



17. Sins that Nullify One's Righteous Deeds

Delivered by His Eminence
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Allaah deserves praise that befits His perfection. O Allaah, You are perfect in every way and I cannot praise You sufficiently. You are as You have praised Yourself. I am grateful for Your continuous favours and abundant blessings, and my words fall short of giving You the gratitude You deserve. I testify that none has the right to be worshipped except Allaah alone, without any partner. It is a testimony that outweighs everything else in the balance of one's deeds, and enables one to reach the highest ranks of Jannah. I further testify that our leader and Prophet, Muhammad, is Allaah's worshipping servant and Messenger. Allaah sent him as a mercy to all of creation, and as a radiant lamp of guidance. May Allaah grant and abundance of His commendation and protection to His Messenger, as well as to the Messenger's immaculate family, esteemed Companions, and all who continue to follow their path.

My dear audience, I counsel all of you – as well as myself – to observe taqwaa of Allaah by fulfilling His commands and avoiding His prohibitions. May Allaah grant all of you His mercy. You must realize that true honour is contingent upon obeying Allaah while disgrace is what results from disobeying Him. You must seek refuge with Allaah from shirk¹ since it is what demolishes tawheed², seek refuge from bid'ah³ since it is what demolishes the sunnah⁴, seek refuge from disobedient inclinations since they obstruct one from being sincere to Allaah, seek refuge from desires that contravene Allaah's directives, and seek refuge from heedlessness and being diverted from remaining mindful of Allaah. "They were only given the directives that were revealed in order for them to sincerely devote all worship and obedience to Allaah and none besides Him, establish obligatory prayers, and give obligatory charity. Those directives comprise the religion that is straight and does not contain any crookedness."⁵

Dear Muslims, performing acts of worship without a proper intention is merely fatigue, an intention other than devoting one's worship to Allaah is ostentation, and worship devoted to Allaah without following the path of His Messenger will end up null and void. The most important capital a person has is ensuring that he knows the rights of his Lord, and then carefully examining whether or not he fulfils them as required.

Servants of Allaah, an individual may find it easy to perform acts of worship and obedience to Allaah although he might experience some amount of difficulty while doing so. However, something even more important is being keen to ensure that one's acts of worship are preserved and not lost. A person may pray the five daily obligatory prayers with the congregation in the masjid, and he may fast, perform Hajj, perform 'Umrah, give Zakaah, uphold ties of kinship, and be involved in various acts of goodness; but then, shaytaan infiltrates and causes the person to do things which render his deeds void. That results in the person's efforts going to waste, and then being deprived in the hereafter. We seek refuge with Allaah from such an outcome.

¹ Directing any form of worship to other than Allaah.

² Sincere devotion of all worship to Allaah alone.

³ Beliefs and practices that are invented and then claimed to be part of Islaam.

⁴ The path of the Prophet Muhammad (may Allaah grant him commendation and protection).

⁵ Soorah al-Bayyinah (98):5.



Servants of Allaah, the things a person must be wary of to the utmost degree are those that render his deeds void; in other words, the sins that nullify his righteous deeds.

There are certain sins that nullify all of one's deeds, and those include kufr (rejecting the truth from Allaah), riddah (forsaking Islaam after accepting it), major nifaaq (pretending to practice Islaam outwardly while rejecting it within oneself), and denying Allaah's preordainment. These nullify all of a person's righteous deeds.

There are also sins that nullify a portion of one's deeds. These do not render a person's eemaan (i.e. his foundational beliefs and acceptance of Islaam) void. However, they may nullify the specific acts of worship which they accompany. They reduce a person's reward and could possibly go as far as nullifying the deed. We beseech Allaah to grant us wellbeing and protect us from such things.

Allaah, the Almighty and Most Majestic, said about kufr and its people,

﴿ وَمَنْ يَكْفُرْ بِالْآيَاتِ فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴾

“If someone rejects the directives Allaah prescribed, that person's deeds will be fruitless and he will be among those who lose everything in the hereafter.”⁶ Allaah, the Almighty, also said,

﴿ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا

النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ﴾

“As for people who desire the life of this world and its adornments, We will give them the full reward for their deeds during their lives in this world and they will not be shortchanged at all. Those are the people who will have nothing in the hereafter except the hellfire. What they had done in this world will not avail them in any way, and the deeds they continued to perform would not be considered valid.”⁷ In addition, Allaah said about shirk,

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتِ أَعْمَالُهُمْ فِي النَّارِ هُمْ

﴿ خَالِدُونَ ﴾

“It is not fitting for the mushrikoon to populate the places where Allaah alone is to be worshipped while they openly profess their rejection of Allaah and they worship others besides Him. Their deeds will be rendered void and they will be condemned to the hellfire endlessly if they do not repent.”⁸ In that regard, we should also contemplate one of the things Allaah said to His Prophet (may Allaah grant him commendation and protection):

﴿ وَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ ﴾

“It was revealed to you, as well as those before you, that if you commit shirk, your deeds will be rendered void and you will be among those who lose everything.”⁹ May Allaah forbid that His Prophet could ever commit shirk. The aforementioned is understood as a very stern warning against shirk itself as well as coming anywhere close to it. Elsewhere in the Qur'aan, Allaah had also said about all of the Prophets in general, including those of firmest resolve,

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

⁶ Soorah al-Maa'idah (5):5.

⁷ Soorah Hood (11):15-16.

⁸ Soorah at-Tawbah (9):17.

⁹ Soorah az-Zumar (39):65.



“If any of the Prophets ever committed shirk, even their deeds would have been rendered void.”¹⁰ May Allaah forbid that any of them could ever do such a thing. The ideas being conveyed are: how wary we must all be of shirk and any path leading to it; as well as how keen we must be to ensure that we uphold tawheed by sincerely devoting all acts of worship to Allaah alone, without any partner.

Servants of Allaah, another sin that nullifies a person’s deeds is denying qadar (Allaah’s preordainment). Without realizing it, a person may treat issues related to qadar lightly; or perhaps even mock them or reject them altogether, and we seek refuge with Allaah from such things. Zayd ibn Thaabit (may Allaah be pleased with him) said, “I heard Allaah’s Messenger (may Allaah grant him commendation and protection) say, ‘If you had an amount of gold as large as the Uhud mountain’ – or he said, ‘as large as a mountain’ – ‘and you gave that in Allaah’s path, He would not accept that from you unless you have correct beliefs about all aspects of His preordainment.’” This was collected by Ahmad and ibn Maajah.¹¹ Additionally, ‘Abdullaah ibn ‘Umar (may Allaah be pleased with both of them) had said about those who deny qadar, “When you encounter those people, tell them that I have nothing to do with them and they have nothing to do with me. I swear by Allaah – the One by whom I swear my oaths – that if any one among them had gold the size of the Uhud mountain and he spent all of it hoping to please Allaah, Allaah would not accept any of that from him until he has correct beliefs about Allaah’s preordainment.” This was collected by Muslim.¹²

Dear Muslims, another sin that renders one’s deeds void is opposing Allaah’s Messenger (may Allaah grant him commendation and protection) and contravening his directives. Allaah said,

﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَسَاقُوا الرُّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلَهُمْ﴾

“With regard to those who reject the truth, obstruct people from Allaah’s path, and oppose the Messenger after clearly recognizing true guidance, they cannot harm Allaah in the least and He will render their actions null and void.”¹³

Similar applies to raising one’s voice in the presence of the Prophet (may Allaah grant him commendation and protection). Allaah said,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ

كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

“People of eemaan, do not raise your voices above the voice of the Prophet, and do not call him loudly as you would call one another, lest your deeds be rendered futile without you realizing.”¹⁴

Furthermore, scholars have explained that this applies even after the death of the Prophet (may Allaah grant him commendation and protection). For instance, if someone is in the Prophet’s Masjid, or goes to visit his burial site, that person must lower his voice. Another example is that if someone is having a discussion while in the Prophet’s Masjid, that person must also keep his voice lowered.

It was narrated that the Khaleefah Aboo Ja’far al-Mansoor (may Allaah have mercy upon him) had an exchange about a certain issue with al-Imaam Maalik (may Allaah have mercy upon him) while in the Prophet’s Mosque. Maalik had told the Khaleefah, “Ameer al-Mu’mineen, your voice should not be raised in this location since Allaah, the Most Exalted, disciplined one set of people by telling them, ‘do

¹⁰ Soorah al-An’aam (6):88.

¹¹ Sunan ibn Maajah (77). Graded saheeh by al-Albaanee.

¹² Saheeh Muslim (8).

¹³ Soorah Muhammad (47):32.

¹⁴ Soorah al-Hujuraat (49):2.



not raise your voices above the voice of the Prophet¹⁵ and Allaah commended another set of people by saying, ‘As for those who lower their voices in the presence of Allaah’s Messenger, they are certainly the ones whose hearts Allaah has purified and prepared to accommodate taqwaa. There will be forgiveness and immense reward for them in the hereafter.’¹⁶ Furthermore, Allaah censured another set of people by saying, ‘Messenger of Allaah, as for those who call you from outside your dwellings by shouting out your name, most of them certainly lack the understanding that would lead them to conduct themselves appropriately with you.’¹⁷ Moreover, the respect he deserves to be given while deceased is just like what he deserves while alive.” Aboo Ja’far was subsequently more tranquil.

One of the more subtle points that scholars have mentioned regarding this mode of conduct is that it applies even when reading ahaadeeth or listening to them being read: the words of the Prophet (may Allaah grant him commendation and protection) being narrated after his death is similar to listening to him speak them.

Dear Muslims, a further sin that renders one’s deeds void is mocking Islaam and its adherents. Allaah, the Most Majestic and Exalted, said,

﴿وَلَيْنَ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿١٥﴾﴾

﴿لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نَعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿١٦﴾﴾

“Messenger of Allaah, if you ask the munaafiqoon about their disparaging remarks, they undoubtedly say, ‘We were only talking and joking. We did not really mean that.’ Say to them, “Is it Allaah, His evidences, and His Messenger that you have continued to mock?’ Allaah further said to them: Make no excuses. Due to your statements, you have now openly rejected the truth after displaying that you accepted it. Even if We – Allaah – pardon the group of you who repent and seek forgiveness, We will still punish the other group because they have persisted in their defiant rejection without repenting.”¹⁸

The same applies to disliking any part of Islaam. Allaah, the Almighty, said,

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿١٧﴾﴾

“That is because they despised what Allaah sent down to His Prophet, so Allaah rendered their actions futile.”¹⁹ This is a very serious issue which a Muslim must stay clear of, especially in the event that he finds his own personal inclinations or desires at odds with certain rulings prescribed by Islaam. Mocking or disliking any part of Allaah’s religion can render one’s deeds void. This is why one of the phrases of thikr that a Muslim should give attention to saying thrice at the beginning of the day and thrice at the end is

رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

“I am pleased with Allaah as my Lord, Islaam as my religion, and Muhammad (may Allaah grant him commendation and protection) as my Prophet.”²⁰

Something else which render’s deeds void is going to practitioners of fortune-telling, sorcery, or astrology. An authentic hadeeth states, “If someone goes to a fortune-teller and believes what he says,

¹⁵ Soorah al-Hujuraat (49):2.

¹⁶ Soorah al-Hujuraat (49):3.

¹⁷ Soorah al-Hujuraat (49):3.

¹⁸ Soorah at-Tawbah (9):65-66.

¹⁹ Soorah Muhammad (47):9.

²⁰ See references and elaboration in Hisn al-Muslim (87) along with its explanation It-haaf al-Muslim (pg. 556-557).



that person has rejected what was sent down to Muhammad (may Allaah grant him commendation and protection). This was collected by Ahmad. Another hadeeth stated, “If someone goes to a fortune-teller and asks him about anything, that person’s prayers would not be accepted for forty days and nights.” This was collected by Muslim.²¹ Scholars have explained that merely asking fortune-tellers prevents the acceptance of prayers for forty days and nights, while believing them is tantamount to rejecting the truth from Allaah, and we seek refuge with Allaah from such things.

Going to fortune-tellers or astrologers, believing them, and acting based on what they say are all things that detract from tawheed; and if a person lacks tawheed, what else remains for him? Deceitful individuals and practitioners of the aforementioned things also have social media presence and they use such tools to confuse people and lead them astray. Therefore, it is necessary to be wary of ever falling under the influence of such things, and I implore Allaah to grant all of you His mercy.

A further sin that render’s deeds void is thinking it farfetched for a Muslim brother of yours to receive goodness, mercy, or pardon from Allaah; and thinking that the person’s sins and shortcomings are beyond forgiveness. A person with this perspective essentially thinks that only he deserves Allaah’s mercy and favour. Jundub ibn ‘Abdillaah al-Bajalee (may Allaah be pleased with him) narrated that “Allaah’s Messenger (may Allaah grant him commendation and protection) was informed that a man had said about someone, ‘I swear by Allaah that Allaah will not forgive him.’ However, Allaah – the Most Exalted – said to the one who made that remark, ‘Who could ever swear that I would not forgive him? I have indeed forgiven him and rendered your deeds void,’ or words to that effect.” This was collected by Muslim.²²

A person who swears such an oath is oblivious to the reality that all people are under the will of our Lord, and no one besides Him has the right to judge that a specific person will be in Jannah or the hellfire in the hereafter. A Muslim must not decisively state that any specific individual is someone whom Allaah is angry with or pleased with. Those are rulings whose matters only Allaah has complete knowledge of, and all people are subject to His mercy, justice, and favour.

Servants of Allaah, if a person thinks that he performs righteous deeds and is steadfast in doing what is correct, he must never let that lead him to become conceited or to look down upon those who have shortcomings and commit sins. If he is led to such ideas, he is doing things that will ruin him, and we implore Allaah to grant all of us His protection.

Dear Muslims, a further sin that nullifies one’s deeds is ostentation. A hadeeth qudsee mentions that Allaah said, “I have absolutely no need for a partner. If anyone performs a deed and gives any share of it to other than Me, I will forsake that person as well as his act of ascribing partners to Me.” This was collected by Muslim.²³ May Allaah grant all of you His mercy. It is imperative for one to beware of making his motive showing off to people and garnering their praise. A man once came to the Prophet (may Allaah grant him commendation and protection) and said, “What recompense would a person receive if he faces opponents in battle, but with the motives of being rewarded and garnering people’s praise?” Allaah’s Messenger (may Allaah grant him commendation and protection) said, “He would not receive anything.” The man repeated his question thrice. However, Allaah’s Messenger (may Allaah grant him commendation and protection) repeated, “He would not receive anything” and he added afterwards, “Allaah certainly does not accept deeds except for those which are for Him alone, and are performed sincerely seeking His face.” This was collected by Aboo Daawood and at-Tirmitheeh.²⁴ Therefore, anytime someone performs an act of worship with the intention of garnering people’s praise,

²¹ Saheeh Muslim (2230).

²² Saheeh Muslim (2621).

²³ Saheeh Muslim (2985).

²⁴ See Sunan an-Nasaa’ee (3140). Graded hasan saheeh by al-Albaanee.



he has subjected his act to being nullified and subjected himself to being deprived of any reward for it. Furthermore, on the Day of Recompense, all intentions will be exposed. An authentic hadeeth states, “If someone lets people hear about his acts of worship or lets them see those acts, and his intention is garnering their praise and respect, Allaah will eventually disgrace him and expose his real intention.” This was collected by al-Bukhaaree and Muslim.²⁵

In our contemporary world, people have been tested with various modern tools. Some people use those tools to show off the deeds they perform, the kindness they extend, or the supplications they make for others. However, one is supposed to supplicate for his brothers in their absence, not do things like the aforementioned. Thus, we must be wary of falling into the aforementioned pitfalls, and I ask Allaah to grant all of you His protection. It should also be noted that the foregoing does not apply to acts of worship that Islaam’s teachings prescribe to be performed openly, and the same applies to performing a certain act openly for the purpose of setting a good example for others. O Allaah, we seek refuge with You from ever knowingly ascribing any partner to You, and we ask Your forgiveness for the wrong we do unknowingly.

Servants of Allaah, a further sin that nullifies deeds is perpetrating what Allaah prohibited while one is in private. Thawbaan (may Allaah be pleased with him) narrated that the Prophet (may Allaah grant him commendation and protection) said, “I certainly know of people from my Ummah who will come on the Day of Resurrection with radiant righteous deeds as massive as the mountains of Tihaamah. However, Allaah will render them void like tiny particles of dust floating in the air.” Thawbaan said, “Messenger of Allaah, describe them and clarify their condition to us so that we do not end being among them without realizing.” He said, “They are indeed your own brothers, they are other human beings just like you, and they take their portion of righteous deeds in the night just as you do. However, they are people who perpetrate what Allaah prohibited when they are by themselves.” This was collected by ibn Maajah and al-Bayhaqee.²⁶ The perspective of such people is one that essentially gives more importance to people seeing them than it does to Allaah seeing them, although the reality is that Allaah sees and has complete knowledge of everything that is concealed. We beseech Allaah to grant all of us His protection.

In our time, there are many ways a person can be by himself with such things: networks, screens, and devices. A person can even be by himself with them while he is physically present among others. In that regard, we should bear in mind Allaah’s statement,

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنْ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا﴾
“They are ashamed of people, so they hide themselves when doing their wrong; yet they are not ashamed of Allaah although He is with them when they secretly plot by night as they exchange words among themselves that do not please Him. They can never hide from Him. Allaah is surely aware of everything that they do.”²⁷

Al-Haafith ibn al-Qayyim (may Allaah have mercy upon him) commented that there is consensus among scholars who have sound knowledge about Allaah that sins in private are the foundation of decline while obeying Allaah in private is the foundation of steadfastness.

Servants of Allaah, ‘Aa’ishah (may Allaah be pleased with her) had asked Allaah’s Messenger (may Allaah grant him commendation and protection) about the aayah that says,

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾

²⁵ Saheeh al-Bukhaaree (6499), Saheeh Muslim (2986).

²⁶ Sunan ibn Maajah (4245). Graded saheeh by al-Albaanee. See also Murshid Thawil-Hijaa (26/102).

²⁷ Soorah an-Nisaa’ (4):108.



“Those who do what they do while their hearts remain fearful of being punished when they return to their Lord.”²⁸ She asked if that refers to those who consume intoxicants and rob people. Allaah’s Messenger (may Allaah grant him commendation and protection) replied, “Daughter of Aboo Bakr, daughter of as-Siddeeq, it does not refer to them. Rather, it refers to people who fast, pray, and give in charity, yet they remain fearful that Allaah would not accept that from them.” This was collected by Ahmad and at-Tirmitheh.²⁹ Ibn Hajar (may Allaah have mercy upon him) commented that this is because a person of eemaan knows that things may happen within him which oppose complete sincerity towards Allaah.³⁰

Therefore, servants of Allaah, you must beware of doing things whose end result will be you meeting your Lord on the Day of Resurrection with righteous deeds as large as mountains but then not benefitting from them because you did not take matters seriously when it came to the sins that wipe out the rewards for righteous deeds. How will such a person attain salvation? Furthermore, always keep in mind the threat in Allaah’s statement,

﴿ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ﴾

“...lest your deeds be rendered futile without you realizing.”³¹

May Allaah bless us all by the majestic Qur’aan and guidance of Muhammad (may Allaah grant him commendation and protection). I say this much, and I ask Allaah to forgive me and all of you. Thus, seek forgiveness from Allaah and repent to Him, as He is certainly the Most Forgiving, the Bestower of mercy.

All praise is due to Allaah. He is the only One who is perfect in every way, and He graciously bestows many favours upon us. Thus, He deserves all praise throughout all circumstances, and we must be grateful to Him at all times. I testify that none has the right to be worshipped except Allaah alone, without any partner. He is exalted above having any likeness or equal. I further testify that our leader and Prophet, Muhammad, is Allaah’s worshipping servant and Messenger described with the most virtuous of traits. May Allaah grant His commendation, protection, and blessings to His Messenger, as well as to the Messenger’s family and Companions, and all who continue to follow their path until the Last Day.

Servants of Allaah, yet another sin that nullifies deeds is severing ties of kinship. A hadeeth with a hasan chain of narration states, “Deeds are presented each Thursday, on the eve of Friday, and Allaah does not accept the deeds of someone who severs ties of kinship.”³² In fact, such a person is someone expelled from Allaah’s mercy, as mentioned in the Qur’aan:

﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴾ ﴿٢٣﴾ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ

“It may very well be the case that if you refuse to accept the directives of Allaah and His Messenger, you will end up spreading wrongdoing throughout the Earth and severing the ties of kinship that bind you together. Those are the people whom Allaah expelled from His mercy as a result of the wrongdoing they willingly chose for themselves.”³³ A hadeeth collected by

²⁸ Soorah al-Mu’minoona (23):60.

²⁹ Musnad al-Imaam Ahmad (25705), Jaami’ at-Tirmitheh (3175). Graded saheeh by al-Albaanee.

³⁰ See Fath al-Baaree (1/111).

³¹ Soorah al-Hujuraat (49):2.

³² Musnad al-Imaam Ahmad (10272).

³³ Soorah Muhammad (47):22.



Muslim from Jubayr ibn Mut'im (may Allaah be pleased with him) states, "Someone who severs ties of kinship will not enter Jannah."³⁴

My dearly beloved audience, a further sin that nullifies deeds is violating people's rights, and saying or doing unjust things to them. Sufficient warning about this can be found in the hadeeth about the person who will end up bankrupt on the Day of Resurrection because he insulted someone, wrongfully accused another, usurped the property of another, shed the blood of another, and hit another. Due to that, the people will be given from his righteous deeds. Then, if they finish before all rights are restored, he will take from their sins: they will be cast upon him and he will then be cast into the hellfire. That hadeeth was narrated by Aboo Hurayrah (may Allaah be pleased with him) and collected by Muslim.³⁵ Matters will not be settled on the Day of Resurrection with money; rather, they will be settled with deeds, whether righteous or impious. If someone wronged any of his brothers, he must seek their pardon before the time comes when no deenaar or dirham will avail anyone.³⁶

Servants of Allaah, you must continue to observe taqwaa of Allaah (fulfil His commands and avoid His prohibitions). You must also realize that there are many sins that can nullify one's deeds, and it is imperative that we wary of them and never treat them lightly.

Being involved in bid'ah (beliefs or practices that are invented and claimed to be part of Islam) nullifies deeds and rewards. The Prophet (may Allaah grant him commendation and protection) stated, "Anyone who introduces something into this religion of ours which does not belong to it shall have it rejected"³⁷, and he also stated "Anyone who performs a deed that does not conform to our command shall have it rejected."³⁸

Another hadeeth states, "If a person does not forsake saying what is false and doing what is prohibited, Allaah does not require him to forsake his food and drink."³⁹ In another hadeeth we find, "If someone forsakes the 'Asr prayer, his deeds are rendered void."⁴⁰

Authentic ahaadeeth tell us that if someone consumes an intoxicant, his prayers would not be accepted for forty days; if someone consumes wine in this world, he will not consume the non-intoxicating wine of the hereafter; and an alcoholic will not be admitted to Jannah.⁴¹

A hadeeth in Saheeh Muslim states that if someone acquires a dog for other than purposes related to livestock, hunting, or agriculture, that person would lose a large portion of rewards each day.⁴²

Therefore, servants of Allaah, make sure that you keep these things in mind and beware of doing anything that would lead to the nullification of your deeds.

³⁴ Saheeh al-Bukhaaree (5984), Saheeh Muslim (2556).

³⁵ Saheeh Muslim (2581).

³⁶ See Saheeh al-Bukhaaree (2449).

³⁷ Saheeh al-Bukhaaree (2697), Saheeh Muslim (1718).

³⁸ Saheeh Muslim (1718).

³⁹ Saheeh al-Bukhaaree (1903).

⁴⁰ Saheeh al-Bukhaaree (553).

⁴¹ See Silsilah al-Ahaadeeth as-Saheehah (384, 709, 764, 2634).

⁴² Saheeh Muslim (1575).