

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,  
The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon  
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his  
companions – *may Allah be pleased with them all*

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## What is “Ikhlaas”

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In Surah Zumar (39), verse 3, the Holy Qur'an declares:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

“Yes, (for) the sincere; exclusive devotion is for Allah only.”

From this verse, we realise the status and position of true sincerity. In other words, those who are truly sincere, understand and realise that Ibadah is only for Allah Almighty. When all Muslims are aware of this, it becomes even more surprising and shocking that people would actually consider Muslims as Mushriks!

We will also elaborate on this important facet of life from the examples of the pure souls in Islam who have made this an important and integral part of their life and existence.

There is a Hadith-e-Qudsi in which Allah Almighty has Declared that, “Sincerity is a secret from among My Secrets. It is kept in the hearts of those slaves whom I love.”

Hadrat Zun Nun Misri - *may Allah be pleased with him* - explains that, “There are things which are symbols of sincerity.

1. The praise and insult of people are equal to him.
2. He forgets to notice his good and noble deeds.
3. He is not greedy for any reward in the Hereafter.”

Someone has even admitted that this is merely the sincerity of the common people while the sincerity of the special slaves of Allah Almighty is even more elevated. The reason is quite obvious. The special servants of Allah Almighty are those who are blessed by Allah Almighty and obviously, the special attributes found in them will be something not found in ordinary people. This is also not something which comes from them personally, but something which is bestowed upon them. As a matter of fact, whatever good they perform, they do not even relate it to themselves. They relate everything good and noble to Allah Almighty.

In fact, if for one moment they feel that they are doing anything to only please creation and not Allah Almighty, they do not consider this act as acceptable. Nothing is performed by them for the sake of their nafs or carnal desire. Hadrat Sahl - *may Allah be pleased with him* - mentions that there are many who read the Kalimah, but there are very few among them who are sincere. It is also explained that in the heart of a sincere servant of Allah Almighty a spring of wisdom is to be found which is revealed through their tongue and this is a source of blessing for people. (Risaalah Qushayriyyah)

Another important point which needs to be kept in mind is that when we speak about only pleasing the Allah Almighty in every action as explained in sincerity, it does not mean that pleasing Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - would not be pleasing Allah Almighty. It must be borne in mind that obedience, taking Bayat, and following the command of Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - is also obedience, Bayat and accepting the command of Allah Almighty.

In Surah Taubah (9), verse 62, the Holy Qur'an declares that:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٢٢﴾

“and Allah and His Messenger had greater right, that they should please him, if they had faith.”

This clearly proves that pleasing Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - is also pleasing Allah Almighty.

In another verse, the Holy Qur'an clearly tells us that he who obeys Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - also obeys Allah Almighty.

“The saying of Muslims is only this, when they are called towards Allah and the Messenger that; the Messenger may decide between them - then they say, ‘we have heard and we obey’ And these are they who attained to their goals.”

Obedience in this verse is used in the singular sense, which clearly means that obedience to Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - is certainly obedience to Allah Almighty. However, those who try to separate this, have been termed as hypocrites. As for the true believers, they are described as people who clearly state that they have listened and that they obey. This also proves that obeying Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - can never be termed as Shirk-e-Asghar as some idiots have claimed but in fact it is a genuine means of increasing ones sincerity. It is also quite clear that if a person does not accept Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - he will never ever be accepted by Allah Almighty.

As truth is the opposite falsehood, in like manner the opposite of sincerity is deception and deceit and insincerity. There are a few Ahadith Shareef which explains the evil of this.

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - has declared

that, “Without doubt, Allah Almighty does not look at you or your wealth, He looks at your heart and your actions.” (Muslim Shareef)

Hadrat Sayyiduna Abu Zarr Ghiffaari - *may Allah be pleased with him* - narrates that Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - has stated that, “He who (performs good) so that he may become famous or merely for show, Allah Almighty will certainly show him (on the Day of Judgement). (Sahih Bukhari; Sahih Muslim Shareef)”

Hadrat Sayyiduna Shaddad bin Auf - *may Allah be pleased with him* - narrates that Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - has stated that, “He who performs Salaah merely for show, he has committed Shirk. He who keeps fast for show, he has committed Shirk. He who gives charity for show, he has committed Shirk.”

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - has stated that, “When a person performs his Salaah properly both publicly and privately, then Allah Almighty states, ‘This is My true and sincere slave.’” (Ibn Majah Shareef)

Hadrat Ma'az bin Jabal - *may Allah be pleased with him* - narrates that Sayyiduna Rasoolullah - *may Allah's peace and blessings be upon him* - has stated that, “In the last days, there will be such people who will love publicity and hate seclusion or being in private”. (In other words, they will perform “good deeds” merely for publicity and not because others may also perform good deeds).

When he was asked why this would be so, he replied, “This will be done to look good in the eyes of others or because they are fearful.” (In other words, they will perform good and noble acts so that everybody starts to think of them as extremely pious and noble. Or perhaps, they perform these good deeds because they fear someone or some people). In all of these, sincerity is not found and these types of behaviour is merely for show and pomp.