



IMAAAN BUILDER 4: THE OBSERVANCE OF SINCERITY IN ONE'S SPEECH AND ACTION

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

To proceed: This is Imaan Builder 4: Increasing and Purifying One's Imaan by an Abundance of Sincerity in All of One's Speech and Ones' Action and One's Actions of the Heart.

IMAAAN BUILDER 4: INCREASING AND PURIFYING ONE'S IMAAN BY AN ABUNDANCE OF SINCERITY IN ALL OF ONE'S SPEECH AND ONES' ACTION AND ONE'S ACTIONS OF THE HEART.

And this is by looking at the sincerity of the Salaf in their words and deeds, all of whom understood the statements of Allaah's Messenger (sallallaahu alaihi wasallam) and which were settled and firmly established in their hearts.

Mahmood bin Lubaid also reports that the Messenger of Allaah (sallallaahu alaihi wasallam) said: "The thing which I fear for you the most is the Minor Shirk." They said: And what is the Minor Shirk O Messenger of Allaah (sallallaahu alaihi wasallam)? He said: "Riyaa', Allaah Azzawajall will say when He rewards people for their actions: Go to those to whom you used to show off in the world and see if you can find any reward from them." (Saheeh Targheeb ut-Tarheeb of Al-Albaani.)

Rabeeh bin Abdur-Rahmaan reports from his grandfather Abu Sa'eed al-Khudree that he said: We went out with the Messenger of Allaah (sallallaahu alaihi wasallam) and we were talking about Maseeh ud-Dajjaal. The Messenger of Allaah (sallallaahu alaihi wasallam) said: "Shall I not inform you about something which I fear more for you than Maseeh ud-Dajjaal?" We said: Of course O Messenger of Allaah. He said: "The Hidden Shirk, a man stands for prayer and beautifies his prayer to those who are watching him." (Saheeh Targheeb ut-Tarheeb)

Abu Hurairah also reports: I heard the Messenger of Allaah (sallallaahu alaihi wasallam) say: "Allah (glorified and exalted be He) 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." (Reported by Muslim).

The Messenger (sallallaahu alaihi wasallam) also said: "Whoever learnt knowledge by which the Face of Allaah Azzawajall should be sought, and did not learn it except to gain a portion of the world will not find the fragrance of Paradise on the Day of Judgement." (Reported by Abu Daawood with a Saheeh isnaad.)

Chapter: The Salaf And Ikhlâas (Sincerity) And Sidq (Truthfulness)¹

1. From Bakr bin Maazigh who said: "Ar-Rabee' was never seen by his people in the Masjid performing supererogatory prayer except on only one occasion." (Sifat us-Safwah 3/61).
2. From Sufyaan who said: "Murriyat ur-Rabee' bin Khuthaim informed me, saying: All of the action of ar-Rabee' was in secret. Indeed a man would come towards him,

¹ Excerpt from the Book "أين نحن من أخلاق السلف؟" (Where are We Compared to the Manners of the Salaf) by Abdul-Azeez bin Nasir al-Jaleel, and Bahaa ud-Deen bin Faatih Aqeel.

while he had a Mushaf (copy of the Qur'an) open, and he would then cover it up with his thawb (i.e. to hide what he was doing)." (Sifat us-Safwah 3/61).

3. From Mundhir who said: "From Rabe'e bin Khuthaim, who said: "Everything by which Allaah's face is not sought will disappear." (Sifat us-Safwah 3/61).
4. From Abu Hamzah ath-Thumaali who said: "Alee bin Hussain used to carry bags of bread over his back during the night and would give it in charity. And he would say: "Verily, hidden charity extinguishes the anger of the Lord, Mighty and Majestic"." (Sifat us-Safwah 2/96, and this wording is raised, marfoo', to the Prophet (sallallaahu alaihi wasallam) and which al-Albaani authenticated on account of all of its routes of transmission. See as-Silsilah as-Saheehah no. 1907).
5. From Amr bin Thaabit who said: "When Alee bin Hussain died, and when they washed his body, they were looking at the black marks on his back. So they said: What is this? And others amongst them replied: He used to carry bags by the night on his back and would give to the poor of the people of Madinah". (Sifat us-Safwah 2/96).
6. From Ibn Aa'ishah who said, "I heard my father say: I heard the people of Madinah saying, "We did not lose hidden charity until Alee bin Hussain died"." (Sifat us-Safwah 2/96).
7. From Jubair bin Nufair who said that he heard Abu ad-Dardaa, while he was at the end of his prayer, having finished the tashahhud, seeking refuge in Allaah from nifaaq (hypocrisy), and he exceeded in seeking refuge from it. So Jubair said: And what is it with you O Abu ad-Dardaa, and with nifaaq? So he said: Leave us alone, leave us alone. For by Allaah, a man turns away from his deen in just a single hour, and so he becomes totally devoid of it (i.e. loses it altogether)." (Siyar A'laam in-Nubulaa 2/383 and ad-Dhahabee said "Its Isnaad is Saheeh").
8. Al-Fudayl bin 'Iyaad said, "O Miskeen! You are an evil-doer and you think yourself to be one who does good. You are an ignoramus and you think yourself to be a scholar. You are a miser and you think yourself to be generous. O foolish one! You see that you are intelligent. Your time is short, but your hope is long." [Adh-Dhahabi]: I say: Yes, by Allaah, he has spoken the truth. And you are an oppressor and you think yourself to be the one who is oppressed. And you eat what is unlawful and you think that you are cautious and fearful (in this regard). And you are a sinner and you think yourself to be just and upright. And you seek the knowledge (of the religion) for the world, and yet you think that you seek it for Allaah". (Siyar 8/440).
9. 'Awn bin 'Umaarah said: I heard Hishaam ad-Dustuwa'ee saying: "By Allaah, I am not able to say that I went for a single day to seek hadeeth by which I sought the Face of Allaah, the Mighty and Majestic." [Adh-Dhahabee]: I say: And by Allaah, neither am I. For the Salaf used to seek knowledge for the sake of Allaah, and they were ennobled and then became Imaams of Guidance, whom the people guided themselves by. And a people amongst them also sought knowledge first, but not for the sake of Allaah. Then they became upright, and called their souls to account, and then this led them to sincerity in traversing upon the path, as has been said by Mujaahid and others, "We sought this knowledge while we had no great intention

concerning it (i.e. behind seeking it), then Allaah bestowed us with (purposeful) intention afterwards.”. And another one says, “We sought this knowledge for other than Allaah, but Allaah refused except that it should be for his sake”. And this is good as well. Then, after this, they spread this knowledge with a righteous intention. And there were also a people who sought knowledge with the corrupt intention, for the sake of the world, and so that praises may be showered upon them. Hence, they will have what they intended... [hadeeth whose authenticity is not clear omitted here]... And so you will see this faction (of people) not being illuminated by the light of knowledge, and nor does it have any effect in their souls, and nor does their knowledge have any great result in action, for the scholar is the one who has fear and awe of Allaah. And then there were another people who acquired knowledge so that they could acquire positions (of authority) by it, and then they oppressed (themselves) and left being bound and tied by this knowledge. Hence, they committed the sinful and shameful deeds and the major sins. So destruction be to them! They are not scholars! And then some of them did not fear Allaah with respect to their knowledge, but they devised stratagems, gave lenient verdicts, reported the shaadh (obscure, rejected) narrations, and some of them had the audacity in front of Allaah, to fabricate ahaadeeth, and so Allaah exposed him, and then his knowledge went, and his provision became the Hellfire. And all of these groups reported a great deal of knowledge, and in general they gained mastery over it. But then their came those after them whose deficiency in both knowledge and action was clear, and then another people followed them who ascribed themselves to knowledge outwardly, but were not exact and precise in it, except for a small part of it, and then on account of this they were made to think that they are esteemed scholars, and never does it occur in their minds that they are seeking nearness to Allaah by it. This is because they never saw a scholar who the people guide themselves by in knowledge, and hence they became a rowdy, offensive mob, the objective of a teacher amongst them was to acquire books which were expensive and then to hoard them (like treasure), and then perhaps look at them on some day, and then he would change what he would narrated because of lack of verification and corroboration. So we ask Allaah for deliverance and pardon, as some of them said, “I am not a scholar, and never have I seen a scholar”.” (Siyar 7/152-153).

10. From Abdullaah Ibn al-Mubaarak who said: “It was said to Hamdoon bin Ahmad: Why is it that the speech of the Salaf was more beneficial than ours?”. He said, “Because they spoke for the honour of Islaam, and for the deliverance of their own souls, and for the pleasure of ar-Rahmaan, and we speak for the honour of our souls, for seeking the world, and for the pleasure of the creation”.”

SUPPLEMENTARY NOTES

1. Ikhlaas, sincerity, is one of the pillars of Tawheed al-Uloohiyyah. No action is accepted without it.

2. All of the Messengers called to Ikhlaas in the religion and making the religion purely and sincerely for Allaah alone – and that is to direct all worship to Allaah alone, singling out Allah in all of that, and then intending nothing but the pleasure of Allaah behind this worship, seeking Him as the one who rewards, and seeking the pleasure of seeing His Face.

3. This is a great topic which involves other matters and cannot be covered here, but in short, sincerity is attained, inshaa'allaah, by the following matters, by way of example only:

- a) Knowing the great rewards for the action one is embarking upon, knowing that it is Allaah who rewards (and who punishes), and studying the various ahaadeeth which mention the virtues of the actions (that is the authentic ahaadeeth, checked and verified by the reputable scholars of hadeeth, and not the books of the Innovators on “the virtues of the actions”, most of which contain fabricated and weak narrations and much of shirk and bid'ah!), such as the virtues for certain types of dhikr, for the prayer, for fasting, for zakaah, for seeking knowledge, for being patient, for charity, for good manners, and so on – and the authentic Sunnah is full of this knowledge. And this helps one's aspersions in seeking this reward when embarking upon speech or action.
- b) Increased awareness of the Day of Judgement and what it contains of being called to account, and the granting of rewards for the actions, and that the first of those who are judged are those who used to show off in the life of this world – but thinking they were acting for the sake of Allaah – and then being dragged on their faces into the Hellfire, we seek refuge in Allaah from that and from being amongst them, and the various types of people (the people of the left, the people of the right, those foremost, etc.), the setting up of the scales and all the various other affairs that pertain to the judgement.
- c) Following the way of the Salaf in calling one's soul to account and suspecting it and checking it at every moment and every instance, and scrutinising one's intentions when embarking upon speech and action. (Refer to TZK03001, “I Want to Fight My Soul So What Is the Way?”).
- d) Developing the actions of the heart, such as love, fear, hope, reliance and so on, so that collectively, they direct the heart in the direction of Allaah, and sincerity to Him and so that whenever an action is performed, the likelihood of falling into riyaa' diminishes, by the permission of Allaah.