

'Ikhlas - Sincerity'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Ikhlas - Sincerity’

Al-Ikhlas ‘الإِخْلَاصُ’ is a God gifted bounty, which Allah^{-azwj} Bestowed upon His^{-azwj} devout and sincere servants. Below we present some selected Ahadith to have a better insight into the treat of Al-Ikhlas ‘الإِخْلَاصُ’.

وَ قَالَ ص مُخْبِرًا عَنْ جِبْرَائِيلَ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ قَالَ: الْإِخْلَاصُ سِرٌّ مِنْ أَسْرَارِي اسْتَوْدَعْتُهُ قَلْبَ مَنْ أَحْبَبْتُ مِنْ عِبَادِي.

And he^{-saww} said informing from Jibraeel^{-as}, from Allah^{-azwj} Mighty and Majestic Having Said: “The ‘الإِخْلَاصُ’ sincerity is a secret from My^{-azwj} Secrets! I^{-azwj} Deposit it in a heart of the one I^{-azwj} Love from My^{-azwj} servants!”¹

عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: مَنْ أَخْلَصَ لِلَّهِ أَرْبَعِينَ يَوْمًا فَجَرَّ اللَّهُ يَنَابِيعَ الْحِكْمَةِ مِنْ قَلْبِهِ عَلَى لِسَانِهِ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet^{-saww} having said: ‘One who is sincere to Allah^{-azwj} for forty days, Allah^{-azwj} will Cause the springs of wisdom to flow from his heart upon his tongue”.²

وَ عَنْ أَبِي جَعْفَرٍ الْجَوَادِ ع قَالَ: أَفْضَلُ الْعِبَادَةِ الْإِخْلَاصُ.

And from Abu Ja’far Al-Jawad^{-asws} having said: ‘The superior (act of) worship is sincerity”.³

وَ عَنْ سَيِّدَةِ النِّسَاءِ صَلَوَاتُ اللَّهِ عَلَيْهَا قَالَتْ مَنْ أَصْعَدَ إِلَى اللَّهِ خَالِصَ عِبَادَتِهِ أَهْبَطَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَفْضَلَ مَصْلَحَتِهِ.

And from Chieftess of the women, may the Salawaat of Allah^{-azwj} be upon her^{-asws}. She^{-asws} said: ‘The one whose sincere worship ascends to Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic will Send down his best interests (betterment)”.⁴

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 24 f

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 a

³ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 b

⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 d

وَعَنِ الْعَسْكَرِيِّ ع قَالَ: لَوْ جَعَلْتُ الدُّنْيَا كُلَّهَا لُقْمَةً وَاحِدَةً ثُمَّ لَقَمْتُهَا مَنْ يَعْبُدُ اللَّهَ خَالِصاً لَرَأَيْتُ أَبِي مُقَصِّرٍ فِي حَقِّهِ وَ لَوْ مَنَعْتُ الْكَافِرَ مِنْهَا حَتَّى يَمُوتَ جُوعاً وَ عَطَشاً ثُمَّ أَدَقْتُهُ شَرِبْتَهُ مِنَ الْمَاءِ لَرَأَيْتُ أَبِي قَدْ أَسْرَفْتُ.

And from Al-Askari^{-asws} having said: ‘If the whole world were to be made as one morsel, then I^{-asws} feed it to the one who worships Allah^{-azwj} sincerely, I^{-asws} would view it as having been deficient in his right; and if I^{-asws} were to prevent a Kafir from it until he dies of hunger and thirst, then I^{-asws} make him taste a drink of water, I^{-asws} would view it as my^{-asws} having been extravagant’.⁵

وَ كَانَ عَيْسَى ع يَقُولُ لِلْحَوَارِيِّينَ إِذَا كَانَ صَوْمُ أَحَدِكُمْ فَلْيُدْهِنْ رَأْسَهُ وَ لِحْيَتَهُ وَ يَمْسَحْ شَفْتَيْهِ بِالزَّيْتِ لِئَلَّا يَرَى النَّاسُ أَنَّهُ صَائِمٌ وَ إِذَا أُعْطِيَ بِيَمِينِهِ فَلْيُخْفِ عَنْ شِمَالِهِ وَ إِذَا صَلَّى فَلْيُرْخِ سِتْرَ بَابِهِ فَإِنَّ اللَّهَ يَفْسِمُ النَّعَاءَ كَمَا يَفْسِمُ الرِّزْقَ.

And Isa^{-as} had said to the disciples: ‘Whenever one of you fasts, then let him oil his head and his beard, and he should wipe his lips with the oil lest the people see that he is fasting; and when he gives with his right hand, let him hide it from his left; and when he prays, so let him pull down the curtain on his door, for Allah^{-azwj} Apportions the praise just as He^{-azwj} Apportions the sustenance’.⁶

أَسْرَارُ الصَّلَاةِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرُكُمْ عَمَلًا وَ لَكِنْ أَصْوَبُكُمْ عَمَلًا وَ إِنَّمَا الإِصَابَةُ حَشِيَّةُ اللَّهِ تَعَالَى وَ النَّيَّةُ الصَّادِقَةُ الْحَسَنَةُ

(The book) ‘Israr Al Salat’ – from Sufyan Bin Uyayna,

‘From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic: **in order to Try you, which of you is best in deeds, [67:2]**. He^{-asws} said: ‘It doesn’t mean the most abundant of you in deed, but the most correct of you in deed, and rather the correctness is fearing Allah^{-azwj} the Exalted, and the truthful intention is the good deeds’.

ثُمَّ قَالَ الإِنْبَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلاَّ اللَّهَ عَزَّ وَ جَلَّ وَ النَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ

Then he^{-asws} said: ‘The remaining upon the deed until it finishes is severer than the deed (itself), and the sincere deed is which you do not want anyone to praise you upon it except Allah^{-azwj} Mighty and Majestic, and the intention is superior to the deed.

أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ

Indeed, and the intention, it is the deed!’

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَ جَلَّ فَمَنْ كُنَّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَعْنِي عَلَى نِيَّتِهِ.

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 e

⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 25 f

Then he^{-asws} recited Words of Mighty and Majestic: **Say: Everyone acts according to his own disposition [17:84] – meaning, upon his intention”**.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حَنِيفًا مُسْلِمًا قَالَ خَالِصًا مُخْلِصًا لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [3:67] **(an) upright (man), a Muslim**. He^{-asws} said: ‘Purely sincere, there not being in him anything from the worshipping of the idols’.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَا أَيُّهَا النَّاسُ إِنَّمَا هُوَ اللَّهُ وَ الشَّيْطَانُ وَ الْحَقُّ وَ الْبَاطِلُ وَ الْهُدَى وَ الضَّلَالَةُ وَ الرُّشْدُ وَ الْعُيُ وَ الْعَاجِلَةُ وَ الْآجِلَةُ وَ الْعَاقِبَةُ وَ الْحَسَنَاتُ وَ السَّيِّئَاتُ فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلَّهِ وَ مَا كَانَ مِنْ سَيِّئَاتٍ فَلِلشَّيْطَانِ لَعَنَهُ اللَّهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from his father,

(It has been narrated) raising it to Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O you people! But rather, it is Allah^{-azwj} and the Satan^{-la}, and the truth and the falsehood, and the guidance and the straying, and the right way from the error, and the present and the future and the end-result, and the good deeds and the evil deeds. So whatever was from the good deeds, so it is for Allah^{-azwj}, and whatever was from the evil deeds, so it is for the Satans^{-la} may Allah^{-azwj} Curse him^{-la}’.⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَقُولُ طَوْبَى لِمَنْ أَخْلَصَ لِلَّهِ الْعِبَادَةَ وَ الدُّعَاءَ وَ لَمْ يَشْغَلْ قَلْبُهُ بِمَا تَرَى عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزَنْ صَدْرَهُ بِمَا أُعْطِيَ غَيْرُهُ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} that Amir Al-Momineen^{-asws} was saying: ‘Beatitude is for the one who is sincere to Allah^{-azwj} in the worship and the supplication, and does not pre-occupy his heart with what his eyes see, and the does not forget the Remembrance of Allah^{-azwj} with what his ears hear, and does not grieve his chest with what others have been Given’.¹⁰

⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 54 H 26

⁸ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 1

⁹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 2

¹⁰ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا قَالَ لَيْسَ يَعْني أَكْثَرَ عَمَلًا وَ لَكِنْ أَصَوَّبَكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ خَشْيَةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ وَ الْحَسَنَةُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [67:2] **that He may Test you - which of you is best in deeds.** He^{-asws} said ‘It does not Mean the abundance of deeds, but the correct ones of your deeds, and rather the correctness is the fear of Allah^{-azwj} and the truthful intention, and the good deeds’.

ثُمَّ قَالَ الْإِنْفَاءُ عَلَى الْعَمَلِ حَتَّى يَخْلُصَ أَشَدُّ مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الَّذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ وَ النَّيَّةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَ إِنَّ النَّيَّةَ هِيَ الْعَمَلُ

Then he^{-asws} said: ‘The remaining upon the deed until it finishes is more difficult than performing the deed itself, and the sincere deed is that which you do not want to be praised upon by anyone except for Allah^{-azwj} Mighty and Majestic; and the intention is superior than the deed itself. Indeed! The intention, it is the deed’.

ثُمَّ تَلَا قَوْلَهُ عَزَّ وَجَلَّ فَلَنْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ يَعْنِي عَلَى نِيَّتِهِ .

Then he^{-asws} recited the Words of the Mighty and Majestic [17:84] **Say: Every one acts according to his own disposition** – Meaning, upon his intention’.¹¹

وَ بِهَذَا الْإِسْنَادِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَيْسَ فِيهِ أَحَدٌ سِوَاهُ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شَرِكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا الرُّهْدَ فِي الدُّنْيَا لَتَفْرُغَ قُلُوبُهُمْ لِلْآخِرَةِ .

And by this chain, he said,

‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [26:89] **Except one who comes to Allah with a secure heart.** He^{-asws} said: ‘The secure heart is that which is attached to its Lord^{-azwj}, and there is no one in it besides Him^{-azwj}; and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter’.¹²

بِهَذَا الْإِسْنَادِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السِّنْدِيِّ عَنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللَّهِ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا أَوْ قَالَ مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهُ عَزَّ وَجَلَّ أَرْبَعِينَ يَوْمًا إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَجَلَّ فِي الدُّنْيَا وَ بَصَّرَهُ دَاءَهَا وَ دَوَّأَهَا فَأَثْبَتَ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ

By this chain, from Sufyan Bin Uyayna, from Al Sindy,

¹¹ Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 4

¹² Al-Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 5

