

How can the deeds of a person be free from Riya'?

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Shaykh 'Abdul-'Azeez Aal ash-Shaykh (May Allaah preserve him)

[Source: <http://mufti.af.org.sa>]

Article taken and slightly adapted from: Salafi-Dawah.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Question:** "As-Salaamu 'Alaykum. How can the deeds of a person be free from Riya' (showing-off), and (what) if a person believes that this action of his is Riya' (showing-off) or the Shaytaan whispers to him?

**Shaykh 'Abdul-'Azeez Aal ash-Shaykh** (May Allaah preserve him): "My brother, Riya' (showing-off) is from the huge calamities, because it conflicts with sincerity (Ikhlaas) towards Allaah. Allaah, Exalted is He, says:

**[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.]<sup>1</sup>**

Ikhlaas (sincerity) and Riya'(showing-off) are two things which are in the heart. Allaah knows what is in your heart. So if you carry out righteous actions (but) intend therewith that the people praise, commend and extol you and you don't seek the Countenance of Allaah; you will be among the losers.

(Allaah says:)

**[Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter.]<sup>2</sup>**

And He (Allaah) also says:

**[Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.]<sup>3</sup>**

<sup>1</sup> Soorah al-Kahf [18:110]

<sup>2</sup> Soorah Ash-Shura [42:20]

<sup>3</sup> Soorah Hood [11:15-16]

## How can the deeds of a person be free from Riya'?

Some of the Salaf (righteous predecessors)<sup>4</sup> said: "Leaving off deeds because of the people is (a form of) Riya' (showing-off) and carrying out deeds because of the people is (a form of) Shirk (polytheism), and Ikhlās (sincerity) is that Allaah safeguards you from both of them."

And thus, oh my brother, beware of doubt and having bad thoughts; do your actions purely for Allaah alone, seek Allaah's Countenance and the abode of the Hereafter, and don't care about if the people praise or dispraise you. Be sincere towards Allaah with regards to what is between you and Him and beware of succumbing to the whisperings of the Shaytaan, so that he says to you: "You are showing off." No, you are sincere, if Allaah wills. Be steadfast. And that he (the Shaytaan) may know from your heart that reason for you doing acts of worship is to obey Allaah, the Majestic and Exalted, and that there is no share for anyone (else than Allaah) in them (i.e. these acts of worships). Allaah the Majestic and Exalted says (in a Hadeeth Qudsee):

**"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."<sup>5</sup> and in a wording: "Then I am indeed free from him."<sup>6</sup>**

السؤال: السلام عليكم كيف يكون عمل الإنسان خالي من الرياء، وإذا كان الإنسان يعتقد أن عمله هذا رياء، أو يسوس له الشيطان؟

الجواب: يا أخي الرِّياء من المصائب العظيمة، لأنه يُنافي الإخلاص لله، قال الله تَعَالَى: فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا، والرِّياء والإخلاص أمران في القلب، يعلم الله ما في قلبك، فلو أدبت الأعمال الصالحة نوايا تناء الناس عليك، ومدحهم لك، وتعظيمهم لك، ولم تقصد وجه الله، كنت من الخاسرين: مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا وَزِينَتَهَا نُوفِيَ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ، قال بعض السلف: تَرَكَ الْعَمَلُ مِنْ أَجْلِ النَّاسِ رِيَاءً وَالْعَمَلُ مِنْ أَجْلِ النَّاسِ شِرْكٌ، وَالْإِخْلَاصُ أَنْ يُعَاقِبَكَ اللَّهُ مِنْهُمَا كِلَاهَا، فَيَا أَخِي إِيَّاكَ وَالشُّكُوكَ وَالظُّنُونَ، أَخْلِصْ لِحُجَّةِ اللَّهِ عَلَيْكَ، وَابْتَغِ وَجْهَ اللَّهِ وَالْدارَ الْآخِرَةَ، وَلَا يَهْمُكَ إِنْ مَدَحَكَ النَّاسُ أَوْ ذَمُّوكَ، أَخْلِصْ لِحُجَّةِ اللَّهِ فِيمَا بَيْنَكَ وَبَيْنَهُ، وَإِيَّاكَ وَقَبُولَ وَسُوسَةِ الشَّيْطَانِ وَيَقُولُ لَكَ: أَنْتَ مَرَاتِي، لَا أَنْتَ مُخْلِصٌ إِنْ شَاءَ اللَّهُ، اسْتَقِمْ، وَلْيَعْلَمْ مَا فِي قَلْبِكَ، أَنْ فَعَلْتَ لِلْعِبَادَةِ، طَاعَةَ اللَّهِ -جَلَّ وَعَلَا- لَيْسَتْ لِأَحَدٍ فِيهِ شَرِيكًا، يَقُولُ اللَّهُ جَلَّ وَعَلَا: «أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، فَمَنْ عَمَلَ عَمَلًا فَأَشْرَكَ فِيهِ غَيْرِي، تَرَكَتُهُ وَشِرْكُهُ، وَفِي لَفْظٍ: فَأَنَا مِنْهُ بَرِيءٌ»

<sup>4</sup> Like Al-Fudhayl Ibn 'Iyaad, may Allaah have mercy upon him, as reported by Imaam al-Bayhaqee in Ash-Shu'ab (Footnote by translator).

<sup>5</sup> Related by Muslim in his Saheeh.

<sup>6</sup> Ibn Maajah.