

Ten signs of goodness for which it may be hoped that their possessor is close to Allah despite shortcomings and sins.

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Introduction:

Among the gravest avenues of deviation in the matter of monotheism is what has become widespread in some societies of seeking mediation through the dead and requesting needs from those buried in shrines and sanctuaries. This is of the nature of polytheism, which Allah has forbidden, for no one possesses the power to bring benefit or harm after death, and no one is known to have sainthood with Allah except through what the revealed texts have attested of the qualities of faith and piety. Manifestations of excess concerning the righteous have also increased among people, to the extent that some turn towards shrines and tombs seeking support from the occupants of the graves, and seeking rescue from those who possess nothing even for themselves, let alone for others.



This stems from ignorance of the reality of legislated sainthood, for sainthood is not attained by venerating graves, nor is it known through people's claims. Rather, its foundation is faith and piety, and these are two matters whose perfection none knows except Allah. Accordingly, it is necessary to clarify the signs by which good may be hoped for a person, without decisively affirming sainthood for anyone, so that the servant may be guided to the path of his Lord with insight, far removed from delusion, imitation, and excess.

Important Notice:

No one is permitted to state with certainty, for himself or for anyone else, that he is a friend of Allah under Allah, except on the basis of a specific legal proof from the Shariah. Rather, these signs are indicators by which good is hoped for their possessor when they are accompanied by faith, piety, steadfastness, and repentance. Thus, the servant remains between fear and hope: he maintains a good opinion of his Lord, does not feel secure from the plan of Allah, and is not deceived by his deeds. Allah, the Exalted, said: "So do not 'falsely' elevate yourselves. He knows best who is 'truly' righteous." Surat al-Najm, [Quran \[53:32\]](#).

And He, Glorified is He, said: "Did they feel secure against Allah's planning? None would feel secure from Allah's planning except the losers." Surat al-A'raf, [Quran \[7:99\]](#).

The purpose of this article is not to make light of sin or to open the door to boldness in committing sins, for sins are a cause of hardness of the heart, deficiency in faith, and deprivation of divine enabling, and they may be a cause of an evil ending if the servant persists in them. Allah, the Exalted, said: "But no! In fact, their hearts have been stained by all 'the evil' they used to commit!" Surat al-Mutaffifin, [Quran \[83:14\]](#).

Rather, the purpose is to open the door of hope for those who repent and those who are broken-hearted, who hate their disobedience and strive against themselves in order to return to Allah.

The criterion of sainthood is not the abundance of claims, nor the appearance of extraordinary occurrences, nor people's attachment to a person. Rather, the true measure is adherence to the Book and the Sunnah, the realisation of pure monotheism "tahqiq al-tawhid", observance of the obligatory duties, and avoidance of polytheism "shirk", religious innovations "bid'ah", and sins to the best of one's ability.

Among the greatest signs of nearness to Allah is following the Sunnah of the Prophet, peace and blessings of Allah be upon him "salla Allahu alayhi wa sallam", venerating the Revelation, and referring alleged statements, spiritual states, and miracles back to the Book and the Sunnah.

Whatever conforms to the Sacred Law is accepted, and whatever contradicts it is rejected, because the love of Allah cannot be attained except by following His Messenger, peace and blessings of Allah be upon him "salla Allahu alayhi wa sallam". Allah, Exalted is He, said: "Say, 'O Prophet,' 'If you 'sincerely' love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful." Al 'Imran, [Quran \[3:31\]](#).

Sainthood has degrees, in which people vary according to the measure of their faith, piety, truthfulness, and steadfastness. Thus, every believing and pious person has a share of the sainthood of Allah, but people differ greatly in the extent of that share. Among them is the one who is foremost in good deeds, among them is the moderate one, and among them is the one who wrongs himself, then repents and returns to his Lord. Allah, Exalted is He, said:

"Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will." Fatir, [Quran \[35:32\]](#).

Ten Signs of Goodness by Which Nearness to Allah May Be Hoped for Despite Shortcomings and Sins

In the name of Allah, all praise is due to Allah, and prayers and peace be upon the Messenger of Allah. Do you feel guilt and inadequacy? Do you commit some sins, then return in repentance, then weaken again? Many people think that the righteous are only those who never make mistakes at all, but the reality of faith is far deeper and far more merciful than that.

So, who are the close allies of Allah?

And how does a servant know that he is proceeding on the path of nearness to Allah? Even with his lapses and slips, what matters is the reality of the heart, the sincerity of repentance, and the direction of one's journey to Allah.

First: Who are the close allies of Allah? This closeness to Allah is neither a claim nor restricted to a particular group. Rather, it is the fruit of faith and Allah-consciousness.

Allah, the Exalted, said: "There will certainly be no fear for the close servants of Allah, nor will they grieve." Yunus, [Quran \[10:62-63\]](#).

Thus, the verse restricts this closeness to two qualities: faith and Allah-consciousness. The Allah-conscious person is not necessarily infallible; rather, he is one who obeys Allah and avoids what He has forbidden, and if he falls into a sin, he hastens to repentance.

Secondly, repentance is part of the path of righteousness. Falling into sin is a human matter, but the quality of the righteous servant lies in his stance towards sin.

Allah, the Most High, said: "Surely Allah loves those who always turn to Him in repentance and those who purify themselves." al-Baqarah, [Quran \[2:222\]](#).

Thus, the love of Allah encompasses those who repent, and the righteous servant is constant in repentance and returning to Allah, and this is from the essence of servitude. The Prophet, peace and blessings of Allah be upon him "sallallahu alayhi wa sallam", said: Allah is more joyful at the repentance of His servant than one of you who finds his lost camel in the desert. Narrated by [al-Bukhari, no. 6309](#), and [Muslim, no. 2747](#). Therefore, the door of repentance is open, and the mercy of Allah is greater than the sins of the servant when he is sincere in returning to his Lord.

Before we mention these ten signs, remember Allah, the Most High, send prayers upon the Prophet, peace and blessings of Allah be upon him "sallallahu alayhi wa sallam", and be sincere in supplication from your hearts to Allah, the Mighty and Majestic, that He grant victory to Islam and the Muslims in every place. For every righteous word is added to your good deeds on the Day of Resurrection, and it will be a provision and a light for you in this world and the Hereafter.

The first sign: strong faith despite sin.

Feeling the weight of sin upon the heart, and that it is an unbearable anguish, together with firm certainty in Allah and love for obeying Him, is a tremendous sign of goodness. The Prophet, peace and blessings of Allah be upon him "sallallahu alayhi wa sallam", said: "Whoever is pleased by his good deed and distressed by his bad deed, then that is the believer." Narrated by [al-Tirmidhi, no. 2165](#). Thus, the fact that you feel pain and distress because of your sin is evidence of the life of faith in your heart, and that this heart is not content with being distant from Allah.

The second sign: persistence in seeking forgiveness and hastening to repentance.

Not persisting in sin, but rather seeking forgiveness and feeling immediate remorse, even if the lapse is repeated, is among the greatest signs of goodness. Allah, the Exalted, said: "'They are' those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness for their sins—and who forgives sins except Allah?—and they do not knowingly persist in wrongdoing?." Al Imran, [Quran \[3:135\]](#)

This verse is the decisive criterion; the righteous servant may wrong himself, but he does not persist in wrongdoing. Rather, he remembers Allah and seeks forgiveness.

Sincere repentance is not merely words spoken by the tongue. Rather, it is remorse for the sin, ceasing it, and a firm resolve not to return to it. If the sin is connected to the rights of other people, then those rights must be returned to their owners, or their pardon must be sought as much as possible, because people's rights are founded upon exacting accountability, and it is not valid for a servant to seek nearness to Allah while persisting in wrongdoing against His creation.

The third sign: sincerity in the obligatory acts and love of the supererogatory acts.

Maintaining the obligatory acts "fara'id" in the best manner, such as prayer "salah", fasting "sawm", and almsgiving "zakat", and feeling delight in drawing closer to Allah through the supererogatory acts "nawafil", are among the strongest indications of proceeding on the path of sainthood "wilayah".

The Prophet, peace and blessings be upon him "sallallahu alayhi wa sallam", said in what he narrated from his Lord, Mighty and Majestic: Whoever shows hostility to a close ally of Mine "wali", I have declared war upon him. My servant does not draw near to Me with anything more beloved to Me than that which I have made obligatory

upon him. My servant continues to draw near to Me through the supererogatory acts "nawafil" until I love him. Narrated by [al-Bukhari, no. 6502](#).

Thus, the first degrees of sainthood "wilayah" are the fulfilment of the obligatory acts "fara'id", and love of the supererogatory acts "nawafil" is evidence of ascending the ladder of obedience and closeness to Allah.

The fourth sign: preoccupation with the remembrance of Allah.

The tongue that remains constantly moist with the remembrance of Allah "dhikr Allah" in times of ease and hardship, in private and in public, is evidence that the heart is attached to its Lord. Allah, Exalted is He, said: "And men and women who remember Allah often—for 'all of' them Allah has prepared forgiveness and a great reward." al-Ahzab, [Quran \[33:35\]](#).

So, the one who remembers Allah often is near to his Lord. Even if he experiences some lassitude in certain other acts of obedience, remembrance "dhikr" remains the rope of connection between him and Allah.

The fifth sign: love of seclusion and distance from fame.

Not loving prominence and praise, preferring worship in concealment, and not boasting about acts of obedience are among the signs of sincerity "ikhlas". The Prophet, peace and blessings be upon him "sallallahu alayhi wa sallam", said: Allah loves the servant who is Allah-fearing "taqi", self-sufficient "ghani", and hidden "khafi". Narrated by [Muslim, no. 2965](#). The Allah-fearing one "taqi" is the one who fears Allah and obeys Him.

The self-sufficient one "ghani" is the one who is enriched by Allah, independent of people, and content with what Allah has given him. The hidden one "khafi" is the one who does not love fame for his righteous deeds and conceals them as much as he can. Thus, the righteous servant fears showing off "riya" and strives for his deeds to be purely for his Lord and between him and his Lord alone.

The sixth sign: having a good opinion of Allah and trusting in His mercy.

Trust in Allah's mercy and His ability to forgive and accept repentance "tawbah", and never despairing, are among the greatest signs of sincere hope "raja". Allah, Exalted is He, said: "Say, 'O Prophet, that Allah says, ' "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful." al-Zumar, [Quran \[39:53\]](#).

So even if the servant has committed excess in sins, it is not permissible for him to despair of the mercy of Allah. Rather, he must hasten to repentance "tawbah". This is a sign of goodness and hope, and evidence that the door of mercy remains open so long as the servant returns to Allah and does not despair of His bounty.

The seventh sign: love for the people of righteousness and aversion to the people of corruption.

Feeling ease in the heart in gatherings of knowledge, remembrance of Allah, and righteous people, and feeling tightness in the chest in gatherings of heedlessness, amusement, and disobedience, is a sign of the heart being alive. The Prophet, peace and blessings be upon him, said: A person follows the religion of his close companion, so let each of you look carefully at whom he takes as a close companion.

Narrated by [Abu Dawud, no. 4833](#). Thus, love for those who remind you of Allah is evidence that your heart is still alive and seeking to rise. Likewise, aversion to the people of disobedience and corruption is evidence that the heart does not find comfort in what distances it from its Lord.

The eighth sign: relieving people's distress and fulfilling their needs.

Feeling responsibility towards the Muslims, and striving to fulfil their needs and alleviate their suffering, are among the greatest avenues of drawing near to Allah, if the deed is sincere for Allah and in accordance with Islamic law. The Prophet, peace and blessings be upon him, said: Whoever relieves a believer of a hardship from the hardships of this world, Allah will relieve him of a hardship from the hardships of the Day of Resurrection.

Whoever makes things easy for one in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal him in this world and the Hereafter. And Allah is in aid of the servant so long as the servant is in aid of his brother. Narrated by [Muslim, no. 2699](#).

So, serving people, alleviating their suffering, concealing their slips, and striving for their welfare are all among the great avenues of goodness that indicate mercy in the heart and love of bringing benefit to the Muslims.

The ninth sign: humility and the absence of arrogance.

Seeing oneself as deficient, not viewing one's acts of obedience as complete, and showing humility towards people, especially the weak and the poor, are among the qualities of the servants of the Most Merciful. Allah, Exalted is He, says: "The 'true' servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them 'improperly', they only respond with peace." al-Furqan, [Quran \[25:63\]](#).

Thus, the righteous servant fears that his deeds may be nullified by self-admiration, so he always sees himself as falling short and knows that all favour belongs entirely to Allah, and that there is no salvation for him except through the mercy of Allah.

The tenth sign: righteous dreams and glad tidings.

Seeing what brings joy and feeling reassurance in a dream may be glad tidings from Allah for the believer. The Prophet, peace and blessings be upon him, said: Nothing remains of the glad tidings of prophethood except the righteous dream that a Muslim sees or that is seen for him. Narrated by [al-Bukhari, no. 6990](#).

So, the righteous dream is glad tidings for the righteous believer, and it may also come to one whose foot has slipped, as a reminder to repent and return. However, sainthood is not established by it, nor are creed, worship, or legal rulings based upon it. Rather, it may be taken as a comforting indication if it agrees with Islamic law and does not contradict it. It is not a condition of righteousness that a person must see righteous dreams. Many a righteous servant sees nothing, and many a person may see what pleases him and yet remain without uprightness. What truly matters is steadfastness in obedience to Allah, not the frequency of dreams.

Beware of being deceived by these signs: the presence of some of these signs does not mean that a servant should declare himself pure or feel secure about his heart. Rather, what is required is that he increase in humility, fear, and hope, and that he ask Allah for steadfastness and a good ending. Hearts are between two fingers of the Most Merciful, and He turns them however He wills, as established in [Sahih Muslim, no. 2655](#).

The Prophet, peace and blessings be upon him, also said: No one will enter Paradise by his deeds alone. They said: Not even you, O Messenger of Allah? He said: Not even me, unless Allah envelops me in His bounty and mercy. Narrated by [al-Bukhari, no. 5673](#), and [Muslim, no. 2816e](#). Thus, the believer is neither deceived by his deeds

nor driven to despair because of his sins. Rather, he journeys to Allah between fear and hope.

The sincere believer does not live by hope alone, nor by fear alone. Rather, he journeys to Allah between fear and hope: he hopes for the mercy of his Lord and so does not despair, and he fears his sin and so does not feel secure. He knows that salvation is not attained by mere claim, but through the truthfulness of faith, the soundness of repentance, righteous deeds, and steadfastness until death.

What should you do if you find these signs in yourself?

If you find something of these signs in yourself, then thank Allah and do not be deceived. Increase in supplication for steadfastness, maintain the obligatory acts, establish for yourself a regular portion of recitation from the Quran and remembrance of Allah, seek righteous companionship, keep away from the causes of disobedience, return rights to those to whom they belong, and do not delay repentance. What matters is not only the beginning, but the ending.

Strengthening the heart and reinforcing determination are among the great aims of these meanings. Dear reader, now that you have come to know these ten signs, and you may have found some of them or even all of them, remember that the path of drawing near to Allah does not mean being free from mistakes. Every child of Adam is prone to error, and the best of those who err are those who repent.

A sin may become the cause of a servant's brokenness, repentance, and return to Allah, just as an act of obedience may become a cause of conceit if it is accompanied by self-admiration and arrogance. So do not make disobedience a barrier between yourself and the mercy of Allah. Regret over sin is repentance, and persistence in returning to obedience is a sign of goodness and hope.

The Prophet, peace and blessings be upon him, said: Every child of Adam is prone to error, and the best of those who err are those who repent. Narrated by [al-Tirmidhi, no. 2499](#), and [Ibn Majah, no. 4251](#), and it was graded as sound by some scholars.

In summary, sainthood is not a claim to be raised, a title to be granted, or a wonder to be recounted. Rather, it is faith, piety, repentance, steadfastness, and following the Prophet, peace and blessings be upon him. Whoever finds goodness in himself should praise Allah. Whoever finds shortcomings should hasten to repentance. Whoever fears for his heart should ask Allah for steadfastness. What matters is the end, and the truly fortunate one is the one who meets Allah affirming His oneness, repentant, and sincere.

So, if you find these signs in yourself, then praise Allah, continue striving against yourself, exert your effort in rectifying what has become corrupted in your deeds, and

ask Allah to grant success to us and to you. Examine yourself to see which sign you have found strongly within yourself so that you may continue to uphold it, and to see which sign you have not found within yourself so that you may begin to practise it and remain constant in it. May Allah send blessings and peace upon our master Muhammad, his family, and his companions. And Allah knows best, and all praise belongs to Allah, Lord of the worlds.

And Allah Knows Best.

References:

[The concept of fearing Allah in Islam is not separate from the concept of loving Allah and the perpetual hope in Allah](#)

[Worshipping Allah in fear and hope](#)

[Love, Fear, and Hope](#)

[The believer is in a state between fear and hope until he meets Allah, may He be exalted](#)

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[Setting Up Intermediaries is a Form of Shirk by Shaykh Salih Al-Fawzan](#)

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Tawassul: Seeking help from prophets and saints?

Idol Worship, the Unforgivable Sin in Islam (if maintained until death)