188542 - Will righteous deeds that the son did when his parents were angry be accepted?

the question

Will righteous deeds, such as reading Qur’aan, offering naafil prayers and giving charity, that a person does when his father is angry with him, be accepted?.

Detailed answer

Praise be to Allah.

Firstly:

There is no doubt that the one who angers his parents, disobeys them or treats them badly is in serious danger and is exposed to a severe warning.

An-Nasaa’i (2562) narrated that Ibn ‘Umar said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “There are three whom Allah, may He be glorified and exalted, will not look at on the Day of Resurrection: the one who disobeys his parents, the woman who acts in a masculine manner, and the cuckold. And there are three who will not enter Paradise: the one who disobeys his parents, the one who is addicted to alcohol, and the one who reminds people of what he has given to them.”

Classed as saheeh by al-Albaani in Saheeh an-Nasaa’i

At-Tirmidhi (1905) narrated that Abu Hurayrah said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “There are three supplications that will undoubtedly be answered: the supplication of one who is wronged, the supplication of the traveller and the supplication of a parent against his child.”

Classed as hasan by al-Albaani in Saheeh at-Tirmidhi

Ahmad (24299) narrated that ‘Amr ibn Murrah al-Juhani said: A man came to the Prophet (blessings and peace of Allah be upon him) and said: O Messenger of Allah, I bear witness that there is no god but Allah and that you are the Messenger of Allah, I offer the five daily prayers, I give zakaah and I fast the month of Ramadan. The Prophet (blessings and peace of Allah be upon him) said: “The one who dies in that state will be with the Prophets, the siddeeqs and the martyrs on the Day of Resurrection like this”– and he held up his two fingers – “so long as he does not disobey his parents.”

Classed as saheeh by al-Albaani in Saheeh at-Targheeb, 2515

Secondly:

If a person falls into this sin or is exposed to the stern warning, or falls into any other sins, that does not mean that all his good deeds are invalidated, because invalidation of good deeds is a specific punishment that cannot be spoken about on the basis of one’s opinion or analogy. Not everyone who commits a sin or a major sin will have his righteous deeds that he has done rendered invalid. Rather nothing renders righteous deeds invalid altogether except shirk or associating others with Allah, and there is no text that suggests that disobeying parents is one of the actions that renders good deeds invalid, whether completely or to some extent.

Shaykh Ibn Baaz (may Allah have mercy on him) was asked:

If a person is disobedient towards his parents, will his prayers, fasting and charity be accepted from him?

He replied:

Disobedience towards parents is a major sin and a serious haraam action that must be avoided, but disobeying them does not render prayers, fasting or other righteous deeds invalid. However the one who does that is in danger because of this grave major sin. Good deeds are only rendered invalid by shirk. Allah, may He be exalted, says (interpretation of the meaning): “But if they had

joined in worship others with Allah, all that they used to do would have been of no benefit to them” [al-An‘aam 6:88]. As for disobedience towards parents, severing ties of kinship and other sins, they do not render good deeds invalid; rather good deeds are rendered invalid by major shirk. Similarly, raising one’s voice towards the Messenger of Allah (blessings and peace of Allah be upon him) was something that led to fear of cancelling out one’s good deeds during his lifetime, as Allah, may He be glorified and exalted, says (interpretation of the meaning): “O you who believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not” [al-Hujuraat 49:2]. End quote.

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All of this applies if we assume that the son has behaved badly towards his father or has done something that has made his father angry with him.

But if the father is the one who has wronged his son, or he is angry with him for no justifiable reason, then the matter is more clear and it is less likely that his good deeds will be rendered invalid or that he is exposed to the warning.

For more information please see the answer to question no. 107241

And Allah knows best.