Dawud]

18. Good character

“Whoever is easy-going, easy to deal with and kindhearted, Allah will forbid the Fire for him.” [Saheeh. Al-Hakim in al-Mustadrak, al-Bayhaqi, at-Tabarani. Al-Albani authenticated it in Saheeh al-Jaami` (6484)]

19. Freeing slaves

“Whoever frees a believing slave it will be his salvation from the Fire.” [Saheeh. Ahmad, Abu Dawud, an-Nasaa’i. Authenticated by al-Albani (6050)]