

Nullifiers of Good Deeds

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

Fear Allah the Almighty and obey Him. Hold yourselves to account before you are held to account, and gauge your deeds before they are gauged against you. Know that the appointed time is near, the standing before Allah is momentous, and the end is an eternal stay in either bliss or hellfire. Therefore, take as provision those deeds that will save you, and beware of what will ruin and destroy you, for none perish except those who choose destruction.

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ * وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

Al-A'raf (7) 8-9: (8) **And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. (9) And those whose scales are light - they are the ones who will have lost themselves for what injustice they were doing toward Our verses.**

There is no loss greater than losing the Hereafter, and no one is more cheated than a person who performed good deeds only to have them nullified, leaving him with nothing. For this reason, a believer must fear the nullification of their deeds. Indeed, they should fear their deeds being devalued, diminished, or rejected altogether. One must strive to perfect their deeds through excellence, sincerity, and following the Sunnah, and then protect those deeds from being voided. The factors that nullify good deeds are many. Some void every single deed a person has ever done, while others void only specific actions or diminish their reward.

The total nullification of good deeds stems from two primary causes, each of which includes many forms.

The first cause for the nullification of good deeds is Shirk (associating partners) with Allah. This is based on His statement:

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

Al-An'am (6) 88: **But if they had associated others with Allah, then worthless for them would be whatever they were doing.**

And His statement:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

Az-Zumar (39) 65: **And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers.**

A believer should fear Shirk for themselves just as the Close Friend of the Most Merciful (Prophet Ibrahim) peace be upon him feared it when he supplicated to his Lord, saying:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

Ibrahim (14) 35: **My Lord, make this city secure and keep me and my sons away from worshipping idols.**

Ibrahim al-Taymi said, who can feel secure from such a trial after Ibrahim said, "And keep me and my sons away from worshipping idols? Anyone who disbelieves in Allah or associates others with Him will find no benefit in their deeds in the Hereafter, even if they had fed every person on earth, cared for every widow and orphan, or if their benefit had reached all of humanity. Their disbelief nullifies their deeds entirely.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

Al-Furqan (25) 23: **And We will regard what they have done of deeds and make them as dust dispersed.**

A person who prays might fall into Shirk without realizing it, such as by seeking aid from the dead or supplicating to them instead of Allah. They may think they are drawing closer to Allah through these actions, while in reality, they are doing what nullifies their deeds without even sensing it. What a devastating loss that is.

The second cause for the nullification of good deeds is apostasy, reverting from Islam by falling into that which negates faith. Allah Almighty says:

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

Al-Baqarah (2) 217: **And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.**

Apostasy can occur through speech, such as insulting Allah or mocking any part of His religion.

قُلْ أَيْدِي اللَّهِ وَأَيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ * لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

At-Tawbah (9) 65-66: (65) **Say, "Is it Allah and His verses and His Messenger that you were mocking?" (66) Make no excuse; you have disbelieved after your belief.**

Apostasy can also occur through action, such as performing acts of worship for those in graves by circumambulating them or sacrificing animals for them. Allah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ * لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا
أَوَّلُ الْمُسْلِمِينَ

Al-An'am (6) 162-163: (162) **Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. (163) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."**

The Prophet ﷺ said:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

Allah has cursed the one who sacrifices to other than Allah. [Muslim 1978]

Apostasy can also occur in the heart, such as by hating the Sharia of Allah or any part of it, even if the person still practices it.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَأَخْبَطَ أَعْمَالَهُمْ

Muhammad (47) 9: **That is because they disliked what Allah revealed, so He rendered worthless their deeds.**

This includes hating the promotion of virtue and prevention of vice, the legal punishments (Hudud), or any other ruling of the Sharia. Likewise, if a woman hates certain rulings specific to her, such as the hijab, the requirement of a mahram for travel, or the guardianship of men over women, she must be careful. Every man and woman who prays must beware of falling into this, for the nullification of deeds is the ultimate, most tragic loss.

Apostasy can also occur through denial. Whoever denies what is fundamentally and necessarily known of the religion has apostatized, such as one who denies the obligation of prayer or the prohibition of adultery. It can also occur through doubt regarding the definitive aspects of the Sharia, such as doubting the Quran, the Prophet ﷺ, the obligatory duties, the Resurrection, or the Gathering. It also includes doubting the falsehood of the religions of the disbelievers or believing that such religions will save them on the Day of Resurrection. Many have fallen into this, claiming that all paths lead to Allah or that all religions are equal, yet Allah says:

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

Al-Imran (3) 85: **And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.**

Apostasy from Islam can also occur through abandonment and refusal, such as completely abandoning the prayer. The Prophet ﷺ said:

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ

Indeed, between a man and shirk and disbelief is the abandonment of prayer. [Muslim 82]

He ﷺ also said:

الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

The covenant between us and them is the prayer, so whoever abandons it has disbelieved. [Tirmithi 2621, Grade: Sahih]

The Companions reached a consensus on this, as Abdullah bin Shaqiq al-Uqayli stated, the companions of Muhammad ﷺ did not view the abandonment of any deed as disbelief except for the prayer.

Furthermore, a person might become impressed with their own deeds and look down upon others, swearing on behalf of Allah. For example, by saying something such as “by Allah so and so will go to hell” or “so and so will definitely go to hell”. In doing so, the person is contending with Allah in His divine attributes, not realizing that this nullifies their deeds. This is seen in the hadith of Jundub may Allah be pleased with him, where the Messenger of Allah ﷺ related:

أَنَّ رَجُلًا قَالَ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، وَإِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ، فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ، وَأَحْبَطْتُ عَمَلَكَ

A man said: "By Allah, Allah will not forgive so-and-so." Allah the Almighty said: "Who is he who swears by Me that I will not forgive so-and-so? I have forgiven so-and-so and nullified your deeds." [Muslim 2621]

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

Be diligent in ensuring your good deeds remain secure from what might invalidate or diminish them. Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Muhammad (47) 33: **O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.**

Certain matters nullify the specific deeds they are mixed with. For instance, boasting of favors or causing injury after giving charity nullifies that charity. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

Al-Baqarah (2) 264: **O you who have believed, do not invalidate your charities with reminders [of it] or injury.**

Likewise, showing off (Riya') nullifies a deed if it motivates it. In a Hadith Qudsi, Allah Almighty says:

أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكَهُ

I am the most self-sufficient and in no need of a partner. Whoever performs a deed in which he associates someone else with Me, I leave him and his shirk. [Muslim 2985]

The Prophet ﷺ also said:

إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ

Indeed, Allah does not accept any deed except that which is purely for Him and by which His countenance is sought. [An-Nasa'i 3140, Grade: Sahih (Al-Albani)]

Visiting soothsayers or fortunetellers nullifies forty days of prayer, even if one does not believe them. The Prophet ﷺ said:

مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةُ أَرْبَعِينَ لَيْلَةً

Whoever visits a fortuneteller and asks him about something, his prayer will not be accepted for forty nights. [Muslim 2230]

If one believes what they say, all of their deeds are nullified, for the Prophet ﷺ said:

مَنْ أَتَى كَاهِنًا أَوْ عَرَّافًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ

Whoever visits a priest or a fortuneteller and believes what he says has disbelieved in what was revealed to Muhammad. [Ahmad 9532, Grade: Sahih]

Furthermore, skipping the 'Asr prayer without an excuse until its time has passed nullifies the deeds of that day. The Prophet ﷺ said:

مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ

Whoever misses the 'Asr prayer, his deeds have been nullified. [Bukhari 553]

A believer must also beware of sins committed in private, for they consume good deeds. According to the hadith of Thawban, may Allah be pleased with him, the Prophet ﷺ said:

لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالٍ تِهَامَةٍ بَيْضًا، فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا، قَالَ ثَوْبَانُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ، قَالَ: أَمَّا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ، وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ، وَلَكِنَّهُمْ أَقْوَامٌ إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ انْتَهَكُوهَا

I surely know of people from my Ummah who will come on the Day of Resurrection with good deeds as vast as the white mountains of Tihamah, but Allah the Mighty and Majestic will turn them into scattered dust. Thawban said: "O Messenger of Allah, describe them to us and clarify who they are, so that we do not become like them without knowing." He said: "Indeed, they are your brothers and from your own people, and they take from the night (in prayer) as you do, but they are a people who, when they are alone with the prohibitions of Allah, they violate them." [Ibn Majah 4245, Grade: Sahih (Al-Albani)]

Let every believer avoid major sins and acts of disobedience, for just as good deeds wash away bad ones, evil deeds can consume good ones.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ

Hud (11) 114: **Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.**

We seek refuge in Allah from the nullifiers of deeds, and we ask Him for the attainment of good deeds and the avoidance of sins. Indeed, He is the All-Hearing, the Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon

us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أَذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.