



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

### HOW TO PROTECT OUR DEEDS UNTIL WE MEET ALLAH

Allah has Reminded us – that before we meet Him, we have to ensure that these are taken care of:

*“...So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” 18: 110*

So, the 2 most important things are:

1. Do good, righteous deeds
2. No shirk

**Eventually OUR ULTIMATE GOAL in this life is to be admitted into Paradise inshaAllah.**

*“Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)”*

[al-Nahl 16:97]

*It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Hasten to do good deeds before there come tribulations like pieces of a dark night, when a man will be a believer in the morning and a kaafir by evening, or he will be a believer in the evening and a kaafir by morning, selling his religious commitment for worldly gain.”*

Narrated by Muslim, 118.

*"Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment. 18: 107*

**BUT MAKE NO MISTAKE THAT ENTRY INTO JANNAH IS ONLY BASED ON ALLAH'S MERCY**

Aisha reported: The Messenger of Allah, peace and blessings be upon him, said, "Follow the right course, seek nearness to Allah, and give glad tidings. Verily, none of you will enter Paradise by his deeds alone." They said, "Not even you, O Messenger of Allah?" The Prophet said, "Not even me, unless Allah grants me his mercy. Know that the most beloved deed to Allah is that which is done regularly, even if it is small." Source: Ṣaḥīḥ al-Bukhārī 6099, Ṣaḥīḥ Muslim 2818

The deeds that we are trying to accumulate are important for:

1. The Mizan (balance)
2. Crossing sirat
3. Going to higher levels in Jannah

In Saheeh al-Bukhaari (7439) and Muslim (183) it is narrated from Abu Sa'eed al-Khudri (may Allah be pleased with him) in a lengthy hadith: ".....Then the bridge will be laid across Hell.' We said, 'O Messenger of Allah! What is the bridge?' He said, 'It is a slippery (bridge) on which there are clamps and (hooks like) thorns which are wide at one side and narrow at the other and have bent ends. A plant with such thorns is found in Najd and is called al-Sa'daan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)."

Muslim added: Abu Sa'eed said: I heard that the bridge is narrower than a hair and sharper than a sword.

An-Nawawi said:

The words "So some will be safe without any harm..." mean that they will fall into three categories: one category will be safe without experiencing any harm at all; another category will be scratched, then released and will be saved; and a third category will be snatched and thrown and will fall into Hell.

End quote from Sharh an-Nawawi 'ala Muslim (3/29)

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

The siraat is a bridge that will be set up over Hell; it is narrower than a hair and sharper than a sword. People will pass over it according to their deeds. Whoever used to hasten to do good deeds in this world will pass quickly over the siraat; whoever was slow to do good deeds and whoever used to mix righteous deeds with bad deeds, and his bad deeds were not forgiven by Allah, may slip into the Fire; may Allah protect us.

Therefore, guarding our deeds are essential for the various tests in the Hereafter and eventually, with Allah's Mercy, on our entry into Jannah. Allah even encouraged us to compete with each other on doing good deeds ("Fastabiqul khayrat"):

*"For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things." 2: 148*

*"And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures) . So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ." 5: 48*

To spend in the Cause of Allah Azza wa Jall while you are healthy and alive before your illness and before your death, this is highly recommended and encouraged. And this is why the Companions {may Allah be pleased with them} used to compete with one another. Once the poor Companions came to the Prophet (Salla Allahu alaihi wa sallam) and said, "O Prophet of Allah, the wealthy among us have gone with the highest degrees and the highest levels of Jannah.

Because they pray like we pray, and they fast like we fast, but they have access to wealth with which they can offer Hajj with, they can offer Umrah with, they can offer Jihaad with and they can give it in charity more than what we can give." So the Prophet (Salla Allahu alaihi wa sallam) instructed them to say after every Fard prayer the supplication: Subhanallah, 33 times; Alhamdulillah, 33 times; Allah hu Akbar, 33 times and Laa 'ilaaha 'illallaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa Huwa 'alaa kulli shay'in Qadeer, to complete the 100. So, even the poor were competing with the rich.

Abu Bakr and Umar, may Allah be pleased with them both, used to compete with each other. Umar once said to himself that today he would beat Abu Bakr in giving charity.

Every time Abu Bakr would beat him, but today he would beat Abu Bakr. So he went to the Prophet (Salla Allahu alaihi wa sallam) with a large sum of money and said that this is for Allah and His Prophet (Salla Allahu alaihi wa sallam). The Prophet (Salla Allahu alaihi wa sallam) said, "Bless you! What did you leave for your family?" He replied, "Half of it." That is, he took 50% of what he owned and gave it to Allah and the Prophet (Salla Allahu alaihi wa sallam). So the Prophet (Salla Allahu alaihi wa sallam) said, "May Allah bless you."

A while later, Abu Bakr, may Allah be pleased with him, came with a larger amount and he put it in front of the Prophet (Salla Allahu alaihi wa sallam) and said, "This is for Allah and the Prophet (Salla Allahu alaihi wa sallam)." So the Prophet (Salla Allahu alaihi wa sallam) asked him the same as he had asked Umar, may Allah be pleased with him. Abu Bakr {may Allah be pleased with him} replied, "I left Allah and His Prophet (Salla Allahu alaihi wa sallam)." That is, he gave away a 100% of what he owned.

Umar, may Allah be pleased with him, said on that incident, "Wallahi, by Allah, I will never compete with you, Abu Bakr, because whoever competes with you will always lose. This shows us that they used to compete with one another for Allah's Pleasure.

*57. Verily! Those who live in awe for fear of their Lord;*

*58. And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,*

*59. And those who join not anyone (in worship) as partners with their Lord;*

*60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).*

*61. It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on].*

23: 57-61

When the Prophet Muhammad (peace be upon him) was asked whether the verse in the Quran, "And those who give whatever they (have to) give while their hearts are trembling," (23:60) referred to people who committed sins, he replied: "No...they are those who fast, pray and give charity while fearing that (these deeds) may not be accepted (by God). They are those who compete with one another in good deeds."

Al-Tirmidhi, Hadith 1427

We were also warned by prophet Muhammad SallAllahu alayhi wa sallam to take advantage of 5 before 5:

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death."

Source: Shu'ab al-Imān 9575

Grade: *Sahih* (authentic) according to Al-Albani

So we have been encouraged to do as many good deeds as possible in this life.

Most important question:

## How to protect our good deeds?

1. Seek knowledge
2. Ensure that deeds are accepted by Allah
3. Avoid shirk
4. Avoid debt
5. Control tongue
6. Ensure halal source of income
7. Avoid alcohol
8. Quickly rush to repent to Allah
9. Specific deeds may be null and void, for example:
  - i. Salah
    - Khushoo
    - Rushing in each position without pausing, e.g. "Ferrari imam"
  - ii. Fasting
    - Hadith on perhaps a person receive nothing except thirst and hunger

### 1. SEEK KNOWLEDGE

It is only by having knowledge that one is able to guard strictly our deeds inshaAllah so that it does not disappear before we meet Allah.

In Islam, knowledge comes before action; there can be no action without knowledge, as Allaah says (interpretation of the meaning):

"So know (O Muhammad) that Laa ilaaha ill-Allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women"

[Muhammad 47:19]

Allaah warns every Muslim against speaking without knowledge, as He says (interpretation of the meaning):

"And follow not (O man, i.e., say not, or do not, or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allâh)"

[al-Israa' 17:36]

Emphasizing the status of knowledge and the scholars, Allaah calls upon the scholars to bear witness to His Oneness, as He says (interpretation of the meaning):

“Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. Laa ilaaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise”

[Aal ‘Imraan 3:18]

## 2. ENSURE DEEDS ARE ACCEPTED

A - Sincerity of intention towards Allaah alone, which means that a person’s intention in all his words and actions, both outward and inward, is to do them for the sake of Allaah alone and no one else.

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'Umar Ibn Al-Khattab relates that he heard the Messenger of Allah, *sallallahu 'alayhi wa sallam*, say, "Verily actions are by intentions, and for every person is what he intended. So the one whose hijrah was to Allah and His Messenger, then his hijrah was to Allah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was to what he made hijrah for." [Agreed upon]

This *hadith* is singularly narrated by Yahya ibn Sa'id al-Ansari from Muhammad ibn Ibrahim at-Taymi from Alqama ibn Abi Waqqas from 'Umar Ibn Al-Khattab and this *hadith* has no other authentic route as stated by Ali ibn Al-Madini and others.

One the most startling *hadiths* in relation to this word “ikhlas” comes from this authentic narration:

From Abu Hurayrah, who said, “I heard the Messenger of Allah say, ‘ Verily, the first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: ‘What did you do to express gratitude for it?’ The man will reply: ‘I fought for Your Cause till I was martyred.’ Allah will say: ‘You have lied. You fought so that people might call you courageous; and they have done so.’ Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur’an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: ‘What did you do to express gratitude for it?’ The man will reply: ‘I acquired knowledge and taught it, and read the Qur’an for Your sake.’ Allah will say to him: ‘You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur’an

so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spend liberally for Your sake'. Allah will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell."

And the wording, "So these are the first of Allaah's creation the Fire will be kindled with on the Day of Resurrection"

Saheeh Muslim, 13/45/1905

This hadith clearly shows that before we engage in various acts of worship, the main requirements on how these deeds are accepted by Allah MUST be met. It is horrifying that even though in this hadeeth, the acts of worship seem to be very noble, the intention of why acts of worship are done is of utmost priority.

Another perfect example was given by one of the prominent companion - Khalid bin Walid (RA). In the time of prophet Muhammad SallAllahu alayhi wa sallam, and the first caliph, Abu Bakr (RA), Khalid bin Walid (RA) has always been a commander of the army, and with the Help of Allah, when Khalid bin Walid was leading the army of Muslims against the disbelievers, the Muslims would always be granted victory by Allah. During the reign of caliph Ummar ibn Khattab (RA), Khalid bin Walid was removed from his post as commander of the army by Caliph Umar. Rather than being offended and refusing to fight, Khalid fought even harder. When he was asked why, he said: "I fight for Allah not for Umar."

Allah, the Exalted said:

"Say: Indeed I have been commanded to worship Allah making the *Din* sincerely for Him alone." [Al-Qur'an 39:11]

And there is also the *Qudsi Hadith* reported by Muslim: "I am so self-sufficient that I am in no need of having partners. Thus, whoever does an action for someone else's sake as well as

*Mine, will have that action rejected by Me to him whom he associated with Me." [Reported by Muslim]*

B – The action must be in accordance with the laws which Allaah has enjoined and stated that He must be worshipped only in accordance with them. This is achieved by following the Prophet (peace and blessings of Allaah be upon him) and the message he brought, and not going against that or introducing new acts of worship or new forms of worship which were not reported from him (peace and blessings of Allaah be upon him).

The Prophet (peace and blessings of Allaah be upon him) stated repeatedly that: "Every newly-invented thing is a bid'ah (innovation), every bid'ah is a going astray, and every going astray will be in the Fire." (Reported by al-Nisaa'i in al-Sunan, Salaat al-'Eedayn, Baab kayfa al-Khutbah). Reports with the same meaning were narrated via Jaabir (may Allaah be pleased with him) by Ahmad, via al-'Irbaad ibn Saariyah by Abu Dawud and via Ibn Mas'ood (may Allaah be pleased with him) by Ibn Maajah.

The Prophet (peace and blessings of Allaah be upon him) used to say, when beginning a khutbah (sermon): " The best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad. The worst of things are those which are newly-invented, and every innovation is a going astray" (reported by Muslim, no. 867)

### 3. AVOID SHIRK

Shirk nullifies all good deeds.

*" ...If they were to join other gods with Allaah, all the good deeds that they did will be vain for them." (Surah 6 al-An'am ,verse 88)*

*"But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)"." (az-Zumar 39/65)*

Mahmud bin Labeed reports that rasulAllah stated: "What I fear most about you all is the sin of minor shirk. The companions asked: O RasulAllah! What is minor shirk? RasulAllah stated: On the day of Judgment when Allah will be rewarding the people for their deeds, (then Allah will address those who have committed the sin of minor shirk): Go to the people (to receive the rewards for your good deeds) for whose show you performed (good deeds) and see what reward they offer you." (Ahmad)



'Shirk' in the Islamic term means:

- (i) Assigning the divine attributes, powers and the honour of Allaah Ta'alah to things or objects or creatures that belong to Allaah Ta'alah Himself.
- (ii) To worship other things or creatures apart from Allaah.
- (iii) To worship other creatures so as to rival in the worshipping of Allaah.
- (iv) To believe that the source of power that can cause good or bad is from others instead from Allaah.

The verses of the holy Qur'an clearly show that 'shirk' is a very grave act.

First Quranic verse:-

Shirk is the biggest crime that exists

"Behold, Luqman said to his son admonishing him "O my son! Join not in worship (Others) with Allaah: for false worship is indeed the highest wrong-doing ." (Surah 31 Luqman, verse 13)

#### 4. DEBT

It was narrated from 'Aa'ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) used to say in his prayer: "Allaahumma inni a'oodhi bika min al-ma'tham wa'l-magham (O Allaah, I seek refuge with You from sin and heavy debt)." Someone said to him: "How often you seek refuge from heavy debt!" He said: "When a man gets into debt, he speak and tells lies, and he makes a promise and breaks it." Narrated by al-Bukhaari (832) and Muslim (589).

Al-Nasaa'i (4605) narrated that Muhammad ibn Jahsh (may Allaah be pleased with him) said:

We were sitting with the Messenger of Allaah (peace and blessings of Allaah be upon him) when he raised his head towards the sky, then he put his palm on his forehead and said: "Subhaan-Allaah! What a strict issue has been revealed to me!" We remained silent and were afraid. The following morning I asked him, "O Messenger of Allaah, what is this strict issue that has been revealed?" He said, "By the One in Whose hand is my soul, if a man were killed in battle for the sake of Allaah, then brought back to life, then killed and brought back to life again, then killed, and he owed a debt, he would not enter Paradise until his debt was paid off." Classed as hasan by al-Albaani in Saheeh al-Nasaa'i, 4367.

The Prophet (peace and blessings of Allaah be upon him) refrained from offering the funeral prayer for one who had died owing two dinars, until Abu Qataadah (may Allaah be pleased with him) promised to pay it off for him. When he saw him the following day and said, I have paid it off, the Prophet (peace and blessings of Allaah

be upon him) said: "Now his skin has become cool for him." Musnad Ahmad (3/629); classed as hasan by al-Nawawi in al-Khalaasah (2/931) and by Ibn Muflih in al-Adaab al-Shar'iyyah (1/104).

Al-Haafiz Ibn Hajar (may Allaah have mercy on him) said in Fath al-Baari (4/547):

This hadeeth indicates how difficult the issue of debt is, and that it should not be undertaken except in cases of necessity. End quote.

It was narrated from Thawbaan (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"Whoever dies free from three things - arrogance, cheating and debt - will enter Paradise."

Narrated by al-Tirmidhi (1572); classed as saheeh by al-Albaani in Saheeh al-Tirmidhi.

It was narrated that Abu Hurayrah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

"The soul of the believer is suspended because of his debt until it is paid off." Narrated by al-Tirmidhi (1078).

Al-Mubaarakfoori said in Tuhfat al-Ahwadhi (4/164):

The words "the soul of the believer is suspended" - al-Suyooti said: i.e., it is detained and kept from reaching its noble destination. Al-'Iraaqi said: i.e., no judgement is passed as to whether it will be saved or doomed until it is determined whether his debt will be paid off or not. End quote.

It was also narrated that many of the salaf warned against debt:

In Musannaf 'Abd al-Razzaaq (3/57) it says:

Ibn 'Umar (may Allaah be pleased with him) said:

O Humraan, fear Allaah and do not die in debt, lest it be taken from your good deeds when there will be no dinars and no dirhams.

## 5. CONTROL TONGUE - SUCH AS BACK BITING

Now especially with the social media, back biting and slander becomes very common - people share information on others without limits and without checking.

Abu Huraira (Radiyallaahu Anhu) narrates that Rasulullah (Sallallaahu Alaihi wa Sallam) has said, "Whoever has committed a wrong against his brother in regards to his honour or anything else, should get it settled today, before the time comes when

there is no Dinar or Dirham (i.e. the Day of Judgment). If he has good deeds then it will be taken away from him according to the extent of wrong he committed (and given to the wronged). If he does not have any good deeds, then the bad deeds of the other person (i.e. the wronged) will be given to him to bear." (Bukhari, hadith 2269)

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Do you know who is bankrupt?" They said, "The one without money or goods is bankrupt." The Prophet said, "Verily, the bankrupt of my nation are those who come on the Day of Resurrection with prayers, fasting, and charity, but also with insults, slander, consuming wealth, shedding blood, and beating others. The oppressed will each be given from his good deeds. If his good deeds run out before justice is fulfilled, then their sins will be cast upon him and he will be thrown into the Hellfire." Ṣaḥīḥ Muslim 2581

## 6. ENSURE HALAL SOURCE OF INCOME AND HALAL FOOD

If you eat haraam food, this will cause your du'aa' to be rejected, hence it was reported in a hadeeth

The Prophet (peace and blessings be upon him) said: "Allaah is Good and does not accept anything but that which is good. Allaah has enjoined upon the believers that which He enjoined upon the Messengers." Allaah says (interpretation of the meaning):

*"O you who believe (in the Oneness of Allaah – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allaah"*

[al-Baqarah 2:172]

And He says (interpretation of the meaning):

*"O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (lawful) foods which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits)] and do righteous deeds"*

[al-Mu'minoon 21:51]

Then he mentioned a man who travels a great deal and becomes disheveled and covered with dust, who raises his hands to the heavens (and says), 'O Lord, O Lord,' when his food is haraam, his drink is haraam, his clothes are haraam and he has been nourished with haraam, so how can he receive a response?

(Narrated by Muslim in his Saheeh).

Ibn Masood (Radiyahallahu Anhu) narrates that Rasulullah (Sallallahu Alaihi Wa Sallam) said, "A slave (of Allah) who acquires haraam wealth and gives charity from it, it is not accepted from him. If he spends from it, he does not have any blessing

(barakah) in it. If he leaves it behind him (i.e. he dies) it will be a means of taking him to the fire (of Hell). Verily, Allah does not wipe out evil deed with evil deed; instead, He wipes out evil deed with good deed. Indeed, the repulsive does not wipe out the repulsive." (Musnad Ahmad, Sharh As-sunnah; Mishkaatul Masaabih pg. 242, Qadeemi)

Mulla Ali Qaari (Rahimahullah) while explaining "Verily, Allah does not wipe out evil deed with evil deed" writes, "It means that giving charity of the haraam wealth is evil and Allah does not wipe out evil deeds with evil deeds. In fact, some of our scholars have said that whoever gives charity of haraam wealth and thereby hopes to receive rewards, commits an act of kufr. And if the poor person (who received the haraam wealth) knows (that it is haraam wealth) and yet he makes dua for him, he (also) commits an act of kufr." (Mirqaatul Mafaatih: 6/23, Maktaba Rasheediyah)

From the abovementioned ahaadith, the seriousness of acquiring haraam wealth becomes clear. And from the passage cited above and the hadith before it, it becomes clear that by giving away the haraam wealth in charity, one is not absolved of the sin. Therefore, by you selling the car and donating or giving away the money, the problem will not be solved.

## 7. AVOID ALCOHOL

In Saheeh al-Bukhaari (2295) and Saheeh Muslim (86) it is narrated that Abu Hurayrah (may Allaah be pleased with him) said: the Prophet (peace and blessings of Allaah be upon him) said: "No one who commits zina is a believer at the moment when he is committing zina, and no one who drinks wine is a believer at the moment when he is drinking it, and no thief is a believer at the moment when he is stealing, and no robber is a believer at the moment when he is robbing and the people are looking on." This means that such a person is not a believer in the sense of having complete faith, rather his faith is greatly lacking because of this evil action.

It is also narrated in al-Bukhaari (5147) and Muslim (3736) from 'Abd-Allaah ibn 'Umar (may Allaah be pleased with them both) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever drinks wine in this world and does not repent from that, he will be deprived of it in the Hereafter."

In Sunan Abi Dawood (3189) it is narrated that Ibn 'Umar (may Allaah be pleased with them both) said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Allaah has cursed alcohol, the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes it (squeezes the grapes, etc), the one for whom it is squeezed, the one who carries it and the one to whom it is carried." (Classed as saheeh by al-Albaani in Saheeh Abi Dawood, 2/700)

In Sunan al-Nasaa'i (5570) it is narrated that Ibn al-Daylami said to 'Abd-Allaah ibn 'Amr, "O 'Abd-Allaah ibn 'Amr, did you hear the Messenger of Allaah (peace and

blessings of Allaah be upon him) say anything about wine?" He said, "Yes, I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, 'If any man from among my ummah drinks wine, Allaah will not accept his prayers for forty days.'" This was classed as saheeh by al-Albaani in al-Silsilat al-Saheehah (709). What this means is that he will not be rewarded for them, but he is still obliged to pray; in fact he is obliged to do all the prayers. If he forsakes prayer during this time, he will be committing one of the worst of major sins, one which some of the scholars said amounts to kufr, Allaah forbid.

There are very many ahaadeeth and reports which state that alcohol is emphatically forbidden and that it is the mother of all evils; whoever falls into this sin, it will lead him into other evil actions. We ask Allaah to keep us safe and sound.

## 8. RUSH TO REPENT TO ALLAH

*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious) 3: 133*

*Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful. 25: 70*

## 9. TAKE CARE OF SPECIFIC DEEDS

Specific deeds may be null and void, for example:

- iii. Salah
  - Khushoo

"It is the believers who are successful: those who are humble in their prayer" [Quran verse 23,1-2].

"Khushoo' in prayer happens when a person empties his heart for it (prayer), and focuses on it to the exclusion of all else, and prefers it to everything else. Only then does he find comfort and joy in it, as the Prophet (peace and blessings of Allaah be upon him) said: '... and my joy has been made in salaah.'" (Tafseer Ibn Katheer, 5/456. The hadeeth is in Musnad Ahmad, 3/128 and Saheeh al-Jaami', 3124).

Being keen to make one's prayer perfect and not miss out on the reward thereof. Imam Ahmad (18415) narrated that 'Ammar ibn Yaasir said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: A person may offer a prayer and nothing of it is recorded for him except one tenth of it, one ninth of it, one eighth of it, one seventh of it, one sixth of it, one fifth of it, one

quarter of it, one third of it, or half of it." Classed as hasan by al-Albaani in Saheeh al-Jaami' (1626).

Ibn al-Qayyim (may Allah have mercy on him) said:

Every individual must stand before Allah twice: when he stands before Him in prayer and when he stands before Him on the Day he meets Him. Whoever stands before Him as he should in the first instance, the second standing will be made easy for him, but whoever is heedless with regard to this standing, and does not stand before Him (in prayer) as he should, that standing (on the Day of Resurrection) will be made difficult for him.

End quote from al-Fawaa'id (p. 200)

So the Muslim should not think of anything outside of the prayer when he is standing in prayer; rather his focus should be on the prayer, humbling himself before Allah.

- Rushing in each position without pausing, e.g. "Ferrari imam"

The hadeeth about the man who prayed badly was narrated by al-Bukhaari (757) and Muslim (397) from Abu Hurayrah (may Allaah be pleased with him), that the Messenger of Allaah (peace and blessings of Allaah be upon him) entered the mosque and a man came in and prayed, then he came and greeted the Messenger of Allaah (peace and blessings of Allaah be upon him). The Messenger of Allaah (peace and blessings of Allaah be upon him) returned the greeting and said: "Go back and pray, for you have not prayed." The man went back and prayed as he had prayed before, then he came to the Prophet (peace and blessings of Allaah be upon him) and greeted him, and the Messenger of Allaah (peace and blessings of Allaah be upon him) said, "Wa 'alayk al-salaam." Then he said: "Go back and pray, for you have not prayed." When he had done that three times, the man said: By the One Who sent you with the truth, I cannot do more than that. Teach me. He said: "When you go to pray, say takbeer, then recite whatever you can of the Qur'aan. Then bow until you are at ease in bowing, then rise until you are standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer."

iv. Fasting

- Hadith on perhaps a person receive nothing except thirst and hunger

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "One might fast and he gets nothing from his fast but hunger. One might pray at night but he gets nothing from his prayer but fatigue."

Source: Sunan Ibn Mājah 1690

- Grade: *Sahih* (authentic) according to Al-Albani

#### LASTLY...INVEST DEEDS WHICH ARE CONTINUOUS

- Righteous child
- Teach good knowledge
- Sadaqah jariah