

Invalidation of Actions

In light of the noble Qur'aan
and the pure authentic Ahadeeth



Shaikh Saleem al-Hilaalee

INVALIDATION OF ACTIONS

IN LIGHT OF THE NOBLE QUR'AAN
AND THE PURE AUTHENTIC
AHAADEETH

by

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(May Allaah give us all that is good and increase us in it)	

Lessons From the Revelation

He, the Most High and the Most Perfect, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ

**O You who Believe obey Allaah and obey the Messenger
and do not invalidate your actions.¹**

¹ Soorah Muhammad: 33.

Introduction

Indeed all praise is due to Allaah, we praise Him, we seek His help and His forgiveness. We seek refuge with Allaah from the evil of ourselves and the evil of our actions. Whomsoever Allaah guides no one can misguide him, whomsoever He misguides no one can guide him. I testify that there is no deity worthy of worship except Allaah alone. He has no partners and I testify that Muhammad, *sallallaahu 'alayhi was sallam*, is His slave and Messenger.

To Proceed:

Indeed eternal happiness lies in Paradise, whose width is the size of the Heavens and the earth, and the slave will never enter it except with worship based upon knowledge.

If worship is without an intention then it is just a preoccupation, if the intention is without sincerity then it is considered to be showing off and if the sincerity is without adherence (to Allaah and His Messenger) then it is worthless.

So it is upon the slave, who wants to seek Allaah and the Hereafter, to correct his intentions after understanding the reality of sincerity and he must correct his actions after understanding the reality of adherence (to Allaah and His Messenger).

One should defend himself like a fortress by arranging, observing, accounting, rectifying, striving and self censuring.

The Muslim is in a trade whose profit is the highest Paradise (*al-Firdous*), by keeping a strict account of oneself firstly over the accounts of worldly profits.

So it is incumbent on everybody who has firm resolute, believes in Allaah and the Last Day, that he should occupy himself with self accountability. He must restrict himself upon this in his movements, whilst stationary and in his thoughts, because every moment in a person's life is like an expensive jewel.

This is because the soul inclines towards what may benefit it from wealth and status. It goes into excesses, thus invalidating its actions, because what sprouts in spring may kill or eat up nothing but the sweet greenery.

So it is important to know the characteristics which the soul finds pleasant, thus invalidating one's actions by them and losing the reward while one does not know.

So they have been collected in this treatise which you have with you and I have named it *The Invalidation Of Actions In Light Of the Noble Qur'aan and the Pure Authentic Ahaadeeth*.

I ask Allaah to accept it with a favourable acceptance and to store it's reward away until the Day we meet Him and to Allaah is the return.

Aboo Usaamah Saleem bin 'Eid al-Hilaalee

Thursday night, 15 Rabee' al-awal, 1408 hijrah of our Prophet, *sallallaahu 'alayhi was sallam*, Ammaan the capital of Jordan.

The Fear of the *Salaf us-Saalih*, *rahimahumullaah*, of Invalidating Their Actions Without Knowing it

Know my brother in faith, may Allaah enlighten your heart with guidance, that the great reward and the general goodness which Allaah has promised for His slaves can only be realised for the one who has done actions with faith and reflection.

The hearts of the believers are between the Two Fingers from amongst the Fingers of ar-Rahmaan and He turns them as He pleases. O Allaah make our hearts firm upon Your religion.

One's determination for sincerity may be badly affected and so losing the promised reward without him even knowing it, because one is only rewarded if one was sincere in the action.

So those who follow the biographies of the *Salaf us-Saalih* in regards to their statements and actions one would see that their way was between having fear and having hope. The Lord of the creation, the Most High and the Most Perfect, describes the best of the creation:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ
 بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾
 وَالَّذِينَ يُؤْتُونَ مَاءً آتَا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

Those who live in awe, fearing their Lord, those who believe in the signs of their Lord, those who do not join partners with their Lord, those who spend from what they are given and their hearts are full of fear because they know that they will return to their Lord.¹

It is related from 'Aa'ishah, radiyallaahu 'anhaa, who said: I asked the Messenger of Allaah, sallallaahu 'alayhi was sallam, concerning this *ayah*,

وَالَّذِينَ يُؤْتُونَ مَاءً آتَا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾

...those who spend what they are given and their hearts are full of fear...

'Aa'ishah asked: Are they those who drink wine and are extravagant? The Messenger of Allaah, sallallaahu alayhi was sallam, said: No, O daughter of Siddeeq, but they are those who fast, pray, give charity and are fearful that these will not be accepted from them and they are those who are racing towards doing good actions.²

¹ Soorah al-Mu'minoon: 57-60.

² It is *hasan* because it has support through other narrations. Related by at-Tirmidhee (3175), Ahmad (6/159, 205), al-Haakim (3/393-394) and others through the chain of Maalik bin

Allaah, the Most High and the Most Perfect, has mentioned the believers who race towards doing good deeds with the best descriptions when they establish their worship, even though it was excellent they feared that it may not be accepted from them.

Their fear was not that Allaah will not reward them. On the contrary Allaah does not break His promises.

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُوقِفُهُمْ أَجُورُهُمْ

As for those who believe and work righteousness, Allaah will pay them (in full) their reward.¹

In fact He gives them more as a bounty and a favour from Him,

Maghawwal from 'Abd ur-Rahmaan bin Sa'eed bin Wahb from him. Al-Haakim said: This chain is authentic and adh-Dhahabee agreed with him.

I say: There is a missing link between 'Abd ur-Rahmaan bin Sa'eed and 'Aa'ishah as he did not meet her. However, there is support from the *hadeeth* of Aboo Hurayrah, *radiyallaahu 'anh*, which is related by Ibn Jareer at-Tabaree in his *Tafseer* (18/26). It has a weakness from the *shaikh* of Ibn Jareer, Muhammad bin Humaid bin Hayaan ar-Raazee who is a weak memorizer and the likes of him are used for support so thus strengthening this *hadeeth*, *insha'allaah*.

¹ Soorah Aal 'Imraan: 57.

لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ

For He will pay them their reward and He will give them (even) more out of His bounty.¹

Rather their fear was that they may not have fulfilled the conditions of worship as ordered by Allaah.

It was not possible for them to be certain that what they had done was what Allaah intended from them. On the contrary they used to think that they were deficient in that, and so they used to fear that their actions may not be accepted. So they used to race each other in doing good and compete with each other in doing righteous actions.

Therefore a servant must contemplate all of these things to increase his carefulness in the perfection of worship, and to be careful of one's actions, and this is achieved through sincerity to Allaah and by following the Messenger of Allaah, *sallallaahu 'alayhi was sallam*.

The Companions of the Messenger of Allaah, *sallallaahu 'alayhi was sallam*, were fearful lest their actions might be invalidated and this was due to their complete faith and good character.

فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

¹ Soorah al-Faatir: 30.

No one can feel secure from the Plan of Allaah except those (doomed) to ruin.¹

'Abdullaah bin 'Ubaidullaah bin Abee Mulaikah, *the faqeeh* and trustworthy narrator said: I met thirty of the Companions of the Prophet, *sallallaahu 'alayhi was sallam*, they all feared hypocrisy upon themselves. None of them said that he has the *eemaan* of Jibreel or Mikaa'eel.²

Al-Haafidh in *Fath ul-Baaree* (1/110-111) said: Of those Companions that Ibn Abee Mulaikah met the most dignified were 'Aa'ishah and her sister Asmaa, Umm Salamah, the four 'Abdullaahs, Aboo Hurairah, 'Uqbah bin al-Haarith and Musawwir bin Makhramah.

These are those whom he heard from and he also met a group in his lifetime who were more dignified than them; 'Alee bin Abee Taalib, Sa'd bin Abee Waqqaas and he affirmed emphatically that they were frightened of having hypocrisy in their actions. Nothing different was narrated from them and thus it was like a consensus among them.

The believers found faults in their actions which contradicted their sincerity, because of their fear, it did not mean that they fell into it, but it was due to their piety and fear of Allaah, *radiyallaahu 'anhum*.

¹ Soorah al-A'raaf: 99.

² Related by al-Bukhaaree (1/109) in a disconnected form and it is found connected in *Taareekh Dimashq* (1367) by Aboo Zur'ah ar-Raazee.

Al-Haafidh was certainly right, *rahimahullaah*, because that righteous generation hated that they be regarded as the ones that were close to Allaah, the Most High and the Most Perfect. They got closer to Allaah much more than anybody else after them, even those who strove to the utmost in their actions.

Those truthful ones looked at the rights of Allaah over them. So He, the Most Mighty and the Most Majestic, put in them this hatred for themselves and He taught them that salvation does not arise except by His Pardon, the Mercy of Allaah and His forgiveness. His rights are that He is to be obeyed and not disobeyed, that He is remembered and not forgotten, and that He is thanked and not rejected.

Anyone who looks at the rights which the Creator has over him, would know with certainty that he is not doing as much as he should be doing and he is not given the capability except by mercy and forgiveness. If he was left to himself and his actions alone, he would be destroyed.

Therefore the people who are sincere to Allaah must reflect. They should feel a sort of despair within themselves and attach all their hopes to Allaah's Mercy and Forgiveness.

It is a cause of worry when I look at the condition of the people today and see them in opposition to this. People look at their rights due from Allaah and not at Allaah's rights upon themselves.

They cut themselves off from Allaah and they screen their hearts from knowing Him, loving Him, the joy of meeting

Him and the delight of remembering Him. This is the main cause of man being ignorant about his Lord and himself.

Know, may Allaah have mercy upon you, that the main aspect of a profitable trade is for the slave to look into the rights of Allaah and then to see if he has implemented them as they should be implemented. This will then take him to the position of the truthful and righteous ones who have submitted their hearts to their Lord humbly, with humility, with modesty yet with strength. Showing a need but with self sufficiency.

O Allaah these are our hearts between Your Hands and our actions which are known to You.

O Allaah make firm our hearts upon Your straight path; the path of those who have received Your Bounties from amongst the Prophets, truthful ones, martyrs and the righteous, and what a good company they are.

Madhhab of the Salaf us-Saalih, rahimahumullaah, in the Issue of Invalidating Actions

A group from among the Qadariyyah, (one of the groups who were opposed to the methodology of the Prophet, *sallallaahu 'alayhi was sallam*, and the Companions, *radiyallaahu 'anhum*), went on to say that the bad deeds ruin the good deeds and therefore faith along with disobedience is of no benefit. They regarded the disobedient to be the same as an unbeliever who nullified his actions and they ruled that he is condemned to the Fire forever.

The Murji'ah, another one of the misguided sects, went on to say the opposite to them where they said that there is no problem with doing bad deeds if one has *eemaan*.

The *madhhab* of the *Salaf as-Saalih, rahimahumullaah*, comes in between those two extremes where they say that the loss in reality, ruining what has been done and losing all of one's actions, occurs through disbelief, *shirk*, apostasy and hypocrisy in faith.

They consider the invalidation of some actions of worship is due to some acts of disobedience, or the reward may be reduced due to another reason or the benefit is lost whilst the person is in need of it. All these cases are relative losses and they do not cancel the foundation of *eemaan*.

Therefore they followed the clear texts; in that *eemaan*, in words and deeds, increases with obedience and it decreases through disobedience.

I Hope that Allaah increases our faith in Him and in His Messenger and that we die upon Islaam and we are joined up with the righteous.

INVALIDATION OF ACTIONS

1. Disbelief, *Shirk*, Apostasy and Hypocrisy

Know O Muslim, O slave of Allaah, whoever dies upon disbelief or apostasy or committing *shirk*, then his beautiful deeds like charity, keeping good relations with the relatives, good neighbourliness and others will not be accepted.

As one of the conditions for good deeds being acceptable is to know for whom they are done for and the unbeliever is not from them, so his actions are rejected. The Most High and the Most Perfect, says:

وَمَنْ يَرْتَدِدْ
مِنْكُمْ عَنْ دِينِهِ ۖ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ

If any one of you apostates from their faith and dies upon unbelief, their actions will be lost in this life and in the Hereafter. They will be companions of the Fire, and will abide therein forever.¹

¹ Soorah al-Baqarah: 217.

He, the Most Majestic, also said:

مَا كَانَ لِلْمُشْرِكِينَ
أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ
أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

It is not for polytheists to visit the *masaajid* of Allaah while they witness against their own souls to unbelief. Their actions will be invalidated and they shall dwell forever in the Fire.¹

He, the Most Blessed said:

وَالَّذِينَ كَذَبُوا بآيَاتِنَا وَلِقَاءِ
الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُحْزَوْنَ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿١٨﴾

Those who disbelieve in Our signs and the meeting in the Hereafter, their actions will be invalidated. Can they expect to be rewarded except with what they used to do.²

He, the Most High and the Most Perfect, also said:

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

¹ Soorah at-Tawbah: 17.

² Soorah al-A'raaf: 147.

If anyone rejects faith, his actions will be invalidated and in the Hereafter he will be amongst the losers.¹

He, the Most Majestic, also said:

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ شُئِمُوا
وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Those who disbelieve and hinder (men) from the path of Allaah, then die whilst they are unbelievers; Allaah will never forgive them.²

This divine address has been stated by showing the reality of this legislation. It is addressing the Messenger, *sallallaahu 'alayhi was sallam*, to be tough to his nation.

The Messenger, *sallallaahu alayhi was sallam*, despite his noble position, even if he had committed *shirk* his actions would have been invalidated, so how about you, O people? However he, *sallallaahu 'alayhi was sallam*, due to his distinguished rank, did not commit *shirk*. For him to commit apostasy is impossible as ordained. So he is free from the evil from which Allaah has protected him from. He, the Most Majestic, says:

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ
أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

¹ Soorah al-Maa'idah: 5.

² Soorah Muhammad: 34.

**It has been revealed to you, as it was to those before you:
If you to commit *shirk*, all your actions will be
invalidated and you will surely be amongst the losers.¹**

Allaah, the Most High, said while mentioning all the Prophets, '*alayhim sallaat was sallaam*:

وَلَوْ أَشْرَكُوا الْحَيْطُ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

**If they committed *shirk*, all the actions which they did
would have been invalidated.²**

There are many other *aayaat* about this topic.

The Prophet, *sallallaahu 'alayhi was sallam*, said: **When Allaah gathers the first ones and the last ones on the Day wherein there is no doubt, a caller will call out: Whoever has committed *shirk* in any of his actions which he did for Allaah; then let him find the reward with him (the one who was made a partner with Allaah). Indeed Allaah is the least in need of *shirk*.³**

¹ Soorah az-Zumar: 65.

² Soorah al-An'aam: 88.

³ Related by at-Tirmidhee (3154), Ibn Maajah (4203), Ahmad (4/215), Ibn Hibbaan (7301) and others from the route from Muhammad bin Bakr al-Bursaanee from 'Abd ul-Hameed bin Ja'far from his father from Ibn Meenaa from Aboo Sa'd bin Abee Fudaalah al-Ansaaree up to the Prophet. At-Tirmidhee said: The *hadeeth* is *hasan ghareeb* and our *shaikh* (Al-Albaanee) agreed in his checking of *Mishkaah* (5318). I say: It is they both said. Ibn Meenaa is Ziyaad who is graded as *hasan* in *hadeeth*, *insha'allaah*. The narrator from him is Ja'far bin 'Abdullaah who is

It is important to know the following brief points in this issue:

Those who die upon their disbelief and they have done some praiseworthy deeds, then Allaah will not waste that for them but He will reward them in this world. He, the Most High, says:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسُونَ
﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ
مَا صَنَعُوا فِيهَا وَبَطُلَ مَا كَانُوا يَعْمَلُونَ

Those who desire the life of this world and its glitter, to them We shall pay (the price of) their actions therein without diminution. They are those for whom there is nothing in the Hereafter except the Fire and what they did is of no use and of no effect are the actions which they did.¹

The Prophet, *sallallaahu 'alayhi was sallam*, said: Allaah will not oppress a believer for his good deeds. He will be given provision because of it in this world and he will be rewarded for it in the Hereafter. As for the unbeliever, he

trustworthy in *hadeeth* and the rest of the narrators are trustworthy. It also has support from the *hadeeth* of Aboo Hurayrah related by Muslim (18/115) and Ibn Maajah (4202).

¹ Soorah Hood: 15-16.

will be rewarded for his good deeds which he did for Allaah in this world, until he comes on the Day of Judgement and there will be no good deeds for him to be rewarded for.¹

As for the unbeliever, who becomes a Muslim and dies on faith, Allaah will overlook his bad deeds and reward him for the good deeds which he did in the days of his ignorance. There are clear texts from the Truthful Messenger, *sallallaahu 'alayhi was sallam*, showing this.

It is related from Aboo Sa'eed al-Khudree, *radiyallaahu 'anhu*, who said: The Prophet, *sallallaahu 'alayhi was sallam*, said: If a slave becomes a Muslim and makes his Islaam good, Allaah will accept from him every good deed he did before and wipe out every bad deed he did before. Then after that the good deed will be multiplied ten to seven hundred times and the bad deed is as it is, except if Allaah overlooks it.²

It is related from Hakeem bin Hizaam, *radiyallaahu 'anhu*, who said to the Messenger of Allaah, *sallallaahu 'alayhi was sallam*: O Messenger of Allaah, what happens to things I used to do during my ignorance, like giving charity, or freeing slaves or keeping good relations, is there any reward in them? The Messenger of Allaah, *sallallaahu 'alayhi*

¹ Related by Muslim (17/149-150), Ahmad (3/123, 125, 283) and others from the *hadeeth* of Anas, *radiyallaahu 'anhu*.

² Related by al-Bukhaaree (1/98) in a disconnected form and an-Nisaa'ee (8/105-106) related it with an authentic connected chain.

was sallam, replied: **You became a Muslim upon what you have done of good in the past.**¹

It is related from 'Aa'ishah, *radiyallaahu 'anhaa*, who said: O Messenger of Allaah, Ibn Jad'aan in the days of ignorance used to keep good relations with his kin and feed the poor. Will that benefit him? He replied: **No, O 'Aa'ishah, for he never said on any day: O Allaah, forgive me my sins on the Day of Judgement.**²

'Abdullaah bin Jad'aan was someone who used to feed his guests generously and he had a special elevated place for them, which he used to reach by a ladder. He would carry dishes to serve them with, yet this will not benefit him in the Hereafter, since he died as an unbeliever; disbelieving in the Day of Resurrection and the Gathering.

This is the reality, as shown in the many evidences of the authenticated legislation, that when an unbeliever embraces Islaam he benefits from his righteous actions which he did in the period of ignorance, as opposed to the one who dies upon his disbelief and his actions will be of no benefit to him, but in fact are invalidated by his disbelief.

He will, however, be rewarded for his righteous actions in this life but his good actions will be of no benefit to him in the Hereafter, nor will the punishment be lightened for him because of his good actions, let alone save him.

¹ Related by al-Bukhaaree (3/301), Muslim (2/140,141,142), Ahmad (3/402) and others.

² Related by Muslim (3186), Ahmad (6/938) and others.

So when you get to know these facts, O Muslim, you will see the mistake of those Muslims who ignorantly say, when we see the Muslim deviate from good manners and beautiful characteristics: That the Jews and the Christians are better than them, suggesting that the Muslims are rude.

Some Muslims also say, and they swear by their Lord: By Allaah, the discoverer of penicillin or the inventor of the telephone, etc. will not enter the fire, due to their great service to mankind their punishment will be lightened and...

I say: It is not up to your wishes as Allaah, the Most High, says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ
دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

If anyone desires a religion other than Islaam, then it will never be accepted from him and he will be amongst the losers in the Hereafter.¹

No obligatory or voluntary actions will be accepted from those unbelievers as they took their pleasures in the life of the world. Allaah, the Most High, says:

¹ Soorah Aal 'Imraan: 85.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّهَبْتُمْ طِبِّيتَكُمْ
 فِي حَيَاتِكُمُ الدُّنْيَا وَأَسْتَمْنَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ
 بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ

On the Day when the unbelievers will be placed before the Fire. You took your pleasures in the life of this world and you enjoyed them. Today you shall be recompensed with a humiliating punishment, for that you were arrogant in the earth without a just cause and with what you transgressed in.¹

¹ Soorah al-Ahqaaf: 20.

2. Ar-Riyaa (Showing Off)

Ar-riyaa is censured in the Book and the *Sunnah*. From them is the Statement of Allaah, the Most High:

فَوَيْلٌ لِلْمُصَلِّينَ
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
الَّذِينَ هُمْ يُرَاءُونَ

So woe to the worshippers, who are neglectful of their prayers. Those who want to be seen (by men).¹

As for the *ahaadeeth*, some of them have already been mentioned in the chapter of *shirk*, since *ar-riyaa* is the minor *shirk*. Some will be mentioned here, *insha'allaah*.

Know O Muslim, O slave of Allaah, that the word *riyaa* is taken from the word *ruyah* (to be seen). So the one to be seen is viewed by the people as one seeking esteem amongst them. So at times one would seek self-esteem by one's actions in this world.

Riyaa is of many types and forms, its nature and tendency is that it invalidates the actions as stated in the Book and the *Sunnah*.

Allaah, the Most High, says:

¹ Soorah al-Maa'oon: 4-6.

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ
وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى
شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

Like those who spend from their wealth to be seen by men, and they do not believe in Allaah and the Last Day.

Their example is like the example of a hard rock on which is a little soil, then on it falls heavy rain which flows off it and they will not be able to do anything with whatever they have earned and Allaah does not guide the disbelieving people.¹

The Prophet, *sallallaahu 'alayhi was sallam*, said: What I fear for you the most is the minor *shirk*, that is *ar-riyaa*. Allaah will say on the Day of Judgement when He is rewarding the people for their actions: Go to those for whom you did *riyaa* for in the world then see if you find the reward with them.²

The Prophet, *sallallaahu 'alayhi was sallam*, said: Shall I not inform you of what I fear for you more than the *maseeh ud-dajjaal*? It is the hidden *shirk*. It is when a man stands

¹ Soorah al-Baqarah: 264.

² Related by Ahmad (5/428, 429) and al-Baghawee in *Sharh us-Sunnah* (4135) from the *hadeeth* of Mahmood bin Lubaid, *radiyallaahu 'anhu*, with an authentic chain upon the conditions of Muslim.

up for prayer, then beautifies his prayer for another to look at.¹

So be warned my brother in faith, from *riyaa* as it is an evil tribulation annihilating the actions. Know O Muslim brother, that the Fire will be kindled first for the people who showed-off because they took the enjoyment from the results of their actions in the life of this world.

So flee, O slave, from *riyaa* as you would flee from a lion, as *riyaa* and one's hidden desires even weakened the stands of the senior scholars from of its dangers, let alone the general masses.

The scholars and the active worshippers who made great efforts to tread the path to the Hereafter, were even put to trial by it. When they took control of their themselves and abstained from desires, they were not being allured to the apparent and open sins committed by the limbs.

However when they became relaxed, they began pretend to show knowledge, actions and to present gatherings, to be observed by the people with reverence and esteem. They feel great delight and they looked down upon the idea of leaving sins.

So one of them thinks that he is from amongst the sincere worshippers of Allaah but he has been confirmed as one of the hypocrites. This is a great deception and no one is safe from it except the angels.

¹ Related by Ibn Maajah (2604) from the *hadeeth* of Aboo Sa'eed al-Khudree, *radiyallaahu 'anhu*. The *hadeeth* is *hasan*.

It was said in a poem:

*Enemies of the soul and the shaitaan; resist them both,
If they both give sincere advice to you, then escape from them
both.*

O Allaah, Lord of the Heavens and the earth, purify our hearts from hypocrisy and our actions from *riyaa*. Make us firm upon Your straight path so that we achieve certainty.

3. Reminder and Injury

Spending in the cause of Allaah is one of the good ways of getting closer to one's Lord and shielding oneself from evil. Allaah, the Most High and the Most Perfect, has praised His slaves who spend:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend from their wealth in the cause of Allaah and then do not follow their spending with reminders or injury; their reward is with their Lord. There will be no fear upon them nor will they be saddened.¹

These statements from the Qur'aan are from the signs of the unseen, showing that the reward for spending is only for the one who is sincere and does not follow his actions with reminders nor injury, because they will invalidate the reward for the charity, as Allaah our Patron, the Most Perfect, informs us:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا بُطْلَ لَوْ أصدَقْتِكُمْ بِالْمَنِّ وَالْأَذَى

¹ Soorah al-Baqarah: 262.

O you who believe do not invalidate your charitable actions with reminders and injury.¹

So be careful, O slave of Allaah, when you spend, give, and feed others seeking the Face of Allaah. Do not await for any reward from man. He, the Most High, says:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حِدِّهِمْ مَسْكِينًا
وَيَتِيمًا وَاسِيرًا ۚ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

They feed others for the love of Allaah, the poor, the orphan and the captive, (saying): We feed you seeking the Face of Allaah and we do not want any reward from you, nor any thanks.²

Know that if you spend desiring something from the receiver for any reason, then you have not sincerely sought the Face of Allaah, because if he compensated in what he thought you wanted in return, then this was a reminder and an injury from you. If you also were forced to spend by seeking to do kindness but fearing a loss, or for another reason.

Allaah only accepts from the sincere ones, who give for the sake of Allaah, and intend the pleasure of Allaah. They do not like to be praised about what they have done or to be reminded about what they did, as they are convinced that

¹ Soorah al-Baqarah: 264.

² Soorah al-Insaan: 8-9.

reminders and injury will wipe out their efforts and invalidate the reward for their charity.

The Prophet, *sallallaahu 'alayhi was sallam*, said: **There are three from whom Allaah will not accept their obligatory and voluntary deeds: One who is disobedient to his parents, one who reproaches for his generosity, and the one who denies *qadr* (the pre-decree).**¹

How excellent is the saying:

*Whoever reminded about his goodness, his merit will be lost.
One who is delighted with
His actions, he will lose his reward.*

It was written in a poem:

*It became futile with reminders with what he was thanked for
from good,
He is not from the noble, one who performs with reminders.*

Aboo Bakr al-Warraaq said:

*The best of all things,
In every time and place,
Are the profitable actions,
Free from reminders.*

¹ Related by Ibn Abee 'Aasim in *as-Sunnah* (323), at-Tabaraanee in *al-Kabeer* (7547) and others from Aboo Umaamah, *radiyallaahu 'anhu*. Al-Mundhree made the chain *hasan* in *at-Targheeb wat-Tarheeb* (3/321) and al-Albaanee agreed in *as-Saheehah* (1785) and it is as they both said.

How true are the words of Allaah:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا
أَذًى ۚ وَاللَّهُ غَنِيٌّ حَلِيمٌ

Kind words and the covering of faults are better than
charity followed by injury. Allaah is free from all wants,
He is Most Forbearing.¹

¹ Soorah al-Baqarah: 263.

4. Denying *al-Qadr*

Know, O believer, that the slave's belief is not correct until he believes in *qadr*, and that its good and its bad is from Allaah.

Also to know that whatever reached you was not going to miss you, and whatever missed you was not going to reach you. The pens have been lifted and the scrolls have dried with what Allaah knew at the beginning of creation and before it occurred.

Whoever denies this then his actions will be invalidated and he will be from amongst the losers even if gave gold in charity equivalent to the weight of the world.

The Prophet, *sallallaahu 'alayhi was sallam*, said: **There are three from whom Allaah will not accept their obligatory and voluntary deeds; one who is disobedient to his parents, one who reproaches for his generosity, and the one who denies *qadr* (the pre-decree).**¹

It is related from Zaid bin Thaabit, Ubay bin Ka'b, 'Abdullaah bin Mas'ood and Hudhaifah bin al-Yammaan, *radiyallaahu 'anhum*, that the Messenger of Allaah, *sallallaahu*

¹ Related by Ibn Abee 'Aasim in *as-Sunnah* (323), at-Tabaraanee in *al-Kabeer* (7547) and others from Aboo Umaamah, *radiyallaahu 'anhu*. Al-Mundhiree made the chain *hasan* in *at-Targheeb wat-Tarheeb* (3/321) and al-Albaanee agreed in *as-Saheehah* (1785) and it is as they both said.

'alayhi was sallam, said: If Allaah were to punish the people of His Heavens and the people of His earth, He would punish them and He would not oppress them. If He were to be Merciful to them, then His Mercy is better for them, than their actions.

If you were to spend gold in the cause of Allaah as much as the mount Uhud; Allaah will not accept it from you until you believe in *qadr*. Know that whatever was going to reach you was not going to miss you, and whatever has missed you was not going to reach you. If one died on other than this, he would have entered the Fire.¹

When the idea of denying *qadr* appeared in the latter part of the era of the Companions, *radiyallaahu 'anhum*, the *taabi'een* rushed to the Companions of the Prophet to seek their judgements in this calamity. This is shown in the *hadeeth* of 'Umar bin al-Khattaab, *radiyallaahu 'anhu*, from Yahyaa bin Ma'mar, *rahimahullaah*, who said:

One of the first people who spoke about *qadr* in al-Basrah was Ma'bad al-Juhane. So I went with Humaid bin 'Abd ur-Rahmaan al-Humayree to perform the *hajj* or *'umrah* and we said to each other: If we meet any of the Companions of the Messenger of Allaah, then we are going to ask them regarding their views about *qadr*.

¹ Related by Aboo Daawood (4699), Ibn Maajah (77), Ahmad (5/182-183, 185, 189), at-Tabaraanee in *al-Kabeer* (4940), Ibn Hibbaan (1817) and Ibn Abee 'Aasim in *as-Sunnah* (245) through the chain of Ibn Daylamee from them. It is authentic.

Then we met 'Abdullaah bin 'Umar bin al-Khattaab inside a *masjid*. My companion and I went towards him, one from the right and one from the left. I thought my companion left me to talk, so I said: O Aboo 'Abd ur-Rahmaan, there are some people who have appeared amongst us, who recite the Qur'aan, they have little knowledge, they are well known, and they claim that there is no *qadr*, and things are not pre-ordained.¹

Ibn 'Umar said: If you meet these people tell them that I have nothing to do with them, and they have nothing to do with me. By Whom 'Abdullaah bin 'Umar swears by, if one of them had gold as much as Uhud and he spent it; Allaah will not accept it from him until he believes in *qadr*.

He then said: My father 'Umar bin al-Khattaab related to me...(then he brought the long hadeeth of Jibreel about Islaam, *eemaan*, *ihsaan* and the signs before the Last Hour)²

¹ That Allaah only knows about a thing after the event took place.

² Related by Muslim (1/150-161).

5. Leaving the 'Asr Prayer.

Allaah, the Most Perfect and the Most High has ordered His slaves to establish the prayers with due care. He has told us to take special care concerning the middle prayer, which is the 'Asr prayer.¹

He, the Most Perfect and the Most High, says:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
قَانِتِينَ

Guard strictly your prayers, and your middle prayer, and stand before Allaah in devoutness.²

He, the Most Perfect and the Most High, has warned about being neglectful of them, due to wealth, family and from other temptations of this world. He has particularised the doer of these actions with a severe punishment, particularly regarding the 'Asr prayer.

He, the Most High, says:

¹ This is the opinion of the majority of the people of knowledge from the Companions and those after them, that the middle prayer is the 'Asr prayer. See *Sharh us-Sunnah* of al-Baghawee (2/232-237).

² Soorah al-Baqarah: 238.

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

So woe to the worshippers who are neglectful of their prayers.¹

The Messenger of Allaah, *sallallaahu 'alayhi was sallam*, said: **Whoever misses the 'Asr prayer, it is as if he has lost his family and wealth.²**

It is related from Aboo al-Mulaih 'Aamir bin Usaamah bin 'Umair al-Hadhalee, who said: We were with Buraidah in a battle on a cloudy day, and he said: Be early with the 'Asr prayer, for the Prophet said: **Whoever leaves the 'Asr prayer, then his actions will be invalidated.³**

¹ Soorah al-Maa'oon: 4-5.

² Related by al-Bukhaaree (2/30), Muslim (626) and others, from the *hadeeth* of Ibn 'Umar, *radiyallaahu 'anhu*.

³ Related by al-Bukhaaree (2/31, 66), Ahmad (5/349-350, 357, 360, 361), al-Bayhaaqee (1/444), al-Baghawee in *Sharh us-Sunnah* (329), and others.

6. Presuming Over Allaah.¹

I mentioned in my book, *The Sincere Repentance*, about the Mercy of Allaah and that it encompasses all things and from His Mercy is that He can forgive sins even without repentance due to His Kindness and Goodness.

Allaah, the Most Mighty and the Most Majestic, will not be questioned about what He does, and He is the Most Kind, the Most Merciful, the Forgiving, and the Loving.

However, some people whom Shaitaan has tempted and made their actions seem pleasing to them and they look at the mistakes of other people. You will see that they are quick to swear, saying: By Allaah, Allaah will not forgive so and so. These people do not know that this erroneous saying of theirs can invalidate their actions, because they have cut all of man's hopes for the Mercy of their Lord.

It is related from Jundub, *radiyallaahu 'anh*, that the Messenger of Allaah, *sallallaahu 'alayhi was sallam*, said: **A man said: By Allaah, Allaah will not forgive so and so. Then Allaah Said: Who is he that presumes over Me that I will not forgive so and so? I have already forgiven him, and I have invalidated your actions.**²

¹ It means to swear by Allaah, that Allaah will not forgive so and so.

² Related by Muslim (16/174) and others.

Know, may Allaah have Mercy on you, to despair of the Mercy of Allaah causes the disobedient to further in his disobedience. He believes that the door of Allaah's Mercy has been closed to him, so he increases in deviation and disobedience to satisfy his desires before death comes to him. So the Lord of the Creation will punish him like He will punish no one else in the whole universe.

Is it not right that the one who is neglectful of good actions, and is open in his evil that Allaah should cause his actions to be invalidated accordingly.

O Allaah open us to the good and keep us away from the evil.

7. To Oppose the Messenger in Words or Actions.

He, the Most High, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O you who believe, do not raise your voices above the voice of the Prophet, nor speak to him loudly, like you speak aloud to one another, lest your actions become invalidated while you do not know.¹

It is related from Anas bin Maalik, *radiyallaahu 'anh*, that when this *ayah* was sent down, Thaabit bin Qays was sitting in his house and he said: My actions are destroyed and I am from the people of the Fire. I must imprison myself from the Prophet.

The Prophet, *sallallaahu 'alayhi was sallam*, asked Sa'd bin Mu'aadh: O Aboo 'Umar, what is the matter with Thaabit, does he have a complaint? Sa'd replied: He is my neighbour and I do not know of any complaint by him.

¹ Soorah al-Hujuraat: 2.

Sa'd came to Thaabit and told him of the Messenger of Allaah's enquiry. So Thaabit said: The *ayah* has been sent down and you all know that I have the loudest voice of all of you in front of the Messenger of Allaah, *sallallaahu 'alayhi was sallam*, so I am from the people of the Fire.

So Sa'd, *radiyallaahu 'anhum* mentioned this to the Prophet, and the Messenger of Allaah, *sallallaahu 'alayhi was sallam*, replied: **On the contrary he is from the people of Paradise.**¹

This *hadeeth* shows that raising the voice invalidates the actions. This means by opposing him, *sallallaahu 'alayhi was sallam*, going against his orders and being neglectful in his obedience; by word or actions.

He, the Most High, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تَبْطُلُوا
أَعْمَالَكُمْ

O you who believe, obey Allaah and the obey the Messenger, and do not invalidate your actions.²

¹ Related by al-Bukhaaree (6/260, 8/590), Muslim (2/133-134) with his wording, and others.

² Soorah Muhammad: 33.

8. Innovating in the Religion

Know, may Allaah have Mercy upon you, that the Muslim must implement two principles in his worship:

1. Sincerity in the religion, that everything is done for Allaah alone who has no partner.
2. Following what Allaah has ordered, for which He has sent the Messenger, *sallallaahu 'alayhi was sallam*.

The thing which negates both of these principles is innovating and inventing, in the religion. Innovating causes the actions to be invalidated and spoils the reward as the Messenger, *sallallaahu 'alayhi was sallam*, said: **Whoever innovates in this affair of ours something which is not from it, then it is to be rejected.**¹

In another narration it says: **Whoever does an action not sanctioned by us then it is rejected.**

These prophetic statements are part of the fundamentals of Islaam and a principle from its principles, in fact it is half of the religion.

¹ Related by al-Bukhaaree (5/301), Muslim (12/16) and others from 'Aa'ishah, *radiyallaahu 'anhaa*. The second narration is from Muslim also.

So it is recommended to give it precedence by memorising it, using it in refuting innovations and using it as an evidence, as it is clear in refuting all innovations and inventions.

In the second narration there is an addition: That some innovators are stubborn when they say: I did not introduce this matter but someone previously did so. So, use the second narration as a proof where it is clear in refuting all newly invented matters, whether it was introduced by him or introduced previously, and with Allaah lies all success.

9. Committing Unlawful Acts in Secret

It is related from Thaubaan, *radiyallaahu 'anh*, that the Prophet, *sallallaahu 'alayhi was sallam*, said: **I know some people from my *Ummah* who will come on the Day of Judgement with good deeds like the white mountains of Tihaama. Then Allaah, the Most Mighty and the Most Majestic, will turn them into scattered dust.**

Thaubaan said: O Messenger of Allaah describe them to us, and clarify them for us in case we are from them whilst we do not realise it.¹ He, *sallallaahu 'alayhi was sallam*, replied: **They are your brethren and of your kind. They worship at night like you do, but when they are alone they trespass into what is unlawful.**²

O Allaah make us from those who fear You in seclusion and in public, to give respect to Your symbols, to keep away from what You have made unlawful in secret and openly and keep us away from evil deeds that are apparent and those which are hidden.

¹ This is the way of the *Salaf us-Saaliheen*; fearing that their actions will be invalidated while they are not aware. Their achievement is due to Allaah and we ask Him to give them a large reward.

² Related by Ibn Maajah (4245) from the *hadeeth* of Thaubaan with an authentic chain and reliable narrators. It was authenticated by al-Mundhiree, al-Busayree, and al-Albaanee in *Silsilah us-Saheehah* (505).

10. Feeling Happiness and Pleasure at the Killing of the Believers

The Muslim's blood is inviolable and it is not permissible for man to spill it, except by the right of Islaam.

There are many clear *aayaat* and authentic *ahaadeeth* showing the importance of the believer's inviolability and harshly describing the one who makes his blood lawful to be spilt and he has no proof from Allaah.

He, the Most High, says:

وَمَنْ يَقْتُلْ مُؤْمِنًا
مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ
اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

If a man kills a believer intentionally, his reward is Hell to abide therein forever, and the anger of Allaah is upon him and His curse, and a dreadful punishment is prepared for him.¹

The Prophet, *sallallaahu 'alayhi was sallam*, said: **Whoever kills a believer and is pleased with killing him, Allaah**

¹ Soorah an-Nisaa: 93.

will not accept any obligatory nor any voluntary actions he does.¹

There is nothing in this temporary world that can compare with what will weaken the relation that a Muslim has with his brother, and that he spills his blood intentionally.

Whoever does this then he has severed this noble and mighty close connection, which Allaah upholds between the believers. He has nullified the firm tie which the Lord of the worlds has laid down. So he deserves a strong and severe punishment.

The scholars have differed about the repentance of the murderer. Some say he can repent and others say, there is no repentance for him. The first opinion seems to be stronger and Allaah knows best.

¹ Related by Aboo Daawood (4270) and others from the *hadeeth* of 'Ubaadah bin as-Saamit, *radiyallaahu 'anhu*. It is authentic.

11. Residing With the Unbelievers in the Land of War.

It is related from Bahz bin Hakeem, from his father, from his grandfather, who said: I said: O Prophet of Allaah, I did not come to you until I had sworn more than the number of my fingers; if I do not come to you your religion will not come to me. I am a man who is never neglectful of anything except what Allaah and His Messenger told me. I ask you for the sake of Allaah, with what has your Lord sent you with to us? He replied: **Al-Islaam.**

What are the signs of Islaam? He replied: **To say: I have submitted and opened up myself to Allaah, the Most Mighty and the Most Majestic, to establish the prayers, to pay the *zakaah* and every Muslim is inviolable to each other, a brother and a protector.**

Allaah, the Most Mighty and the Most Mighty, does not accept actions from an unbeliever after he has become a Muslim, and until he leaves the unbelievers and goes to the Muslims.¹

¹ Related by an-Nisaa'ee (5/82-83), Ibn Maajah (2536) without the first part, Ahmad (5/4-5), al-Haakim (4/600) who made it authentic and adh-Dhahabee agreed with him. I say: Its chain is *hasan* because of Bhaz who turns it into *hasan*, *insha'allaah*.

12. Going to a Soothsayer or a Fortune-teller

Astrology involves looking at the constellations to derive information about the events on the earth. Astrologers claim that they have the knowledge of what takes place and what has not yet taken place. It is an unlawful practice as shown in the Book, the *Sunnah* and by the agreement of the scholars.

Islaam has made forbidden the money earned by fortune-telling and this is by what information the astrologer is given by throwing pebbles, divination by arrows and by reading in tea cups.

It is forbidden to have any type of contact with them, except if a Muslim comes to them to forbid, admonish, and to order them with the good and to forbid them from the evil, as the Messenger, *sallallaahu 'alayhi was sallam*, did with Ibn Sayyaad al-Yahoodi.

The Messenger, *sallallaahu 'alayhi was sallam*, has warned that whoever goes to them to ask them about anything, his prayers will not be accepted for forty days.

The Prophet, *sallallaahu 'alayhi was sallam*, said: **Whoever comes to the fortune-teller and asks him anything, his prayer is not accepted from him for forty days.**¹

¹ Related by Muslim (14/227), and others.

This is a warning about whoever comes to them to ask them anything. As for the one who believes in him then he has disbelieved in what was been revealed to Muhammad, *sallallaahu 'alayhi was sallam*.

The Prophet, *sallallaahu 'alayhi was sallam*, said: **Whoever comes to a fortune-teller or a soothsayer and believes in what he says then he has disbelieved in what was been revealed to Muhammad.**¹

O brother, may Allaah give you success in what He loves and is pleased with, this is the condition of the one who asks, so how about the actual doer of this action.

It is of great amazement, O Muslim, O slave of Allaah, that some people consider that the actions that the soothsayer and the fortune-teller do, to be miraculous acts.

However, miracles are given by Allaah to His righteous slave. The slave does not do it himself nor does he have the ability, on the contrary, at times, it is hidden from him.

As for those who claim to be allies of Allaah, they say: We have been given knowledge of the unseen from the knowledge we have within us, and we have inherited it from noble to noble.

¹ Related by at-Tirmidhee (135), Aboo Daawood (3904), Ibn ul-Jaarood (107), Ahmad (2/408-476) and others, from the *hadeeth* of Aboo Hurayrah, *radiyallaahu 'anhu*. It is authentic.

Be warned, O Muslim, from going to the fortune-tellers, the soothsayers and the astrologers.

Know that the unbelieving Quraish made their invocations to Allaah alone in their moments of extreme difficulty as Allaah says about them:

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

**When they sailed on a ship, they called on Allaah,
making the religion for Him alone.¹**

However, and it is of great sorrow, that many people who claim to be Muslims forget about Allaah in their moments of hardship and they turn their attention towards the houses of the soothsayers and seek salvation from the fortune-tellers.

O Allaah, reward us for our times of hardship and bring about good after it.

How excellent was the saying of 'Abdullaah bin Muhammad al-Andulusee al-Maalikee who said in *Malhamat un-Nooniyyah*:

*Do not follow the knowledge of the stars (astrology),
As it is attached to the finery of the soothsayer,
Knowledge of the stars and knowledge of Muhammad's law,
In the heart of the believer do not come together,
Will it lead to happiness or misery,*

¹ Soorah al-'Ankaboot: 65.

No, by He who created mankind and me,
Whoever says being influenced then he is without care,
Of the law, following the saying of someone else,
The stars are of three types,
So listen to the statement of a critic and a wise one,
Some of the stars have been created to beautify the skies,
Twinkling necklaces on the chests of women,
Stars guiding the travellers in the night,
Stoning every daring shaitaan,
No man knows what will happen tomorrow,
Because every day Our Lord does what He likes,
Allaah sends down the rain from His bounty,
Not because of any star formation nor by Dabaraan,
Whoever said, the rain comes because of Hamaah or,
Sarfah, or the star Meezaan,
He has lied, and slandered wrongly,
The Most Merciful did not send down any authority to him.

13. Disobeying the Parents

Allaah, the Most High and the Most Perfect, has ordered us to worship Him and to single Him out alone. He has put being kind to parents at the same level as this in His, the Most High's, statement:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

Your Lord has decreed that you worship none but Him alone, and that you be kind to your parents.¹

He has put together, thanking them with thanking Him, as he says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ
وَهَنَا عَلَىٰ وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ

We have enjoined it upon man to his parents. His mother bore him in his weakness and for two years was his weaning. Show gratitude to Me and to your parents; to Me is your final goal.²

¹ Soorah al-Israa: 23.

² Soorah Luqmaan: 14.

Being kind to the parents means to agree with them both by action and statement, in their wishes which are in conformity with the legislation.

However, obeying them does not mean obeying them in committing *shirk* with Allaah, to commit a major sin, or to give up an action which is compulsory upon the individual.

The Law Maker and the All Wise has ordered us to be kind to them, to do good to them and He has warned us not to disobey them and not to recognise their worth in the upbringing. Behaving badly towards them is one of the major sins and it invalidates one's actions.

The Prophet, *sallallaahu 'alayhi was sallam*, said: **There are three from whom Allaah will not accept their obligatory and voluntary deeds; one who is disobedient to his parents, one who reproaches for his generosity, and the one who denies *qadr* (the pre-decree).**¹

So the Muslim must always strive to be good to his parents, to show love to them and to lower the wings of his mercy towards them, especially if they are old in age.

¹ Related by Ibn Abee 'Aasim in *as-Sunnah* (323), at-Tabaraanee in *al-Kabeer* (7547) and others from Aboo Umaamah. Al-Mundhiree made the chain *hasan* in *at-Targheeb wat-Tarheeb* (3/321) and al-Albaanee agreed in *as-Saheehah* (1785). It is as they both said.

The righteous slave should remember the gentleness of his parents and their hard work in his upbringing, so he can increase his kindness and compassion towards them.

Listen to this poem related by a father and how he viewed his son's disobedience, so he composed this with what was in his heart:

*I nourished you when you were a baby and I was kind to you
when you were a youth,
How do you justify it when I gave you drink,
When you were sick in the night I could not sleep,
Because of your sickness I would not sleep unless I was restless,
As if I am the sick one beside you but you were sick with
disregard to myself so my eyes cried tears,
Fearing destruction for myself worrying over you and I know
that death is surely coming at a later time,
When you reached of age and the purpose of what you were
heading for and what I was having hoping for,
My reward has turned into rudeness and harshness,
As if you blessed me and did me favours,
If only you were fearful about the rights of the parents,
If you would at least act like you would to the good neighbour,
Giving me the rights of the neighbour, and do not be a miser with
your money towards me, although it is mine.¹*

¹ Related by at-Tabaraanee in *as-Sagheer* (2/62-63) within a long *hadeeth*, however there is a weakness in the chain as shown by our *shaikh* al-Albaanee in *Irwaa al-Ghaleel* (2/324-325), therefore I have not ascribed it back to the Prophet.

14. Addiction to Alcohol

Alcohol is the mother of all filthy things and the head of every wrong. It causes a deviation between a man and his mind, thus falling into the traps of shaitaan.

Allaah has ordered in His Mighty Book to keep away from it. The Messenger has explained that it is the cause for Allaah's curse falling on every one dealing with it in any way. So anyone who drinks it will have his actions invalidated step by step, except if he repents with a sincere repentance.

He, *sallallaahu 'alayhi was sallam*, said: **One who drinks alcohol, his prayers are not accepted for forty days. If he repents, Allaah Accepts his repentance, but if he then returns his prayer is not accepted for a further forty days. If he then repents; Allaah Accepts his repentance, but if he then returns his prayer is not accepted for a further forty days. If he then repents; Allaah Accepts his repentance, but if he then returns for the fourth time his prayer is not accepted for a further forty days. If he then repents; Allaah does not Accepts his repentance and he is given a drink from the river of al-Khibaal.**

It was asked: O 'Abd ur-Rahmaan, what is the river al-Khibaal? He replied: It is a river made from the pus of the people of the Fire.¹

That is because addiction to alcohol actually implies that one has made it lawful to drink.

The Prophet, *sallallaahu 'alayhi was sallam*, said: **One who dies and is addicted to alcohol, will meet Allaah like the one who worships idols.**²

¹ It is authentic. Related by at-Tirmidhee (1862) and others from the *hadeeth* of 'Abdullaah bin 'Umar, *radiyallaahu 'anhuma*. The *hadeeth* has support from the *hadeeth* of 'Abdullaah bin 'Amr, *radiyallaahu 'anh*, related by Ibn Maajah (3377), Ahmad (2/35, 189), al-Haakim (4/146) and Ibn Hibbaan (1378). The explanation that the river of Khibaal is the suppuration and pus of the people of the Fire goes back to the Prophet, *sallallaahu 'alayhi was sallam*.

² It is *hasan* due to supporting narrations. Related by Ahmad (1/272), Ibn Hibbaan (1389), Aboo Nu'aym in *al-Hilyah* (9/253) and others from the chain of Ibn 'Abbaas, *radiyallaahu 'anh*. It is supported through the shortened *hadeeth* of Aboo Hurayrah, *radiyallaahu 'anh*, related by al-Bukhaaree in *at-Taareekh al-Kabeer* (1/129), Ibn Maajah (3375) and others. I say: There is a slight weakness in it but others similar to it support it, so with all its chains it becomes *hasan* and Allaah knows best.

A point of benefit: Ibn Hibbaan said in his *Saheeh* (7/367): The narration could mean that one who meets Allaah while being addicted to alcohol has in a way declared it lawful to be drunk, is like the idol worshipper in his condition of disbelief.

15. The False Testimony and Acting According to it

The Prophet, *sallallaahu 'alayhi was sallam*, said: **Whoever does not give up false testimonies and acting according to it, then Allaah is not in need of his leaving his food and drink (i.e.fasting).**¹

This *hadeeth* shows that false testimonies and acting according to them will invalidate the reward for fasting.

¹ Related by al-Bukhaaree (4/16, 10/473).

16. Keeping Dogs Except for Guarding, Agriculture or Hunting

The Prophet, *sallallaahu 'alayhi was sallam*, said: He who keeps a dog will have his reward decreased everyday by a *qeeraat* (in another narration: By two *qeeraat*) except a dog for agriculture or a guard dog.¹

¹ Related by al-Bukhaaree (6/360), Muslim (10/240) and others from the *hadeeth* of Aboo Hurayrah, *radiyallaahu 'anh*u.

17. The Slave Who Runs Away¹ Until He Returns to His Master²

&

18. The Disobedient Woman Until She Returns to the Obedience of Her Husband

The Prophet, *sallallaahu 'alayhi was sallam*, said: **There are two whose prayer will not go beyond their heads; A slave who runs away from his master until he returns to him, and a woman who disobeys her husband until she returns.**³

¹ The one who runs away without there being any danger to him or him being overworked.

² Perhaps one may think that this issue is not worth mentioning because slavery does not exist anymore in the Islaamic society. However, just because it does not exist today does not mean that the legislated ruling has been removed, as the reason may return and it is like this today since we have abandoned *jihaad*. We know that *jihaad* is up to the Last Hour, therefore slavery will return as it is a part of the rulings of *jihaad*.

³ Related by al-Haakim (4/173) and at-Tabaraanee in *as-Sagheer* (1/172) from the route of 'Umar bin 'Ubaid at-Tanaafisee from Ibraaheem bin Muhaajir from Naafi' from Ibn 'Umar going back to the Prophet and Muslim used it as support. It has good support from the *hadeeth* of Aboo Umaamah which follows in the next chapter.

19. Whoever Leads a People and They Detest Him

The Prophet, *sallallaahu 'alayhi was sallam*, said: **There are three whose prayer will not go beyond their ears; the runaway slave until he returns, the woman who spends the night while her husband is angry with her, and one who leads a people while they detest him.**¹

At-Tirmidhee said in his *Sunnan* (2/192): Some people of knowledge disliked that a man leads a people while they detest him. If the *imaam* was other than a transgressor then the sin lies on those who detest him.

It is related from Mansoor (2/193): We asked about the issue of the *imaam*? It was said to us: It refers to the unjust *imaam*. As for the one who establishes the *Sunnah* then the sin lies upon those who detest him.

I say: This shows that the issue is not conditional upon the ideas and the desires of the congregation, but it is conditional upon adhering to the *Sunnah* or being in opposition to it.

¹ Related by at-Tirmidhee (360), who said it is *hasan ghareeb* from this route and our *shaikh* al-Albaanee agreed in his checking of *Mishkaah al-Masaabih* (1122).

20. The Muslim Boycotting His Muslim Brother Without an Excuse from the *Sharee'ah*

It is related from Aboo Hurairah, *radiyallaahu 'anhu*, that the Prophet, *sallallaahu 'alayhi was sallam*, said: **The doors of Paradise are opened on Mondays and Thursdays. Every slave is forgiven who does not associate any partners with Allaah, except a man who has a quarrel between him and his brother. So it is said: Wait for these two until they are reconciled, wait for these two until they are reconciled, wait for these two until they are reconciled.**¹

¹ Related by Muslim (16/122-123) and others.

A FINAL WORD

(May Allaah give us all that is good and
increase us in it)

O brother Muslim, what you have in your hands, are the characteristics of what will invalidate ones' actions and they will cause harm to your religion and it is not something which is hidden from you.

Therefore keep away from them and be warned of them so that you can lead your heart to desire what may benefit it in your living and habits. For it to love right guidance, hating evil and returning it to its *fitrah* which Allaah created it upon.

The heart goes back avidly, to *Eemaan*, the Qur'aan and the *Sunnah*, to find what will purify it, strengthen it, support it, what will make it happy, give it pleasure, eagerness, and to strengthen its dominion; as every heart is in need to be cultivated so that it can thrive and be purified until it reaches its best order and perfection.

O Allaah, Turner of the hearts, strengthen our hearts upon Your religion and do not leave us to our own selves, even for a moment.

All praise is due to Allaah, Lord of the worlds. O Allaah, praise the Prophet and send peace upon him.

**By no means shall you attain righteousness unless you
give freely of that which you love,
and whatever you give, Allaah knows it well.
Spend from what we have made you heir. For those of
you who believe and spend,
theirs is a great reward.**

In this letter we aim to introduce to you our new organisation, Invitation to Islam, and the objectives and hopes which led to its formation. Before we begin with an explanation of our aims, objectives, and past endeavours, we ask Allaah to grant us sincerity and piety in all our actions, and to accept our actions past and present, Aameen.

Firstly, after meeting and interacting with brothers from various parts of the world, we realised the great potential for spreading Islaam among non-Muslims and Muslims alike in the world, and the need to support the *da'wah* efforts of our brothers in areas (e.g. Africa & Asia) where the Muslims are facing problems, such as :

✱ the onslaught of Christian
Missionary activities

✱ the absence of
Islaamic Books,
and other *da'wah*
material

* the lack of Islaamic centers,
particularly in Rural and Village
areas

* the lack of
equipment, for
example
microphones and
loudspeakers for
lectures and
presentations

Secondly, we realised the role that we could play in this *da'wah*. To this end, we decided to embark upon various ventures, including the collection of donations for the purchase and distribution of Islaamic books (We thank Allaah; to date, over twenty-five thousand, in over 50 countries), and cassette tapes.

By the permission of Allaah, our aims and objectives in the future include :

- *the translation of Islaamic literature into various languages, and subsequent selling and distribution of these works.**

- *the continuing collection of donations from our concerned Muslim Brothers and Sisters.*

* We have already undertaken the translation of the book "Hisn al-Muslim" ("*Fortification of the Muslim through remembrance*")

With the funds produced from these two sources we intend to :

✓ *expand our da'wah to include both Muslims and non-Muslims*

✓ *help students of knowledge establish Islaamic Centers and Mosques in their various localities*

✓ *increase the cooperation and interaction between Muslims involved in da'wah in many parts of the world.*

✓ *help to provide vital equipment for da'wah purposes.*

If Allaah wishes, by accomplishing these objectives, we hope to play a role in the education and strengthening of the *Ummah*.

We would like to highlight the fact that we are a non-profit organisation; *any funds we make or receive will be channeled back into the da'wah activities*. We must emphasize also that without the help of Allaah, we cannot achieve success, and then, without the help and donations of our concerned Brothers and Sisters, we will face a harder task. So we ask Allaah to make the hearts of our brothers and sisters open and willing to help us in our efforts.

and supplication from the Qur'aan and the Sunnah"). We have by the grace of Allaah printed 100,000 copies.

As an example of the work which Allaah has allowed us to do in the past, we present below a table showing some of the books we have sent to various parts of the Muslim world (books in Arabic were sent either to Arabic speakers or Students of knowledge who know Arabic) :

Country/State	Number of Books Sent			Additional Books sent or remarks
	<i>Hisn al-Muslim</i> ¹	<i>Du'aa & Curing</i> ²	<i>Jihaad</i> ³	
Algeria	352			
Azerbaijan	176			
Bangladesh	176*	180		*Funds were used to purchase and distribute similar books in Bengali
Bali (West Africa)	100			
Baskiriya	176			
Cameroon	276			
Central African Republic	600	180	130	

¹ Full title : *"Fortification of the Muslim through remembrance and supplication from the Qur'aan and the Sunnah"*.

² Full title : *"Supplications from the Qur'aan and Sunnah & Curing with the Qur'aan and Sunnah"*.

³ Full title : *"Jihaad in the Path Of Allaah according to the Qur'aan and Sunnah"*. (To be published into the English language this year, inshaallaah).

Chad	960	360		
China	352	700	933	
Comoro Islands	1000	370	30	
Daristaan	176			
Egypt	176			
Eritrea	1056 176	180	620	
Ethiopia	480	180		
Ghana	100			413 copies of <i>Muslim-Christian Dialogue</i>
Guinea (West Africa)	125			
Guyana	100			20 copies of <i>The Noble Qur`an</i>
Indonesia	352 90*			*distributed to Hajj Pilgrims
Kashmir			1000	
Kenya	100			
Kosova	376			
Malaysia	100			
Morocco	595	55		50 Hajj and 'Umrah Guides
Mozambique, Tanzania	176			
Niger	176			
Nepal	156			

Nigeria	970	100 360* 180*	311	*distributed to Hajj Pilgrims.
Pakistan	176			funds were used to purchase and distribute similar books in Urdu.
Papua New Guinea				40 Mushafs (English) 1 set of Saheeh al-Bukhaaree (English) 1 set of Saheeh Muslim (English) 1 set of Riyaadh as-Saaliheen (English) 2 Sets of <i>Fiqh As-Sunnah</i> 100 copies of <i>Muslim-Christian Dialogue</i>
Philippines	352	180	300	5 Mushafs (English)
Senegal	100			

Singapore	200			
Somalia	528			
Sudan	352			
Tajikistaan	556	160	300	
Thailand	176			
Togo (West Africa)	276	180	100	20 sets of Minhaj al-Muslim (French) 10 sets of Riyaadh as-Saaliheen(French)
Turkistaan	176			
Trinidad				1 set of Saheeh al-Bukhaaree 1 set of Saheeh Muslim 1 set of Riyaadh as-Saaliheen
Turkey	176			
Uganda	352			
Uzbekistan	528			
Various States of the former USSR		800		
Zaire				4 sets of Minhaj al-Muslim

				(French) 4 sets of Riyaadh as- Saaliheen
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We also distributed approximately 1060 audio-cassettes to *da'wah* centers in approximately 18 countries, on various Islaamic topics (*tawheed*, the *Sunnah*, Purification, etc) in English. As French is also widely spoken in many countries, we distributed approximately 463 in 17 countries.

We thank Allaah for allowing us to send out this small quantity of Islaamic material, and acknowledge that there is a need for far more than this. We hope and pray that with the help of Allaah, and then, our concerned Muslim Brothers and Sisters, we are able to do more in the future.

The Messenger of Allaah, *sallallaahu 'alayhi was sallam*, said: Allaah, the Most High, has said: **'O Son of Aadam, spend! and I shall spend on you.**

He, *sallallaahu 'alayhi was sallam*, also said: **Every Muslim has to give *sadaqah*.**

The people asked, O Prophet of Allaah, what about the one who has nothing?

He replied, **He should work with his hand to give *sadaqah*.**

They asked, If he cannot find (work)?

He replied, **He should help the needy who asked for help.**

They asked, If he cannot do that?

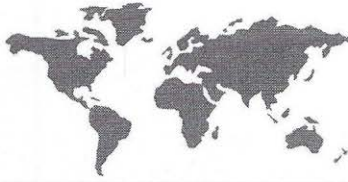
He replied, **He should then do good deeds and shun evil, for this will be taken as *sadaqah*.**

Both *hadeeth* are related by al-Bukhaaree.

Other Books published by us:

- 1) Fortification of the Muslim Through Remembrance and Supplication from the Qur'aan and the *Sunnah* by Sa'eed bin 'Alee al-Qahtanee.**
- 2) The Sincere Repentance by Saleem bin 'Eid al-Hilaalee.**
- 3) Love of the Prophet and its Signs by Fadl Elaahee.**
- 4) Advise for the Muslim Woman by 'Alee bin Hasan bin 'Abd ul-Hameed al-Halabee.**
- 5) The Memorisation of the Qur'aan, its Excellance & its Virtues Compiled by Aboo 'Iyaad Amjad bin Muhammad Rafiq.**
- 6) Invalidation of Actions by Saleem bin 'Eid al-Hilaalee.**

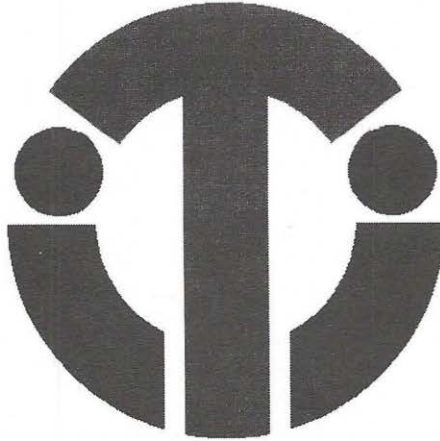
We also have a regular news letter, just send a s.a.e. (A4 size) to our address for a copy.



• INVITATION • TO • ISLAM •

P.O. Box 7325, Walthamstow, London E17 9TX, U.K.

Please note: Donations to be sent to the above address.



Invalidation of Actions

This book explains the characteristics of those things which would invalidate ones actions by causing harm to ones religion. Therefore one must keep away from them and be aware of them, so that he may lead his heart to desire that which will benefit it in life and lead it to love right guidance, hate evil and return it to its pure state.

One should strive hard to protect himself like a fortress. This is because the soul inclines towards those thing that may benefit it from wealth and status, and by going into excesses it invalidates its actions.

So it is very important that one remains aware of the characteristics which may invalidate all of his good actions, and thus protects against them.

