

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 42 – The Two Necessary Conditions for the Acceptance of an Action, The People Divide into Four Categories with Regards to Sincerity and Adherence to the Guidance of the Prophet

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The shaykh began with the Khutbatul Haajah.

THE TWO NECESSARY CONDITIONS FOR THE ACCEPTANCE OF AN ACTION (LAA YAQBAL AYYI 'AMAL ILLAA BI-SHARTAYN)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Know, Oh Muslim brother, may Allaah guide me and you to holding fast to the Book and the Sunnah, that Allaah does not accept any action from any Muslim, unless it satisfies two basic conditions, and they are as follows:

al-Awwal (The First): That it is done purely for the sake of Allaah, so the one who does it only desires by it the Face of Allaah.

Allaah (ta'aalaa) said:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Verily, We have sent down the Book to you (O Muhammad (صلى الله عليه وسلم)) in truth: So worship Allaah (Alone) by doing religious deeds sincerely for Allaah's sake only, (and not to show-off, and not to set up rivals with Him in worship). (Aḥ-Zumar 39:2)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Surely, the religion (i.e. the worship and the obedience) is for Allaah only. (Aḥ-Zumar 39:3)

And He (ta'aalaa) said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Say (O Muhammad (صلى الله عليه وسلم)): "Verily, I am commanded to worship Allaah (Alone) by obeying Him and doing religious deeds sincerely for Allaah's sake only (and not to show off, and not to set up rivals with Him in worship)." (Aḥ-Zumar 39:11)

And He (ta'aalaa) said:

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي

Say (O Muhammad (صلى الله عليه وسلم)) "Allaah Alone I worship by doing religious deeds sincerely for His sake only (and not to show-off, and not to set up rivals with Him in worship)." (Aḥ-Zumar 39:14)

And Allaah (ta'aalaa) said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him). (Al-Baiyinah 98:5)

And narrated Abee Hurayrah (radiyAllaahu 'anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: ((Allaah (ta'aalaa) said: I am so self-sufficient that I am in no need of having an associate. Thus, he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me)). Narrated by Muslim, no. 2985.

And this is the meaning of ((Ash-hadu an Laa Ilaaha illAllaah)) [I bear witness that none has the right to be worshipped except Allaah].

ath-Thaaneer (The Second): That it is in conformity with the guidance of the Messenger of Allaah (صلى الله عليه وسلم).

From 'Aa'ishah (radiyAllaahu 'anhaa) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: ((Whoever introduces into this affair of ours that which is not from it will have it rejected)). Narrated by al-Bukhaaree, no. 2550 and Muslim, no. 1718 and in a narration from Muslim: ((Whoever does a deed that is not ordered by us will have it rejected)).

And this is the meaning of: ((Ash-hadu anna Muhammadar-Rasool-ullaah)) [I bear witness that Muhammad (صلى الله عليه وسلم) is the Messenger of Allaah].

Tanbeeh (Notification): These two conditions are in regards to the Muslim. As for the Kaafir, then his actions are not accepted except with three conditions (Thalaathah Shuroot): The previous two conditions.

And The Third (ath-Thaalith): al-Islaam, and these are conditions of acceptance (Shuroot Sihhah).

Allaah (ta'aalaa) said:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust. (Al-Furqaan 25:23)

And these three conditions are mentioned in His (ta'aalaa) statement:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

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. (Al-Kahf 18:110)

1 – So His statement: ((لِقَاءَ رَبِّهِ)) [Meeting with His Lord], This is al-Islam.

2 – So His statement: ((صَالِحًا)) [Righteous], This is what is in accordance with the Kitaab and the Sunnah. For Verily, an action is not righteous except by them [i.e. except by being in accordance with the Kitaab and the Sunnah].

3 – So His statement: ((وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)) [And associate none as a partner in the worship of his Lord], This is al-Ikhlaas (sincerity).

And there remain two other conditions, and they are conditions of perfection (Kamaal):

1 – al-Akhadha bi-Quwwah (Taking with Strength): He (ta'aalaa) said:

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

(We said): "Hold firmly to what We have given you." (Al-A'raaf 7:171)

And He (ta'aalaa) said:

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا

Hold unto these with firmness, and enjoin your people to take the better therein. (Al-A'raaf 7:145)

And He (ta'aalaa) said:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ

(It was said to his son): "O Yabyaa (John)! Hold fast the Scripture [the Tawraat (Torah)]." (Maryam 19:12)

And this is in opposition to what the hypocrites (al-Munaafiqoon) are upon, for verily they do not take their Deen (religion) with strength, rather they take their religion in ignorance (Ghaflah) and in laziness (Takaasil).

Allaah (ta'aalaa) said:

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَآؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Verily, the hypocrites seek to deceive Allaah, but it is He Who deceives them. And when they stand up for As-Salaat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allaah but little. (An-Nisaa' 4:142)

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allaah sends astray, you will not find for him a way (to the truth - Islaam). (An-Nisaa' 4:143)

And He (ta'aalaa) said:

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ
وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

And nothing prevents their contributions from being accepted from them except that they disbelieved in Allaah and in His Messenger (Muhammad (صلى الله عليه وسلم)); and that they came not to As-Salaat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. (At-Tawbah 9:54)

2 – al-Musaara'ah (Racing/Striving): He (ta'aalaa) said:

وَلَا تَنِيَا فِي ذِكْرِي

And do not, you both, slacken and become weak in My Remembrance. (Ta-Ha 20:42)

And He (tabaaraka wa ta'aalaa) said:

فَاسْتَبِقُوا الْخَيْرَاتِ

So hasten towards all that is good. (Al-Baqarah 2:148 and Al-Maa'idah: 48)

And He ('azza wa jall) said:

وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

And they hasten in (all) good works; and they are among the righteous. (Aali Imraan 3:114)

And Allaah (ta'aalaa) said:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

Verily, they used to hasten on to do good deeds. (Al-Anbiyaa' 21:90)

And He (ta'aalaa) said:

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ

It is these who race for the good deeds, and they are foremost in them [e.g. offering the compulsory Salaat (prayers) in their (early) stated, fixed times and so on]. (Al-Mu'minoon 23:61)

And He (ta'aalaa) said:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

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-Muttaqoon (the pious). (Aali Imraan 3:133)

And He (ta'aalaa) said:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Race one with another in hastening towards Forgiveness from your Lord (Allaah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allaah and His Messengers. That is the Grace of Allaah which He bestows on whom He pleases. And Allaah is the Owner of Great Bounty. (Al-Hadeed 57:21)

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

The intention of the word ‘Amal (deeds and actions) in the title is the deeds and actions that Allaah (subhaanahu wa ta’aalaa) has ordered us that we worship Him with them. And they include the likes of Salaat (prayer), and Zakaat, and Hajj, and Sawm (fasting), and obtaining ‘Ilm (knowledge), and reciting the Qur’aan, and other than these from the actions and deeds that Allaah (subhaanahu wa ta’aalaa) has ordered us to worship Him with.

Explaining the first Aayah mentioned in the text (39:2), Shaykh Ahmed mentioned that the meaning of this is that a person is to worship Allaah solely and exclusively, associating no partners with Him. Explaining Aayah 98:5, the Shaykh mentioned that in this verse is an order from Allaah (subhaanahu wa ta’aalaa) to us that we are to make the religion sincerely and purely for Allaah alone, and not associate anybody with Allaah (‘azza wa jall) in our actions and our deeds.

Explaining the Qudsee Hadeeth of Abee Hurayrah (radiyAllaahu ‘anhu), the Shaykh mentioned the greatness of Allaah (subhaanahu wa ta’aalaa) and His self-sufficiency, that He is independent and He is not in need of us, rather we are in need of Him (subhaanahu wa ta’aalaa). And Allaah is not in need of our prayers and our actions of obedience and our fasting and our Hajj and our supplications, but rather we are in need of Him. And these actions and deeds are a test for us, so that He may reward the good-doers with good, and that He may recompense the evil-doers with what they deserve. Allaah (jalla wa ‘Alaa) said:

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AlifLaamMeem. [These letters are one of the miracles of the Qur’aan, and none but Allaah (Alone) knows their meanings.] (Al-'Ankaboot 29:1)

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think that they will be left alone because they say: "We believe," and will not be tested. (Al-'Ankaboot 29:2)

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allaah knows all that before putting them to test). (Al-'Ankaboot 29:3)

So regarding this chapter of Ikhlāas (sincerity), Shaykh Ahmed mentioned that there is nobody from the people who does a deed to show-off or to be heard-off, except that the result of this is that this action and deed is not accepted from him. Showing the magnitude of this great chapter of Ikhlāas, the Shaykh mentioned the following Hadeeth:

Narrated Aboo Hurayrah (radiyAllaahu ‘anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said: **((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. Allaah 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.” Allaah 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'aan will be brought forward, Allaah 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'aan for Your sake.” Allaah will say to him: “You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'aan 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 Allaah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allaah 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.” Allaah 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)). Narrated by Muslim, no. 1617.

And Shaykh Ahmed mentioned that these actions and deeds mentioned in the above Hadeeth are great in virtue, such as fighting in the path of Allaah (‘azza wa jall), and reading the Qur’aan, and seeking and gaining knowledge, and giving charity, however, these actions of the people mentioned in the Hadeeth are not accepted from them because of the absence of Ikhlaas (sincerity for Allaah), and these actions became a proof and witness against them, and these actions became void and fruitless. And then the Shaykh mentioned that this first condition of Ikhlaas in all deeds and actions is the meaning of Laa Ilaaha illAllaah.

Explaining the second category, that every action and deed must be in accordance with the guidance of the Messenger of Allaah (صلى الله عليه وسلم), the Shaykh mentioned that anybody who does an action believing that it is good, but it is from himself and it has not been taken from the Kitaab and the Sunnah, then this action is not accepted from him.

And in regards to the Kaafir, there is an additional third condition, and this is the condition of al-Islaam. The Shaykh mentioned that even if the disbelievers may do some good actions and deeds, Allaah (subhaanahu wa ta’aalaa) will make these actions into scattered ashes and dust on the Day of Judgement. And if the Kuffaar happen to do some righteous actions such as giving in charity, or being kind to their parents, and other similar actions, then they are rewarded for it in this Dunyaa (worldly life). Allaah (‘azza wa jall) provides for them from food and other bounties in this life. But as for the Aakhirah (Hereafter), then they are in the Hellfire, and their good works do not save them and nor do they give them salvation from the Fire.

And regarding the two conditions of perfection, and these are not from the conditions for the acceptance of actions and deeds, and from it is the second condition, which is al-Musaara’ah (Racing/Striving), and it is upon the Muslims that they be racing and striving for obtaining the Pleasure of Allaah (subhaanahu wa ta’aalaa) by carrying out acts of obedience for Allaah, and by being fearful of Allaah, and staying away from that which Allaah (subhaanahu wa ta’aalaa) has

prohibited and forbidden. And the Shaykh mentioned that the Fire is surrounded by loved and desired things, while the Paradise is surrounded by disliked and hated things. So it is upon the Muslims to race to the Pleasure of Allaah, and to His Forgiveness, and to the Paradise that He has promised to the Believers, the ones who fulfil His orders and stay away from His prohibitions. And it is upon the Muslims to take advantage of the chance that they have in this worldly life to act righteously and to prepare for the meeting with their Lord.

THE PEOPLE DIVIDE INTO FOUR CATEGORIES WITH REGARDS TO SINCERITY AND ADHERENCE TO THE GUIDANCE OF THE PROPHET (YANQASAM AN-NAAS BIN-NISBAH LIL-IKHLAAS WAL-MUTAABI'AH ILAA ARBA'AH AQSAAM)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

al-Qisam al-Awwal (The First Category): Those who have gathered between Ikhlâas (sincerity) and Mutaabi'ah (following the guidance of the Prophet). So their actions, all of them, are for Allaah, and all of their statements are for Allaah, and their giving and their forgiving is for Allaah, and their love is for Allaah and their hatred is for Allaah, and their actions, both in the apparent and the hidden, are for the face of Allaah alone. They do not want by this from the people a recompense or thankfulness, and nor do they seek a high position with them, and they do not seek praise and position in their heart, and they are not fleeing from their rebuke. Verily, they see the people [who are alive] in the position of the people of the grave, those who do not control for them harm or benefit, or life or death, or resurrection. So actions for the people, and seeking a position with them, and hoping in harm or benefit from them [i.e. the general people], is not from them [i.e. these category of people]. Verily, it is from those who are ignorant of the situation and ignorant of their Lord. And whoever knows the people and puts them in their proper places, and knows Allaah, is sincere in his actions and his statements and his givings and his forgivings and his love and his hatred. So no one does actions and deeds for the creation other than Allaah except that he is ignorant of Allaah and ignorant of the creation. For verily, the one who knows Allaah and knows the people prefers actions and deeds for Allaah over actions and deeds for the people.

And like this their actions, all of them, and their worship is in agreement with the command of Allaah, and with what He loves and what He is Pleased with. And Allaah does not accept from the people any action except this. And Allaah has tested His servants with life and death, so He said:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Who has created death and life, that He may test you which of you is best in deed. (Al-Mulk 67:2)

And He has made that which is upon the earth as a beauty for them upon the earth so that He may test them which of them are best in actions and deeds.

al-Fudayl ibn 'Iyyaad said: A beautiful action (al-'Amal al-Hasan) is that which is sincere (Akhlâsuh) and that which is correct (Aswabuh).

They said: Oh Abaa ‘Alee, what is sincere and what is correct? He said: Verily, if the action is sincere (Khaalis) but it is not correct (Sawaab): it is not accepted (Lam Yuqbal), and if it is correct but it is not sincere: it is not accepted, until it is sincere and correct. And a sincere [action] is: that which is for Allaah, and a correct [action] is: that which is upon the Sunnah. And this is mentioned in His statement:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

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. (Al-Kahf 18:110)

And in His (ta’aalaa) statement:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

And who can be better in religion than one who submits his face (himself) to Allaah (i.e. follows Allaah's Religion of Islaamic Monotheism); and he is a Muhsin (a good-doer). And follows the religion of Ibraaheem (Abraham) Haneefaa (Islaamic Monotheism - to worship none but Allaah Alone). (An-Nisaa’ 4:125)

So Allaah does not accept from the actions except that which is done sincerely seeking His Face, and that which is in agreement with His Order, and other than this is not accepted, rather it is repelled back on the person who does it at a time when he is in most need of it, and it is turned into scattered ashes.

And in as-Saheehayn [i.e. al-Bukhaaree and Muslim] from the narration of ‘Aa’ishah (radiyAllaahu ‘anhaa) who narrated from the Prophet (صلى الله عليه وسلم), that he said: **((Whoever introduces into this affair of ours that which is not from it will have it rejected))**. And in the narration from Muslim: **((Whoever does a deed that is not ordered by us will have it rejected))**.

So every action that is not in agreement [with the Sunnah], then it does not increase its doer except in distance away from Allaah, for verily Allaah (ta’aalaa) is only worshipped with what He has ordered to be worshipped with, not with opinions (Aaraa’) and desires (Ahwaa’).

al-Qisam ath-Thaane (The Second Category): Those who have no sincerity and have no adherence to the Sunnah, so their actions and deeds are not in agreement with the legislation, and they are not sincere to the One who is worshipped. They are like the ones who beautify themselves to the people, showing-off to them with that which Allaah has not decreed and that which the Messenger has not informed the people of. And they are the vilest of creation (Shiraarul-Khalq). And they are the most disliked and the most hated of people to Allaah (‘azza wa jall), and they have the biggest portion of His (ta’aalaa) statement:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment. (Aali Imraan 3:188)

They are happy with what they do from innovation (Bid'ah) and misguidance (Dalaalah) and association (Shirk), and they love that they be praised as they are the followers of the Sunnah and the people of sincerity – and they are not from the people of the Sunnah or sincerity (Ahlus-Sunnati wal-Ikhlaas) – And this category of people are numerous, from the people who have gone astray from the ones who are alienated from the people of knowledge ('Ilm), and poverty (Faqr), and worship ('Ibaadah), from the Straight Path (Siraatul-Mustaqeem). For verily they do actions of innovation and misguidance to show-off and to be heard-off, and they love to be praised for that which they have not done from the following of the Sunnah, and possessing sincerity and knowledge. So they are the people of hatred and misguidance (Ahlul-Ghadabi wad-Dalaal).

al-Qisam ath-Thaalith (The Third Category): The one who is sincere in his actions and deeds, but his actions and deeds are not in agreement with the order of Allaah. And they are like the ignorant worshippers and the ones who are from the path of abstinence (Zuhud) and poverty (Faqr). And they are the ones who worship Allaah with other than what He has decreed and legislated, and they believe that their worship is bringing them close to Allaah. And they believe that listening to clapping and whistling is bringing them close to Allaah, and being isolated and leaving off the Jumu'ah [i.e. the Friday prayer] and the Jama'ah [i.e. the mandatory prayers] is also being close to Allaah, and continuing the fast until the night is also being close to Allaah, and fasting the two holidays (Siyaam al-'Eedayn) of al-Islaam is also a way of being close to Allaah. And they try to get close to Allaah with actions of innovation (Bid'ah) and disobedience (Ma'aasee).

So the sincerity of a person in this state does not benefit him because these actions that he does are from the actions of innovation. And the actions of the innovator are not accepted, and the proof being in the Hadeeth of Umm-ul-Mu'mineen 'Aa'ishah (radiyAllaahu 'anhaa), raised to the saying of the Prophet (صلى الله عليه وسلم): **((Whoever introduces into this affair of ours that which is not from it will have it rejected))**. Agreed Upon [i.e. reported by al-Bukhaaree and Muslim].

al-Qisam ar-Raabi' (The Fourth Category): The one whose actions are in accordance with the Sunnah, but they are for the sake of other than Allaah. Such as obedience of the ones who show-off, and like the ones who fight to show-off, and because of great pride and great courageousness. And he does the Hajj so that it may be said that he has performed the Hajj. And he reads the Qur'aan so that it may be said that he reads the Qur'aan. And the actions of these people, from the apparent they seem righteous, but they are not righteous since they are performed for other than the sake of Allaah, so they are not accepted.

Allaah (ta'aalaa) said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him). (Al-Baiyinah 98:5)

So they have not been ordered except that they worship Allaah with that which He has legislated and with sincerity to Him in all their worship. And the people of sincerity and adherence (Ahlul-Ikhlaas wal-Mutaabi'ah), they are the people of:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (Al-Faatibah 1:5)

End of excerpt from the book *Madaarij as-Saalikeen* of al-'Allaamah Ibnul-Qayyim (rahimahullaah) (1/95-97).

EXPLANATION OF THE TEXT BY SHAYKH AHMED AL-WASAABEE (HAFIDHAHULLAAH):

This chapter is an explanation to the two conditions that have preceded in the previous chapter, that actions and deeds are not accepted except by the fulfilment of two conditions. So ash-Shaykh Muhammad ibn 'Abdul-Wahhaab has followed up the first chapter by dividing up the people according to these two conditions into four categories.