

كيف تكون مفتاح للخير

HOW CAN YOU BECOME
A KEY TOWARDS GOOD



BY SHAYKH 'ABDUR-RAZZAQ BIN 'ABDIL-MUHSIN AL-'ABBAD AL-BADR

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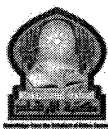
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BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh ‘Abdur-Razzaaq Bin ‘Abdil-Muhsin Al-‘Abbad Al-Badr.

He is the son of Al-‘Allamah Muhaddith of Medina Shaykh ‘Abdul-Muhsin Al-‘Abbad Al-Badr.

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Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

Scholastic certifications: Doctorate in ‘Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,
3. Explanation of the book “Exemplary Principles” By Shaykh ‘Uthaymeen رحمته الله (May Allâh have mercy upon him).

BRIEF BIOGRAPHY OF THE AUTHOR

4. Explanation of the book “the principles of Names & Attributes” authored by Shaykh-ul-Islam Ibn Qayyim (May Allâh have mercy upon him).
5. Explanation of the book “Good Words” authored by Shaykh-ul-Islam Ibn Qayyim (May Allâh have mercy upon him).
6. Explanation of the book “Aqeedah Tahaawiyyah”.
7. Explanation of the book “*Fusuul: Biography of the Messenger ﷺ*”) By Ibn Katheer (May Allâh have mercy upon him).
8. He has a full explanation of the book “*Aadaab-ul-Mufrad*” authored by Imam Bukhari (May Allâh have mercy upon him).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-‘Allamah Shaykh ‘Abdul-Muhsin Al-Badr—may Allâh preserve him.
2. Al-‘Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.
3. Al-‘Allamah Shaykh Muhammad Bin Saleh Al-‘Uthaymeen—may Allâh have mercy upon him.
4. Shaykh ‘Ali Nasir Faqeehi—may Allâh preserve him.

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[In the name of Allaah]

Indeed all praise is for Allaah; we praise Him, seek His aid, forgiveness and repent to Him. We seek refuge with Allaah from the evils of our own souls and the evils of our actions.

Whomsoever Allaah guides, there is none who can misguide him, and whosoever Allaah misguides there is none who can guide him. I bear witness that none has the right to be worshipped, but Allaah alone having no partners and I bear witness that Muhammad is His Slave and Messenger, may Allaah send blessings upon him and grant him, his family and companions safety.

To proceed:

Ibn Maajah reported in his *Sunan* as well as Ibn Abi 'Aasim and others from the prophetic tradition of Anas Bin Maalik ؓ, may Allaah be pleased with him, that the Prophet ﷺ, may the peace and blessings of Allaah be upon him, said:

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إِنَّ مِنَ النَّاسِ نَاسًا مَفَاتِيحَ لِلْخَيْرِ مَغَالِيقَ لِلشَّرِّ وَإِنَّ مِنَ
النَّاسِ نَاسًا مَفَاتِيحَ لِلشَّرِّ أَمْغَالِيقَ لِلْخَيْرِ فَطُوبَى لِمَنْ
جَعَلَ اللهُ مِفْتَاحَ الْخَيْرِ عَلَى يَدَيْهِ وَوَيْلٌ لِمَنْ جَعَلَ اللهُ
مِفْتَاحَ الشَّرِّ عَلَى يَدَيْهِ.

"Verily amongst, the people are those who are keys to good and locks to evil,; and amongst the people are those who are keys to evil and locks to good. So Toobaa ¹ for the one whom Allaah has placed the keys of good upon his hands and woe be to the one whom Allaah has placed the keys of evil at his disposal." ²

This magnificent prophetic tradition has many similarities within the *Sunnah* of the Prophet, may the peace and blessings of Allaah be upon him that support its meaning and establish its significance and content.

¹ It has been mentioned that Toobaa is a tree in Paradise that a rider will travel in its shade for one-hundred years before passing it and that Toobaa is Paradise itself.

² Sunan Ibn Maajah (#237), Ibn Abi 'Aasim in "As-Sunnah" (#297), Musnad At-Tayaalisi (#2082), Al-Bayhaqi in Shu'ab al-Eemaan (#698), and Al-Albani declared it good in As-Saheehah (#1332).

From them is what At-Tirmidhi رحمته الله, may Allaah have mercy upon him, reported within his Sunan on the authority of Abu Hurayrah, may Allaah be pleased with him, that the messenger صلى الله عليه وسلم, may the peace and blessings of Allaah be upon him, passed by a group of people who were sitting down and said:

أَلَا أُنبئُكُمْ بِخَيْرِكُمْ مِنْ شَرِّكُمْ؟ فَسَكَتَ الْقَوْمُ؟! فَأَعَادَهَا
النَّبِيُّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - ثَلَاثًا أَفْقَالُوا: يَا
رَسُولَ اللهِ...! أَخْبَرْنَا بِخَيْرِنَا مِنْ شَرِّنَا؟ فَقَالَ - صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ -: خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَ يُؤْمَنُ شَرُّهُ وَ
شَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ شَرُّهُ .

"Shall I not inform you about the best and worst of you?" So the people remained silent. So the Messenger, may the peace and blessings of Allaah be upon him, repeated it thrice. They said: "Of course oh Messenger of Allaah! Inform us about the best and worst of us." He, may the peace and blessings of Allaah be upon him, said: "The best of you is he from whom good is expected and from whom the people are safe from his evil. The worst

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of you is he from whom good is not expected nor are the people safe from his evil." ³

Like it is the prophetic tradition narrated on the authority of Abu Moosaa al-'Ash'ari رضي الله عنه, may Allaah be pleased with him, in Saheeh Bukhari and Muslim as well as others, that the prophet صلى الله عليه وسلم, may the peace and blessings of Allaah be upon him, said:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَ مَثَلُ الْجَلِيسِ السُّوِّءِ كَحَامِلِ
الْمُسْكِ أَوْ نَافِخِ الْكَبِيرِ أَفْحَامِلُ الْمُسْكِ : إِمَّا أَنْ يُحْذِيكَ أَوْ
إِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَ نَافِخُ
الْكَبِيرِ : إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً .

"The likeness of the good companion and a bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, he will give you some, or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, either he will

³ Sunan At-Tirmidhi (#2263) and he said: "Hasan Saheeh.", Ahmad (#8812), Ibn Hibbaan (#528) and authenticated by Al-Albani in Saheeh al-Jaami' (#2603).

burn your clothes or you will notice a bad smell from him." ⁴

Certainly every Muslim who is eager and concerned about the happiness and prosperity of his soul in this life and the next, when he hears this narration of Anas ibn Maalik, may Allaah be pleased with him, and the likes of it from the prophetic traditions which indicate what it entails, there is no doubt that his heart will be moved with yearning and ambition and his soul will shake with a desire to be from amongst the keys of good and not from the keys of evil. Without doubt, this is the desire of every Muslim.

There is not a Muslim except that he loves for himself to be a key to good and not a key to evil. He loves that he should be from the people of *Toobaa*, i.e. Paradise, and not from the people of *Wayl*, which is the severe torment and exemplary punishment that Allaah, blessed, and High has prepared for the keys of evil and locks to good.

When the soul craves for this and desires it, i.e. Being a key to good, it becomes imperative to fight and strive against it in order to actualize the means and execute its objectives and goals so that the person will become

⁴ Bukhari (#2101), Muslim (#2628).

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a key to good and lock to evil in truth, action and implementation. Mere hopes and wishes are not sufficient.

Rather the reality of the matter must be understood, and there must be perfection and completion along with seeking the assistance of Allaah and consultation of Him, the Most High. Beginning with the subject at hand which is:

كَيْفَ تَكُونُ مِفْتَاحًا لِلْخَيْرِ؟

“How can you be a key towards good?”

The speech concerning this weighty and extremely important question that we are all in need of will be answered in the following points. Perhaps it will gather its different sections and vital issues. I'll mention them in order one after the other.



THE FIRST AFFAIR: ALLAAH, THE MIGHTY AND MAJESTIC, IS THE BEST OF OPENERS

We must know that *Al-Fattaah* is Allaah ﷻ and He is the Best of Openers. *Al-Fattaah* is a name from the names of Allaah, the Mighty and Majestic, and it is binding upon every Muslim who believes in Allaah ﷻ and His Beautiful Names -from them is *Al-Fattaah*- to perfect his devotion and servitude of Allaah by way of His names acting in accordance to His statement,

﴿وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

“And (all) the Most Beautiful Names belong to Allâh, so call on Him by them.”⁵

Supplicating to Allaah by His names entails the supplication of worship and the supplication of need. It entails the supplication of worship by comprehension of the name, knowing its content and affirmation of the attribute which the name indicates.

Thereafter, fulfillment of servitude and drawing near to Allaah, Blessed and High, with what the belief in the name requires and necessitates Allaah’s, Blessed and

⁵ Al-A’raf [7:180]

THE FIRST AFFAIR: ALLAAH, THE MIGHTY AND MAJESTIC, IS THE BEST OF OPENERS

High, great name *Al-Fattaah* has been mentioned in two places in the Noble Qur'aan,

The first place is Allaah's statement ﷻ in mentioning Shuaib's ﷺ supplication,

﴿ رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴾

"Our Lord! Judge between us and our people in truth, for You, are the Best of Faatiheen (those who give judgment)."⁶

The second place in His statement,

﴿ قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَاتِحُ الْعَلِيمُ ﴾

"Say: "Our Lord will assemble us all together (on the Day of Resurrection); then He will judge between us with truth. And He is Al-Fattaah (Most trustworthy), All-knowing Judge."⁷

His name, the Majestic and High, *Al-Fattaah* indicates to the affirmation of the attribute of *al-fath*, i.e.

⁶ Al-A'raf [7:89]

⁷ Saba' [34:26]

facilitation, for Allaah. This great attribute is comprised of meanings that the people of knowledge have mentioned that they are the significance of this name which are;

- ✓ His judging between His slaves by way of His legislation.
- ✓ His judging between His slaves by His recompense.
- ✓ His judging between His slaves by way of His pre-ordained decree and rulings

The Most High says,

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ

الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

“Whatever of mercy (i.e. Of good), Allaah may grant to mankind; none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All Wise.”⁸

⁸ Fatir [35:2]

THE FIRST AFFAIR: ALLAAB, THE MIGHTY AND
MAJESTIC, IS THE BEST OF OPENERS

Thus, He, Blessed and High, is *Al-Fattaah*. Therefore the first step for the one who wants himself to become a key to good is to resort to *Al-Fattaah*, glorified be He, the Best of openers, imploring Him, humbled before Him, aspiring for His grace and being truthful with Him, glorified be He.

Allaah ﷻ will not disappoint a slave who invokes Him nor reject a believer who desires what is with Him. All triumph and openings are from Allaah, the Mighty and Majestic. His opening upon you is by way of giving you beneficial knowledge; His opening upon you is by way of granting you performance of righteous actions; His opening upon you is by way of giving you high moral character. Just as some of the Pious Predecessors said:

إِنَّ هَذِهِ الْأَخْلَاقَ وَهَائِبٌ وَإِنَّ اللَّهَ - تَبَارَكَ وَتَعَالَى - إِذَا أَحَبَّ
عَبْدَهُ وَهَبَهُ مِنْهَا.

“Indeed these noble characteristics are gifts from Allaah and when Allaah, Blessed and High, loves His slave, He bestows them upon him, i.e. Noble characteristics.”

Allaah ﷻ has distributed between the slaves manners, provision, actions and life spans. Everything is from Allaah, Mighty and Majestic.

This is why the very first affair in this regard is complete turning to Allaah. It is impossible for you to acquire knowledge, understanding, gain a characteristic, perform an act of worship or anything besides that unless if Allaah facilitates it for you.

How many beauties do we have here in a tremendous statement made by Mutarrif bin Abdillah bin ash-Shikkheer رَضِيَ اللهُ عَنْهُ, may Allaah have mercy upon him, who was from the Scholars of the *Taabi'een* (followers of the companions of the Prophet ﷺ, may the peace and blessings of Allaah be upon him), when he said:

لَوْ أُخْرِجَ قَلْبِي وَجُعِلَ فِي يَسَارِي وَجِيءَ بِالْخَيْرَاتِ كُلِّهَا
وَ جُعِلَتْ فِي يَمِينِي لَمْ أُسْتَطِعْ أَنْ أَجْعَلَ شَيْئًا مِنْ هَذِهِ
الْخَيْرَاتِ فِي قَلْبِي إِلَّا أَنْ يَكُونَ اللهُ الَّذِي يَضَعُهُ.

"If my heart was removed and placed in my left hand and all the good things were brought and placed in my right hand, I would not have the ability to place any of that in my heart unless it is Allaah who places it there." ⁹

⁹ "Hilyatul Awliyaa (2/210), Siyar 'Alaam An-Nubalaa' (4/190)

THE FIRST AFFAIR: ALLAAB, THE MIGHTY AND
MAJESTIC, IS THE BEST OF OPENERS

Therefore, before and after the affair is in the Hands of Allaah. This is why you find sometimes that people may hear sermons and highly beneficial things to him concerning his religious and worldly duties, and he hears things from the affairs of good, uprightness and prosperity, but his soul turns away and is obstinate. Action and contribution diminish from him because success is in the Hands of Allaah and there is no might nor power except by Him, Mighty and Majestic.

THE SECOND AFFAIR: TAWHEED (ONENESS OF ALLAAH) AND MAKING THE RELIGION PURELY FOR HIM

We must know that *Tawheed* (Oneness of Allaah) and making the Religion purely for Him is absolutely the greatest and loftiest key of good. *Tawheed* is the key to every good, in fact; it is the key to Paradise. It has been reported by Al-Haafidh Al-Bazaar in his *Musnad*, on the authority of Mu'aadh bin Jabal, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allaah be upon him, said:

مِفْتَاحُ الْجَنَّةِ شَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ

“The key to Paradise is Laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah).”¹⁰

There is some speech regarding the authenticity of the chain of narrators in this prophetic tradition; however,

¹⁰ Al-Bazaar in his *Musnad* (#2660) and he stated: “Shahr bin Houshab didn't hear narrations from Mu'aadh bin Jabal.”

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OF ALLAAH) AND MAKING THE RELIGION PURELY
FOR HIM

the meaning is correct and sound without doubt, and it has many narrations and textual evidences in the Sunnah of the Prophet, may the peace and blessings of Allaah be upon him that supports it. I will not prolong this by mentioning them. However, from the clearest of them is what Muslim reported from the narration of 'Umar ibn al-Khattaab رضي الله عنه, may Allaah be pleased with him, that the Prophet صلى الله عليه وسلم, may the peace and blessings of Allaah be upon him, said:

مَا مِنْ عَبْدٍ يَتَوَضَّأُ فَيُبْلِغُ الْوُضُوءَ أَوْ فَيُسْبِغُ الْوُضُوءَ ثُمَّ
يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا
فُتِّحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ.

“There is not a slave who performs wudoo' or perfects the wudoo' then says: "I bear witness that none has the right to be worshipped except Allaah and that Muhammad is His slave and messenger except that the eight gates of Paradise are opened for him, and he will enter any one he wishes.” ¹¹

Hence, *Tawheed* is the key to Paradise, and he who does not come with this key -which is *Tawheed*-,

¹¹ Saheeh Muslim (#234)

will not enter therein. Allaah ﷻ said about the non-believers due to this,

﴿لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ﴾

“For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible).” ¹²

It is impossible to enter Paradise unless one has *Tawheed*. The Messenger may the peace and blessings of Allaah be upon him, said:

لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ.

“None will enter Paradise save the believing souls.”¹³

Laa ilaaha illa Allaah is the statement of *Tawheed* and the key to Paradise as it has preceded. However, the effects of this key will not be fulfilled, and the slaves

¹² Al-A'raf [7:40]

¹³ Ahmad (#594), At-Tirmidhi(#871), Al-Haakim (2/331). Adh-Dhahabi authenticated it and agreed with him and Al-Albani consented with them in Al-Irwaa' (4/301).

THE SECOND AFFAIR: TAWHEED (ONENESS
OF ALLAAH) AND MAKING THE RELIGION PURELY
FOR HIM

entrance into the paradise, by way of it, will not be materialized unless he implements its' conditions.

For this, Imaam Al-Bukhaari رحمته الله, may Allaah have mercy upon him, stated in his *Saheeh* on the authority of Wahb ibn Munabbih, one of the scholars from the Taabi'een, may Allaah have mercy upon him, was asked:

أَلَيْسَ ((لَا إِلَهَ إِلَّا اللَّهُ)) مِفْتَاحَ الْجَنَّةِ؟ قَالَ: ((بَلَى)) وَ لَكِنْ
لَيْسَ مِفْتَاحٌ إِلَّا لَهُ أَسْنَانٌ ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ
فُتِحَ لَكَ، وَإِلَّا لَمْ يُفْتَحَ لَكَ.

**"Is not Laa ilaaha illa Allaah the key to Paradise?"
He said: "Of course, but there is not a key except
that it has teeth. So if, you come with the correct
key the door will be opened for you and if not then
it will not." ¹⁴**

¹⁴ Bukhari in the Book of Funeral prayers chapter about funerals and whosoever last statement is Laa ilaaha illa Allaah. Al-Haafidh Ibn Hajar said in Al-Fath (3/132): "The author attached it in At-Taareekh and Abu Nu'aym in Al-Hilyah from Muhammad bin Sa'eed bin Rummaanah.

= He said: "My father informed me saying: "It was said to Wahb bin Munabbih..." and he mentioned the narration.]

Indicating by that the conditions of *Laa ilaaha illa Allaah* by which no benefit will be gained from this statement except if they are implemented and put into action. Just as, they have come in the Book of Allaah and the *Sunnah* of the Messenger ﷺ, may the peace and blessings of Allaah be upon him, and they are seven conditions. The People of Knowledge have mentioned and expounded upon them along with their proofs in the books of *Tawheed*. I will not go into depth explaining them; however, they are as follows:

1. **Knowledge** of its' meaning; in the sense of negating what is negated in the testimony of faith and affirming what is affirmed therein as opposed to ignorance of that.
2. **Certainty** which negates doubt and uncertainty.
3. **Truthfulness** which negates belying.
4. **Sincerity** which negates associating partners with Allaah and showing off.
5. **Love** which negates hatred.
6. **Submission** which negates abandonment.
7. **Acceptance** which negates rejection.

THE SECOND AFFAIR: TAWHEED (ONENESS
OF ALLAAH) AND MAKING THE RELIGION PURELY
FOR HIM

**"Knowledge, certainty, sincerity, truthfulness
with,
Love, submission and acceptance of it"**

The great scholar, Haafidh Al-Hakami, may Allaah have mercy upon him, mentions in his delightful poetical work *Sullam Al-Wusool* where he compiled these conditions in beautiful lines of poetry and explained them thoroughly in his book *Ma'aarij-Al-Qabool*. He said رحمته الله, may Allaah have mercy upon him:

وَبِشُرُوطِ سَبْعَةٍ قَدْ قَيَّدَتْ

وَ فِي نُصُوصِ الْوَحْيِ حَقًّا وَرَدَّتْ

فِيَّانَهُ لَا يَنْتَفِعُ قَائِلُهَا

بِالنُّطْقِ إِلَّا حَيْثُ يَسْتَكْمِلُهَا

الْعِلْمُ وَالْيَقِينُ وَالْقَبُولُ

وَالْإِنْقِيَادُ فَادِرٍ مَا أَقُولُ

وَالصُّدُقُ وَالْإِخْلَاصُ وَالْمَحَبَّةُ

وَفَقَّكَ اللهُ لِمَا أَحَبَّهُ

"And with seven conditions it has been limited,

And in the texts of revelation they have been mentioned in truth, For indeed the one who says it does not benefit from uttering it, by merely pronouncing them unless he fulfills them, Knowledge, certainty and acceptance, Submission, understand what I am saying, Truthfulness, sincerity and love, May Allaah grant you success to that which He loves."

Hence, as it relates to this tremendous statement, the statement of *Tawheed*, which is the key to Paradise; it is obligatory upon whoever wishes to be a key to good for himself and others that he actualizes the *Tawheed* of Allaah, actualize sincerity for Allaah; and that he seeks, by way of his deeds, acts of obedience and piety, the Face of Allaah. He draws near to Allaah by his acts of worship and by acting kindly towards the people and conducting generously with them.

﴿ إِنَّمَا نَطْعُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴾

“(Saying): “We feed you seeking Allaah's Countenance only. We wish for no reward, nor thanks from you.”¹⁵

¹⁵ Insan [76:9]

THE SECOND AFFAIR: TAWHEED (ONENESS
OF ALLAAH) AND MAKING THE RELIGION PURELY
FOR HIM

He does these actions solely for the obtainment
of Allaah's ﷻ reward and seeking His magnificent
promises that He has prepared for His sincere servants



THE THIRD AFFAIR: BENEFICIAL KNOWLEDGE

Beneficial knowledge that is derived from the Book of Allaah ﷻ and the *Sunnah* of His messenger ﷺ may the peace and blessings of Allaah be upon him. Knowledge is the foundation, and it is essential for the servant to acquire in order for him to become a key to good. He who does not possess beneficial knowledge, how can he distinguish between the keys to good and the keys to evil?! How can he distinguish between truth and falsehood?! How can he differentiate between what is *Sunnah* and what is *Bid'ah* (innovation)?! How can he differentiate between guidance and misguidance?! How can he protect himself from falsehood while he does not have any knowledge?! Just as, it has been stated in the past "How can one ward off that which he does not know what he is warding?!" As Allaah ﷻ says,

﴿ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ ﴾

“Say (O Muhammad): "This is my way; I invite unto Allaah (i.e. To the Oneness of Allaah - Islâmic Monotheism) with sure knowledge.” ¹⁶

Al-Baseerah is beneficial knowledge. Therefore, he who does not have beneficial knowledge, how can he separate between truth and falsehood, guidance and misguidance?! Allaah says,

﴿ أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ ﴾

“Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islâmic Monotheism).” ¹⁷

﴿ أَمْ مَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُكَ أَتُولُوا الْأَلْبَابِ ﴿١٩﴾ ﴾

“Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed.” ¹⁸

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴿٢٨﴾ ﴾

¹⁶ Yusuf [12:108]

¹⁷ Al-Mulk [67:22]

¹⁸ Ar-Ra'd [13:19]

“Say: "Are those who know equal to those who know not?"¹⁹

Thus, he who wants himself to become a key to good then he must be diligent and concern himself relentlessly with acquiring beneficial knowledge. There has been a prophetic tradition reported by Al-Bayhaqi that the Messenger ﷺ, may the peace and blessings of Allaah be upon him, said:

مَنْ عَدَا يَطْلُبُ عِلْمًا يَتَعَلَّمُهُ فَتَحَ اللَّهُ لَهُ بِهِ بَابًا إِلَى
الْجَنَّةِ.

"Whoever goes out seeking to learn some beneficial knowledge, Allaah will open a door of Paradise for him."²⁰

Its chain of narrators are weak; however, the authentic narration on the authority of Abu Ad-Dardaa' ؓ, may Allaah be pleased with him, as well as others, suffices

¹⁹ Az-Zumar [39:9]

²⁰ Al-Bayhaqi mentioned it in his book *Shu'b Emaan* (1699), from the hadeeth Abu Ad-Dardaa', may Allah be pleased with him. Al-Heethimee said in the book *Majmoo' Az-Zawaa'id* (1/202), **"within the chain of narrators is 'Uthmaan bin Ayman and I did not see who he mentioned; and likewise Ismaael bin Saleh."** And Shaykh Al-Albaani said in his book *Da'eef-ul-Targheeb* (73), **"it (the narration) is very weak."**

THE THIRD AFFAIR: BENEFICIAL KNOWLEDGE

it where he رَضِيَ اللَّهُ عَنْهُ, may the peace and blessings of Allaah be upon him, said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا
إِلَى الْجَنَّةِ.

'Whoever treads a path seeking knowledge thereby, Allaah will make his path to Paradise easy for him.'

21

Hence, knowledge is a mighty fundamental and great principle in this regard. It is imperative that the servant takes great interest concerning it so that by doing so, he can become from amongst the keys to good and locks to evil. When the servant is not endowed with knowledge, many affairs could perhaps be introduced to him from misguidance, innovation and desires while he considers himself to be doing something good and correct.

I will not elongate my speech in clarifying that, but I will mention a famous story that Ad-Daarimee رَضِيَ اللَّهُ عَنْهُ, may Allaah have mercy upon him, reported in his *Sunan* with a good chain of narrators from 'Amr bin Salamah al-Hamdaani who said:

²¹ Ahmad (5/196), Abu Daawood (#3641), At-Tirmidhi (#2682), Ibn Maajah (#223), Ibn Hibbaan (#88) on the authority of Abu Ad-Dardaa', may Allaah be pleased with him. Authenticated by Al-Albani in Saheeh Al-Jaami' (#6297).

كُنَّا نَجْلِسُ عَلَى بَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَبْلَ صَلَاةِ الْغَدَاةِ،
فَإِذَا خَرَجَ مَشِينَا مَعَهُ إِلَى الْمَسْجِدِ ، فَجَاءَنَا أَبُو مُوسَى
الْأَشْعَرِيُّ فَقَالَ: أَمْ خَرَجَ إِلَيْكُمْ أَبُو عَبْدِ الرَّحْمَنِ بَعْدُ؟ قُلْنَا
: لا ، فَجَلَسَ مَعَنَا حَتَّى خَرَجَ ، فَلَمَّا خَرَجَ قُمْنَا إِلَيْهِ
جَمِيعًا ، فَقَالَ لَهُ أَبُو مُوسَى : يَا أَبَا عَبْدِ الرَّحْمَنِ ! إِنِّي
رَأَيْتُ فِي الْمَسْجِدِ آيَةً أَمْرًا أَنْكَرْتُهُ وَ لَمْ أَرَ وَالْحَمْدُ لِلَّهِ إِلَّا
خَيْرًا ، قَالَ : فَمَا هُوَ ؟ فَقَالَ : إِنْ عِشْتَ فَسْتَرَاهُ ، قَالَ : رَأَيْتُ
فِي الْمَسْجِدِ قَوْمًا حَلَقًا جُلُوسًا يَنْتَظِرُونَ الصَّلَاةَ فِي كُلِّ
حَلَقَةٍ رَجُلٌ وَ فِي أَيْدِيهِمْ حَصَى ، فَيَقُولُ : كَبُرُوا مِائَةً ،
فَيُكَبِّرُونَ مِائَةً ، فَيَقُولُ : هَلَّلُوا مِائَةً ، فَيَهْلَلُونَ مِائَةً ، وَ
يَقُولُ : سَبَّحُوا مِائَةً ، فَيُسَبِّحُونَ مِائَةً ، قَالَ : فَمَاذَا قُلْتَ
لَهُمْ ؟ قَالَ : مَا قُلْتُ لَهُمْ شَيْئًا ، انْتَظَارُ رَأْيِكَ - أَوْ انْتَظَارُ
أَمْرِكَ - قَالَ : أَفَلَا أَمَرْتَهُمْ أَنْ يَعْدُوا سَيِّئَاتِهِمْ وَ ضَمَنْتَ
لَهُمْ أَنْ لَا يَضِيعُ مِنْ حَسَنَاتِهِمْ ، ثُمَّ مَضَى وَ مَضَيْنَا مَعَهُ
حَتَّى أَتَى حَلَقَةً مِنْ تِلْكَ الْحَلَقِ ، فَوَقَفَ عَلَيْهِمْ ، فَقَالَ :

مَا هَذَا الَّذِي أَرَأَيْتُمْ تَصْنَعُونَ؟! قَالُوا: يَا أَبَا عَبْدِ اللَّهِ! حَصَى
نَعْدُ بِهِ التَّكْبِيرَ وَ التَّهْلِيلَ وَ التَّسْبِيحَ ، قَالَ : فَعَدُّوا
سَيِّئَاتِكُمْ ، فَأَنَا ضَامِنٌ أَنْ لَا يَضِيعَ مِنْ حَسَنَاتِكُمْ شَيْءٌ ،
وَيَحْكُمُ يَا أُمَّةَ مُحَمَّدٍ! مَا أَسْرَعَ هَلَكَتِكُمْ ، هَؤُلَاءِ
صَحَابَةُ نَبِيِّكُمْ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ - مُتَوَافِرُونَ ، وَ هَذِهِ
ثِيَابُهُ لَمْ تَبَلْ ، وَ آتِيَتْهُ لَمْ تَكْسِرْ ، وَ الَّذِي نَفْسِي بِيَدِهِ!
إِنَّكُمْ لَعَلَى مِلَّةٍ هِيَ أَهْدَى مِنْ مِلَّةِ مُحَمَّدٍ! أَوْ مُفْتَتِحُوا
بَابَ ضَلَالَةٍ؟ قَالُوا: وَ اللَّهُ يَا أَبَا عَبْدِ الرَّحْمَنِ! مَا أَرَدْنَا إِلَّا
الْخَيْرَ ، قَالَ: وَ كَمْ مِنْ مُرِيدٍ لِلْخَيْرِ لَنْ يُصِيبَهُ.

"We were sitting at the door of Abdullaah bin Mas'ood, may Allaah be pleased with him, before the Fajr prayer, so that when he exits, we can walk with him to the masjid, then Abu Moosa al-Ash'ari, may Allah be pleased with him, came to us and said: "Has Abu 'Abd al-Rahman come out yet?" We said: "No." So he sat with us until he came out, and when he did we all stood up.

Abu Moosa said to him: O Abu 'Abd al-Rahman, just now I saw something in the masjid that I have

never seen before, and I did not see except (that which is) good.

Ibn Mas'ood said: What was it?

Abu Moosa said: If you live, you will see it. In the masjid, I saw some people sitting in circles waiting for the prayer. In every circle, there was a man, and in their hands they had pebbles. That man would say: Say Allahu Akbar (Allaah is Most Great) one hundred times, and they would say Allahu Akbar one hundred times. The man would say: Say Laa ilaaha ill-Allah (there is none worthy of worship but Allah) one hundred times, and they would say Laa ilaaha ill-Allah one hundred times. The man would say: Say Subhan-Allah (Glory be to Allah) one hundred times, and they would say Subhan-Allah one hundred times.

Ibn Mas'ood said: What did you say to them?

Abu Moosa said: I did not say anything to them; I was waiting to see what you think and I waited for your command.

Ibn Mas'ood said: Why did you not tell them to count their bad deeds and guarantee to them that their good deeds would not go to waste?

Then Ibn Mas'ood moved on, and we moved on with him until he came to one of those circles, and he

stood over them and said: What is this that I see you doing?

They said: O Abu 'Abd al-Rahman; these are stones with which we count the Takbeer ('Allaahu Akbar'), tahleel ('Laa ilaaha illa-Allaah') and Tasbeeh ('Subhaan-Allaah').

Ibn Mas'ood said: Count your bad deeds, for I guarantee to you that none of your good deeds will be lost. Woe to you, O nation of Muhammad! How quickly you have become doomed! There are the Companions of your Prophet, may the peace and blessings of Allaah be upon him, still alive and numerous, and his cloak has not worn out, and his vessel is not yet broken (meaning it was not too long ago when the Prophet, peace be upon him, had passed away). By the One in Whose hand is my soul, you are either following a way that is more guided than the way of Muhammad, or you are opening a door to misguidance.

They said: By Allah, O Abu 'Abd al-Rahman, we intended nothing but good. Ibn Mas'ood said: How many of those who intend good do not achieve it. The Messenger of Allah , may the peace and blessings of Allaah be upon him, told us that some people would recite the Qur'an and it would not go any further than their collarbones. By Allaah, I do not know, perhaps most of them are from among

you. Then Ibn Mas'ood turned away from them (and left).

'Amr Bin Salamah said: We saw most of those (people in these) circles on the side of the Khawaarij fighting us on the day of Al-Nahrawan. ²²

Therefore, no one will attain good except the one who knows it, one who has knowledge, one who knows the truth, one who knows the Sunnah.

It has come on the authority of 'Abdullah Bin Mas'ood رضي الله عنه himself, may Allaah be pleased with him, and Imaam Ahmad has reported this in his *Musnad* that

إِنَّ اللَّهَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عُلِّمَ فَوَاتِحَ الْخَيْرِ
وَ خَوَاتِمَهُ وَ جَوَامِعَهُ .

"Indeed the Messenger of Allaah, may the peace and blessings of Allaah be upon him, was taught the beginnings of good, its final endings and composites." ²³

Therefore if, you desire to be a key to good, then learn about the beginnings of good, its final endings

²²Sunan ad-Daarimi: (#204)

²³ Imam Ahmad noted it in his Musnad (4160).

THE THIRD AFFAIR: BENEFICIAL KNOWLEDGE

and composite which the speech of the Leader in Good, Muhammad Bin Abdillah ﷺ, may the peace and blessings of Allaah be upon him, comprises of.



**THE FOURTH AFFAIR: HIGH
CONSIDERATION FOR THE RELIGIOUS
DUTIES OF ISLAM AND OBLIGATIONS
OF THE RELIGION**

Having high consideration for the religious duties of Islam and obligations of the religion, striving in fulfilling and accomplishing them indeed opens up doors of goodness and righteousness for you that have never come across your mind or pass through your imagination. The proofs and evidences for that are many; however, I will suffice with mentioning some of them. It comes in Saheeh Bukhaari from the prophetic tradition narrated by Umm Salamah, the mother of the believers and wife of the Prophet, may Allaah be pleased with her, that she said:

إِسْتَيْقَظَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ذَاتَ لَيْلَةٍ فَقَالَ :
((لَا إِلَهَ إِلَّا اللَّهُ)) وَ فِي رِوَايَةٍ قَال : ((سُبْحَانَ اللَّهِ ! مَاذَا أَنْزَلَ اللَّهُ
هَذِهِ اللَّيْلَةَ مِنَ الْفِتَنِ ؟ ! مَاذَا فَتَحَ اللَّهُ هَذِهِ اللَّيْلَةَ مِنْ
الْخَرَائِنِ ؟ !))

THE FOURTH AFFAIR: HIGH CONSIDERATION FOR
THE RELIGIOUS DUTIES OF ISLAM AND
OBLIGATIONS OF THE RELIGION

"One night the Prophet, may the peace and blessings of Allaah be upon him, awoken and said, Laa ilaaha illa Allaah (None has the right to be worshipped except Allaah), and in another wording, glory be to Allah! What has Allaah descended tonight from trials?! What has He revealed tonight from treasures?!" ²⁴

Pay attention, oh noble reader, that trials have been descended, and doors to the treasures of good have been revealed. Afterwards, what did the Prophet, may the peace and blessings of Allaah be upon him, instruct to do?

مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ يُصَلِّينَ.

"Who will wake up the women of the rooms (i.e. His wives for the tahajjud prayer)..."

Thus, if you want protection for yourself from trials and (access to) the doors, pathways and keys of good, then it is by way of the prayer. Here, perhaps, you may remember the supplication that the Messenger ﷺ, may the peace and blessings of Allaah be upon him, used to observe when entering the masjid and the prophetic tradition is collected in

²⁴ Saheeh Bukhari (#115, 1127, 3599, 5844, 6218, and 7069).

Saheeh Muslim ²⁵ on the authority of Abu Usaid or Abu Humayd ؓ, may Allaah be pleased with him, said:

"The Messenger of Allaah, may the peace and blessings of Allaah be upon him, said: "When one of you enters the masjid let him say:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ إِذَا خَرَجَ فَلْيَقُلْ : اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

"O Allaah open for me the doors of Your Mercy." And when he exits let him say: "Oh Allaah I ask you from Your Bounty."

And in another wording,

اِفْتَحْ لِي أَبْوَابَ فَضْلِكَ

"O Allaah open for me the doors of Your Bounty." ²⁶

Therefore, dedication to prayer and performance of it is an opening to the doors of mercy and proper

²⁵ Saheeh Muslim (713).

²⁶ At-Tirmidhi (#314), Ibn Maajah (#771) on the authority of Faatimah, may Allaah be pleased with her.

THE FOURTH AFFAIR: HIGH CONSIDERATION FOR
THE RELIGIOUS DUTIES OF ISLAM AND
OBLIGATIONS OF THE RELIGION

execution of it is an opening to the doors of provision. So how one who sleeps past the time of prayer and is sluggish with it expect for the doors of good to be opened for him?!

There are many prophetic traditions about this matter, from them is what has been authentically reported by At-Tirmidhi in his Jaami' on the authority of Abu ad-Dardaa' and Abu Dharr, may Allaah be pleased with them both, that the Messenger of Allaah, may the peace and blessings of Allaah be upon him, said that Allaah, the Most High, said:

إِبْنِ آدَمَ! اذْكَعْ لِي مِنْ أَوَّلِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ أَكْفِكَ آخِرَهُ.

"O Son of Adam! Pray four rak'ah for me in the first part of the day, I will suffice you the remainder of it." ²⁷

Imam Ahmad and Abu Daawud collected this with a strong chain of narrators from the narration of Nu'aym

²⁷ At-Tirmidhi (#475) on the authority of Abu Ad-Dardaa' and Abu Dharr, and he said "Hasan Ghareeb". And Authenticated by Al-Albani in Al-Irwa' (#465).

bin Hammaar al-Ghatfaaniؓ, may Allah be pleased with him.²⁸

This prophetic tradition is authentic and sound so just reflect upon it, O noble reader;

إِنَّ آدَمَ! اذْكَعْ لِي مِنْ أَوَّلِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ أَكْفِكَ آخِرَهُ

"O Son of Adam! Pray four rak'ah for me in the first part of the day, I will suffice you the remainder of it."

Allaah is free of need for your units of prayer, free of need for your prostrations; however, this is a door and opening of good for you that the Lord of all that exists is inviting you to.

Sheikh-ul-Islam Ibn Taymiyyah رحمته الله, may Allaah have mercy upon him, says:

هَذِهِ الْأَرْبَعُ عِنْدِي هِيَ الْفَجْرُ وَ سُنَّتُهَا

"I consider these four units to be the Fajr prayer and its' Sunnah before it."²⁹

²⁸ Musnad (5/286) and Sunan Abi Daawud (#1289).

²⁹ Look in the book: Zaad al-Ma'aad (1/360).

THE FOURTH AFFAIR: HIGH CONSIDERATION FOR
THE RELIGIOUS DUTIES OF ISLAM AND
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He means the two-unit supererogatory prayer before the Fajr prayer along with the two units of Fajr that you perform in the first part of the day and thereupon receive this vast good, and lofty opening.

How many of those who sleep past the time of prayer are prevented from this good?! When he awakens -as it comes in the narration,

حَيْثَ النَّفْسِ كَسَلَانَ

“(he has an) evil disposition and is lethargic.” ³⁰

Consequently, the doors of good and provision are shut and closed upon him. The first part of the day is the most essential of it and is considered its' leash and it is the time of the descending of provisions and blessings. Some of the Pious Predecessors said:

يَوْمُكَ مِثْلُ جَمَلِكَ، إِنْ أَمْسَكَتَ أَوَّلَهُ تَبِعَكَ آخِرُهُ.

"Your day resembles your camel in that if you take hold of its beginning the end will follow you."

³⁰ Bukhari (#1142), Muslim (#776).

So the one who does not take hold of the beginning of his day by establishing the prayer, what can he hope for regarding the remainder of it?! This is because from the noteworthy fundamentals of opening the doors of good for yourself, and others is preservation upon the religious duties of Islam and execution of the obligations of the religion with the prayer coming in the forefront of all that.

Likewise, take a look at opening up the doors of good for yourself by fasting. Evidence for that is the illustrious prophetic tradition where he ﷺ, may the peace and blessings of Allaah be upon him, said in it:

إِذَا كَانَ أَوَّلَ لَيْلَةٍ مِنْ رَمَضَانَ فَتُحْتَفَتُ أَبْوَابُ الْجَنَّةِ ، وَ
عُلِّقَتِ أَبْوَابُ النَّارِ ، وَ صُفِّدَتِ الشَّيَاطِينُ ، وَ نَادَى مُنَادٍ : يَا
بَاغِيَ الْخَيْرِ أَقْبِلْ ، وَيَا بَاغِيَ الشَّرِّ أَمْسِكْ .

"When it is the first night of Ramadan, the gates of Paradise are opened; the gates of Hell are locked and the devils are chained down. A caller calls out:

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"Oh he who seeks of good come forth! Oh he, who seeks of evil cease!"³¹

Therefore, having high consideration for acts of obedience and religious duties and preservation of them is considered from the greatest means for you to become a key to good for yourself then for others.

³¹ At-Tirmidhi (#682), Ibn Maajah (#1642), Ibn Hibbaan (#3435), Al-Haakim (1/582), from the narration of Abu Hurayrah. Al-Haakim said it is authentic based upon the conditions of Bukhari and Muslim. Al-Albaani deemed its chained good in Saheeh al-Jaami'.

THE FIFTH AFFAIR: STRIVING AGAINST THE SOUL TO BE DISTANT FROM MISDEEDS

From the affairs that a person will become a key to good and lock to evil is: Striving against the soul to be distant from misdeeds and places wherein unlawfulness and disobedience to Allaah, Blessed and High, are accessed.

Imaam Ahmad has collected in his Musnad on the authority of An-Nawwaas Bin Sam'aan, may Allaah be pleased with him, that the Messenger of Allaah ﷺ, may the peace and blessings of Allaah be upon him, said:

إِنَّ اللَّهَ ضَرَبَ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَ عَلَى جَنْبَيْ
الصِّرَاطِ أَبْوَابٌ، وَ عَلَى الْأَبْوَابِ سُتُورٌ مُرَخَّاءٌ، وَ فِي أَوَّلِ
الصِّرَاطِ مُنَادٍ يُنَادِي: يَا عِبَادَ اللَّهِ! أَدْخُلُوا الصِّرَاطَ وَ لَا
تَعُوجُوا، وَ مِنْ جَوْفِ الصِّرَاطِ - وَ فِي لَفْظٍ - وَ مِنْ فَوْقِ
الصِّرَاطِ مُنَادٍ يُنَادِي يَا عَبْدَ اللَّهِ! لَا تَفْتَحِ الْبَابَ فَإِنَّكَ إِنْ

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فَتَحَّتْهُ تَلِجُهُ ، ثُمَّ بَيَّنَّ ذَلِكَ فَقَالَ : أَمَّا الصِّرَاطُ فَهُوَ
الإِسْلَامُ ، وَ أَمَّا السُّورَانِ فَحُدُودُ اللَّهِ ، وَ أَمَّا الْأَبْوَابُ الَّتِي
عَلَيْهَا سُتُورٌ مُرَخَّاةٌ فَمَحَارِمُ اللَّهِ ، وَ أَمَّا الْمُنَادِي الَّذِي
يُنَادِي مِنَ أَوَّلِ الصِّرَاطِ فَكِتَابُ اللَّهِ ، وَ أَمَّا الْمُنَادِي الَّذِي
يُنَادِي مِنْ جَوْفِ الصِّرَاطِ أَوْ مِنْ فَوْقِ الصِّرَاطِ فَوَاعِظُ اللَّهِ فِي
قَلْبِ كُلِّ مُسْلِمٍ .

"Verily Allaah has put an example forth of a straight path and on the sides of this path are doors and on the doors are draped curtains and at the beginning of the path is a caller saying: "O servants of Allaah! Enter upon the path and do not divert therefrom!" And from the middle of the path -and in another wording- from the top of the path is a caller saying: "O servants of Allaah! Do not open the door, for if you open it, you will enter it." Then he clarified that saying: "As for the path then it is Islam, as for the fence then it is the limits of Allaah, as for the doors with the draped curtains over them then they are the prohibitions of Allaah, as for the caller at the beginning of the path then it is the Book of Allaah and as for the caller calling

from the middle or top of the path then it is the chastiser of Allaah in the heart of every Muslim." ³²

This is from the grace of Allaah upon every Muslim that He has placed a natural admonisher in his heart when his soul entices him to open a door from the doors that lead to the prohibited matters or entrance into something from the passages of vanity. It reprimands him from that:

يَا عَبْدَ اللَّهِ! لَا تَفْتَحِ الْبَابَ، فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجُهُ.

"O servant of Allaah! Do not open that door! For if you open it, you will enter it."

So whoever wants himself to become a key to good and lock to evil, then he must understand -in light of this narration- that he is traveling upon a straight path that will lead him to the gardens of paradise. However on the left and right of this straight path are many doors without any keys or locks, rather there are merely curtains draped over them that lead to the forbidden; and from what is well-known, is that a door

³² Musnad Imam Ahmad (#17634), Al-Haakim (1/144) and he said: **"It is authentic according to the condition of Muslim and I do not know of it having any defects"**, and Al-Albani authenticated it in Saheeh al-Jaami' (3887)

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that only has drape covering it takes no time or exertion for the one who enters to do so.

Rather he brushes it with his shoulder and enters quickly. In opposition to a locked door which needs a key or requires labor to enter thus taking time (to enter). But as for the door that has a curtain over it, then the individual enters it quickly.

Hence, you are traversing upon a straight path which has many doors on its sides that land a person into the forbidden affairs and these doors only have curtains over them.

For this reason, it is binding upon the one who wishes to be a key to good that he is extremely cautious and wary of the doors leading to evil that are on his right and left sides. If he falls into any of them, he will open the evil for himself firstly then he will open it for others.

Because, when the soul is engrossed in the forbidden acts; and they gain command over it, the soul hates to be alone with the evil and so he converts from being a perpetrator of the forbidden acts into a caller and inciter to it. This is the condition of the people of falsehood, callers to misguidance and criminals in every time and place. In the beginning, they indulge in

the forbidden acts and enter into them from their passages and afterwards they become callers to it.

In this regard the rightly guided caliph 'Uthmaan bin 'Affaanؓ, may Allaah be pleased with him, said:

وَدَّتِ الزَّانِيَةُ لَوْ زَنَى النِّسَاءُ كُلُّهُنَّ

"The fornicatress wishes that all the women would fornicate (like her).³³

So whoever perpetrates the unlawful matters and enters into them, hates to be alone therein and thus his soul begins to go from being a perpetrator of the unlawful into a caller to it and he becomes by that a key to evil and lock to good and refuge with Allaah is sought.



³³ Al-Istiqamah of Ibn Taymiyyah (2/257).

THE SIXTH AFFAIR: AD-DUA' (SUPPLICATION)

Supplication is the key to every good as one of the Pious Predecessors stated something similar when he said:

تَأَمَّنْتُ فِي جَمَاعِ الْخَيْرِ فَوَجَدْتُ لِلْخَيْرِ أَبْوَابًا كَثِيرَةً:
الصَّلَاةُ خَيْرٌ ، الصَّيَامُ خَيْرٌ ، الْحَجُّ خَيْرٌ ، أَبْوَابُ الْخَيْرِ
كَثِيرَةٌ ، وَ وَجَدْتُ أَنَّ ذَلِكَ كُلَّهُ بِيَدِ اللَّهِ ، فَأَيَقَنْتُ أَنَّ الدُّعَاءَ
مِفْتَاحُ كُلِّ خَيْرٍ .

"I contemplated about the entirety of good and found that it has many entrances: prayer is from good; fasting is from good; hajj (pilgrimage to the Sacred House of Allaah) is from good, the entrances of good are numerous. Then I realized that all of that is in the Hands of Allaah; thus I became certain that supplication is the key to all good."

You are incapable of praying unless Allaah assists you in that; you are incapable of performing the pilgrimage to the Sacred House, fasting, giving charity, being

dutiful to your parents, carrying out acts of righteousness unless Allaah assists you in that.

For this reason, the Prophet ﷺ, may the peace and blessings of Allaah be upon him, recited on the day of Ahzaab:

وَاللّٰهُ لَوۡ لَا اللّٰهُ مَا اهْتَدَيْنَا
وَلَا صُمْنَا وَصَلَّيْنَا

"If it was not for Allaah we would not have been guided, nor would we have fasted or offered prayer." 34

﴿وَلَوْلَا فَضْلُ اللّٰهِ عَلَيۡكُمْ وَرَحْمَتُهُۥ مَا زَكَّيۡنَا مِنْكُمْ مِّنۡ أَحَدٍ أَبَدًا وَلَٰكِنَّ اللّٰهَ يُزَكِّيۡ مَنْ يَّشَاءُ﴾

"And had it not been for the Grace of Allaah and His Mercy on you, not one of you would ever have been pure from sins. But Allaah purifies (guides to Islam) whom He wills..." 35

³⁴ Bukhari (#6620), Muslim (#1803)

³⁵ An-Nur [24:21]

﴿وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْجَسِيانَ
أُولَئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾ فَضَلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾

“But Allaah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you. These! They are the rightly guided ones, (This is) a Grace from Allaah and His Favour.” ³⁶

Because to this, if you want to be a key to good and from the people of virtue; from the noble people of knowledge; from the people of esteem and magnificence, then ask Allaah, the Mighty and Majestic. For all of that, is in His Hands, the Majestic and High.

For this reason, several people of knowledge has stated:

الدُّعَاءُ مِفْتَاحُ كُلِّ خَيْرٍ ، فَمَنْ وُفِّقَ لِهَذَا الْمِفْتَاحِ وُفِّقَ
لِلْخَيْرِ ، وَمَنْ حُرِمَ هَذَا الْمِفْتَاحَ حُرِمَ مِنَ الْخَيْرِ .

³⁶ Al-Hujuraat [49:7,8]

"Supplication is the key to all good. Hence whoever is granted success to (the usage of) this key, will be granted success to good. And whoever is prevented from (the usage of) this key will be prevented from good."

Thus, supplication, recourse and truthfulness with Allaah along with regard for the manners of supplication, its' conditions and guidelines that are established in the Book of Allaah and *Sunnah* of His Prophet ﷺ, may peace and blessings be upon him, is from the greatest means, rather it is the foundation in this matter.

Suppose you sincerely devote yourself to Allaah, hoping in Him, anticipating His favors, looking forward to something from Him and behold He responds to your supplication and thus your entire life becomes vibrant and energetic as a key to good and lock to evil. The supplications concerning this are many, and so I will not elongate this by mentioning them all; however, I will allude to a supplication that the prophet ﷺ, may peace and blessings be upon him, used to say every time he left out from his home:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَ ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ .

"Oh Allaah, verily I seek refuge in You that I stray or be led astray, lest I slip (commit a sin unintentionally) or be made to slip, lest I oppress or be oppressed, lest I behave foolishly or be treated foolishly." ³⁷

Take note of this great supplication and its beauty; and the urgency for saying it every time you leave from your home. For if Allaah honors you and answers your supplication, you will become a key to good and lock to evil. Some of the Pious Predecessors used to say in their supplications:

اللَّهُمَّ سَلِّمْ عَلَيَّ، وَ سَلِّمْ مِنِّي .

"Oh Allaah, protect me and protect others from me."

However, the supplication of the Prophet, may peace and blessings be upon him, is more comprehensive, beautiful and complete. Thus, it is upon the one who desires to be a key towards good to beseech and implore Allaah with supplication to honor him by opening the doors of good for him.

³⁷ Abu Daawud (#5094), Ibn Maajah (#3884), At-Tirmidhi (#3427), on the authority of Umm Salamah, may Allaah be pleased with her. At-Tirmidhi said: "It is Hasan Saheeh." Al-Albani authenticated it in As-Saheehah (#3163).

Likewise, from those wonderful supplications that the Prophet ﷺ, may peace and blessings be upon him, used to say every day after the Fajr prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَ عَمَلًا مُتَقَبَّلًا ، وَ رِزْقًا طَيِّبًا .

"Oh Allaah I ask You for beneficial knowledge, accepted actions and a good provision." ³⁸

Also, that, which the Prophet ﷺ, may peace and blessings be upon him, taught 'Aaisha, may Allaah be pleased with her:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَ آجِلِهِ ، مَا عَلِمْتُ مِنْهُ ، وَ مَا لَمْ أَعْلَمْ ، وَ أَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَ آجِلِهِ ، مَا عَلِمْتُ مِنْهُ ، وَ مَا لَمْ أَعْلَمْ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَ نَبِيُّكَ ، وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَ نَبِيُّكَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ

³⁸ Ahmad (#26521), Ibn Maajah (#925), on the authority of Umm Salamah, may Allaah be pleased with her. Al-Albani authenticated it in Saheeh Ibn Maajah (#753)

الْجَنَّةَ وَ مَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَ أَعُوذُ بِكَ مِنَ
النَّارِ وَ مَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ ، وَ أَسْأَلُكَ أَنْ تَجْعَلَ
كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا .

"Oh Allaah, I ask You of all good of what I know and what I do not know in this world and the Hereafter. I seek refuge in You from the evil of what I know and what I do not know in this world and the Hereafter. O Allaah, I ask You of all good that Your Servant and Prophet Muhammad asked You for and I seek refuge with You from all evil that Your Servant and prophet Muhammad sought. O Allaah, I ask You for Paradise and what brings me nearer to it from statements and actions. I seek refuge in You from the Hell-Fire and what brings me nearer to it from statements and actions. I ask You to make everything that You have decreed for me good." ³⁹

³⁹ Ahmad (#25019), Ibn Maajah (#3846), Ibn Hibbaan (#869) on the authority of 'Aaisha, may Allaah be pleased with her. Authenticated by Al-Albani in As-Saheehah (#1542).

**THE SEVENTH AFFAIR: ABSTAINING FROM
THE PLACES OF TEMPTATIONS AND
OBSCURITIES AND HEEDFULNESS
CONCERNING THEM**

From the affairs by which a servant will become a key to good is abstaining from the places of temptations and obscurities and heedfulness concerning them. This guarantees safety for the servant regarding his own self as well as safety from him becoming a key to evil for the people. For it comes on the authority of 'Abdullah Bin Mas'ood رضي الله عنه, may Allaah be pleased with him, said:

إِنَّهَا سَتَكُونُ أُمُورٌ مُشْتَبِهَاتٌ ، فَعَلَيْكُمْ بِالتَّوَدَّةِ ، فَإِنَّكَ
أَنْ تَكُونَ تَابِعًا فِي الْخَيْرِ خَيْرٌ مِنْ أَنْ تَكُونَ رَأْسًا فِي الشَّرِّ

"Indeed there are going to be doubtful matters, so you must proceed with deliberateness. For certainly, it is better for you to be a follower in good than a leader in evil." ⁴⁰

⁴⁰ Musannaf Ibn Abi Shaybah (15/34), Al-Bayhaqi in Ash-Sha'ab (7/297).

THE EIGHTH AFFAIR: GENTLENESS IN THE
AFFAIRS AND INTERACTION WITH PEOPLE WHO
HAVE NOBLE MANNERS

Therefore, the one who wishes to become a key to good and lock to evil must take heed of the doubtful matters and affairs of tribulations. He should not expose himself to them, nor should he proceed rashly like that of reckless and thoughtless individuals who land themselves into destruction, as well as others. Rather he must be patient, deliberate, examine, contact the Elder scholars and Senior Leaders (from amongst them) for council and guidance by their suggestions and opinions. He must not dash out with a view that he deems correct, a whim that has amazed him or some speech that has been uttered to him; Because if he dashes out recklessly without deliberation or patience, he will land himself in evil and become a key to evil for others.

This is because a person must be patient, reflect (first) and proceed upon matters with tranquility and forbearance, seek council from the people of knowledge and supplicate to Allaah much to keep him away from evil. Not that, he proceeds blindly; or follows behind the trials and doubtful matters and exposes himself to them landing himself in a bad situation whereas he has opened up evil for himself and others.

**THE EIGHTH AFFAIR: GENTLENESS IN THE
AFFAIRS AND INTERACTION WITH PEOPLE
WHO HAVE NOBLE MANNERS**

From the affairs that the servant will become a key to good is to have gentleness in the affairs and interaction with people who have noble manners. For indeed, this is from the greatest of assistants for you to become a key to good; and be sure, oh noble Muslim, that it is impossible for the ill-mannered and harsh to be capable of opening the hearts of the people to him by them, i.e. These ill-manners and harshness. Allaah said to His Prophet, may peace and blessings be upon him, the best of the children of Adam:

﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَئِن لَّهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ﴾

“And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...” ⁴¹

The souls (naturally) flee from one who is cruel, harsh, pigheaded and ill-mannered even though what he may be stating to them is good. Because the frivolity of his

⁴¹ Ali Imraan [3:159]

THE EIGHTH AFFAIR: GENTLENESS IN THE
AFFAIRS AND INTERACTION WITH PEOPLE WHO
HAVE NOBLE MANNERS

character, bad conduct and the coarseness of his ways causes people to flee away from him.

Therefore, in order for a person to be a key to good he needs to conduct (himself) courteously with the people and converse with them with kind and pleasant speech that contains humility not haughtiness or looking down upon them. If I were to mention examples of this from the Sunnah of the Messenger, may peace and blessings be upon him, the topic would become very lengthy. However, I will mention one marvelous example, and that is when our Prophet ﷺ, may peace and blessings be upon him, entered Makkah after having conquered it, the City wherein he was severely harmed, Abu Bakr as-Siddeeq, may Allaah be pleased with him, went and brought his father by the hand, who had not yet embraced Islam, to the prophet ﷺ, may peace, and blessings be upon him. The hair on his head, beard, and eyebrows were all white like *thugaamah* ⁴². He was a very old man which is why his beard and hair were entirely white. So Abu Bakr brought him to the Prophet ﷺ, may peace and blessings be upon him, and he said:

⁴² Translator's note: This is a tree that bears white fruits and flowers. It grows at the peak of a mountain. When it dries out its whiteness intensifies. See almanny.com].

هَلَّا تَرَكْتَ الشَّيْخَ فِي بَيْتِهِ حَتَّى أَكُونَ أَنَا آتِيهِ فِيهِ .

"Why did not you leave the old-man in his home, so that I would be the one to visit him there?" ⁴³

This exalted character from a man, who entered Makkah after being greatly prosecuted therein, what will these types of manners do with the hearts? Then he placed his hand on his chest, may peace and blessings be upon him, and said:

تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَ أَنِّي رَسُولُ اللَّهِ ؟ ، قَالَ : أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ .

"Do you bear witness that none has the right to be worshipped except Allaah and that I am the messenger of Allaah?" He replied: "I bear witness that none has the right to be worshipped except Allaah and that you are the Messenger of Allaah."

The Messenger ﷺ , may peace and blessings be upon him, placed his hand on the shoulder of Mu'aadh Bin Jabal ؓ , may Allaah be pleased with him -and at

⁴³ Ahmad (#26956), Ibn Hibbaan (#7208), Al-Haakim (3/46) and he said: "This prophetic tradition is authentic upon the condition of Muslim."

THE EIGHTH AFFAIR: GENTLENESS IN THE
AFFAIRS AND INTERACTION WITH PEOPLE WHO
HAVE NOBLE MANNERS

the time Mu'aadh was a young man from amongst the youth of the Companions- and said:

يَا مُعَاذُ! إِنِّي أُحِبُّكَ ، فَلَا تَدَعَنَّ دُبْرَ كُلِّ صَلَاةٍ أَنْ تَقُولَ :
اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ .

"O Mu'aadh! Verily I love you, so do not forget to say at the end of every prayer: Oh Allaah help me upon Your remembrance, in expressing gratitude to You and worshipping You in a beautiful manner." 44

(Look at the) difference between this interaction from the prophet ﷺ, may peace and blessings be upon him, and one who speaks to a child by saying:

يَا وَلَدُ! أَوْ يَا جَاهِلُ! أَوْ يَا كَذَا!

"Oh boy!", "Oh fool", "oh this and that",

⁴⁴ Ahmad (#22172), Abu Dawud (#1522), An-Nisaaee in Al-Kubraa (#9937), Ibn Hibbaan (#2020), Al-Haakim (#1/407) and he stated: "An authentic chain upon the conditions of Bukhari and Muslim." Authenticated by Al-Albani in Saheeh al-Jaami' (#7969).

HOW CAN YOU BE A KEY TOWARDS GOOD

With such rude phrases that lock the hearts and chase away the souls.

Therefore, anyone who desires to become a key to good, let him endow himself with lofty and noble manners for indeed the prophet ﷺ, may peace and blessings be upon him, has said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"I was only sent to perfect moral character." ⁴⁵



⁴⁵ Ahmad (#8952), Bukhari in Al-Adab Al-Mufrad (#273), Al-Haakim (3/613) on the authority of Abu Hurayrah, may Allaah be pleased with him. Al-Albani authenticated it in As-Saheehah(#45).

THE NINTH AFFAIR: RACING TOWARDS THE GOOD

The servant's ability to bring good for the people will not be fully accomplished unless if he himself is interested in good, active and foremost in performing it. Look at the statement of prophet Shu'ayb, may peace be upon him, when he said to his people:

﴿ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَيْتُمْ عَنْهُ ﴾

“I wish not, in contradiction to you, to do that which I forbid you...”⁴⁶

Because of this, whoever invites people to good it is necessary, that he is foremost in doing good. The Most High says:

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

اللَّهِ كَثِيرًا ﴿١١﴾

“Indeed in the Messenger of Allaah (Muhammad) you have a good example to follow for him who

⁴⁶ Hud [11:88]

hopes in (the Meeting with) Allaah and the Last Day and remembers Allaah much.”⁴⁷

It is insufficient for a person to be a caller to Allaah simply by way of his tongue while he is remiss and careless with regards to actions. Instead, his actions must be an example for others. This is where the matter becomes grave, and that is when a person invites people to good while his actions invite them to evil.

Ibn al-Qayyim رحمته الله, may Allaah have mercy upon him, states:

عُلَمَاءُ السُّوءِ جَلَسُوا عَلَى بَابِ الْجَنَّةِ يَدْعُونَ إِلَيْهَا
بِأَقْوَالِهِمْ، وَ يَدْعُونَ إِلَى النَّارِ بِأَفْعَالِهِمْ، فَكَلَّمَا قَالَتْ
أَقْوَالُهُمْ لِلنَّاسِ: هَلُمُّوا! قَالَتْ أَفْعَالُهُمْ: لَا تَسْمَعُوا
مِنْهُمْ، فَلَوْ كَانَ مَا دَعَوْا إِلَيْهِ حَقًّا كَانُوا أَوْلَّ
الْمُسْتَجِيبِينَ لَهُ، فَهُمْ فِي الصُّورَةِ أَدْلَاءٌ - يَعْنِي هُؤُلَاءِ
الْعُلَمَاءُ، عُلَمَاءُ السُّوءِ فِي الصُّورَةِ أَدْلَاءٌ يَعْنِي يَدُلُّونَ
النَّاسَ إِلَى الْجَنَّةِ -، وَ فِي الْحَقِيقَةِ قُطَّاعُ الطَّرِيقِ.

⁴⁷ Al-Ahzab [33:21].

"The corrupt scholars sat at the gate of paradise inviting to it with their statements while inviting them to the Fire with their actions. So every time they stated to the people: "Come (to the Paradise)!", Their actions would say: "Do not listen to them!" Hence, had what they were inviting to was real; they would have been the first to respond to it and take action. Thus, in appearance they were guides - meaning these corrupt scholars were guides for people to Paradise- but in reality, they were way layers." ⁴⁸



⁴⁸ Al-Fawaa'id [pg.85]

**THE TENTH AFFAIR: CONTEMPLATION
ABOUT THE HEREAFTER AND STANDING IN
FRONT OF ALLAAH**

From the affairs that will cause a person to become a key to good is contemplating about the Hereafter, the standing in front of Allaah, requital of creation for their actions and what an individual utters and all that emanates from him of deeds; he will meet Allaah with it on the Day of Resurrection.

He should remember in this realm that Paradise have eight gates and the Fire have seven. Allaah mentions at the ending of *Surah Zumar*.

﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُرًّا حَتَّىٰ إِذَا جَاءُوهَا فَتُحِتُّ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَوَٰئِجُ الْمَتَكِرِينَ ﴿٧٢﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُرًّا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلِّمُوا عَلَيْكُمْ

THE TENTH AFFAIR: CONTEMPLATION ABOUT
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طَبِّئْهُمْ فَأَدْخُلُوهَا خَلْدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا

الْأَرْضَ نَنْبَوُا مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾ ﴿٧٤﴾

“And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!" It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!" And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception), and its keepers will say: Salaamu 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein." And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!" 49

49 Az-Zumar [39:71-74]

Hence, paradise has gates and its' gates have keys. Likewise, Hell has gates and its gates have keys. However, the keys of paradise and Hell are present in this world and not in the hereafter. There is not anything in the hereafter except reward and reckoning. As for the worldly life then the keys are in it. The key(s) to Paradise are Tawheed, prayer, fasting, obedience to Allaah and implementing His Commandments.

While the keys to Hell are associating partners with Allaah, disbelief in Him, sins and misdeeds. As for associating partners with Allaah and disbelief in Him, then the one who dies upon this the gates of Hell will be opened for him and he will remain therein for eternity. As for sins and misdeeds that are less than that, if the Muslim enters the Fire because of them, he will be punished to the extent of those sins and no one will remain in Hell except the polytheist.

It has been reported in Saheeh Bukhari and Muslim on the authority of Abu Hurayrahؓ, may Allaah be pleased with him, that the Messenger ﷺ, may peace and blessings be upon him, said:

مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ نُودِيَ يَوْمَ الْقِيَامَةِ مِنْ أَبْوَابِ الْجَنَّةِ : يَا عَبْدَ اللَّهِ ! هَذَا خَيْرٌ ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ

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نُودِي مِنْ بَابِ الصَّلَاةِ ، وَ مَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ نُودِي
مِنْ بَابِ الرَّيَّانِ ، وَ مَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ نُودِي مِنْ بَابِ
الْجِهَادِ ، وَ مَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ نُودِي مِنْ بَابِ
الصَّدَقَةِ .

"He who spends a pair in the way of Allaah will be called from the gates of Paradise: `O slave of Allaah! This gate is better for you' and one who is constant in prayer, will be called from the Gate of prayer; and whoever is eager in fighting in the cause of Allaah, will be called from the Gate of Jihaad; and he who is regular in observing fast will be called from Ar-Raiyan Gate. The one who is generous in giving charity will be called from the Gate of charity'

Abu Bakr ﷺ, may Allaah be pleased with him, said:

يَا رَسُولَ اللَّهِ! مَا عَلَيَّ مَنْ نُودِي مِنْ هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ ،
فَهَلْ يُدْعَى أَحَدٌ مِنْ هَذِهِ الْأَبْوَابِ كُلِّهَا ؟ قَالَ : ((نَعَمْ ، وَ
أَرْجُو أَنْ تَكُونَ مِنْهُمْ

"O Messenger of Allaah! May my mother and father be sacrificed for you! Those who are called from these gates will stand in need of nothing. Will anybody be called from all of those gates?" He replied, "Yes, and I hope that you will be one of them." ⁵⁰

Therefore, the servants persistence and preservation upon these acts of obedience and worship such as prayer, fasting, charity and others, are all keys to Paradise; likewise, inviting people to good, the Prophet ﷺ, may peace and blessings be upon him, said:

الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ

"The director to good is equal to the doer of it." ⁵¹

This is a great bounty, whereas if you invite someone to an act of obedience and he does it, it will be written for you the likeness of his reward and your station will elevate in the gardens of Bliss, i.e. Paradise, and by

⁵⁰ Bukhari (#1897), Muslim (#1027)

⁵¹ At-Tirmidhi (#2670), Ad-Diyaa' Al-Maqdisi in Al-Mukhtaarah (#2193) on the authority of Anas, may Allaah be pleased with him, raised to the Prophet, may peace be upon him. Authenticated by Al-Albani in As-Saheehah (#1660).

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(doing) that act you became a guider and key to good. Hence, this is from the very important affairs in this tremendous matter; that you contemplate about Paradise, Hell and standing in front of Allaah, Blessed and High.

THE ELEVENTH AFFAIR: ACCOMPANYING THE UPRIGHT AND BEFRIENDING THE RIGHTEOUS

It has come in Saheeh Bukhari and Muslim on the authority of Abu Moosaa al-'Ash'ariؓ, may Allaah be pleased with him, that the Prophet ﷺ, may peace, and blessings be upon him, said:

إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السُّوءِ كَحَامِلِ
الْمِسْكِ ، وَ نَافِخِ الْكَبِيرِ ، فَحَامِلُ الْمِسْكِ : إِذَا أَنْ
يُحْذِيكَ ، وَ إِذَا أَنْ تَبْتَعَهُ مِنْهُ ، وَ إِذَا أَنْ تَجِدَ مِنْهُ رِيحًا
طَيِّبَةً ، وَ نَافِخُ الْكَبِيرِ : إِذَا أَنْ يُحْرِقَ ثِيَابَكَ ، وَ إِذَا أَنْ تَجِدَ
رِيحًا خَبِيثَةً .

"The likeness of the good companion and bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, either he will give you some or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, he will either

THE ELEVENTH AFFAIR: ACCOMPANYING THE
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burn your clothes or you will notice a bad smell from him." ⁵²

So whoever intends to be a key to good, let him remain patient with the people of goodness; the people of virtue and the people of obedience.

Allaah says:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ، عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾ ⁽²⁸⁾

“And keep yourself (O Muhammad), patiently with those who call on their Lord (i.e. Your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey, not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.” ⁵³

⁵² Bukhari (#2101) Muslim (#2628).

⁵³ Kahf [18:28]

He must be very cautious of accompanying the corrupt ones because he will regret that on the Day of judgment when regret will be of no avail to him.

﴿ وَيَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ يَا وَيْلَتَى

يَا لَيْتَنِي لَمْ أَخَذْ فُلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ

الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾ ﴿

“And (remember) the Day when the Dhaalim (wrong-doer, oppressor, polytheist, etc.) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad). "Ah! Woe to me! Would that I had never taken so-and-so as a friend! "He indeed led me astray from the Reminder (this Quran) after it had come to me. And Shaitan (Satan) is ever a deserter to man in the hour of need." ⁵⁴

⁵⁴] Furqan25:27-29]

THE TWELFTH AFFAIR: DILIGENCE IN THE DISSEMINATION OF GOOD

By giving the servants (of Allaah) sincere counsel when mixing and interacting with them by busying them with good and diverting them away from evil. The Messenger, may peace and blessings be upon him, said:

الدِّينُ النَّصِيحَةُ، الدِّينُ النَّصِيحَةُ، الدِّينُ النَّصِيحَةُ،

"The religion is sincere advice, the religion is sincere advice, the religion is sincere advice." ⁵⁵

A person will not be a key to good unless he is always eager to spread good in every gathering of his. Ibn al-Qayyim رحمه الله, may Allaah have mercy upon him, mentions about the statement of Allaah:

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ﴾

"And He has made me blessed where so ever I be..."

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⁵⁵ Muslim (#55) on the authority of Tamim ad-Daari رضي الله عنه, may Allaah be pleased with him.

⁵⁶ Maryam [19:31]

Meaning:

أَيُّ مُعَلِّمًا لِلْخَيْرِ دَاعِيًا إِلَى اللَّهِ ، مُذَكِّرًا بِهِ ، مُرَغَّبًا فِي طَاعَتِهِ ، فَهَذَا مِنْ بَرَكَةِ الرَّجُلِ ، وَ مَنْ خَلَا مِنْ هَذَا فَقَدْ خَلَا مِنَ الْبَرَكَةِ ، وَ مُحِقَّتْ بَرَكَةُ لِقَائِهِ وَ الْاجْتِمَاعُ بِهِ .

“A teacher of good, caller to Allaah, reminder of Him, encourager (for others) towards His Obedience. This is considered from the blessings of a man, and whoever is void of this then he is void of blessings and the benefits of meeting and gathering with him have been destroyed.” ⁵⁷

It has preceded in the prophetic tradition the statement of the Prophet ﷺ, may peace and blessings be upon him:

خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ يُؤْمَنُ شَرُّهُ

“The best of you is he from whom good is expected and from whom the people are safe from his evil...”

⁵⁷ Ibn al-Qayyim's letter to one of his brothers (Pg.5).

THE THIRTEENTH AFFAIR: THE DOORS OF
GOODNESS ARE CEASELESS

THE THIRTEENTH AFFAIR: THE DOORS OF GOODNESS ARE CEASELESS

The doors of goodness are indeed ceaseless wherein whoever has one door opened for him many more doors will be opened, and this is from the blessings of Allaah. The people of Knowledge say:

إِنَّ الْحَسَنَةَ تُنَادِي أُخْتَهَا وَتَدْعُوهَا

"Certainly good acts call out and invite their counterparts

Therefore if, your heart has been opened and devoted to one of the gates of good, then this is from the blessings of Allaah upon you because the good act calls out to other good acts. Allaah says:

﴿ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴾

"Is there any reward for good other than good?" ⁵⁸

If you notice devotion and zealousness from yourself towards a specific gate from the gates of good then

⁵⁸ Ar-Rahman [55:60]

take advantage of it before something prevents you from it., For when you enter into a door of good, though it may be something inconsiderable, you are going to find that this small act of good will invite others and unlock other doors of good for you because the good act calls other good acts and similarly the evil act calls other evil acts and refuge with Allaah is sought.

﴿ تَرَكَانَ عَاقِبَةَ الَّذِينَ أَسْتَوُوا السُّوْأَى ﴾

"Then evil was the end of those who did evil..." ⁵⁹

From the reported narrations regarding this is what has come on the authority of Abu Hurayrah ؓ, may Allaah be pleased with him, on the Prophet ﷺ, may peace and blessings be upon him, that he stated:

مَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ بِصَدَقَةٍ أَوْ صَلَةٍ إِلَّا زَادَهُ اللهُ تَعَالَى
بِهَا كَثْرَةً

"No man opens the door of giving through charity or keeping the ties of kith and kin except that Allaah increases him in abundance thereby." ⁶⁰

⁵⁹ Ar Rum [30:10]

THE THIRTEENTH AFFAIR: THE DOORS OF
GOODNESS ARE CEASELESS

Because of this, it is necessary for a person to take advantage of his zealousness and devotion because the soul has periods of attentiveness and withdrawal. So if, you gain interest for a door from the doors of good proceed even if it is minuscule because this small amount of good will pull you to another act of good, and this is how you will ascend in the doors of good and gradually advance in its ranks.

And beware of preventing yourself from good, even if it is minuscule because something could come between you and performing it just as Allaah comes between a man and his heart. Therefore, take advantage of the small acts of good because it will pull you to a great deal of it.

⁶⁰ Ahmad (#9624), Al-Bayhaqi in Ash-Shu'ab (#3140). Authenticated by Al-Albani in *As-Saheehah* (#2231).

**THE FOURTEENTH AFFAIR: DO NOT
BELITTLE THE DOORS OF GOOD THAT
HAVE BEEN OPENED UP FOR OTHERS**

Whoever has had a door from the doors of good opened for him; then he should not belittle what has been opened for others from the doors of good. When some good has been opened for you like the prayer, you have been granted success in establishing the prayer or fasting supererogatory fast, or other acts of good and righteousness, do not belittle the good that has been opened for others.

You have been granted the ability to fast while someone else has been granted the ability of serving Islam and (other) beautiful actions. You may deem them insignificant in comparison to your prayer, fasting or charity; however, that persons' actions could be greater and more impressive in the sight of Allaah than your actions.

The point is that whoever has had a door of good opened for him, he should not belittle the good that has been opened for others. You are upon good, and

THE FOURTEENTH AFFAIR: DO NOT BELITTLE THE
DOORS OF GOOD THAT HAVE BEEN OPENED UP
FOR OTHERS

he is likewise upon good. Do not belittle anything from good that has been opened for others.

When some people, and this is a problem amongst many of us, are granted success in performing an act of obedience like fasting or praying, then sees that others are not performing actions like him perhaps he may look down upon and degrade him, but this person may have actions that are between him and Allaah that are magnificent. Greater than these limited actions upon their partner.

There are acts of obedience that are transitive, i.e. affect other people, and there are acts of obedience that are limited to the individual himself, and this is the reason why no person should belittle anything from good.

Because of this, among the beautiful incidents that have been narrated is the marvelous story that took place between Imaam Maalik ibn Anas رضي الله عنه, may Allaah have mercy upon him, and an ardent worshipper. This story was mentioned by Ibn 'Abdil Barr in *At-Tamheed* ⁶¹ and Adh-Dhahabi in *Siyar 'Alaam an-Nubalaa* ⁶²: 'Abdullaah bin 'Abdul


⁶¹ (7/158)

⁶² (8/114)

'Azeez al-'Amri al-'Aabid (the Worshipper) wrote to (Imaam) Maalik encouraging him with solitude from the people and action and inciting him away from gathering with the people to spread knowledge.

So Imaam Maalik wrote back to him saying:

"Allaah has certainly distributed the actions amongst His servants just as He has distributed the provisions. Thus, a person may be granted success with prayer, but not fasting, another giving charity but not fasting, someone else fighting Jihaad but not prayer. Dissemination and teaching of knowledge is from the most virtuous acts of righteousness, and I am pleased with what Allaah has facilitated for me from that. Nor do I think that what I am engaged in is inferior to what you are engaged in, and I hope that the both of us are upon good. It is binding upon everyone to be pleased and satisfied with what he has been given. And peace."

Look at the statement of this Scholar , may Allaah have mercy upon him:

"And I hope that the both of us are upon good..."

He did not say,

THE FOURTEENTH AFFAIR: DO NOT BELITTLE THE
DOORS OF GOOD THAT HAVE BEEN OPENED UP
FOR OTHERS

**"You do not understand", or "you do not possess
the amount of knowledge I do", or "your condition
is lesser and inferior (than mine)."**

Rather he replied to him with pleasant, humble speech
and ended it with his statement,

"and I hope that the both of us are upon good..."

I am upon good, and you are upon good. However, the
good that I'm upon, I consider it greater because its
benefits are transitive in opposition to the worshipper
whose benefit is limited only to him.

This is why the Prophet ﷺ, may peace and
blessings be upon him, said in the prophetic tradition
of Abu Dardaa' ؓ, may Allaah be pleased with him:

فَظُلُّ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى
سَائِرِ الْكَوَاكِبِ.

"The virtue of the scholar over the worshipper is like the virtue of the full moon over the rest of the stars." ⁶³

⁶³ Ahmad (#21763), Abu Dawud (#3641), At-Tirmidhi (#2682), Ibn Maajah (#223), Ibn Hibbaan (#88). Authenticated by Al-Albani in Saheeh Al-Jaami' (#6297).

THE FIFTEENTH AFFAIR: TREATMENT OF THE SOUL

This is a very important matter; which is none other than treatment of the soul. For whoever wishes to become a key to good, must exert himself in the treatment of his soul from the ailments of the heart. The ailments of the heart are very dangerous and extremely harmful upon a person the likes of envy, malice, rancor, spitefulness and other than that from the hidden evils that exist in the heart as well as the resentment that it conceals and harbors.

So whoever desires to be a key to good must strive in the remediation and treatment of his soul by driving away from it these ailments seeking help in that from Allaah, Blessed and High, requesting (that) from Him. There have come many tremendous prophetic supplications regarding this.

From them is the magnificent supplication where with he ﷺ, may peace and blessings be upon him, ended it with his statement:

وَأَسْأَلُ سَخِيمَةَ صَدْرِي

"And remove the resentment from my chest." ⁶⁴

If the chests have within them resentment, malice, spite, hatred, how can this person be a key to good for others?! His heart contains hidden evils, malice, hatred; how can opening up the doors of good for others sprout from a heart with a description such as this?!

This is the reason envious person, who are filled with spitefulness might display to others as though he is rectifying affairs, and that he is opening doors of good for them yet, in fact, he is only corrupting.

Take for example, the leader of the envious, Iblees when he envied our father, Aadam, may peace be upon him, what did he do? He came to him as a sincere advisor, and he began to dazzle him and mention things to make him feel that he was sincere. Allaah ﷻ says:

﴿ فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبِّي كَمَا
عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ
الْمُتَصَدِّقِينَ ﴿٢١﴾ فَدَلَّهُمَا بِغُرُورٍ ﴾

⁶⁴ Ahmad (#1997), Abu Dawud (#1510), At-Tirmidhi (#3551), Ibn Maajah (#3830), Ibn Hibbaan (#947). At-Tirmidhi said: "Hasan Saheeh. Authenticated by Al-Albani in Saheeh Abu Dawud (#1353).

THE FIFTEENTH AFFAIR: TREATMENT OF THE
SOUL

“Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." And he [Shaitan (Satan)] swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both." So he misled them with deception.” ⁶⁵

Thus, the one who has hidden evils, hatred and the like in his heart is not deserving nor worthy of being a key to good; rather, this person will eventually become a key to evil. This is the reason why the heart needs constant remedying, examination and hope from Allaah to keep spitefulness far away from it and purify it from these affairs. In the supplication:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا ، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا ،
أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

⁶⁵ Al-A'raf [7:20-22]

HOW CAN YOU BE A KEY TOWARDS GOOD

"Oh Allaah give my soul piety and purify it You are the Best to purify it. You are its Guardian and Master." ⁶⁶

⁶⁶ Muslim (#2722) on the authority of Zayd bin Arqam ؓ, may Allaah be pleased with him.

THE SIXTEENTH AFFAIR: THE SLAVE'S DESIRE
FOR GOOD AND BENEFITTING THE SERVANTS OF
ALLAAH

**THE SIXTEENTH AFFAIR: THE SLAVE'S
DESIRE FOR GOOD AND BENEFITTING THE
SERVANTS OF ALLAAH**

This is the conclusion of these affairs and the completion of what has preceded which is the slave's desire for good and benefitting the servants of Allaah. Whenever the desire is present, the intention is firmly decided, the will is resolute, seeks the aid of Allaah in that while entering the affairs by their proper entrances, he will be, by Allaah's permission, a key to good and lock to evil.



CONCLUSION

In ending, I ask Allaah by all of his names and attributes, that He, Blessed and High, is *Al-Fattaah* (The Opener), *Al-'Aleem* (All-Knower) and that He is the Best of openers. I ask Him for me; my parents, our scholars and all of the Muslims to open up for us all from His vast bounty, tremendous favors and abundant gifts. I ask Him to make us all keys towards good and locks to evil, to guide us, show us guidance, guide (others) by us and make guidance easy for us.

And the last of our calls is that all praise is due to Allaah, the Lord of all that exists. May Allaah grant peace, blessings, and safety upon the Slave of Allaah and His Messenger, our Prophet Muhammad, his family and companions.