

The book cover features a repeating pattern of intricate floral and geometric designs in shades of red, green, and gold, set against a light background. The pattern is framed by a thin, double-line border in the same colors.

The Book of
SINCERITY

HUSSAYN AL-'AWĀ'ISHAH

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كتاب الاخلاص

The Book of Sincerity

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Transliteration Convention

ب	B b	ط	Ṭ ṭ
ت	T t	ظ	Z z
ث	Th th (as in <i>think, throw</i>)	ع	' or '
ج	J j	غ	Gh gh
ح	Ḥ ḥ	ف	F f
خ	Kh kh	ق	Q q
د	D d	ك	K k
ذ	Dh dh (like <i>th</i> as in <i>this, that</i>)	ل	L l
ر	R r	م	M m
ز	Z z	ن	N n
س	S s	ه	H h
ش	Sh sh	و	W w
ص	Ṣ ṣ	ي	Y y
ض	Ḍ ḍ	ء	' or ' (glottal stop)
	ة		H h or T t

The three short vowel sounds made by the Arabic letter ا and the symbols $\bar{\text{ـ}}$, $\underline{\text{ـ}}$, and $\acute{\text{ـ}}$ are expressed by the letters *a*, *i* and *u* respectively.

Ā ā: denote the long *a* vowel as in *father*; ū: long *u* as in *rule*.

Arabic Salutation Guide

Following the mention of the Prophet Muḥammad:

صلى الله عليه وسلم Heaven's Salutations and the Peace of Allāh
be upon him.

Following the mention of the companion(s) of the Prophet
(صلى الله عليه وسلم):

رضى الله عنه Allāh be pleased with him.

رضى الله عنهما Allāh be pleased with her.

رضى الله عنهما Allāh be pleased with them both.

رضى الله عنهم Allāh be pleased with them all.

Following the mention of the angels, prophets and messengers in
general:

عليه السلام Upon him be the Peace and Protection of Allāh.

عليها السلام Upon her be the Peace and Protection of Allāh.

عليهما السلام Upon them both be the Peace and Protection of
Allāh.

عليهم السلام Upon them all be the Peace and Protection of Allāh.

Following the mention of a deceased scholar:

رحمه الله Allāh's Mercy be upon him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

Indeed all Praise is due to Allāh alone. We praise Him, seek His Aid and His Forgiveness. We seek refuge in Allāh from the evils of our souls and the evils of our actions. Whomsoever Allāh guides there is none to misguide and whomsoever Allāh leads astray there is none to guide. I bear witness that there is none worthy of worship except Allāh alone, without any partners and I bear witness that Muḥammad (صلى الله عليه وسلم) is His Servant and Messenger.

To proceed:

Verily, mankind this day, with all his different religions, beliefs, aspirations, means of satisfaction and desires, performs actions and conducts himself freely and independently, thinking that this will bring about his happiness. Amongst them are those who are mistaken - and how great is their number - those who are correct - how few they are - and those who try to find only a moment of happiness. Yet all of this will be followed by a long period of misery in the life of this world, let alone the Hereafter.

Due to this, they deserve (our) lamentation, sadness and weeping. How can there be misguidance when the path is evident and clear? And what is this crookedness when the path is straight? There is no life for the hearts, nor happiness, nor firmness except by *ikhlās* to Allāh the Exalted. It would be well for us if we mentioned these good words for the one who strives for happiness without *ikhlās* to Allāh the Exalted:

When Allāh is not in the aid of a youth

The first thing that he commits a sin with, is his striving.

To the extent that one's intellect is engaged in bringing about happiness without *ikhlās* to Allāh the Exalted, to that same extent will misery and punishment be his lot.

Has it remained hidden from mankind that *ikhlās* to Allāh the Exalted saves the souls and bodies from every type of punishment? These are not just mere words which are uttered. Rather they represent a trial which the best and most noble of mankind leapt into, which the messengers and prophets leapt into and which the companions and their successors leapt into. As a result they prospered, were victorious and succeeded in the life of this world. As for the Hereafter, they will have what no eye has seen, what no ear has heard and no heart has imagined.

Such a dire need made the production of this book an obligation in order to expound the excellence of *ikhlās* and its many forms, the danger of *riyā'* and the ways to cure to it, as well as other things which I found to be beneficial.

I offer great thanks to my honourable Shaykh, Muḥammad Nāṣirud-Deen al-Albāni - may Allāh the Exalted protect him and observe him - since he presented what I requested from him regarding the various *ḥadeeth* related to this particular topic and which were taken from his verification of al-Mundhiri's *At-Targheeb wat-Tarheeb*, in his very valuable and beneficial book, *Ṣaḥeeḥut-Targheeb wat-Tarheeb*. May Allāh benefit him by it on the Day of Judgement. This book is also in his way if Allāh wills.

Likewise, I offer my thanks to all my brothers who participated in the compilation of this book and who helped and strived in different ways. May Allāh reward them all.

My goal in this book - as it is in others - is not to report except the authentic and established *ḥadeeth*, whilst relying upon the verification and checking of the people of *ḥadeeth* in order to achieve the goal for which I engaged my thought in authoring this book.

We ask Allāh the Exalted that He makes our actions sincerely for His sake, that He brings about benefit for me on the Day of Judgement by this book and that He saves me from a stern and distressing day.

Hussayn al-'Awā'ishah

The Meaning of Ikhlaṣ¹

Allāh the Exalted said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

'And they were not commanded except with this: that they should worship Allāh, being completely sincere in the *Deen*.²

and the Exalted also said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

'Say: "Indeed I have been commanded to worship Allāh making the *Deen* sincerely for Him alone."³

and there is also the *ḥadeeth qudsi* reported by Muslim: 'I am so self-sufficient that I am in no need of having partners. Thus, whoever does an action for someone else's sake as well as Mine, will have that action rejected by Me to him whom he associated with Me.'⁴

Ikhlaṣ is the sanctification of one's speech and action from every blemish of the soul's desire. For example, desiring one's beautification in the hearts of people, desiring their praise so that they say 'a scholar', 'what a brave man' or 'a doer of good'. Also included in this is running away from the criticism of the people (i.e. abandoning certain actions because people may criticise or become angry), seeking people's magnification of oneself, their aid and assistance, the fulfilment of one's needs or desiring other people's wealth and

1. From Abu Muḥammad Sa'eed al-Baylāwī's book *Al-Ikhlaṣ*. This chapter does not appear in the original book (*Kitābul-Ikhlaṣ*) by Ḥussayn al-'Awā'ishah. [Publisher's note]

2. Sūrah al-Bayyinah (98):5.

3. Sūrah az-Zumar (39):11.

4. Reported by Muslim.

possessions - while being content with all of that because of the deception of one's soul and amazement with oneself.

Know also - brother and sister Muslim - that *ikhhlās* is not correct until you are truthful in your speech, action and striving, while you desire nothing but the Face of Allāh the Mighty and Majestic⁵ and the home of the Hereafter. The Exalted said:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعِيهَا وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعِيهِمْ مَّشْكُورًا ﴿١٩﴾

'And whoever desires the Hereafter and strives for it as it should be striven for while being a believer, then his striving will be acknowledged (rewarded).'⁶

There are some other useful definitions of *ikhhlās*. For example:

1. It is the freedom from every blemish of the desire for nearness to Allāh the Mighty and Majestic.
2. It is singling out Allāh the Mighty and Majestic with one's intention in all acts of worship.
3. It is forgetting the sight of the creation by continual observance of the Creator (i.e. His *Deen*).
4. It is a secret between the servant and his Lord which an angel does not know so that it is not written, nor Shaytān so he cannot make it futile and neither the whim of the soul so that it does not corrupt it.

5. We have simplified the translation of the Arabic term '*Azza wa Jalla* to the Mighty and Majestic. '*Azza* means strength or power coupled with honour and *Jalla* means sublime, lofty, exalted and dignified. Both the words together show the absolute Greatness of Allāh and His Magnanimity. [Publisher's note]

6. Sūrah al-Isrā' (17):19.

What Conditions are Attached to an Action Before it is Accepted?⁷

Before you take a single step - my brother and sister Muslim - it is vital for you to be acquainted with the path in which your deliverance lies. Do not make yourself exhausted by performing many actions. Perhaps the one who does many actions does not gain anything but tiredness from them in this world and punishment in the Hereafter.⁸ Allāh the Exalted said:

وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنشُورًا ﴿٤٣﴾

'And We shall turn to whatever actions they did and make them into scattered dust.'⁹

He also said:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

'It is He who created life and death to see which of you is best in action.'¹⁰

Therefore know, prior to everything else, the necessary conditions for actions before they are accepted. It is vital that two great and important matters are fulfilled for every action. If they are not, the action will not be accepted.

7. With additions from *Al-Ikhlās* by Abu Muḥammad Sa'eed al-Baylāwi.

8. This is illustrated in his (صلى الله عليه وسلم) saying: 'Perhaps a fasting person obtains nothing from his fasting but hunger and one who stands during the night in prayer nothing but tiredness.' Reported by Ibn Mājah from Abu Hurayrah and Shaykh al-Albāni declared it to be authentic in his *Ṣaḥeeḥul-Jam'ī*, no. 348.

9. Sūrah al-Furqān (25):23.

10. Sūrah al-Mulk (67):2.

The First: That the one who performed the action desired nothing but the Face of Allāh the Mighty and Majestic by it.

The Second: That the action is in agreement with what Allāh the Exalted has legislated in His Book or His Messenger (ﷺ) has explained in his Sunnah.

Some of the Salaf used to say: *'There is no action, even if it is insignificant, except that it will have two questions put to it: "Why did you do it?" and "How did you do it?"'*

The first question is about the reason for the action and its motive. If the motive was for an objective from among the objectives of the world, such as seeking praise or status or any other worldly aim, it is an evil action and will be thrown back at its performer. If the motive for the action was to fulfill the right of Allāh of pure enslavement to Him and seeking a means of nearness to Him then it is a good action and will be accepted insha'Allāh.

The second question is about the following and imitation of the Messenger (ﷺ). Was the action from amongst the legislated actions or was it from one's innovation and invention? If it was from the guidance of the Messenger (ﷺ) then it is a good action and if it was in opposition to the practise of the Messenger (ﷺ) then it is an evil action and will not be accepted from its performer as is proven in the hadeeth of 'Āi'shah (رضي الله عنها) who said: *'Allāh's Messenger (ﷺ) said: "Whoever introduces into this affair of ours something that does not belong to it, will have it rejected."*¹¹ She also reports that Allāh's Messenger (ﷺ) said: *'Whoever does an action which we have not commanded will have it rejected.'*¹²

When one of the above two conditions is not fulfilled the action is neither righteous nor acceptable. The saying of the Blessed and

11. Reported by Muslim.

12. Reported by Muslim.

Exalted provides evidence for this:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٣﴾

'And whoever places his hope in the meeting with his Lord let him work righteous deeds and in the worship of his Lord, associate none as a partner.'¹³

Allāh the Sublime has commanded in this verse that the action should be righteous, meaning in agreement with the *Sharee'ah*. Then He commanded that the person should make it sincerely for Allāh, desiring by it nothing besides Him.

Al-Hāfiz Ibn Katheer (رحمه الله) said: 'These are the two pillars of the accepted action. It is necessary that the action is sincerely for Allāh and also correct, upon the *Sharee'ah* of Allāh's Messenger (صلى الله عليه وسلم).' The likes of this has also been reported from al-Qādi 'Ayyād (رحمه الله) and others.

Allāh the Exalted also said:

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

'And who is better in religion than the one who submits his face to Allāh and is a doer of good?'¹⁴

The meaning of submitting one's face to Allāh is: making one's intention and action for Allāh. And the meaning of doing good is: imitating and following the Messenger's (صلى الله عليه وسلم) Sunnah.

13. Sūrah al-Kahf (18):110.

14. Sūrah an-Nisā' (4):125.

The Order for Ikhlaṣ and the Warning Against Riyā' and Shirk

Know - my brother and sister Muslim - that it is vital to accompany actions with intentions. Allāh's Messenger (صلى الله عليه وسلم) said: 'Indeed actions are (judged) by the intentions (behind them) and every man shall receive (only) that which he intended.'¹⁵

It is also vital to make the intention sincerely for Allāh due to His saying:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

'And they were not commanded except to worship Allāh making the *Deen* sincerely for Him and being upright and true (in faith), to establish regular prayer and to practise regular charity. That is the right and straight *Deen*.'¹⁶

Allāh the Exalted also said:

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ

'And whether you hide what is in your souls or make it manifest Allāh knows it.'¹⁷

Allāh the Exalted has already warned against *riyā'* when He said:

لَيْنَ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ

15. Part of a *hadeeth* reported in the *Ṣaḥeeḥs* of Muslim and al-Bukhāri.

16. Sūrah al-Bayyinah (98):5.

17. Sūrah Āli Imrān (3):29.

'And if you associate (partners with Allāh) vain and useless will be your work.'¹⁸

The Messenger (صلى الله عليه وسلم) used to say when making *talbiyyah*¹⁹ for the Hajj: 'O Allāh! A Hajj in which there is no showing off in it or seeking to be heard of.'²⁰

The Messenger (صلى الله عليه وسلم) also warned against *riyā'*. What has been reported from Abu Hurayrah (رضي الله عنه) makes this clear. He said: 'I heard Allāh's Messenger (صلى الله عليه وسلم) say: "The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allāh will make known to him His favours and he will recognize them. Allāh will say: 'And what did you do about them?' He will say: 'I fought for you until I died a martyr.' He will say: 'You have lied - you did but fight that it might be said: "He is courageous." And so it was said.' Then he will be ordered to be dragged along on his face until he is cast into Hellfire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Qur'ān. He will be brought and Allāh will make known to him His favours and he will recognize them. Allāh will say: 'And what did you do about them?' He will say: 'I studied [religious] knowledge and I taught it and I recited the Qur'ān for Your sake.' He will say: 'You have lied - you did but study [religious] knowledge that it might be said [of you]: "He is learned." And you recited the Qur'ān that it might be said [of you]: "He is a reciter." And so it was said.' Then he will be ordered to be dragged along on his face until he is cast into Hellfire. [Another] will be a man whom Allāh

18. Sūrah az-Zumar (39):65.

19. Ritual supplication made whilst circumambulating the K'aba in Mecca. The worshipper proclaims aloud: لا شريك لك اللهم ليك، ليك لا شريك لك ان الحمد والنعمة لك والملك، لا شريك لك (Labbayk Allāhumma labayk. Labbayka lā shareeka laka labbayk. Innal-ḥamda wan-n'imata laka wal-mulk. Lā shareeka lak)

'Here I am O Allāh, here I am. Here I am, you have no partner, here I am. Truly, all praise, grace and dominion is Yours, You have no partner.'

20. Reported by aḍ-Diyā' with a *ṣaḥeeḥ isnād*.

had made rich and to whom He had given all kinds of wealth. He will be brought and Allāh will make known to him His favours and he will recognize them. Allāh will say: 'And what did you do about them?' He will say: 'I left no path [untrodden] in which You like money to be spent without spending in it for Your sake.' He will say: 'You have lied - you did but do so that it might be said [of you]: "He is open-handed." And so it was said.' Then he will be ordered to be dragged along on his face until he is cast into Hellfire."²¹

Abu Hurayrah also reports: 'I heard Allāh's Messenger (صلى الله عليه وسلم) say: "Allāh the Exalted 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.'"²²

The Messenger (صلى الله عليه وسلم) also said: 'Whoever learnt knowledge by which the Face of Allāh the Mighty and Majestic should be sought, but did not learn it except to gain a portion of the world will not smell the fragrance of Paradise on the Day of Judgement.'²³

21. Reported by Muslim.

22. Reported by Muslim.

23. Reported by Abu Dāwūd with a *ṣaḥeḥ isnād*.

The Warning About Shaytān and an Explanation of his Plans

Since the matter reaches the level of danger and seriousness that it has, there is no doubt that being rescued from *riyā'* and those things which nullify actions will make the truthful Muslim concerned. The first thing which requires caution and alertness is knowing the causes of this very dangerous disease.

Know that your enemy, the Shaytān and his troops, will not stop at trying to bring about the cause of the destruction of your actions and seducing you into *riyā'*. Look at the warning about the plan of Shaytān which has come in the Book and the Sunnah as it is the best healing for the worst disease.

Allāh the Exalted said:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا

'Indeed Shaytān is to you an enemy, so take him as an enemy.'²⁴

He the Sublime also said:

الشَّيْطَانُ يَعْذِبُكُمْ بِالْفَقْرِ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

'Shaytān threatens you with poverty and commands you with evil and obscene deeds.'²⁵

The Sublime also said:

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ

'Indeed, Shaytān is an open and manifest enemy to mankind.'²⁶

24. Sūrah al-Fāṭir (35):6.

25. Sūrah al-Baqarah (2):268.

26. Sūrah Yūsuf (12):5.

The Exalted also said:

وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

'If any does follow the footsteps of Shaytān he will but command the evil and obscene.'²⁷

The Exalted also said:

زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ

'Shaytān has made their actions alluring to them and has prevented them from the path.'²⁸

Allāh's Messenger (صلى الله عليه وسلم) said: 'Shaytān is present with one of you in all of his affairs until he is present with him while he takes his food. When one of you drops a morsel let him pick it up, remove whatever remains on it and then eat it. Let him not leave it for Shaytān. And when he departs (from his food) let him lick his fingers as he does not know in which part of his food the blessing lies.'²⁹

In this is evidence that Shaytān is present with you in all of your affairs. He is present in order to corrupt the intention, speech or action. If your intention is good he will direct you to an action which has not been legislated so that you engage upon it with this good intention. If your action is good he will spoil and ruin your intention. If your intention is good he will corrupt the way you speak with others so that enmity and hatred develops between you and them. He will try to achieve that with whatever ability he has over it.

The Messenger (صلى الله عليه وسلم) said: 'There is none amongst you except that there has been appointed to him a qareen (companion) from among the jinn and a qareen from the angels.' They said: 'And you also?' He said: 'And

27. Sūrah an-Nūr (24):21.

28. Sūrah an-Naml (27):24.

29. Reported by Muslim.

me also except that Allāh has aided me against him and so he has submitted. He does not command me except with good.³⁰

He (ﷺ) also said: 'There is none amongst you except that with him is a Shaytān.' They said: 'And you also, O Messenger?' He said: 'Yes, except that Allāh has aided me against him so he has submitted.'³¹

He (ﷺ) also said: 'Iblees has placed his throne above the water (sea) and then he sends his detachments. The closest of them to him are those who cause the greatest trial. One of them comes back to him and says: "I did such and such." Shaytān replies: "You have done nothing." Then another comes to him and says: "I did not leave him alone until I caused division between him and his wife."' He (ﷺ) said: 'So Shaytān brings him closer to himself and says: 'You did well.'³²

He (ﷺ) also said: 'Indeed, Shaytān flows in the son of Ādam like his blood.'³³

Be cautious, therefore, of this despised and accursed enemy and know that he does not take a rest as the Messenger (ﷺ) has said: 'Take a siesta as Shaytān does not take a rest.'³⁴

Shaytān is unable to get to you if you seek help from Allāh against him and carefully observe Allāh in all your actions whether small or large.

30. Shaykh al-Albāni declared it *ṣaḥeeḥ* in *Ṣaḥeeḥul-Jam'i*, no 5676.

31. Shaykh al-Albāni declared it *ṣaḥeeḥ* in *Ṣaḥeeḥul-Jam'i*, no 5677.

32. Reported by Muslim.

33. Reported by al-Bukhāri, Muslim and others.

34. Reported by aṭ-Ṭabarāni in *Al-Awsaṭ* and Abu Na'eem in *Aṭ-Ṭibb*.

Shaykh al-Albāni declared it *ḥasan* in *Ṣaḥeeḥul-Jam'i*, no. 4307.

Seeking Nearness to Allāh by Actions of Ikhhlās

It will not escape me in this chapter to mention to you some of the benefits of *ikhhlās* in this world before the Hereafter. This will enable you to seek nearness to Allāh with the actions which you have made sincerely and purely for Him, the Exalted, so that He may rescue you from every affliction and difficulty.

'Abdullāh ibn 'Umar (رضي الله عنه) reported: 'I heard Allāh's Messenger (صلى الله عليه وسلم) say: "Three persons from a people who came before you took shelter in a cave after a storm overtook them while they were on a journey. A rock fell from the mountain and blocked the exit, trapping them inside. They said: 'Nothing will deliver us from this rock unless we beseech Allāh on account of our righteous deeds.' One man amongst them said: 'O Allāh! I had parents who were very old and I would never put my family or wealth ahead of them. One day I went far away and was delayed while searching for green trees. I was only able to return after my parents had gone to sleep. I milked their animals and when I came back I found them sleeping. I did not want to wake them and I disliked that I should place my family or wealth in front of them by giving them to drink first. So I stood with the vessel in my hand and waited for their awakening until the break of dawn. Meanwhile, the children were crying out of hunger at my feet. When my parents awoke, they had their drink. O Allāh! If I did this while seeking your Face then deliver us from the evil which this rock has brought upon us.' The rock moved a little but not enough to allow them to climb out of the cave.

Then a second man supplicated: 'O Allāh! I had a cousin who I loved more than anyone else. [In another narration: 'I loved her more passionately than any man loves a woman.'] I desired her and tried to seduce her but she prevented me until a time of great hardship when she sought help from me. She came to me and I offered her a hundred and twenty dinars on condition that she would have sexual intercourse with me. She agreed. But when I sat between her legs, she said: "Fear Allāh and do not break the seal unlawfully." I turned away from her despite the fact that she was most beloved to me and I let her keep the gold which I gave to her. O Allāh! If I did this seeking nothing but your Face then deliver us from the evil which this rock has brought upon us.' Again, the rock moved a little but not enough to

allow them to exit the cave.

The third man said: 'O Allāh! I hired some labourers and paid them their dues but one of them left, leaving behind what was due to him. I invested it in some business and the business prospered greatly leaving me with lots of wealth. After a time the labourer came back and said: "O servant of Allāh! Show me my dues." I said to him: "All of what you see is yours: the camels, goats, cattle and slaves." He said: "Do not joke with me, O servant of Allāh." I said: "I am not joking with you." So he took all of it leaving nothing behind. O Allāh! If I did this seeking nothing but Your Face then deliver us from the evil which this rock has brought upon us.' The rock moved away and all of them came out of the cave safe and sound."³⁵

Look - O brother and sister - how Allāh the Sublime and Exalted removed the rock from these distressed people. Allāh removed the firm and solid rock due to their supplications with their righteous actions and their *ikhhlās* to Allāh the Exalted.

The cause of humiliation and contempt which mankind has fallen into and has been knocked to the ground with, is none but the absence of *ikhhlās* to Allāh the Exalted. Included in this, O people, is that no righteous actions can be found in your possession by which you may seek nearness to Allāh so that He may remove you from your afflictions and hardships.

35. Reported by al-Bukhāri and Muslim.

The Deliverance of Yūsuf (عليه السلام) on Account of his Ikhlās

Look also at the trial which befell Yūsuf (عليه السلام). It was a trial of being exposed to fornication. Look again at how the incitements and temptations towards it intensified and came upon him together. Shaytān wanted him to fall into it so that he would never be successful. Amongst the temptations was his being a youth, flowing with life, vigour and manhood. He was charming and very handsome, with a delightful countenance. Allāh's Messenger (صلى الله عليه وسلم) said: 'Yūsuf was given one-half of (all) beauty.'³⁶

All of this made the incitement and urgency of the wife of King 'Azeez greater and stronger. However along with all of this, Yūsuf (عليه السلام) was made very strong and firm by the grace of Allāh the Exalted and the success bestowed by Him. He said:

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ

'And thus did We turn away from him the evil and obscene deed. Surely he was one of Our sincere servants.'³⁷

Therefore, his deliverance was due to his sincerity. So are you - O youthful men - of those who contemplate? And are you - O youthful women - of those who contemplate? How many young men and women are there who are not able to lower their gaze and keep from what is even worse than that due to the deficiency in *ikhhlās* to Allāh the Exalted? Sufficient for us is Allāh and He is the best Disposer of affairs.

36. Reported by Ibn Abi Shaybah, Imām Aḥmad in his *Musnad* and others and it is in *Ṣaḥeeḥul-Jam'i*, no. 1073.

37. Sūrah Yūsuf (12):24.

The Story of the Young Man, the Priest and the Magician

In this story is an admonition for whoever has a heart or lends an ear while he is a witness. Let us therefore reflect and contemplate over this true story while seeking out whatever meanings and shades of *ikhhlāṣ* are contained within it.

Suhayb (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) said: *'Amongst the people who were before you was a king who had a magician in his service. When the magician grew old, he said to the king: "I am getting old so appoint a young man to whom I can teach magic." The king sent him a young man to be taught the art of magic. In the youth's way to the magician there was a monk to whom he used to stop by and listen. He was so pleased with the speech of the monk that every time he set off to see the magician he would stop by the monk on the way. This would make him late so the magician would beat him. The young man informed the monk of this and so the monk told him: "When you are afraid of the magician say: 'My family kept me' and when you are afraid of the family say: 'The magician kept me.'" This matter continued for a while. Once, on his way he came across a beast which had blocked the passage of the people. The young man said to himself: "Now I can see whether the magician is better or the monk." So he picked up a stone and said: "O Allāh! If the conduct of the monk is more pleasing to You than that of the magician then bring about the death of this beast so that the people may pass." Then he hit the beast with the stone and killed it, enabling the people to pass.*

The youth told the monk of this incident and the monk said to him: "My son, this day you have taken over me and I perceive that you will be put to trial. If you are put to trial then do not direct the people to me."

The young man began curing people suffering from blindness at birth, leprosy and all other diseases. This news reached a courtier of the king who had become blind and so he went to the young man with many presents and said: "All this will be yours if you cure me." The young man said to him: "I do not cure anyone, it is Allāh alone who cures. If you declare your faith in Allāh, I will pray for you and He will grant you your health." The man

declared his faith in Allāh and Allāh the Exalted cured him. He then went to the royal court and sat there. The king questioned him: "Who has restored your sight?" He said: "My Lord!" The king said to him: "Do you have a Lord besides me?" The courtier replied: "My Lord and your Lord is Allāh." The king ordered the man to be arrested and tortured until he disclosed the name of the young man. The young man was brought before the king who said to him: "My son, you have reached such skill in your magic that you can cure people with blindness, leprosy and whatever else." The young man replied: "It is not me who heals but it is Allāh the Exalted who heals." He was then taken and tortured until he disclosed the whereabouts of the monk. Then the monk was brought in front of the king and ordered to revoke his religion, but he refused. The king sent for a saw which was placed in the middle of the monk's head and he was sawn in half. Then the king's courtier was called for and he also was asked to recant from his religion. He too refused and the saw was placed in the middle of his head and he was sawn in half.

Then the young man was brought forward and was asked to denounce his religion. He refused to do so. The king entrusted the young man to his men and told them: "Take him to such and such a mountain. When you reach the top and he still refuses to turn back from his religion, throw him off it." They took him to the top of the mountain and the young man supplicated: "O Allāh! Suffice me against them in whatever way You will." The mountain began to shake and the men fell off it. The young man came walking to the king who said to him: "What have your companions done?" He said: "Allāh delivered me from them." He was then given to another group of companions who were ordered to take him in a small boat to the sea and if he refused to return from his religion, to throw him into the sea. They took him along with them and he supplicated: "O Allāh! Suffice me against them in whatever way You will." The boat sank and the young man again walked back to the king and said to him: "You will not be able to kill me until you do what I command you." The king enquired: "What is that?" The young man answered: "Assemble the people in an open space and hang me from the trunk of a palm tree. Then take an arrow from my quiver and place it in the middle of the bow and say: 'In the name of Allāh, the Lord of this young man', and shoot the arrow at me. If you do this you will be able to kill me."

The people were made to assemble accordingly and the young man was hung from the trunk of a palm tree. The king took an arrow from his quiver and

placing it in the middle of the bow said: "In the name of Allāh, the Lord of this young man" and shot it. The arrow struck the boy in the temple who raised his hand to his temple and then died. Seeing this the people said: "We believe in the Lord of this young man." The king was told: "Look! What you apprehended has happened. The people have declared their faith in the Lord of this young man."

The king ordered trenches to be dug on both sides of the road and when they were ready, fire was lit in them. It was then announced that any person refusing to denounce his faith would be thrown into the trenches. This took place and a woman came forward accompanied by her baby boy. She hesitated to be thrown into the fire and the boy said to her: "O Mother! Be firm and show patience as you are indeed upon the truth."³⁸

Look at how Allāh responded to the sincere supplications and how the rules and laws of the creation were replaced and altered on account of *ikhhlās* to Allāh the Exalted. The young man fell into great danger when they took him to the top of the mountain in order to throw him off it. He then called upon Allāh with extreme sincerity: 'O Allāh! Suffice me against them in whatever way you will.' So the mountain shook, his captors fell off it and he came back walking to the king. *Ikhhlās* had been the cause of his safety from death and he was capable, by the grace of Allāh the Sublime, to kill the enemies of Allāh by this *ikhhlās*. Then they took him out to sea in a boat to rid themselves of this sincere (servant) - as they saw *ikhhlās* to be the secret of his strength - by throwing him into the sea. He again called upon Allāh with the sincerity of a servant to his Lord: 'O Allāh! Suffice me against them in whatever way you will.' The boat capsized with them and they were drowned. He again came back to the king, walking.

This is the *ikhhlās* by which Allāh granted safety to this young man from great danger and by this *ikhhlās* the end of the enemies of Allāh, the Blessed and Exalted was decided.

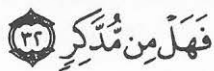
38. Reported by Muslim.

Then look at how this boy's *ikhlās* grew stronger when he sold his soul for Allāh to become a martyr. He sacrificed himself so that the word of *ikhlās* would be uttered and expressed all over the earth, that actions may be performed by it and that the people may say: *'We believe in the Lord of the young man.'*

He had already said to the king: *'You will not be able to kill me until you do what I command you.'* The king enquired: *'What is that?'* The young man answered: *'Assemble the people in an open space and hang me from the trunk of a palm tree. Then take an arrow from my quiver and place it in the middle of the bow and say: "In the name of Allāh, the Lord of this young man" and shoot the arrow at me. If you do this, you will be able to kill me.'* And what was the result of this *ikhlās*? The people's faith in the Lord of the young man. No sooner had this young man died, the people began to say: *'We believe in the Lord of the young man.'*

This is the fruit of the young man's *ikhlās*. A complete mountain of faith by which they remained firm and steadfast in the face of being burnt. What Allāh caused the baby boy to say when his mother was hesitant to jump into the fire was also from the fruits of his *ikhlās*: *'O Mother! Be firm and show patience as you are indeed upon the truth.'*

This baby boy spoke yesterday and yet the mouths of mankind today are closed, not mumbling anything - except upon whom Allāh has shown mercy - and how few they are.



'So is there one who will take admonition?'³⁹

39. Sūrah al-Qamar (54):32.

The Story of Ibrāheem (عليه السلام) and his Wife

And here we can indulge excessively in an abundance of *ikhhlās* and *Imān* while we read the story of Ibrāheem (عليه السلام) and his wife.

Ibn 'Abbās (رضي الله عنه) said: 'The first lady to use a girdle was the mother of Ismā'eel. She used a girdle so that she might hide her tracks from Sarah. Ibrāheem brought her and her son Ismā'eel while she was suckling him, to a place near the K'aba under a tree on the spot of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit there and placed near them a leather bag containing some dates and a small water-skin containing some water and then set out homeward. Ismā'eel's mother followed him saying: "O Ibrāheem! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allāh ordered you to do so?" He said: "Yes." She said: "Then He will not neglect us" and returned while Ibrāheem proceeded onwards. And on reaching the mountain pass where they could not see him, he faced the K'aba, and raising both hands, invoked Allāh saying the following prayers:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَادَهُ مِنَ النَّاسِ
تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

"O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (K'aba) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them and provide them with fruits, so that they may give thanks."⁴⁰

40. Sūrah Ibrāheem (14):37.

Ismā'eel's mother went on suckling Ismā'eel and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times.'

The Prophet said: *'This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said: "O (whoever you may be)! You have made me hear your voice; have you got something to help me?" And behold! She saw an angel at the place of Zam-zam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand, and started filling her water-skin with water with her hands and the water was flowing out after she had scooped some of it.'*

The Prophet added: *'May Allāh bestow mercy on Ismā'eel's mother! Had she let the Zam-zam (flow without trying to control it or had she not scooped from that water to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth.'* The Prophet further added: *'Then she drank (water) and suckled her child. The angel said to her: "Don't be afraid of being neglected, for this is the House of Allāh which will be built by this boy and his father and Allāh never neglects His people."⁴¹*

It was one of the manifestations of *ikhhlās* when Ibrāheem obeyed the command of Allāh the Exalted by placing his wife and son in a land in which there was no close friend nor any other thing. This manifestation of *ikhhlās* was also present with his wife when she finally

41. Part of a long *hadeeth* reported by al-Bukhāri.

said: 'Has Allāh commanded you with this?' He (Ibrāheem) said: 'Yes' and she replied: 'In that case Allāh will not neglect us.'

And did Allāh the Exalted neglect them? The *ikhhlās* of Ibrāheem and his wife has an effect in exciting every believer's heart who turns his face towards Allāh. Allāh caused the water of *Zam-zam* to gush forth on account of this *ikhhlās* and sacrifice. Not just for Ismā'eel and his mother, but for the congregations of mankind over the passing of the years.

And due to this *ikhhlās* to Allāh the Exalted, He, the Sublime and Exalted, bestowed a favour by making the water of *Zam-zam* gush forth so that whoever came to perform *Hajj* or 'Umrah from any region of the earth could drink from it. The Messenger of Allāh (صلی اللہ علیہ وسلم) said: 'The water of *Zam-zam* is for whatever (purpose) it is drunk for.'⁴²

Whoever drinks it with the desire that Allāh should teach him, Allāh will teach him. Whoever drinks it desiring firmness and establishment upon the religion by it, Allāh the Sublime and Exalted will establish him upon the religion. And whoever drinks it desiring to be healed by it will be healed by Allāh.

The Messenger (صلی اللہ علیہ وسلم) also said: 'It (the water of *Zam-zam*) is blessed, a delicious nourishment and a healing for sickness'⁴³ and he (صلی اللہ علیہ وسلم) also said: 'The best water on the face of the earth is the water of *Zam-zam*. In it is a relishing nourishment and a healing for sickness.'⁴⁴

42. Shaykh al-Albāni declared it *hasan* in his book: *The Rites of Hajj and 'Umra*.

43. Reported by at-Tayāleesi and Shaykh al-Albāni declared it *saheeh* in *The Rites of Hajj and 'Umrah*.'

44. Reported by ad-Diyā' al-Maqdisi in *Al-Mukhtāra* and others. Shaykh al-Albāni discusses it in his *Silsilatus-Saheehah*.

It is from Ikhhlās that you Perform Actions While Fearing the Hereafter

Allāh the Exalted said about a group from among the righteous, the *Abrār*:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾
 إِنَّمَا نَطْعِمُكُمْ لِرُؤُوفِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾
 إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ﴿١٠﴾
 فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

'And they feed, out of the love of Allāh, the indigent, the orphan and the captive (saying): "We feed you for the sake of Allāh and no reward do we desire from you, nor thanks. We fear from our Lord a stern and distressing Day." Therefore Allāh will deliver them from the evil of that Day and will grant them ease and happiness.'⁴⁵

These people would not do good actions in expectation of reward from people or their thanks. They only accompanied these actions with fear from Allāh the Exalted:

﴿١٠﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا

'We fear from our Lord a stern and distressing Day.'⁴⁶

So they feed others while fearing from their Lord the Day of Judgement and they do not do that while having pride and haughtiness in their souls or seeking to be elevated and exalted over whom they offer their help to.

45. Sūrah al-Insān (76):8-11.

46. Sūrah al-Insān (76):10.

'Āi'shah (رضي الله عنها) said: 'I asked Allāh's Messenger (صلى الله عليه وسلم) about this verse:

وَالَّذِينَ يُؤْتُونَ مَاءًا تَرَوْنَ أَنَّهُمْ يُشْرِبُونَ وَالَّذِينَ يَأْتُوا بِالْحَبِّ وَهُمْ يَسْتَعْجِلُونَ

"And those who give what they give while their hearts tremble and quiver."⁴⁷

(I, 'Āi'shah, asked:) "Are these the ones who drink wine and steal?" He (صلى الله عليه وسلم) said: "No, O daughter of aṣ-Siddeeq! They are the ones who fast, pray and give charity while fearing that it will not be accepted from them. They are the ones who race towards the good deeds."⁴⁸

47. Sūrah al-Mu'minūn (23):60.

48. Al-Hākim declared it *ṣaheeh* and it is also in *Silsilatus-Ṣaheehah*, no.3377.

Why is the Supplication of the Oppressed and the Distressed Answered and What is the Meaning of 'He Emptied his Heart for Allāh'?

Allāh's Messenger (صلى الله عليه وسلم) said: 'The prayer of the oppressed is answered, even if he is a sinner as his sinning is only against his own soul.'⁴⁹

If we reflect upon the matter we will find that the one supplicating is sincere (and truthful) in his worship and he unites his heart in his supplication. There is nothing which preoccupies him from being earnest in his supplication and this is because he knows that his supplication being answered will definitely be accomplished. The Messenger (صلى الله عليه وسلم) has explained the cause of the supplication not being answered when he said: 'Call upon Allāh while you are certain of being answered and know that Allāh does not respond to the supplication of the unmindful and heedless heart.'⁵⁰

The supplication of the heart which is unmindful and heedless is not responded to. The heart of the one who is oppressed however, is not unmindful due to his constraint and dire need. Likewise, the one who is in distress, his supplication is answered even if he is not a Muslim.⁵¹ Allāh the Exalted said:

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ

'And who responds to the distressed one when he supplicates Him?'⁵²

There is nothing which can occupy the heart of the one who is distressed or make him unmindful besides the thing which distresses

49. *Saheehul-Jam'i*, no. 3377.

50. *Silsilatul-Āhadeethis-Saheehah*, no. 594.

51. This is in the life of this world and does not apply to the Hereafter.

52. *Sūrah an-Naml* (27):62.

him. Therefore he is sincere for the period that he is distressed regardless of his transgression or disbelief.

The *hadeeth* of Muslim explains to us this preoccupation and unmindfulness. Jābir (رضي الله عنه) said: 'Allāh's Messenger (صلى الله عليه وسلم) said: "Whoever climbed this hill, the hill of Murar, his sins would be obliterated as the sins of the Children of Israel were obliterated." So we were the first to take our horses up, the horses of Banul-Khazraj. Then everybody else followed and Allāh's Messenger (صلى الله عليه وسلم) said: "All of you are forgiven except the owner of the red camel." So we came to him (the camel's owner) and said: "Come! Allāh's Messenger (صلى الله عليه وسلم) will seek forgiveness for you." But he said: "That I find my lost thing is more beloved to me than that which your companion seeks forgiveness for me" and he remained occupied in trying to find his lost thing.'

This man has occupied himself with his camel, taking himself away from receiving forgiveness and *ikhlaṣ* to Allāh the Exalted. It would be well for us at this point to relate the *hadeeth* of the Messenger (صلى الله عليه وسلم) which will increase the clarity of this matter: 'There is none amongst you who goes to perform ablution (*wudhu*), rinses his mouth and spits out the water and sniffs water up his nose and then expels it, except that the sins of his face, mouth and nose flow from him. Then, when he washes his face as he has been commanded by Allāh, the sins flow away with the water from the sides of his beard. Then, when he washes his arms up to (and including) his elbows, the sins of his hands flow away with the water from the extremes of his fingertips. Then he wipes his head as Allāh has commanded him and the sins of his head flow away with the water from the ends of his hair. Then he washes his two feet up to (and including) the ankles and the sins of his feet flow away with the water from the ends of his toes. If he then stands, prays, praising Allāh, extolling Him, glorifying Him with what He is deserving of and empties his heart for Allāh, he will walk away from his sins in the same state as the day when his mother gave birth to him.'⁵³

The saying of Allāh's Messenger (صلى الله عليه وسلم), '...empties his heart for

53. *Ṣaḥeehul-Jam'i*, no. 5680.

Allāh', is a proof here. Vacating the heart for Allāh is turning away from being occupied with whatever is besides Him and it is also from the perfection of *ikhhlās* to Allāh the Exalted. How many distressed and oppressed persons are there who empty their hearts for Allāh the Exalted at the time of supplication and to whom Allāh responds as a reward for their *ikhhlās*? There occurs in the supplication of Ibrāheem (عليه السلام):

﴿٧٧﴾ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

'If my Lord does not guide me, I will be amongst the losers.'⁵⁴

and in the supplication of Nūh (عليه السلام):

﴿٤٧﴾ إِلَّا تَعْفِرْ لِي وَتَرْحَمْنِي أَكُنَّ مِنَ الْخَسِرِينَ

'If You do not forgive me and show mercy to me I will be amongst the losers.'⁵⁵

These supplications will, no doubt, be responded to as they are supplications of the distressed. If they were not answered, misguidance and ruin would follow. These types of supplication give evidence to the emptying of the heart for Allāh the Exalted and the absence of being occupied with anything else besides them. A person who directs all of his concerns to the answering of the supplication, puts this ahead of everything else. Even Shaytān, when he made his supplication, was the head of misguidance:

﴿٣٦﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

'He said: "O my Lord grant me respite till the day they are raised."⁵⁶

54. Sūrah al-An'ām (6):77.

55. Sūrah Hūd (11):47.

56. Sūrah al-Ĥijr (15):36.

Even he emptied his heart for Allāh and it was a supplication of one who was distressed. Nothing was left for him (to resort to) except this supplication. What else would be left for him after he had just lost everything? And what was the outcome?

قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ﴿٣٧﴾ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

'He (Allāh) said: "You are of those who have been granted respite till the period of the time made known."⁵⁷

And how was the gratefulness of Shaytān to his Lord when his supplication was answered?

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

'He said: "My Lord, because you have led me astray I shall beautify for them what is in the earth and I shall mislead them all. Except for Your servants amongst them who are sincere."⁵⁸

Shaytān - and we seek refuge in Allāh from him - exempted the sincere ones because they empty and vacate their hearts for Allāh so that evil things are not beautified in their souls.

From this we find that the distressed and oppressed person empties his heart for Allāh. Nothing is beautified in his heart which would otherwise distract him and make him unmindful of his supplication. Thus, his desire is realised and accomplished. We can also see here that those three who remained behind (from an expedition),⁵⁹ the earth had become constrained for them (they felt anguish) and their souls felt uneasy and depressed. This is the description which Allāh

57. Sūrah al-Hijr (15):37-8.

58. Sūrah al-Hijr (15):39-40.

59. Refer to *Riyāḍuṣ-Ṣāliḥeen*, chapter: *Repentance*, for a full account of this incident.

gave of them when He the Sublime said:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ
بِمَا رَجَبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ
مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ
الرَّحِيمُ ﴿١١٨﴾

'And to the three who remained behind, the earth became straight to them notwithstanding its spaciousness and their souls were also straightened to them and they knew for certain that there was no refuge from Allāh except with Him. Then He turned to them that they may turn to Him. Indeed Allāh is the Oft-Forgiving, the Merciful.'⁶⁰

So they were hard pressed in their supplication and had emptied their hearts of everything except the pleasure of Allāh. The earth had become constrained for them despite its expanse and their souls became straightened. Shaytān, therefore, was not able to beautify anything for them because they had seen and known that there is no escaping from winning the pleasure of Allāh and as such Allāh turned to them.

We can also understand here the *hadeeth* of the Messenger of Allāh (صلى الله عليه وسلم) when he said: 'Indeed, a man departs (from his prayer) and nothing is written for him except a tenth of his prayer, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a fourth, or a third, or half of it.'⁶¹

To the extent to which one empties his heart for Allāh the Exalted, to that same extent is the reward for his prayer written for him.⁶² And

60. Sūrah at-Tawbah (9):118.

61. Reported by Aḥmad in his *Musnad*, Abu Dāwūd and Ibn Hibān in his *Ṣaḥeeh*. It is also in *Ṣaḥeehul-Jam'i*, no. 1266.

62. It is also requested from the Muslim that he prays in accordance

to the extent to which he empties his heart for Allāh to that same extent does Allāh accept from him (from his prayer). Likewise the (levels of) response to the supplications differ with respect to the extent that the heart is emptied for Allāh the Mighty and Majestic. For the oppressed and the distressed person the response to his supplication becomes more forceful and likely due to the complete and perfect emptying of the heart for Allāh the Exalted.

And what was the situation of the young boy who was a believer when he was taken to be thrown off the top of a mountain? He had emptied his heart for Allāh in his supplication and said: 'O Allāh! Suffice me against them in whatever way you will.' With what should he be diverted away from his supplication when he could see himself being thrown off the top of the mountain?

From this, the faith of the one who understands the following *hadeeth* of Allāh's Messenger (صلی اللہ علیہ وسلم) will be strengthened: 'Paradise is closer to one of you than his shoelace. And likewise the Hellfire.'⁶³

Whoever perceives the nearness of Paradise with his heart will empty his soul from whatever is besides it in order to attain it and whoever sees Hellfire with its nearness to him to this extent will not be occupied with anything but making himself distant and remote from it. Let us then reflect upon the *hadeeth* of Allāh's Messenger (صلی اللہ علیہ وسلم) which Muslim has reported: 'If the believer knew what punishments lie with Allāh, none would have hoped for His Paradise and if the disbeliever knew what was with Allāh of mercy, none would have despaired of His Paradise.'⁶⁴

The one who knows what punishment lies with Allāh will empty his heart for deliverance from being punished and would not hope for Paradise, which is the desire of every believing servant, so the

with the prayer of the Messenger of Allāh (صلی اللہ علیہ وسلم) in all its various positions and actions. Not doing this reduces the reward for this prayer.

63. Reported by al-Bukhāri.

64. Reported by Muslim.

knowledge of the punishments of Allāh preoccupies him from hoping in Paradise - and Allāh knows best.⁶⁵

65. This ensures that the servant does not rely exclusively upon the Mercy of Allāh and the *hadeeth* is an indication of the requirement of worshipping Allāh in between fear of His Punishment and hope in His Mercy. [Publisher's note]

Accompanying the People of Ikhhlās and Benefitting From Their Ikhhlās

The *hadeeth* of the three persons who became trapped in the cave has already preceded. From it, we saw how when one of them supplicated with his righteous actions the rock moved a little (but not enough to allow them to come out of the cave). So all of them benefitted from the supplication of only one sincere person. Then his two companions made their supplications and each time the rock moved a little. The benefit of the supplication of each one of them benefitted them all until they all exited the cave.

Therefore, be eager to accompany the people of *ikhhlās* so that you benefit - by the grace of Allāh - from their *ikhhlās* and their supplications. Abu Hurayrah (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'Indeed, to Allāh belong angels who traverse the earth looking for the gatherings wherein His remembrance is made. They sit along with them and cover one another with their wings until they fill what is between them and the sky. When the people depart they descend to the heaven and Allāh the Mighty and Majestic asks them - although He knows best: "From where did you come?" They say: "We came from some servants of Yours in the earth. They make *tasbeeh*, *takbeer*, *tahleel* and *tahmeed*⁶⁶ and they ask of You." He says: "And what do they ask of Me?" They say: "They ask You for Your Paradise." He says: "And have they seen My Paradise?" They say: "No O Lord." He says: "Then how would it be if they saw My Paradise?" They say: "And they ask You for safety." He says: "And from what do they seek safety in Me?" They say: "From Your Fire." He says: "Have they seen My Fire?" They say: "No." He says: "Then how would it be if they saw My Fire?" They say: "And they seek Your forgiveness." He says: "I have already forgiven them and have granted them what they asked

66. *Tasbeeh*: سبحان الله (SubhānAllāh) 'Glory be to Allāh'; *takbeer*:

لا اله الا الله (Allāhu akbar) 'Allāh is Greatest'; *tahleel*: لا اله الا الله (lā ilāha illAllāh) 'None has the right to be worshipped but Allāh';

tahmeed: الحمد لله (al-ḥamdulillāh) 'All the Praise is due to Allāh.'

for and have saved them from that from which they sought protection.”

He (ﷺ) said: “They (the angels) say: “O Lord! Amongst them was an errant servant who passed by them and then sat with them.” He (Allāh) says: “And him (also) have I forgiven. They are a people whose associates will never be displeased (wretched).”⁶⁷

Be cautious, O servant, from being far away from the people of *ikhlās* and take a careful look at the advice of the Messenger (ﷺ): ‘There are no three persons in a town or bedouins (in the desert) amongst whom the prayer is not established (in congregation) except that *Shaytān* has gained mastery over them. So observe prayer in congregation as the wolf eats the lonely animal.’⁶⁸

67. Reported by Muslim.

68. Reported by Ahmad in his *Musnad*, an-Nasāi, Abu Dāwūd and Ibn Hibān in his *Ṣaḥeḥ*. It is also in *Ṣaḥeḥul-Jam‘i*, no. 5577.

The Types of Riyā'

Its meaning:

It is derived from *ar-ru'yah* (seeing/looking/observing). It's foundation is doing actions of goodness and piety so that people see them or hear of them, in order to win their praise and admiration, to gain position and status amongst them and to obtain the goals and objectives of this world.

Its ruling:

It is *ḥarām* due to the clear texts of the Book and the Sunnah and the chapter regarding the order for *ikhhlās* and the warning against *riyā'* and *shirk* has already preceded.

1. *Riyā'* of the body.

This occurs by appearing to be emaciated and pale so that others may see the intensity of his striving and the abundant fear of the Hereafter. Also included in this is lowering the voice and sinking of the eyes, showing that one has a weak and feeble body in order to show others that he is diligent in observing fast.

2. *Riyā'* of the outward appearance.

Such as the effects of prostration on the face or wearing a specific type of clothing which only a few people wear and whom people consider to be scholars. So he wears this apparel so that it may be said: 'He is a scholar.'

3. *Riyā'* by one's speech.

This occurs mostly by admonitioning others, reminding them, memorising details and narrations for the sake of argumentation, making it open and known that one has copious and abundant knowledge, moving ones lips for the remembrance of Allāh in the

presence of others, becoming angry when evil occurs between people, lowering the voice and making it soft and tender when reciting the Qur'ān so as to show others his fear, sadness and other such things.

4. *Riyā'* with one's actions.

Like the showing off of the worshipper by lengthening the standing and prolonging the bowing and prostration during prayer. Outwardly displaying humility and showing off with fasting, going on military expeditions, pilgrimage, giving charity and other such things.

5. *Riyā'* on account of one's friends and visitors.

Like the one who burdens himself in order to visit a scholar or a pious worshipper so that it may be said: '*So and so visited so and so.*' This also occurs by inviting people to one's house so that it may be said: '*The people of the Deen frequently visit him.*'

Should the Muslim Abandon an Action Due to Fear of Riyā'?'⁶⁹

Leaving an action out of fear of falling into *riyā'* is one of the biggest mistakes and ways of falling into the trap of Shaytān.

If the intent and motive for an action is correct and righteous and if it is in agreement with what has been legislated then the action should never be abandoned due to the presence of the danger of *riyā'*. Rather it is obligatory upon the Muslim to strive against this threat and danger. This is achieved by making his heart cling to modesty in front of Allāh and fear of Him, and changing the praise and admiration of creation for His praise and admiration.

Fuḍayl ibn Ayyād (رضي الله عنه) said: '*Doing an action for the sake of people is shirk and leaving an action for the sake of people is riyā'.*' *Ikhhlās* is when Allāh saves you from them both.

69. From Abu Muḥammad Sa'eed al-Baylāwi's book *Al-Ikhhlās*. This chapter does not appear in the original book (*Kitābul-Ikhhlās*) by Hussayn al-'Awā'ishah. [Publisher's note]

What is Presumed to be Riyā' and Shirk But is Not So

1. Doing a good action and being praised on account of it.

Abu Dharr (رضي الله عنه) reports that it was said to Allāh's Messenger (صلى الله عليه وسلم): 'Have you seen the man who does an action of goodness and the people praise him for that?' He said: 'That is the good tiding which the believer receives (in this life).'⁷⁰

2. When the servant becomes lively and eager for worship upon seeing other worshippers.

Ibn Qudāmah al-Maqdisi (رحمه الله) said: 'A man spends the night with those who regularly perform tahajjud and who usually pray for most of the night. Although his habit is only to pray for an hour or so, he prays most of the night with them. Or maybe they will fast so he fasts with them. If he had not been with them, this liveliness and zeal would not have arisen. Perhaps someone may think that this is riyā', however that is not the case absolutely and this matter requires some explanation.

Every believer has an aspiration for the worship of Allāh the Exalted. However, there are many things which hinder and divert him from that and make him unmindful. It may be the case that being present with others is a cause of stopping this unmindfulness and repelling the diversions.'

Then he said: 'He can then examine himself (when he is alone) by imagining the people to be in a place where he can see them but they cannot see him. If he finds himself performing much worship then that is for the sake of Allāh and if he is not liberal in worshipping Allāh when he is alone, then his extra worship in their presence was riyā'.⁷¹

70. Reported by Muslim.

71. *Mukhtasir Minhājul-Qāsideen*, p. 234.

I say that the laziness of a man when he is alone is related to his (صلى الله عليه وسلم) saying: ‘...Indeed, the wolf eats the lonely animal’ and his liveliness (in the presence of others) is related to his obedience to the command of the Messenger (صلى الله عليه وسلم): ‘Upon you is the congregational prayer.’⁷²

3. When a person requests a position which he knows he is fit for, such as the saying of Yūsuf (عليه السلام):

أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهٗ

‘Give me authority over the treasures of the land. Indeed, I am one who guards and one who has knowledge.’⁷³

4. Wearing beautiful and elegant clothes and shoes.

In *Shaḥeeḥ Muslim* is the *ḥadeeth* of Ibn Mas‘ūd (رضي الله عنه) who said: ‘Allāh’s Messenger (صلى الله عليه وسلم) said: “He who has an atom’s weight of pride in his heart will not enter Paradise.” A man said: “A man loves that his garment is beautiful and his shoes are beautiful.” He said: “Indeed, Allāh is beautiful and He loves beauty. Pride is to reject the truth and to look down upon people.”’

5. Not informing others about one’s sins and concealing them.

This is obligatory and has been legislated upon every single Muslim. It is not permissible to proclaim and talk about one’s sins due to his (صلى الله عليه وسلم) saying: ‘All of my ummah will be forgiven except those who make their sins known. A man does an action by night and then awakens in the morning while Allāh had concealed his sin for him and he says: “O so

72. And the full *ḥadeeth* is: ‘There are no three persons in a town or in a desert and who do not establish the prayer amongst themselves except that Shaytān has gained mastery over them. So upon you is the congregational prayer as the wolf eats the lonely animal.’ The *ḥadeeth* has also preceded.

73. Sūrah Yūsuf (12):54.

*and so! I did such and such yesterday" yet he spent the night while his Lord was covering him and awoke removing the cover of Allāh.*⁷⁴

Talking about one's sins produces a lot of corruption and mischief and this is not the place for a lengthy discussion. Amongst the mischief caused is the encouragement of people towards committing sins and making the commands and orders of Allāh to be treated lightly. Whoever thinks that hiding one's sins is *riyā'* and speaking about them is *ikhhlāṣ* then he is one whom Shaytān has confounded and we seek refuge in Allāh from him.

6. When a servant gains fame and recognition without having desired it.

Al-Maqdisi (رحمه الله) said: '*A man's seeking fame is blameworthy. As for when it occurs due to Allāh the Exalted, without the man having desired it, then that is not blameworthy although it may be a trial for those who are weak.*'

74. Reported by al-Bukhāri and Muslim.

The Virtues of Ikhlaṣ in One's Actions

1. Sincerity in *tawḥeed*.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'A servant never says: "Lā ilāha illAllāha (none is worthy of worship except Allāh)" sincerely, except the doors of heavens are opened for it until it reaches the Throne (of Allāh).'⁷⁵

He (صلی اللہ علیہ وسلم) also said: 'Indeed, Allāh has forbidden the fire from the one who said: "Lā ilāha illAllāha" seeking thereby the Face of Allāh.'⁷⁶

2. Sincerity in intention.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'Indeed, actions are (judged) by the intentions (behind them) and every man shall receive (for his action) only that which he intended.'⁷⁷

3. Sincerity in the prayer.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'There is no person who performs *wuḍū'*, beautifying it, then prays two *rakah* concentrating therein with this heart and face except that Paradise becomes obligatory for him.'⁷⁸

He (صلی اللہ علیہ وسلم) also said: 'There is none amongst you who, when he goes to perform ablution, rinses his mouth and spits out the water and sniffs water up his nose and then expels it except that the sins of his face, mouth and nose flow from him. Then, when he washes his face as he has been commanded by Allāh, the sins flow away from him from the sides of his beard with the water. Then, when he washes his arms up to (and including) his elbows, the sins of his hands flow away with the water from the extremes of his fingertips. Then he wipes his head as Allāh has commanded him and the sins

75. *Saḥeeḥul-Jam'i*, no.5524.

76. Part of a *ḥadeeth* reported by al-Bukhāri and Muslim.

77. Reported by al-Bukhāri and Muslim.

78. Shaykh al-Albāni declared it *saḥeeḥ* in *Saḥeeḥul-Jam'i*, no.5678.

of his head flow away from him from the ends of his hair with the water. Then he washes his two feet up to (and including) the ankles and the sins of his feet flow away with the water from the ends of his toes. If he then stands, prays, praising Allāh, extolling Him, glorifying Him with what He is deserving of and empties his heart for Allāh, he will walk away from his sins in the same state as the day his mother gave birth to him.⁷⁹

4. Sincerity in prostration.

He (صلى الله عليه وسلم) said: 'There is no servant who makes a prostration for Allāh except that Allāh writes a good deed for him, removes from him an evil deed and raises his station by one degree. So increase in making prostration.'⁸⁰

5. Sincerity in the prayer of Ramadan.

He (صلى الله عليه وسلم) said: 'Whoever stood for prayer in Ramadan out of faith and expectation of reward will have his previous sins forgiven.'⁸¹

6. Sincerity in the prayer during Laylatul-Qadr.

He (صلى الله عليه وسلم) said: 'Whoever stood for prayer during Laylatul-Qadr out of faith and expectation of reward will have his previous sins forgiven.'⁸²

7. Sincerity in love for the mosque.

He (صلى الله عليه وسلم) said: 'There are seven whom Allāh will cover with His shade on the day when there will be no shade except His: the just Imām, a youth who spent his time in Allāh's worship, a man whose heart is attached to the mosques, two men who love each other for the sake of Allāh, coming together for His sake and departing for His sake, a man tempted (to sexual intercourse) by a woman of beauty but says: "I fear Allāh", a man who gives charity in secret until his left hand does not know what his right hand has

79. Reported by Muslim and others.

80. Shaykh al-Albāni declared it *ṣaḥeeḥ* in *Ṣaḥeeḥul-Jam'i*, no. 5618.

81. Reported by al-Bukhāri and others.

82. Reported by al-Bukhāri and others.

spent, and a man who remembers Allāh when he is alone and his eyes shed tears.⁸³

He (صلی اللہ علیہ وسلم) also said: 'Never does a man make his place of residence the mosques for prayer and Allāh's remembrance except that Allāh the Exalted rejoices at meeting him just like a man's family rejoices when he comes back after having been absent from them.'⁸⁴

8. Sincerity in leaving one's house for the prayer.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'The (reward of the) prayer of a man in congregation is increased by twenty-five degrees over his prayer in his house or in his market (i.e. his trading place). That is when he performs wuḍū' and beautifies it, then leaves for the mosque desiring nothing but the prayer and nothing makes him leave his house except the prayer. He does not advance a step (towards the mosque) except that he is raised by one degree and one sin is removed from him. When he enters the mosque he is engaged in prayer as long as the prayer is what keeps him back. The angels do not cease to send prayers upon him so long as he is engaged in his prayer. They say: "O Allāh! Send prayers upon him. O Allāh! Show mercy to him." And a man never ceases to be engaged in prayer so long as he is waiting for it.'

In another narration: '(The angels say): "O Allāh! Forgive him. O Allāh! Turn to him" so long as he does not cause any harm or emit something (to nullify his ablution).'⁸⁵

9. Sincerity in waiting for the prayer in the mosque.

Due to the previously mentioned ḥadeeth in which there occurs: 'When he enters the mosque he is engaged in prayer as long as the prayer is what keeps him back.'

83. Reported by Muslim.

84. Reported by Ibn Mājah and al-Hākim. Shaykh al-Albāni declared it *ṣaheeh* in *Ṣaheehul-Jam'i*, no.5480.

85. Reported by al-Bukhāri and Muslim.

10. Sincerity in pronouncing the *adhān*.

Allāh's Messenger (ﷺ) said: 'When the *mu'wadhdhin* says: "Allāh is Greatest, Allāh is Greatest" you should say: "Allāh is Greatest, Allāh is Greatest." Then when he says: "I testify that there is none worthy of worship except Allāh (alone)" you should say: "I testify that there is none worthy of worship except Allāh (alone)." When he says: "I testify that Muḥammad is the Messenger of Allāh" you should say: "I testify that Muḥammad is the Messenger of Allāh." When he says: "Come to the Prayer" you should say: "There is no power nor movement except by Allāh." When he says: "Come to salvation" you should say: "There is no power nor movement except by Allāh." When he says: "Allāh is Greatest, Allāh is Greatest" you should say: "Allāh is Greatest, Allāh is Greatest." Then when he says: "There is none worthy of worship except Allāh (alone)" you should say: "There is none worthy of worship except Allāh (alone)" from his (your) heart and he (you) will enter Paradise.'⁸⁶

11. Sincerity in fasting.

Allāh's Messenger (ﷺ) said: 'Whoever fasted the month of Ramadan out of faith and seeking reward, his past and future sins will be forgiven.'⁸⁷

He (ﷺ) also said: 'Whoever fasts a day in the path of Allāh, Allāh will make the Hellfire distant from him the length of a hundred years' journey.'⁸⁸

He (ﷺ) also said: 'Whoever fasted a day in the path of Allāh, Allāh makes between him and the Fire a trench like the one between the Heavens and the Earth.'⁸⁹

86. Reported by Muslim.

87. *Saḥeeḥul-Jam'i*, no. 6201.

88. Reported by an-Nasāi and Shaykh al-Albāni declared it *ḥasan* in *Saḥeeḥul-Jam'i*, no. 6206.

89. Reported by at-Tirmidhi and it is in *Saḥeeḥul-Jam'i*, no. 6209.

12. Sincerity in giving zakāh.

Talhah bin Ubaydullāh (رضي الله عنه) said: 'A man from the people of Najd with unkempt hair came to the Messenger of Allāh (صلى الله عليه وسلم) and we could hear his loud voice but could not understand what he was saying until he got close to Allāh's Messenger (صلى الله عليه وسلم) and we realised that he was asking him about Islām. Allāh's Messenger (صلى الله عليه وسلم) said to him: "Five prayers in the duration of a day and night." He said: "Is there anything more than that upon me?" He said: "No, except what you do voluntarily." Then Allāh's Messenger (صلى الله عليه وسلم) said: "And fasting the month of Ramadan." He said: "Is there anything more than that upon me?" He said: "No, except what you do voluntarily." Allāh's Messenger also mentioned the zakāh to him and the man replied: "Is there anything besides the prayer that I have to pray?" He said: "No, except what you do voluntarily." The man then turned away and said: "By Allāh, I will neither add to this nor fall short of it." Allāh's Messenger (صلى الله عليه وسلم) then said: "If he is truthful then he will attain success (i.e. Paradise)."⁹⁰

13. Sincerity in giving charity.

The *hadeeth* regarding the seven who will receive Allāh's Shade on the day where there will be no shade except His and amongst them is: '...and a man who gives charity and conceals it to such an extent that his left hand does not know what his right hand has spent.'⁹¹

Allāh's Messenger (صلى الله عليه وسلم) also said: 'Charity which is given in secret extinguishes the anger of the Lord and maintaining the ties of kinship increases one's age.'⁹²

14. Sincerity in Hajj.

Abu Hurayrah (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) was asked: 'Which of the actions is most excellent?' He said: 'Faith in Allāh

90. Reported by al-Bukhāri and Muslim.

91. Reported by Muslim.

92. *Ṣaḥeeḥul-Jam'i*, no. 3691.

and His Messenger.' It was said: 'What next?' He said: 'Jihād in the path of Allāh.' It was said: 'What next?' He said: 'Hajj Mabrūr.'⁹³

The meaning of *mabrūr* is that the Hajj is performed without committing any act of disobedience and this is an indication of sincerity because *shirk* and *riyā*' are both disobedience to Allāh the Exalted.

He (صلی اللہ علیہ وسلم) also said: 'Whoever performed Hajj for the sake of Allāh, did not behave in an obscene manner and was not disobedient, will return in the same condition as the day his mother gave birth to him.'⁹⁴

15. Sincerity in seeking martyrdom.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'Whoever asked Allāh to be killed in the path of Allāh truly out of his heart, Allāh will give him the reward of a martyr even if he died on his bed.'⁹⁵

16. Sincerity in guarding the frontiers of the Muslim lands.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'Whoever guards (the Muslim frontier) for a day and a night for the sake of Allāh receives the reward of a month's fasting and prayer. And whoever died while guarding the frontier will have a reward similar to that, sustenance will be made to come to him and he will be made secure from trials.'⁹⁶

17. Sincerity in equipping someone for a military expedition.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'Whoever supplies and equips another (doing that) for the sake of Allāh, in going upon a (military) expedition, will have the reward similar to the one whom he equipped without any of the

93. Reported by al-Bukhāri and Muslim.

94. Reported by al-Bukhāri and others.

95. Reported by Muslim.

96. Reported by an-Nasāi and al-Hākim in his *Mustadrak*. It is also in *Ṣaḥeehul-Jam'i*, no. 6135.

latter's reward being diminished.⁹⁷

18. Sincerity in *jihād*.

Allāh's Messenger (ﷺ) said: 'Whoever fights so that the Word of Allāh becomes uppermost is in the Path of Allāh (i.e. is fighting for the sake of Allāh and nothing else).'⁹⁸

He (ﷺ) also said: 'There is no wounded person who is wounded for the sake of Allāh except that he will come on the Day of Judgement with blood flowing from his wound. The colour of his blood will be as the colour of the blood but its scent will be as the scent of musk.'⁹⁹

19. Sincerity in repentance.

Allāh's Messenger (ﷺ) said: 'Whoever repented to Allāh before the death rattle begins, Allāh will accept that (repentance) from him.'¹⁰⁰

Abu Sa'eed al-Khudri (رضي الله عنه) reports that Allāh's Messenger (ﷺ) said: 'There used to be a man from among those who came before you and who had killed ninety-nine men. He asked about the most knowledgeable person of the people of the earth and he was directed to a monk. He came to him and said that he had killed ninety-nine men so was there any chance of repentance for him. The monk said: "No." So the man killed him and completed the number of his victims to one hundred. Then he again asked about the most knowledgeable of the people of the earth and he was directed to a scholar. He explained to him that he had killed one hundred men and asked whether there was any chance of repentance for him. He said: "Yes, and who is there that stands between Him and repentance? Go to such and such a land since there are a people there who worship Allāh the Exalted

97. Reported by Ibn Mājah and Shaykh al-Albāni declared it *ṣaḥeeḥ* in at-Targheeb, 2/96.

98. Reported by al-Bukhāri and Muslim.

99. Reported by al-Bukhāri.

100. Reported by Aḥmad in his Musnad, at-Tirmidhi and others. It is also in *Ṣaḥeeḥul-Jam'i*, no. 6008.

and go and worship Allāh along with them. Do not return to your homeland as it is an evil place.” The man left for the place he had been directed to and when he had reached half-way, death came to him. The angels of mercy and the angels of punishment began to argue about him and the angels of mercy said: “He came repentant to Allāh, directing his heart towards Allāh the Exalted” and the angels of punishment said: “He never did any good.” Then another angel came to them in the form of a man and acted as an arbiter between them. He said: “Measure the distances of the two lands (from the place he died) and whichever of the two is nearest to him will determine his fate.” They measured the distances and found that he was closer to the land he was travelling to and so the angels of mercy took his soul.¹⁰¹

20. Sincerity in seeking forgiveness.

Allāh’s Messenger (صلى الله عليه وسلم) said: ‘The most superior supplication in seeking forgiveness is when the servant says: أنت ربّي لا اله الا أنت اللهم أنت خلقتنّي وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك عليّ، وأبوء بذنبي فاغفر لي فإنه لا يغفر الذنوب الا أنت¹⁰² “O Allāh! You are my Lord. There is none which has the right to be worshipped except You. You created me and I am Your servant. I am upon your covenant and I am fulfilling your promise as much as I am able. I seek refuge in You from the evil of what I have done. I admit and acknowledge Your favour upon me and I confess my sins to you, so forgive me as there is none to forgive sins except You.” Whoever says it during the day with firm conviction and then dies before the evening will be of the people of Paradise and whoever says it during the night with firm conviction and dies before he wakes up will be of the people of Paradise.¹⁰³

101. Reported by al-Bukhāri and Muslim.

102. Allāhumma anta Rabbee, lā ilāha illā ant. Khalaqtanee wa ana ‘abduka wa ana ‘alā ‘ahdika wa w‘adika mastafat. A‘ūdhu bika min sharri mā ṣan‘at. Abū‘u laka bi n‘imatik ‘alayya wa abū‘u bi dhanbi, faghfirlee fa innahu lā yaghfirudh-dhunūb illā ant.

103. Reported by al-Bukhāri.

21. Sincerity in crying.

The *hadeeth* has already preceded: 'There are seven whom Allāh will shade on the Day when there will be no shade but His...' and included in it is: '...a man who remembers Allāh when he is alone and his eyes shed tears.'¹⁰⁴

22. Sincerity in the remembrance of Allāh.

Due to the above mentioned *hadeeth*.

23. Sincerity in truthfulness.

Allāh's Messenger (صلى الله عليه وسلم) said: 'If you be truthful to Allāh, He will be truthful to You.'¹⁰⁵

24. Sincerity in patience.

Allāh's Messenger (صلى الله عليه وسلم) said: 'Allāh the Exalted said: "I have no other reward for My believing servant who shows patience when I take someone whom he loves from the people of the world except Paradise."¹⁰⁶

'Āi'shah (رضي الله عنها) reports that she asked Allāh's Messenger (صلى الله عليه وسلم) about the plague and he informed her that it is a punishment which Allāh sends upon whomever He wills and He makes it a means of mercy for the believers. There is no servant who falls into a plague, remains in his town showing patience and expecting recompense from Allāh, while knowing that nothing can afflict him save what Allāh has written for him, except that he will receive the reward of a martyr.¹⁰⁷

104. Reported by Muslim.

105. Reported by an-Nasāi and al-Hākim in his *Mustadrak*. It is also in *Saheehul-Jam'i*, no. 1428.

106. Reported by al-Bukhāri.

107. Reported by al-Bukhāri.

25. Sincerity in reliance upon Allāh.

Allāh's Messenger (صلى الله عليه وسلم) said: 'A man from the Children of Israel asked another to loan him a thousand dinars. The man said to him: "Bring me some witnesses that I may make them witness it." The first man said: "Sufficient is Allāh as a witness." The man then said: "Bring me a guarantor." The man replied "Sufficient is Allāh as a guarantor." The other man replied: "You have told the truth" and then gave him the thousand dinars for a settled period of time. The man left for the sea and was able to fulfil his need (with the money). Then he waited for a boat by which he could return to the other land in order to repay the money in time but could not find one. He then took a piece of wood and made it hollow, placing therein the thousand dinars and also a little note to the owner of the money. Then he came to sea with it and said: "O Allāh! You know that I took a loan from so and so of a thousand dinars and he asked me for a guarantor and I said: 'Sufficient is Allāh as a guarantor' and he was content with me. Then he asked me for a witness and I said: 'Sufficient if Allāh as a witness' and he was content with me. Then I strived to find a boat so that I could return what I owed but did not find one. Therefore, I entrust it to You." He (then) threw it (the wood) into the sea until it sank. He then departed and he still waited for a boat that was going to his town. The man who had given him a loan would come out in the hope that he would see a boat in which his belongings would return, when he saw the piece of wood in which his money was placed he took it away to his family for firewood. When he opened it he found the money and the note. The man to whom he had given the loan then returned bringing with him a thousand dinars and said: "By Allāh, I have not stopped striving to find a boat in which I could return your belongings to you and I did not find one before the one I have now come in." The man said: "Did you send anything to me?" The man replied: "I have told you that I could not find a boat before the one I have come in." The other man said: "Indeed, Allāh has rendered (to me) what you sent in the piece of wood" and (the man who had taken the loan) left with the thousand dinars.¹⁰⁸

108. Reported by al-Bukhāri.

26. Sincerity in loving.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'Whoever is delighted (i.e. eager) that he should taste the sweetness of faith let him love a man, not loving him except for the sake of Allāh.'¹⁰⁹

Abu Hurayrah (رضی اللہ عنہ) reports that Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'There was a man who set out to visit a brother of his in another town. Allāh had prepared for him along his way an angel (in the form of a man). When he met him he said: "Where do you intend to go?" The man replied: "I intend to see my brother in this town." The angel said: "Do you have any favour which he owes you?" He said: "No, but I love him for the sake of Allāh the Exalted." The angel said: "I am a messenger of Allāh sent to you to inform you that Allāh loves you as you have loved your brother."¹¹⁰

27. Sincerity in visiting for the sake of Allāh.

Due to the previous *hadeeth*.

28. Sincerity in obedience to parents.

This is due to the *hadeeth* of the three who got trapped in a cave due to a large rock. They supplicated to Allāh with their righteous actions and in the supplication of one of them was: 'O Allāh! I had parents who were very old and I never used to put my family or wealth ahead of them. One day I went far away and was delayed in my search for green trees. I was only able to come back after my parents had gone to sleep. I milked their animals and when I came back I found them sleeping. I did not want to wake them and I disliked that I should place my family or wealth in front of them by giving them to drink first. So I stood with the vessel in my hand and waited for their awakening until the break of dawn. Meanwhile, the children were crying out of hunger at my feet. When my parents awoke they had their drink. O Allāh! If I did this while seeking your Face then deliver us from the evil which this rock has brought upon us.'

109. Reported by Aḥmad in his *Musnad* and al-Ḥākim. It is also in *Saheehul-Jam'i*, no. 6164.

110. Reported by Muslim.

29. Sincerity in abandoning evil.

This is also due to the *hadeeth* of the three who were trapped in the cave and when one of them sat in between the legs of his (beautiful) cousin, she said: 'Fear Allāh and do not break the seal unlawfully.' The man said: 'I turned away from her despite the fact that she was most beloved to me and I let her keep the gold which I gave to her. O Allāh! If I did this while seeking (nothing) but your Face, then deliver us from the evil which this rock has brought upon us.'

30. Sincerity in giving someone his dues.

Again this is due to the three who were trapped in the cave. The third one said: 'O Allāh! I hired some labourers and paid them their dues but one of them left leaving behind what was due to him. I invested it in some business and the business prospered greatly leaving me with lots of wealth. After a time the labourer came back and said: "O servant of Allāh! Show me my dues." I said to him: "All of what you see is yours; the camels, goats, cattles and slaves." He said: "Do not joke with me, O servant of Allāh." I said: "I am not joking with you." So he took all of it, leaving nothing behind. O Allāh! If I did this while seeking Your Face, then deliver us from the evil which this rock has brought upon us.' The rock moved away and all of them came out of the cave safe and sound.

31. Sincerity in one's intention even if it is not acted upon.

Allāh's Messenger (صلى الله عليه وسلم) said: 'Whoever asked Allāh to be killed in the Path of Allāh, truly out of his heart, Allāh will give him the reward of a martyr even if he died in his bed.'¹¹¹

111. Reported by Muslim.

32. Sincerity in renouncing the world.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'Whoever abandoned (a certain type of) clothing out of humility to Allāh, even though he was capable of (affording and wearing) it, Allāh will call him out in front of all the creation and put him to option about any of the garments of faith that he wishes to wear.'¹¹²

33. *Ikhhlāṣ* in humility.

Due to the previous *ḥadeeth*: 'Whoever abandoned (a certain type of) clothing out of humility to Allāh...'

He (صلی اللہ علیہ وسلم) also said: 'Whoever humbled himself for Allāh, Allāh will raise him.'¹¹³

34. Sincerity in building mosques.

Allāh's Messenger (صلی اللہ علیہ وسلم) said: 'Whoever built a mosque for the sake of Allāh and in which Allāh is remembered, Allāh will build what is equal to it in Paradise.'¹¹⁴

He (صلی اللہ علیہ وسلم) also said: 'Whoever built a mosque seeking the Face of Allāh by it, Allāh will build for him what is equal to it in Paradise.'¹¹⁵

112. Reported by at-Trimidhi and it is also in *Ṣaḥeeḥul-Jam'i*, no. 6021.

113. Reported by Abu Na'eem in *al-Hilyah* from Abu Hurayrah and it is also in *Ṣaḥeeḥul-Jam'i*, no. 6038.

114. Reported by Aḥmad in his *Musnad*, an-Nasāi and Ibn Mājah. It is also in *Ṣaḥeeḥul-Jam'i*, no. 6006.

115. Reported by al-Bukhāri.

35. Sincerity in visiting the mosque of the Messenger (ﷺ) for learning and teaching.

Allāh's Messenger (ﷺ) said: 'Whoever came to this mosque of mine and did not come except to learn or teach goodness, (then he) is in the same position as the one who struggles and fights in the way of Allāh. Whoever comes for a purpose other than that, is in the same position as a man who (stands) looking at the enjoyment of others.'¹¹⁶

36. Sincerity in following the funeral procession of a Muslim.

Allāh's Messenger (ﷺ) said: 'Whoever followed the funeral procession of a Muslim out of faith and expectation of reward and remained with it until he performed the funeral prayer (for the deceased) and until the burial, will return while having obtained the reward of two qeerāt, each qeerāt is equal to the mountain of Uhud. And whoever performed the funeral prayer, returning before the burial, will receive one qeerāt of reward.'¹¹⁷

37. Sincerity in feeding someone.

Allāh the Exalted has said concerning the sincere:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حَيْثُ مَسَكِينَتِنَا وَيَتِيمَا وَأَسِيرًا ۝
إِنَّمَا نَطْعَمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۝

'And they feed for the sake of Allāh, the indigent, the orphan and the captive saying: "We feed you only for the Face of Allāh, no reward do we desire from you, nor thanks."¹¹⁸

Ā'i'shah (رضي الله عنها) said: 'I offered Allāh's Messenger (ﷺ) a sheep and he ordered for it to be divided amongst some people. When the servant

116. Reported by Ibn Mājah and al-Hākim in his *Mustadrak*. It is also in *Ṣaḥeeḥul-Jam'i*, no. 6060.

117. Reported by al-Bukhāri.

118. Sūrah Inṣān (76):8-9.

returned, 'Āi'shah (رضي الله عنها) said: "What did they say?" The servant replied: "They said: 'May Allāh send blessings amongst you.'" 'Āi'shah then replied: "And may Allāh send blessings amongst them. We will return to them similar to what they have said to us and our reward (for the food) remains with us."¹¹⁹

It is from the perfection of the sincerity of 'Āi'shah (رضي الله عنها) that she did not expect anything from them, not even supplication.

38. Sincerity in supplication.

Allāh the Exalted said:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

'Call upon Allāh out of humility and in secret.'¹²⁰

It is reported in *Ibn Katheer* that *Ibn Jareer* (رحمه الله) said: "Out of humility" means being humble and yielding oneself to His Obedience. And "in secret" means from the humility of one's heart - while being truly certain of Allāh's Uniqueness and His Lordship - as regards what is between oneself and Him, not loudly, out of show.'

Allāh's Messenger (صلى الله عليه وسلم) also said: 'Supplicate to Allāh while you are certain that you will be answered and know that Allāh does not respond to the call of the heedless and unmindful heart.'¹²¹

119. *Ṣaḥeeḥul-Kalimut-Tayyib*, no. 238.

120. *Sūrah al-A'rāf* (7):55.

121. This *ḥadeeth* has already preceded.

Curing Riyā' and Freeing Oneself From It

1. Knowledge of the Might of Allāh the Exalted, His Names, and Attributes and acquaintance with the knowledge of *tawḥeed* as much as possible.

Know - O brother and sister Muslim - that among the causes of *riyā'* is the magnification of people and a deficiency in the magnification of Allāh the Exalted within one's soul. Therefore, of the best types of cure for killing this disease is becoming acquainted with all the various categories of *tawḥeed*. This is a vast topic indeed and we shall mention here a small section as a lesson and a reminder.

a) That Allāh the Exalted alone is the One who can give benefit and cause harm whenever He wills. So let this false belief that mankind can benefit you or harm you whenever they wish or desire fall from your soul to the ground. Shaytān would otherwise make you beautify your worship in front of people due to your (false) belief that they have the capability to benefit or harm you. Look at what the Messenger of Allāh (صلى الله عليه وسلم) says and he taught this *hadeeth* to Ibn 'Abbās while he was a youth: *'Young man I will teach you some words: Protect yourself from Allāh and He will protect you. Protect yourself from Allāh and you will find Him in front of you. When you ask, then ask from Allāh and when you seek help, then seek help from Allāh. Know that if the Ummah gathered together to benefit you with anything, they would not benefit you except with what Allāh has written for you. And (know) that if they gathered together to harm you with anything, they would not be able to harm you except with what Allāh has written for you. The pens have been raised and the ink has dried.'*¹²²

b) Know that Allāh is the All-Hearer and All-Seer. He sees you, hears you and knows what you hide and what you make known. Allāh the Exalted said:

122. Reported by Aḥmad in his *Musnad*, at-Tirmidhi and others. It is also in *Ṣaḥeeḥul-Jam'i*, no. 7834.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

'There is nothing like Him and He is the All-Hearing and All-Seeing.'¹²³

The Exalted also said:

أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾

'Does (man) not know that Allāh sees (all things)?'¹²⁴

The Sublime also said:

أَلَا يَعْلَمُ مَنْ خَلَقَ

'Should He not know who created (everything)?'¹²⁵

He, the Sublime also (said):

أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٥﴾

'Does not Allāh know best what is in the hearts of all creation?'¹²⁶

And the Exalted said:

وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١٦﴾

123. Sūrah ash-Shūrā (42):11.

124. Sūrah al-'Alaq (96):14.

125. Sūrah al-Mulk (67):14.

126. Sūrah al-'Ankabūt (29):10.

'And nothing is hidden from Your Lord from the weight of an atom in the earth or in the heaven, nor anything smaller than that or bigger than that except that it is all in a Clear Book.'¹²⁷

What then is the matter with you that you make yourself observant of people but you are not observant of Allāh and yet He, the Sublime, is fully conversant and acquainted with you (and all your actions)? Does it not suffice you that He has complete knowledge of you and that He says:

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

'Is not Allāh sufficient for His servant?'¹²⁸

c) Know that Allāh the Sublime is Mighty. So let your heart, senses and feelings magnify Him. Reflect upon His Grandeur and Might (which is evident) in the creation, and in light of the following *hadeeth*:

Allāh's Messenger (صلى الله عليه وسلم) said: *'Indeed, I see what you do not and I hear what you do not. The Heaven cries and is justified in doing so (due the heavy load of angels prostrating). There is no space equal to the space of four fingers except there is an angel which places its forehead in prostration to Allāh the Exalted. By Allāh! If you knew what I knew you would have laughed little and wept in abundance and you would not (even) have sought pleasure with your wives in the bed. You would come out and run into the wilderness beseeching Allāh!'*¹²⁹

He (صلى الله عليه وسلم) also said: *'The seven heavens by the side of the Kursi (Footstool) are but like a ring thrown into a desert land and the excellence of the 'Arsh (Throne) with respect to the Kursi is like that of the desert with respect to the ring.'*¹³⁰

He (صلى الله عليه وسلم) also said: *'I have been permitted to inform about an angel*

127. Sūrah Yūnus (10):61.

128. Sūrah az-Zumar (39):36.

129. Reported by at-Tirmidhi who declared it *hasan*.

130. *Silsilatul-Āhādeethis-Saheehah*, no. 109.

from among the angels of Allāh the Exalted which bears His Throne. Between its earlobe and its shoulder is a distance equal to a journey of seven hundred years.¹³¹

He (صلواته عليه وسلم) also said: 'The Baytul-M'amūr (Oft-Visited House) is in the seventh heaven. Every day, seventy thousand angels enter it and they do not return to it (i.e. their next turn does not arrive) until the Hour is established.'¹³²

2. Knowledge of the punishment and bliss of the grave.

Know that one of the causes of *riyā'* is not guiding the heart to the fear and awe of the punishment of the grave, the fire and the terrors of what comes after death. This is a vast area and if we were to mention a little it would be too little and if we were to mention a lot it would be too much. We ask Allāh that He places in what we will mention a lesson and an admonition and in this I rely upon the speech of Allāh the Exalted:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٠١﴾

'So whoever hopes in the meeting with his Lord, let him work righteousness and in the worship of his Lord associate none as a partner.'¹³³

Allāh the Exalted has linked the success due to righteous actions with hope in the meeting with Him. Therefore, it is necessary to know what ensues and is necessitated by meeting with Allāh with regard to punishment and bliss, happiness and misery:

Upon the authority of al-Bara' ibn 'Āzib who said: 'We went out with

131. Reported by Abu Dāwūd and at-Ṭabarāni in *Al-Awsaṭ*. It is also in *Silsilatul-Āhādeethis-Ṣaḥeeḥah*, no. 151.

132. Reported by Aḥmad, Ibn Jarreer, al-Ḥākim and others and it is also in *Silsilatul-Āhādeethis-Ṣaḥeeḥah*, no.477.

133. Sūrah al-Kahf (18):110.

the the Prophet (ﷺ) to a burial of a man from the Anṣār until we arrived at the grave, and he still had not been placed in the slot of the grave.

Then Allāh's Messenger (ﷺ) sat down and we sat around him. You would have thought that birds were upon our heads from our silence. And in the hand of Allāh's Messenger (ﷺ) was a stick which he was poking the ground with. [Then he started looking at the sky and looking at the earth and repeated this three times]. Then he said to us: "Ask Allāh to give you refuge from the torment of the grave". He repeated this command two or three times. Then he said: "O Allāh! I seek refuge in you from the torment of the grave [three times]." Then he said: "Verily, the believing servant, when leaving this life and journeying to the Hereafter, will have angels descend upon him. Their faces will be white as if they were suns. They will have with them a shroud (Kafan) from the shroud of Paradise and an embalment (Hanout) from the embalments of Heaven. Then, they will sit within a eye-shot of him.

Then the Angel of Death (عليه السلام) will come and sit at his head and will say: 'O you virtuous soul! Come out to a forgiveness and a pleasure from your Lord'. So it will come out as a drop comes out of the mouth of a jug (with ease), then he will take it, not leaving it in his hand for longer than a blink of an eye, until they (he and the other angels) have placed it in that shroud and that embalment. And there will emanate from it a smell like that of the most sweet smelling musk on the face of the earth. Then they shall ascend with it, and they shall not pass with it by any group of angels but (that) they will say: 'What is this good and sweet-smelling soul?' They shall reply to them: '(He is) so and so the son of so and so', choosing the best of the names he used to be called in this life. (All this will happen) until they reach the lowest sky, then they shall ask permission to enter and they shall be granted entry until they end at the seventh heaven. Then Allāh the Mighty and Majestic shall say: 'Write the book of my servant in 'Illiyūn.'

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٦﴾ كَتَبَ تَرْفُوقٌ ﴿٢٠﴾ شَهِدَهُ الْمُقْرَبُونَ ﴿٢١﴾

'And what will explain to you what 'Illiyūn is? (It is) a register fully inscribed to which bear witness those nearest to Allāh.¹³⁴

134. Sūrah al-Muṭaffifeen (83):18.

and his book will be written in 'Illyūn and then it shall be said 'return him to the earth, for [I promised them] I have created them from it, and into it I shall return them and from it I shall extract (resurrect) them a second time.' So [he is returned to earth and] his soul is returned to his body [he said that he will hear the footsteps of his friends who buried him when they leave him].

Then two [severe] angels shall come and [terrify him and] sit him up next to them and shall ask him: 'Who is your Lord?' He shall reply: 'My Lord is Allāh.' Then they shall ask him: 'What is your religion?' He shall answer them: 'My religion is Islām.' Then they shall ask him: 'Who is this man who was sent among you?' He will reply: 'He is the Messenger of Allāh (صلی اللہ علیہ وسلم).' Then they shall ask him: 'What have you done?' He shall reply: 'I read the book of Allāh, then I believed in it and accepted it.' The angel will terrify him and ask him: 'Who is your Lord? What is your religion? Who is your prophet?' and this will be the last trial on earth for the believer. It is then when Allāh says: 'Allāh will establish in strength those who believe with the word that stands firm in this world', so he will answer: 'My Lord is Allāh, my religion is Islām and my Prophet is Muḥammad (صلی اللہ علیہ وسلم).' Then a caller will call from the sky: 'My slave has spoken the truth, so spread out for him from the heaven and clothe him from the heaven and open a door for him from the heaven (within his grave),' so its goodness and its smell will come unto him, then his grave will be expanded for him as far as he can see.

Then a man will come to him (the servant). His face will be handsome, his clothes will be splendid and his scent will be fragrant. Then he shall say unto him: 'I bring you glad tidings of that which will make you happy. [Rejoice with the pleasure of Allāh and delights that endure.] This is the day that you were promised.' Then he (the servant) will say [and may Allāh give you glad tidings]: 'Who are you? For your face is the face of someone who comes with good news.' He shall reply: 'I am your good deeds, [by Allāh, I did not know of you but that you were quick to the obedience of Allāh and slow to His disobedience, so may Allāh reward you well]'. Then he shall say: 'My Lord bring the hour so that I might return to my family and my wealth' [it will be said to him: 'be tranquil']."

He (Muḥammed, صلی اللہ علیہ وسلم) said: "And the disbelieving (transgressor), if he is leaving this life and journeying to the Hereafter, then angels will descend upon him, their faces will be black, they will have with them a coarse woolen

fabric (sackcloth made of fire). Then they will sit within an eye-shot of him. Then the Angel of Death will come and sit at his head and will say: 'O you wicked soul! Come out to an anger from your Lord and a fury (from Him).' So it will be distributed (spread out) throughout his body, then it will be ripped away as a skewer is ripped out of damp cotton (and on its way out it will tear and cut the nerves and blood vessels) [and then he will be cursed by all the angels between the earth and the sky and the gates of heaven will be closed. There is no gate in the heaven but its people supplicate that the wicked soul shall not be ascended to their side], then he will take the soul, not leaving it in his hand for longer than a blink of an eye until they have placed it in that sackcloth. And there will emanate from it a stench like that of the most evil smelling corpse on the face of the earth. Then they shall ascend with it and they shall not pass with it by a group of angels but they will say: 'What is this wicked soul?' Then they shall say to them: '(He is) so and so the son of so and so', choosing the most hated of the names he used to be called in this life until they reach the lowest heaven. Then they shall ask permission to enter and they shall not be granted entry." Then Allāh's Messenger (صلی اللہ علیہ وسلم) recited:

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْبِغَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

"The doors of the sky are not opened to them, nor shall they enter heaven until the camel passes through the eye of the needle."¹³⁵

"Then Allāh, Exalted and High, shall say: 'Write the book of my servant in Sijjeen in the lowest earth.' [Then it will be said: 'Return my slave to the earth, for I promised them I have created them from it and into it I shall return them and from it I shall extract (resurrect) them a second time.'] Then his soul shall be taken away [from the sky] with a mighty hurl [until it is cast into his body]." Then he (صلی اللہ علیہ وسلم) recited:

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ
أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣٦﴾

135. Sūrah al-A'raf (7):40.

'And those who associate partners with Allāh, they are as one who falls from the sky. Then is snatched by the birds or is cast by the wind into a very low place.'¹³⁶

"Then his soul will be returned into his body, [he (صلی اللہ علیہ وسلم) said: "Verily he will hear the footsteps of his friends who buried him when they leave him"]. Then two harsh severe and fearsome angels shall come to terrify and sit him up and shall ask him: 'Who is your Lord?' He shall reply: 'Huh? Huh (this is an expression of sorrow)? I don't know!' Then they shall ask him: 'What is your religion?' He shall answer them: 'Huh? Huh? I don't know!' Then they shall ask him: 'Who is this man who was sent among you?' He will reply: 'Huh? Huh? I don't know? [I heard people saying that!'" He (صلی اللہ علیہ وسلم) said: "And then it will be said to him: 'Don't ever know and don't ever recite!' Then a caller will call from the sky: 'My slave has spoken falsely, so spread out for him from the Hellfire and open a door for him from the Hellfire (within his grave),' so its heat and hot wind will come unto him, then his grave will be contracted upon him until his limbs are caught up among one another. Then a man will come to him. His face will be ugly and his clothes will be ugly and his smell will be vile. Then he shall say unto him: 'I bring you tidings of that which will harm you. This is the day that you were promised.' Then he will say: ['And you, may Allāh give you bad tidings'] 'Who are you? For your face is the face of someone who comes with evil.' He shall reply: 'I am your evil deeds [by Allāh, I did not know of you] but that you were quick to the disobedience of Allāh and slow to His obedience, so may Allāh reward you badly.' And then will be assigned to him a blind, deaf and mute person who holds in his hand a hammer which, if a mountain is hit with it, would disintegrate, and he will beat him with it until he becomes dust and then Allāh will render him to his initial form and he will beat him again and he (the wicked) will cry of sorrow and pain a cry that will be heard by all creatures except humans and jinn. And a door of Hell will be opened unto him within his grave and will spread out for him sheets of Hellfire].' Then he shall say: 'My Lord! Do not bring the hour.'"¹³⁷

136. Sūrah al-Ḥajj (22):31.

137. *Aḥkām al-Janā'iz* of Shaykh al-Albānī.

3. Knowledge of the *hadeeth* which explain the punishment in the Fire.

Know - O brother and sister Muslim - that this topic is vast and each time the Muslim's knowledge regarding it increases, his fear of his Lord and his sincerity towards Him the Sublime increases. However, I shall mention something relatively short and easy while asking Allāh that He benefits His servants by it.

Allāh's Messenger (ﷺ) said: *'The distance between the two shoulders of a disbeliever in the Fire is the distance travelled by a swift rider in a three days' journey.*¹³⁸

He (ﷺ) also said: *'The molar tooth of a disbeliever (in the Fire) is like the Mountain of Uhūd and the thickness of his skin is like the distance of a three days' (journey).*¹³⁹

He (ﷺ) also said: *'Weeping will be sent upon the people of the Fire and they will weep until it stops. Then they will weep blood until a shape like that of a trench appears on them. If ships were sent upon it, they would have sailed.*¹⁴⁰

He (ﷺ) also said: *'Indeed, a very big, fat man will be brought on the Day of Judgement and he will not be worth more than the wing of a fly in the sight of Allāh.*¹⁴¹

He (ﷺ) also said: *'There are some whom the fire will take up to their ankles, some up to their knees, some up to their waists and some up to their collar-bones.*¹⁴²

138. Reported by al-Bukhāri and Muslim

139. Reported by Muslim and others.

140. Reported by Ibn Mājah and it is also in *Ṣaḥeeḥul-Jam'ī*, no. 7939 with a *ḥasan isnād*.

141. Reported by al-Bukhāri and Muslim.

142. Reported by Muslim.

He (صلی اللہ علیہ وسلم) also said: 'People will perspire on the Day of Judgement and their perspiration would sink seventy cubits into the earth and it will cover their mouths with sweat until it reaches their ears.'¹⁴³

Abu Hurayrah (رضی اللہ عنہ) reports: 'We were with Allāh's Messenger (صلی اللہ علیہ وسلم) when we heard a noise and he (صلی اللہ علیہ وسلم) said: "Do you know what that was?" We said: "Allāh and His Messenger know best." He said: "That was a stone which was thrown into the Fire. It reached the bottom of the Fire and you heard its noise."¹⁴⁴

He (صلی اللہ علیہ وسلم) also said: 'There is not a single one of you except that his Lord will speak to him without any translator between you and Him. He will look to his right and will see nothing except what (actions) he sent forth. He will look to his left and will see nothing except what (actions) he sent forth, then he will look in front of himself and see nothing but the Fire facing him. Therefore, fear the Fire even if it is with half a date (for charity).'¹⁴⁵

He (صلی اللہ علیہ وسلم) also said: 'If one drop of Zaqqūm (a tree in Hell) was to fall upon the earth the livelihood of all its inhabitants would be corrupted. So how then would it be to the one for whom it is made as food?'¹⁴⁶

He (صلی اللہ علیہ وسلم) also said: 'When Allāh created Paradise He said to Jibreel: "Go and take a look at it." He went and looked and said: "O my Lord! By Your Power, no one who hears of it will fail to enter it." He then surrounded it with disliked things and said to Jibreel: "O Jibreel! Go and take a look." He said: "O my Lord! By Your Power I am afraid no one will enter it." When He created the Fire He said: "O Jibreel! Go and take a look." He went and looked and said: "By Your Power, no one who hears of it will enter it." Then He surrounded it with desirable things and said: "Go and take a look at it." He went to look and said: "O my Lord! By Your Power, I am afraid that no one will remain who will not enter it."¹⁴⁷

143. Reported by al-Bukhāri and Muslim.

144. Reported by Muslim.

145. Reported by al-Bukhāri and Muslim.

146. Reported by Aḥmad in his *Musnad*, an-Nasāi, Ibn Mājah and others. It is also in *Ṣaḥeeḥul-Jam'i*, no. 5126.

147. Reported by Aḥmad in his *Musnad* and al-Ḥākim in his *Mustadrak*. It is also in *Ṣaḥeeḥul-Jam'i*, no. 5086.

4. Knowledge of what Allāh has prepared for the God-fearing in Paradise.

Amongst the causes of *riyā'* is feeling delighted with people's admiration, their praise and appreciation and putting this ahead of the delight of Paradise. This naturally follows the lack of knowledge of the real worth of Paradise. For this reason I felt it necessary to mention some *hadeeth* regarding the bliss and delight of Paradise and what Allāh has prepared in it for the God-fearing. I hope that Allāh benefits His servants with it.

Allāh's Messenger (ﷺ) said: *'When the believer desires a son in Paradise the pregnancy, birth and growth (in age) takes place in a single hour just as he desired.'*¹⁴⁸

He (ﷺ) also said: *'A group of seventy thousand from my Ummah will enter Paradise with their faces illuminated like the illumination of the full moon (on a clear night).'*¹⁴⁹

He (ﷺ) also said: *'A man will be given the strength of a hundred (men) for (sexual intercourse with) women.'*¹⁵⁰

He (ﷺ) also said: *'The bricks of Paradise are made of gold and silver.'*¹⁵¹

He (ﷺ) also said: *'Paradise has one hundred levels and what is between each level is like what is between the heaven and the earth.'*¹⁵²

He (ﷺ) also said: *'Tūbā is a tree in Paradise whose expanse is equal to the distance travelled in a hundred years. The garments of the people of*

148. *Ṣaḥeeḥul-Jam'i*, no. 6525.

149. Reported by al-Bukhāri and Muslim.

150. Reported by at-Tirmidhi and Ibn Mājah. It is also in *Ṣaḥeeḥul-Jam'i*, no. 7962 with a *ṣaḥeeḥ isnād*.

151. *Ṣaḥeeḥul-Jam'i*, no. 3163.

152. *Ṣaḥeeḥul-Jam'i*, no. 3115.

*Paradise are made from its leaves.*¹⁵³

He (صلى الله عليه وسلم) also said: 'The people of Paradise will eat therein and drink. They will not emit any mucus, nor pass any water or excrement.' It was said: 'What would happen to their food.' He (صلى الله عليه وسلم) replied: 'They would belch and sweat and their sweat would be that of musk. They would glorify and praise Allāh as easily as the soul of one of you is kept alive (i.e. as easily as one of you breathes).'¹⁵⁴

He (صلى الله عليه وسلم) also said: 'In Paradise there is a tree which a charged and stealthy rider could not traverse in a hundred years.'¹⁵⁵

He (صلى الله عليه وسلم) also said: 'I know the last person of the people of the Fire to come out of it or the last of the people of Paradise to enter it. A man will come out of the Fire crawling and Allāh the Mighty and Majestic will say to him: "Go and enter Paradise." So the man will come to it and see that it is full. He will return and say: "O my Lord! I found it full." Allāh the Mighty and Majestic will say: "Go and enter Paradise. For you is the what is equal to the world and ten times its like" or "...ten times the like of the world." He will say: "You are mocking me" or "You are laughing at me and You are the King."' He (the narrator) said: 'I saw the Messenger of Allāh (صلى الله عليه وسلم) laugh until his molar teeth became visible and he said: "That is the lowest of the people of Paradise."¹⁵⁶

He (صلى الله عليه وسلم) also said: 'In Paradise there is a market to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness. Then they would go back to their family after having an added lustre to their beauty and loveliness and their family would say to them: "By Allāh! You have been increased in beauty and loveliness after leaving us." They would say: "By Allāh! You have also increased in beauty and loveliness

153. Reported by Ahmad in his *Musnad* and Ibn Mājah. It is also in *Saheehul-Jam'i*, no. 3813 with a *hasan isnād*.

154. Reported by Muslim.

155. Reported by al-Bukhāri and Muslim.

156. Reported by al-Bukhāri and Muslim.

after us.”¹⁵⁷

He (صلی اللہ علیہ وسلم) also said: ‘There would be an announcer (in Paradise) who would make this announcement: “Verily, there is in store for you (everlasting) health and that you should never fall ill and that you live (forever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never despair (or become destitute).”¹⁵⁸

5. Remembrance of death.

Allāh the Exalted said:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ
يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ
فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَمَتَعُ الْغُرُورِ ﴿١٨٥﴾

‘Every soul shall taste death and only on the Day of Judgement will you be recompensed in full. And whoever is removed from the Fire and admitted to Paradise is indeed successful. The life of this world is only a deceptive enjoyment.’¹⁵⁹

The Exalted also said:

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ

‘And no soul knows what it will earn tomorrow and no soul knows in which land it will die.’¹⁶⁰

The Exalted also said:

157. Reported by Muslim.

158. Reported by Muslim.

159. Sūrah Āli Imrān (3):185

160. Sūrah Luqmān (31):34

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ
 ارْجِعُونِي ﴿٩١﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
 هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٩٢﴾

'Until when death comes to one of them he will say: "O my Lord, send me back in order that I may do good in that which I neglected." By no means! It is only a word that he says. And behind them is a partition until the day they are raised.'¹⁶¹

Ibn 'Umar (رضي الله عنه) said: 'The Messenger (صلى الله عليه وسلم) took hold of me by my shoulders and said: "Be in the world as if you are a stranger or a traveller in his path."' And Ibn 'Umar (رضي الله عنه) used to say: 'When you reach the evening do not expect to live until the morning and when you wake up do not expect to live until the evening. Take from your health for your illness and take from your life for your death.'¹⁶²

6. Knowledge of the value of the world and its transitory nature.

Allāh said:

وَأَضْرِبْ لَهُم مَّثَلًا الْحَيَوةِ
 الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
 فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

'And put forward to them the example of the life of this world. It is like the water (rain) we send down from the sky, and the vegetation of the earth mingles with it and becomes fresh and green. But (afterwards) it becomes dry and broken pieces, which the winds scatter. And Allāh is able to do everything.'¹⁶³

He the Exalted also said:

161. Sūrah al-Mu'minūn (23):99-100.

162. Reported by al-Bukhāri.

163. Sūrah al-Kahf (18):45.

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا
وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٥﴾

'O Mankind! The promise of Allāh is true so do not let the life of this world deceive you and do not let the chief-deceiver (Shaytān) deceive you about Allāh.¹⁶⁴

Anas (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'O Allāh! There is no life but the life of the Hereafter.'¹⁶⁵

Anas (رضي الله عنه) also reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'Three things follow a dead person to his grave. His family, possessions and deeds. Two of them come back and one of them remains (with him). His family and possessions return and his deeds remain (with him).'¹⁶⁶

He also reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'One amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be dipped in the fire only once on the Day of Resurrection and then it would be said to him: "O son of Adam! Did you find any comfort? Did you happen to get any material blessing?" He would say: "By Allāh! No, my Lord!" And then that person from amongst the persons of Paradise would be brought who had led the most miserable life (in the world) from amongst the inmates of the world and he would be dipped once in Paradise and it would be said to him: "O son of Adam! Did you face any hardship? Or had any distress fallen to your lot?" And he would say: "By Allāh! No, O my Lord! Never did I face any hardship or experience any distress."¹⁶⁷

Know therefore, that being dipped into the Hellfire once is enough to make you forget every single feeling of delight and pleasure due to

164. Sūrah al-Fāṭir (35):5.

165. Reported by al-Bukhāri and Muslim.

166. Reported by al-Bukhāri and Muslim.

167. Reported by Muslim.

riyā' and your love of people's praise.

Jābir (رضي الله عنه) reports that: 'The Messenger (صلى الله عليه وسلم) passed by a market while the people were by his side. He passed by a young goat which was dead and had small ears. He picked it up and took hold of its ear and said: "Which one of you would like to buy this for one dirham?" They said: "We do not wish that it is ours for anything and besides, what will we do with it?" He (صلى الله عليه وسلم) then said: "Do you wish that it should be yours?" They said: "By Allāh! If it was alive it would be deficient due to its small ears. How then, if it is dead?" He (صلى الله عليه وسلم) said: "Then by Allāh! The world is more insignificant to Allāh than this is to you."¹⁶⁸

The Messenger (صلى الله عليه وسلم) also said: 'The world is the prison to the believer and the Paradise of a disbeliever.'¹⁶⁹

If you wish to be in the prison of the world and the Paradise of the Hereafter then imprison your soul away from riyā', the love of fame and being talked about.

Allāh's Messenger (صلى الله عليه وسلم) said: 'If the world was equal to the wing of a fly in the sight of Allāh, He would not have given a sip of water to the disbeliever.'¹⁷⁰

7. Supplication.¹⁷¹

This cure is one of the most beautiful of ways for putting an end to riyā' and shirk so do not hesitate in making supplication whenever you are able. Be weary and zealous for the times when the supplication is answered as well as observing the manners of supplication.

Allāh's Messenger (صلى الله عليه وسلم) has taught us a supplication which will

168. Reported by Muslim.

169. Reported by Muslim.

170. Reported by at-Tirmidhi who said: 'Hadeeth hasan.'

171. Refer to my book, *Kitābud-Du'ā*.

remove from us the greater and minor shirk. He (ﷺ) said: 'Shirk is more hidden than a creeping ant and I will direct you to something which, if you were to do, would take away from you the minor and greater forms of shirk. That you say: اللهم إني أعوذ بك أن أشرك بك وأنا أعلم و استغفرك لما لا أعلم "O Allāh! I seek refuge in You from associating partners with You while I am aware of it and I seek forgiveness from You from that which I am unaware of."¹⁷³

8. Fear that an instance of *riyā'* is the seal of your actions.

Allāh's Messenger (ﷺ) said: 'People will be raised (on the Day of Judgement) according to their intentions.'¹⁷⁴

He (ﷺ) also said: 'Every servant will be raised upon whatever (state) he died in.'¹⁷⁵

9. Abundance of good actions which are not observed by others and not informing others about them.

For example: The night prayer (*tahajjud*), crying out of awe and fear of Allāh when alone, voluntary fasting, giving charity in secret, supplicating for one's brothers in their absence, prayers other than the obligatory ones in the house and other such matters.

10. Accompanying those in whom you see sincerity, righteousness and piety.

Allāh's Messenger (ﷺ) said: 'The example of good and bad company is like a musk-seller and an iron-monger. You will not fail to receive any good from the musk-seller. Either you buy from him or his fragrance will remain with you. As for the iron-monger he will either burn

172. Allāhumma innee a'ūdhu bika an ushrika bika wa ana a'alamu, wastaghfiruka limā lā a'alam.

173. *Saḥeeḥul-Jam 'i*, no. 3625 with a *ḥasan isnād*.

174. *Saḥeeḥul-Jam 'i*, no. 7871.

175. *Saḥeeḥul-Jam 'i*, no. 7872.

your house or clothing or you will sense his foul smell.¹⁷⁶

The sincere person's sincerity will not deprive you and the one who shows off or associates partners with Allāh will either cause you to be burnt in the Hellfire on the Day of Judgement or you will receive the foul stench of *riyā'* which will only increase your love and ardent desire for *riyā'* and *shirk* - may Allāh protect us from that.

11. Fear of *riyā'*.

Allāh the Exalted said about a group from amongst His servants:

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٣٥﴾
قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٣٦﴾ فَمَنْ اللَّهُ
عَلَيْنَا وَوَقْتَنَا عَذَابَ السَّمُورِ ﴿٣٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ
نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٣٨﴾

'And some of them will draw near to others saying: "Aforetime, we were afraid with our families (from the punishment of Allāh). But Allāh has been gracious to us and has saved us from the torment of the Fire. Verily, we used to call upon Him (alone) before. Verily, He is *al-Barr* (the Most Subtle, Kind, Courteous and Generous), the Most Merciful."¹⁷⁷

Fear of disobedience is what benefited them by the success granted by Allāh the Exalted. The one who fears something takes caution of it and is therefore saved. As for the one who feels secure (and is not concerned) he will fall into it. This is why our Prophet Muḥammad (صلی اللہ علیہ وسلم) used to fear *shirk*. The supplication he (صلی اللہ علیہ وسلم) used to make the most was: يا مقلب القلوب ثبت قلبي على دينك¹⁷⁸

176. Reported by al-Bukhāri.

177. Sūrah at-Ṭūr (52):25-8.

178. Ya muqalibal-qulūb! Thabbit qalbi 'alā deenik.

'O Establisher of the Hearts! Establish my heart upon Your Deen.'

Shahr bin Hawshab (رضي الله عنه) said: 'I said to Umm Salamah (رضي الله عنها): "O Mother of the Believers! What was the supplication made most by Allāh's Messenger (صلى الله عليه وسلم) whilst he was with you?" She said: "His most frequent supplication was: 'O Establisher of the Hearts! Establish my heart upon Your Deen.'¹⁷⁹

12. Fleeing from the criticism and rebuke of Allāh.

One of the innermost realities and secrets of *riyā'* is fleeing from the pain of being criticised by the creation. Are you really truthful in running away from criticism? Then run from the criticism and rebuke of Allāh. When you please the people by angering Him, He will hate you and become angry with you. Do you fear the anger of the people? Allāh has a greater right that you fear His anger. So which of the two will you give precedence? Fear of the criticism of people? Or your fear of the rebuke and criticism of Allāh? Look into the speech of Allāh the Exalted:

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ

'Is One who creates like one who does not?'¹⁸⁰

Then choose whatever you wish and your reckoning is with Allāh the Exalted.

13. Your love of being mentioned by Allāh and putting that before love of being mentioned by the creation.

Allāh the Exalted said:

فَاذْكُرُونِي أَذْكُرْكُمْ

179. Reported by at-Tirmidhi who said: '*Hadeeth hasan.*'

180. Sūrah an-Nahl (16):17.

'Remember Me and I will remember you.'¹⁸¹

Abu Hurayrah (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'Allāh the Exalted said: "I am as My servant thinks I am and I am with Him when he remembers Me. If he remembers Me in his self, I will remember him in Myself. If he remembers Me in a gathering, I will remember him in a gathering better than it. And if he draws near to Me by a handspan, I will draw near to him by an arm's length. And if he draws near to Me by an arm's length, I will draw near to him by a fathom's length. And if he comes to Me walking, I will go to him with speed."¹⁸²

Does it not please you that Allāh should mention you in a gathering better than those upon the earth? Or do you prefer people's mention of you over Allāh's mention of you? And do you prefer mankind over and above the angels?

14. Knowledge of what Shaytān flees from.

Shaytān is the fountain and spring of *riyā'* and *shirk* and evil arises from his liveliness and vigour - we seek refuge in Allāh from him. It has already preceded that Shaytān is with us in all of our affairs and that he sends his detachments in order to cause mischief.

181. Sūrah al-Baqarah (2):152.

182. *Ṣaheehul-Jam'i*, no. 7993 with a *ṣaheeh* isnād.

The Things Which Shaytān Flees From

1. When you say: لا اله الا الله وحده لا شريك له، له الملك وله الحمد وهو على كل شيء قدير¹⁸³ *There is none worthy of worship except Allāh alone, He has no partners. To Him belongs the Dominion, to Him belongs all praise and He is capable over all things' a hundred times in a day.*

The evidence is what has been reported in the *Saḥeeḥs* of al-Bukhāri and Muslim from Abu Hurayrah (رضي الله عنه) that Allāh's Messenger (صلى الله عليه وسلم) mentioned the above words and then said: 'He will receive the reward of setting free ten slaves, a hundred good deeds will be written for him and a hundred bad deeds will be erased from him. It will be a sanctuary from Shaytān for him on that day until he reaches the evening. No one will come with something better except one who increases beyond that.'

2. Recitation of *Āyatul-Kursi* when you go to bed.

Abu Hurayrah (رضي الله عنه) reports that the Messenger (صلى الله عليه وسلم) put him in charge of guarding the *zakāh* of Ramadan and someone would come and take handfuls from the *zakāh* for two nights in succession. On the third night he (Abu Hurayrah) grabbed him and said: 'I will take you to Allāh's Messenger (صلى الله عليه وسلم).' He (the thief) said: 'Leave me alone and I will teach you some words by which Allāh will benefit you.' He then said: 'When you depart to go to your bed recite *Āyatul-Kursi*: "Allāh, there is none deserving of worship except for Him, the Ever-Living and All-Sustaining..." until you complete it. There will never cease to be from Allāh a guardian to protect you and Shaytān will not approach you until you wake up.' When he explained this to Allāh's Messenger (صلى الله عليه وسلم), he said: 'He has told you the truth although he is a great liar.'¹⁸⁴

183. Lā ilāha illAllāh. Waḥdahu lā shareeka lahu. Lahul-mulku wa lahul-ḥamdu, wa huwa 'alā kulli shay'in qadeer.

184. Reported by al-Bukhāri.

3. When you spit on your left three times and seek refuge in Allāh from the evil of what you see in a dream.

Abu Salamah bin 'Abdur-Raḥmān said: 'I heard Abu Qatādah ibn Rab'iyy say: "I heard Allāh's Messenger (صلى الله عليه وسلم) say: 'The good dream is from Allāh and the bad dream is from Shaytān. When one of you sees what he dislikes, let him spit on his left three times when he awakens and let him seek refuge in Allāh from its evil and then it will not harm him.'"' Abu Salamah said: 'I used to see in my dream that which would be more burdensome to me than a mountain and when I heard this ḥadeeth I considered it as nothing.' In another narration he said: 'I used to see in my dream which would make me concerned until I heard Abu Qatādah say: "I used to have dreams which would make me ill until I heard Allāh's Messenger (صلى الله عليه وسلم) say: 'The righteous dream is from Allāh. If one of you sees what he loves then let him not inform anyone about it except one whom he loves. And if he sees what he dislikes, let him not inform anyone about it. Let him spit on his left three times and let him seek refuge in Allāh from Shaytān the accursed from the evil of what he saw and it will not harm him.'"'¹⁸⁵

4. Upon saying, when leaving the house: **بسم الله، توكلت على الله** ¹⁸⁶ *In the Name of Allāh, I place my trust upon Allāh. There is no power nor movement except by Allāh.'*

Anas (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'Whoever says (when he leaves his house): "In the Name of Allāh, I place my trust upon Allāh. There is no power nor movement except by Allāh" it is said to him: "You have been sufficed, you have been protected and you have been guided." Then one of the devils turns to another and says: "How can you get to a man who has been sufficed, protected and guided.'"¹⁸⁷

185. Reported by al-Bukhāri and Muslim.

186. Bismillāh. Tawakaltu 'alAllāh. Lā ḥawla wa lā quwata illā billāh.

187. Reported by Abu Dāwūd and at-Tirmidhi who said: 'Ḥadeeth ḥasan saheeh.'

Umm Salamah (رضي الله عنها) said: 'Allāh's Messenger (صلى الله عليه وسلم) never left my house except that he raised his sight to the sky and said: اللهم إني أعوذ بك ان اضل او اضل، او ازل او ازل. او اظلم او اظلم، او اجهل او يجهل علي¹⁸⁸ "O Allāh! I seek refuge in you from leading others astray and being led astray, from causing others to slip and being made to slip, from oppressing others or being oppressed and from making others ignorant and being kept ignorant."¹⁸⁹

5. Remembering Allāh the Sublime and Exalted when entering the house and before eating.

Jābir (رضي الله عنه) said: 'I heard the Prophet (صلى الله عليه وسلم) say: "When a man enters his house and remembers Allāh the Exalted upon entering and before eating, Shaytān says: 'There is no place for you to spend the night and there is no supper for you.' When he enters the house and does not remember Allāh, Shaytān says: 'You have found a place to spend the night' and when he does not remember Allāh upon eating his food, Shaytān says: 'You have found a place to stay and some supper.'"¹⁹⁰

6. Saying: أعوذ بالله العظيم، وبوجهه الكريم، وبسلطانه القديم¹⁹¹ 'I Seek refuge with Allāh the Mighty, with His Noble Face and with His Eternal Authority from Shaytān the Accursed' when entering the mosque.

'Abdullāh ibn 'Umar (رضي الله عنه) said: 'When the Prophet (صلى الله عليه وسلم) used to enter the mosque he would say: "I seek refuge with Allāh the Mighty, with His Noble Face and with His Eternal Authority from Shaytān the

188. Allāhumma innee a'ūdhu bika an ađil aw uđal, aw azil aw uzal, aw azlima aw uzlam, aw ajhal aw yujhal 'aleeeyy.

189. Reported by at-Tirmidhi, Abu Dāwūd, an-Nasāi and Ibn Mājah. At-Tirmidhi said: 'Hasan saheeh'. Shaykh al-Albāni agreed with him in *Al-Kalimut-Tayyib*, no. 59.

190. Reported by Muslim.

191. A'ūdhu billāhil-'azeem wa bi wajhihil-kareemi, wa bi sultānihil-qadeemi minash-Shaytānir-rajeem.

Accursed." He then said: "When (a man) says this, Shaytān says: 'He has been protected from me for the whole day.'"¹⁹²

7. Upon pronouncing the *adhān*.

This is due to what has been reported from Abu Hurayrah (رضي الله عنه) that Allāh's Messenger (صلى الله عليه وسلم) said: 'When the call to prayer is made, Shaytān flees on his heels and passes wind with noise during his flight so that he does not hear the *adhān*. When the *adhān* is completed he comes back. When the *iqāmah* is pronounced he takes to his heels again until it is completed. Then he returns again and whispers into the heart of the person and says to him: "Remember this and remember that." So the person remembers those things which were not in his mind before the prayer began and as a result, he forgets how much he has prayed.'¹⁹³

8. When seeking refuge in Allāh due to the Exalted's saying:

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ
فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

'And when an incitement to evil comes to you from Shaytān, seek refuge in Allāh. He is the All-Hearing the All-Knowing.'¹⁹⁴

192. Reported by Abu Dāwūd and Shaykh al-Albāni declared it *ṣaheeh* in his book *Ṣaheeh Abu Dāwūd*, no. 458 and an-Nawawi and Ibn Ḥajr declared it *hasan*.

193. Reported by al-Bukhāri and Muslim. Pronouncing the *adhān* can be done at any time to repel Shaytān. This is due to what has been reported by Muslim from Abu Saheel bin Abu Ṣāliḥ who said: 'My father sent me to Banu Ḥārithah and there was a young boy with me. Someone called him by his name from a wall, so he went to have a look at the wall but did not see anything. I mentioned that to my father and he said: "If I had known that you would encounter this I would not have sent you. However, when you hear a voice then make the call for prayer since I heard Abu Hurayrah (رضي الله عنه) saying the Prophet (صلى الله عليه وسلم) said: 'When the call for prayer is made Shaytān flees.'"¹⁹⁴

194. Sūrah al-Fuṣṣilat (41):36.

9. When you say: *أعوذ بالله منك، ألعنك بلعنة الله* ¹⁹⁵ 'I seek refuge in Allāh from you, I curse you with the curse of Allāh' three times during the prayer.

Abul-Dardā' (رضي الله عنه) reports that: 'Allāh's Messenger (صلى الله عليه وسلم) stood for prayer and we heard him saying: "I seek refuge in Allāh from you." Then he said: "I curse you with the curse of Allāh" three times. At the same time, he was stretching out his hand, trying to grab hold of something. When he finished his prayer we said to him: "O Messenger of Allāh! We heard you say something in the prayer which we have never heard from you before and we saw you stretching out your hand." He said: "That was the enemy of Allāh, Iblees. He came with a flame of fire and tried to throw it in my face. I said: 'I seek refuge in Allāh from you' three times and then (I said): 'I curse you with the curse of Allāh' three times and he did not hesitate. Then I desired to capture him. By Allāh! If it had not been for the supplication of our brother (the Prophet) Sulaymān, he would have been tied up and the children of Madina would have played about with him."¹⁹⁶

In another ḥadeeth from 'Uthmān bin Abul-Āṣ (رضي الله عنه) who said: 'I said: "O Messenger of Allāh! Shaytān comes in between me and my prayer and my recitation, confusing me." He said: "That is a Shaytān called Khunzub. When you feel his presence, seek refuge in Allāh from him and spit on your left three times." I did as he said and Allāh took that (distraction) away from me.¹⁹⁷

195. A'ūdhu billāh minka, al'anuka bi l'anatillāh.

196. Reported by Muslim.

197. Reported by Muslim.

10. When the servant finds something in his soul that concerns him and says: **هو الأول والآخِر والظاهر والباطن وهو بكل شيء عليم**¹⁹⁸ 'He (Allāh) is the First and the Last, the Outermost and the Innermost and He has knowledge of every single thing.'

Abu Zameel (رضي الله عنه) said: 'I said to Ibn 'Abbās (رضي الله عنه): "What is this thing which I find in my soul" - meaning doubt. He said: "When you find something like that in your soul then say: 'He (Allāh) is the First and the Last, the Outermost and the Innermost and He has knowledge of every single thing.'"¹⁹⁹

11. When a calamity befalls and you say: **قدر الله وما شاء الله** 'Allāh has decreed (this) and He does whatever He wills.'²⁰⁰ **فعل**

Abu Hurayrah (رضي الله عنه) reports that Allāh's Messenger (صلی الله علیه وسلم) said: 'The strong believer is more loved by Allāh than the weak believer, but in both there is good. Be zealous for what will benefit you. Seek help from Allāh the Mighty and Majestic and do not become incapacitated. If something afflicts you, do not say: "If only I had done such and such" but say: "Allāh has decreed (this) and He does whatever He wills." Indeed saying "if..." opens up the doorway of Shaytān's handiwork.'²⁰¹

198. Huwal-Awwalu wal-Ākhiru waz-Zāhiru wal-Bāṭinu wa Huwa bi kulli shay'in 'aleem.

199. Reported by Abu Dāwūd and Shaykh al-Albāni declared it *hasan* in *Al-Kalimūṭ-Tayyib*, no. 135.

200. QadrAllāhu wa mā shā'Allāhu fa'ala.

201. Reported by Muslim.

12. When you say: اللهم جنبنا الشيطان وجنب الشيطان *In the Name of Allāh. O Allāh! Make us distant from Shaytān and make Shaytān distant from what you bestow upon us.*²⁰² ما رزقتنا

Ibn 'Abbās (رضي الله عنه) reports that the Prophet (صلى الله عليه وسلم) said: 'If one of you says, when approaching his wife (for intercourse): "In the Name of Allāh. O Allāh! Make us distant from Shaytān and make Shaytān distant from what you bestow upon us" and offspring is decreed for you, Shaytān will never be able to harm it (i.e. the offspring).'²⁰³

13. When you say in a state of anger: أعوذ بالله من الشيطان الرجيم *I seek refuge in Allāh from Shaytān the Accursed.*²⁰⁴

Sulaymān bin Şard (رضي الله عنه) said: 'I was sitting with Allāh's Messenger (صلى الله عليه وسلم) and two men were abusing each other. The face of one of them had become red (out of anger) and his veins had become inflated. Allāh's Messenger (صلى الله عليه وسلم) said: "I know a word which, if he was to say, his anger would leave him. If he said: 'I seek refuge in Allāh from Shaytān the Accursed', his anger would leave him."²⁰⁵

14. Upon saying: بسم الله *In the Name of Allāh.*²⁰⁶

Abul-Maleeh (رضي الله عنه) reports that a man said: 'I was behind the Messenger (صلى الله عليه وسلم) and his riding animal stumbled. I said: "May Shaytān perish" and he said: "Do not say: 'May Shaytān perish.' If you say that, he will grow in size until he becomes the size of a house and says: "By my strength." Instead say: "In the Name of Allāh." When you say that, he reduces in size until he is like a fly."²⁰⁷

202. Bismillāh. Allāhumma janbinash-Shaytāna wa janibish-Shaytāna mā razaqtā.

203. Reported by al-Bukhāri and Muslim.

204. A'ūdhu billāhi minash-Shaytānir-rajeem.

205. Reported by al-Bukhāri and Muslim.

206. Bismillāh.

207. Reported by Abu Dāwūd with a *ṣaheeh isnād*. Shaykh al-Albāni mentions it in *Al-Kalimūṭ-Ṭayyib*, no. 237.

15. When you supplicate for blessings for something which wins your admiration.

Allāh's Messenger (صلى الله عليه وسلم) said: 'When one of you sees something in his self or in his possessions which amazes him (or wins his admiration) he should invoke blessings upon it as the (evil) eye is indeed true and real.'²⁰⁸

16. When you recite the *M'uwadhhatān*.²⁰⁹

Abu Sa'eed (رضي الله عنه) said: 'Allāh's Messenger (صلى الله عليه وسلم) used to seek refuge from the jinn and the from the effects of the (evil) of men until the *m'uwadhhatān* were revealed. When they were revealed he clung to them and abandoned what was besides them.'²¹⁰

17. When you make the prostration of recitation.

Allāh's Messenger (صلى الله عليه وسلم) said: 'When you read a verse of prostration then prostrate. Shaytān departs crying and says: "Woe be to him. He was ordered with prostration and he prostrated - so for him is Paradise. I was ordered with prostration and I refused - so for me is the Fire."²¹¹

18. When you recite *Sūrah al-Baqarah*.

Abu Hurayrah (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'Do not turn your houses into graves. Indeed, Shaytān flees from a house in which *Sūrah al-Baqarah* is recited.'²¹²

208. Reported by Ibn us-Sunni (301) from Sahl ibn Haneef. Imām Aḥmad also reported it (3/486). Shaykh al-Albāni declared it *ṣaḥeeḥ* in *Al-Kalimut-Tayyib*, no. 243.

209. *Sūrah al-Falaq* (113) and *Sūrah an-Nās* (114).

210. Reported by at-Tirmidhi who said: '*Hadeeth ḥasan*'. It is also reported by an-Nasāi and Ibn Mājah with a *ṣaḥeeḥ isnād*.

211. Reported by Muslim, Aḥmad and Ibn Mājah.

212. Reported by Muslim.

19. When reciting the Qur'ān.

The Messenger of Allāh (صلى الله عليه وسلم) went out one night and passed by Abu Bakr (رضي الله عنه) who was praying with a lowered voice. Then he passed by Umar ibn al-Khaṭṭāb (رضي الله عنه) who was praying with a raised voice. When they came together with the Prophet (صلى الله عليه وسلم), he said: 'O Abu Bakr! I passed by you while you were praying with a lowered voice.' Abu Bakr (رضي الله عنه) said: 'I made the one with whom I was conversing with (i.e. Allāh) hear it, O Messenger of Allāh.' He then said to Umar (رضي الله عنه): 'I passed by you while you were praying with a raised voice.' Umar (رضي الله عنه) said: 'O Messenger of Allāh! I was inciting those who were asleep and driving away the Shayṭān.' The Prophet (صلى الله عليه وسلم) then said: 'O Abu Bakr! Raise your voice somewhat' and he said to Umar (رضي الله عنه): 'Lower your voice somewhat.'²¹³

20. When you move the finger during the prayer.

It is established that Allāh's Messenger (صلى الله عليه وسلم) used to move his finger, supplicating with it²¹⁴ and the Messenger of Allāh said: 'It is more powerful against the Shayṭān than iron' - meaning the forefinger.²¹⁵

Imām Aḥmad was asked: 'Should a man point with his finger in the prayer?' He replied: 'Yes, vigorously.'²¹⁶

21. Supplication during the times, situations and circumstances in which it is answered.

This is further explained in our book, *Kitābud-Du'ā*, so whoever desires to know more should refer to it.

213. Reported by Abu Dāwūd and al-Ḥākim who declared it *ṣaḥeeh* as did adh-Dhahabi.

214. Reported by Abu Dāwūd, an-Nasāi, Ibn al-Jārūd in *Al-Muntaqa* and others. It is also in *The Prophet's Prayer Described* by Shaykh al-Albāni.

215. Reported by Aḥmad and others. It is also in *The Prophet's Prayer Described* by Shaykh al-Albāni.

216. Ibn Hāni mentioned it in his *Masā'il* of Imām Aḥmad.

Among the Fruits Which are Obtained Due to Ikhlaṣ

1. Aiding of the *Ummah*.

Due to the saying of the Messenger (صلى الله عليه وسلم): 'Verily, Allāh helps this *Ummah* on account of its weak ones, due to their supplications, prayers and sincerity.'²¹⁷

2. Safety from the punishment in the Hereafter.

Allāh the Exalted said about the sincere among His servants:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝
إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۝
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غَمُّوسًا فَطَرِينَا ۝
فَوَقَّهَمُ اللَّهُ سُرَّ ذَاكَ الْيَوْمِ وَلَقَّهَمُ نَصْرَةً وَسُرُورًا ۝
وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝

'And they feed, out of love for Him, the indigent, the orphan and the captive saying: "We feed you only for the sake of Allāh, no reward do we desire from you nor thanks. We fear from our Lord a stern and intense day." So Allāh saved them from the evil of that day and gave them a light of beauty and joy. Their recompense shall be Paradise and silken garments, because they were patient.'²¹⁸

217. *Saheehut-Targheeb wat-Tarheeb*, vol. 1.

218. *Sūrah al-Insān* (76):8-12.

3. Raising of one's rank in the Hereafter.

The verses of the Qur'ān and the *hadeeth* in this regard are numerous, we shall mention a small portion of them. Amongst them is the verse which has just been mentioned, the saying of Allāh the Exalted:

فَوْقَهُمْ اللَّهُ سُرَّ دَلِكَ

الْيَوْمِ وَلَقَبَهُمْ نَضْرَةَ وَسُرُورًا ۝۱۱ وَجَزَىٰ لَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝۱۲

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شمسًا وَلَا زَمْهَرِيرًا ۝۱۳

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَيْدِيهِمْ فَطُوفُوا فِيهَا نَذِيرًا ۝۱۴ وَيُطَافُ عَلَيْهِمْ بِذَاتِي

مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۝۱۵ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُهَا أَنْفَادًا ۝۱۶

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝۱۷ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝۱۸

وَيُطَوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا ۝۱۹

'So Allāh saved them from the evil of that day and gave them a light of beauty and joy. Their recompense for their patience shall be Paradise and silken garments. Reclining therein on raised thrones, they will see there neither (excessive heat of) the sun nor bitter cold. And the shade there is close upon them, and bunches of fruit will hang low and within their reach. Amongst them will be passed vessels of silver and cups of crystal. Crystal-clear, made of silver. They will determine the measure thereof according to their wishes. And they will be given to drink there a cup (of wine) mixed with Zanjabeel, a spring there called Salsabeel. And round about them will (serve) boys of everlasting youth. If you see them you would think they were scattered pearls.'²¹⁹

And Allāh's Messenger (ﷺ) said: 'The first group of people to enter Paradise will have faces like the moon on a clear night. Those who come after

219. Sūrah al-Insān (76):11-9.

them will be like the brightest stars in the sky. They will not pass water or excrement and nor will they spittle or emit mucus. Their combs will be made of gold and their perspiration will take the form of musk. They will have braziers containing incense sticks (from trees). Their wives will be the *Hürin-een* and the creation of one of them will be (the length of) sixty cubits like that of *Ādam*, their father.²²⁰

4. Safety from misguidance in this world.

The story of *Yūsuf* previously mentioned is an example.

5. Increase in guidance.

Allāh the Exalted said:

إِنَّهُمْ فَتِيَةٌ أَمْنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

‘They were young men who believed (in their Lord). So We increased them in guidance.’²²¹

And *ikhlās* is from faith.

6. Love of the angels of the heavens for the sincere.

Allāh’s Messenger (صلواته عليه وسلم) said: ‘When Allāh the Exalted loves a servant He calls to *Jibreel*: “Indeed, Allāh the Exalted loves so and so, therefore love him.” So *Jibreel* loves him and then he calls the inhabitants of the heaven: “Indeed, Allāh loves so and so, therefore love him.” The inhabitants of the heaven love him and then acceptance is made for him in the earth.’²²²

7. Acceptance for the sincere person in this life.

Due to the abovementioned *hadeeth*.

220. Reported by al-Bukhāri and Muslim.

221. Sūrah al-Kahf (18):13.

222. Reported by al-Bukhāri and Muslim.

8. Good repute amongst the people.

Due to the abovementioned *hadeeth* and also due to his (صلی اللہ علیہ وسلم) saying: 'There is no servant except that he has a reputation (amongst the angels) in the sky. If his reputation in the sky is good, it is placed upon the earth and if his reputation in the sky is bad, it is placed upon the earth.'²²³

9. Removal of the difficulties and afflictions of this world.

The story of the three who were stuck in the grave has already preceded.

10. Tranquility of the heart and the taste of happiness.

Allāh the Exalted said:

أَلَا يَذِكرُ اللهُ تَطْمِینَ الْقُلُوبِ ﴿٢٨﴾

'Verily, by the remembrance of Allāh do the hearts find satisfaction.'²²⁴

11. Beautification of faith in one's soul and dislike of rebellion and disobedience.

Allāh the Exalted said:

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

223. Reported by al-Bazzār from Abu Hurayrah and it is also in *Saheehul-Jam'i*, no. 5608.

224. Sūrah ar-R'ad (13):28.

'And know that amongst you is Allāh's Messenger. If he were to obey you (follow your opinions) in much of the matter, you would surely be in trouble. But Allāh has endeared Faith to you and has beautified it in your hearts and has made disbelief, rebellion and disobedience (to Allāh and His Messenger) hateful to you. Those are the rightly guided.'²²⁵

It has already preceded how Allāh made fornication, rebellion and disobedience hateful to Yūsuf (عليه السلام) and how He beautified faith to him. As a result, the prison was more dear to him than fulfilling his desire with what was unlawful.

12. Success in accompanying and befriending the people of *ikhhlāṣ*.

The company and friendship of the companions (رضي الله عنهم) of the Messenger of Allāh (صلى الله عليه وسلم) is the most clear of evidences for that.

13. Removal of the difficulties of the world in spite of their intensity.

The firm establishment of the Messenger (صلى الله عليه وسلم) and that of his companions (رضي الله عنهم) is a clear evidence for that and the biographies of earlier Muslims are full of notable examples.

14. A good end.

An example of this is the man who killed ninety-nine people and then wished to repent. Due to his sincerity towards Allāh in repenting, his soul was taken while he was directing his heart to Allāh the Exalted.

15. Answering of the supplication.

The story of the young boy has already preceded in which many of his supplications were answered. Likewise, the story of the three who were in the cave.

225. Sūrah al-Hujurāt (49):7.

16. Delight in the grave and good tidings of happiness.

We have already reported in the section on how to cure *riyā'* - the *hadeeth* of al-Barā' bin 'Āzib (رضي الله عنه) regarding the punishment of the grave and its bliss. It was mentioned therein how good actions take on the form of a man with a handsome face, beautiful clothing and a pleasant odour. He says: *'I am your actions'* while he gives glad tidings by saying: *'I give you glad tidings of happiness.'*

Afflictions Resulting From Riyāʾ

1. Destruction of the *Ummah*.

We have mentioned the *hadeeth* of the Messenger (صلى الله عليه وسلم): 'Indeed, Allāh helps this *Ummah* on account of its weak ones, due to their supplications, prayers and sincerity.'²²⁶

If there is no sincerity, then destruction and ruin occurs.

2. Punishment in the Hereafter.

Allāh the Exalted said:

فَوَيْلٌ لِلْمُصَلِّينَ ﴿١﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

'Then woe be to the performers of prayers. Who delay the prayer from its correct time. Those who do good deeds only to be seen of men. And refuse even the small act of kindness.'²²⁷

The *hadeeth* of Abu Hurayrah (رضي الله عنه) about the three who will be punished: the scholar, the reciter and the one who was martyred, has already preceded. In it was a description of how they would be dragged into the Hellfire on their faces due to their showing off.

3. Increase in misguidance in the world.

Allāh the Exalted said:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

226. *Saheehut-Targheeb wat-Tarheeb*, vol. 1.

227. *Sūrah al-Mā'ūn* (107):4-6.

'In their hearts is a disease and Allāh has increased their disease.'²²⁸

Jābir bin Samrah (رضي الله عنه) said: 'The people of Kufa complained about S'ad ibn Abi Waqqās (رضي الله عنه) to 'Umar ibn al-Khattāb (رضي الله عنه). They complained about him till they mentioned that he did not perform the prayer properly (in leading them). 'Umar (رضي الله عنه) sent a messenger to him saying: "O Abu Ishāq! These people claim that you do not perform the prayer properly." He said: "As for me, by Allāh, I used to lead them in prayer with the prayer of the Messenger of Allāh (صلى الله عليه وسلم). I did not miss anything out of it. I would pray 'Ishā' and prolong the first two rak'ah and shorten the last two." The messenger said: "That was what was suspected about you, O Abu Ishāq!" A few other men were sent along with this messenger to Kufa to ask its inhabitants about S'ad. They did not leave a mosque without asking about him and they spoke good about him. They entered a mosque belonging to Bani 'Abbās and a man amongst them stood up, whose name was Usāmah bin Qatādah and his kunya Abu S'adah and (he) said: "As for what you have requested from us, then S'ad is not competent in choosing an army, he does not distribute equally and is not just in matters." S'ad said: "By Allāh, I shall call upon Him with three (things): 'O Allāh! If this servant of yours is a liar and stood out of show and to be heard of, prolong his age, prolong his poverty and make him face trials.'"²²⁹

After that, whenever he (Abu S'adah) was questioned he would say: 'An old man put to trial. The supplication of S'ad inflicted me.' Abdul-Malik bin 'Umar, who narrates from Jābir bin Samrah, said: 'I saw him after that. His eyebrows had extended over his eyes due to age and he used to turn to the slave-girls in the streets and wink at them.'²³⁰

4. Hatred of the angels of the Heaven for the one who shows off.

Allāh's Messenger (صلى الله عليه وسلم) said: 'When Allāh the Exalted loves a servant, He calls to Jibreel: "Indeed, Allāh the Exalted loves so and so,

228. Sūrah al-Baqarah (2):10.

229. Reported by al-Bukhāri.

230. Reported by al-Bukhāri and Muslim.

therefore love him." So Jibreel loves him and then he calls the inhabitants of the Heaven: "Indeed, Allāh loves so and so, therefore love him." The inhabitants of the Heaven love him and then acceptance is made for him in the earth. And when He hates a servant He calls Jibreel and says: "Indeed, I hate so and so, therefore hate him." So Jibreel hates him. Then Jibreel calls the inhabitants of the Heaven: "Indeed, Allāh hates so and so, therefore, hate him." The hatred of him is then placed upon the earth.²³¹

5. Hatred of the people of the earth.

Due to the above mentioned *hadeeth*.

6. Uneasiness of the heart and the taste of misery.

Allāh the Exalted said:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

'And whoever turns away from My remembrance will have a narrowed and constricted life and We shall raise him blind on the Day of Judgement.'²³²

7. The threat of an evil end.

Due to the saying of Allāh the Exalted:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ
أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

231. Reported by Muslim.

232. Sūrah Tā Hā (20):124.

'Let those beware who withstand his (the Messenger's) command lest they be inflicted with a trial or they be inflicted with a tormenting punishment.'²³³

8. Exposition and humiliation of the one who shows off in front of all the creation.

Due to his (صلى الله عليه وسلم) saying: *'There is no servant who sets out seeking to be heard of or showing off except that Allāh will make him heard of in front of all the creation on the Day of Judgement.'*²³⁴

233. Sūrah an-Nūr (24):63.

234. *Ṣaḥeeḥut-Targheeb wat-Tarheeb*, vol. 1.

What is Presumed to Be Ikhhlās But is Not So

1. When one mixes *ikhhlās* with the tastes and desires of the soul. Such as the one who busies himself with study so that he can rejoice with the delight and pleasure of speech. Or the one who goes on an expedition in order to practice war and learn its means and ways. This is not from the perfection of *ikhhlās* to Allāh the Exalted.
2. Perhaps a servant may dislike *riyā'* but when his actions are mentioned and he is praised he does not respond to it with dislike. Rather, he feels happiness inside and thinks that this is a means of comfort from the toil and hardship of his worship. This is a type of the various types of the hidden *shirk*.
3. A man may also fall into *riyā'* not due to speech by which he may just hint about his good deeds and qualities or be open about them, but by certain qualities or characteristics that he possesses. Included in this is showing one's leanness and emaciation to others: looking pale, lowering one's voice, the effects of weeping and drowsiness which indicates long standing during the *tahajjud* prayer.
4. Sometimes a man keeps away from the sight of others so that they do not come to know about him (his good deeds). However when he sees people he loves that they give salutations to him first. That they meet him with respect, are enthusiastic in fulfilling his needs, are light with him in their dealings with him and make space for him in the gatherings. If anyone falls short of that, it hurts his heart. It is as if his soul is demanding respect for the worship and obedience which he does in secret.
5. A servant performs *tahajjud* prayer and it is burdensome for him. However, when a guest stays with him he is lively for it and it becomes easy for him.²³⁵

235. Points 1-5 have been added from the book *Mukhtasir Minhājil-Qāsideen* of Ibn Qudāmah al-Maqdisi.

6. When a man is amazed by his actions and sees sincerity in them. Allāh's Messenger (ﷺ) said: 'If you did not sin, I would have feared for you something which is greater than that, amazement (with oneself), amazement (with oneself).'²³⁶

The section on the sayings of the Salaf regarding *ikhhlās* will come soon and in it is a most beautiful saying: 'Whoever sees sincerity in his sincerity, then his sincerity is in need of sincerity.' Meaning, whoever sees, feels and perceives sincerity in his actions, then this sincerity is also in need of sincerity.

7. Sometimes one's desire is fulfilled by responding to an invitation to someone's house for food with the knowledge that the food at this place is most certainly better and more excellent than the food at his own house at that time.

8. Sometimes one's desire is obtained by visiting those friends whom one loves dearly for the sake of Allāh the Exalted. However, in his soul is a hidden desire from his intention of visiting in that he will delight and take pleasure with the food, drink and sweets that are presented to him.

9. A man may sometimes present a variety of food and drink to a man who had invited him for food previously. So he presents to him all sorts of food and a variety of drinks similar to what his brother had offered him or even greater. And perhaps he may also give him a gift similar to the one he was given or even better.

236. *Saheehul-Jam'i*, no. 5179, with a *hasan isnād*.

Hadeeth Regarding Ikhlaṣ and Cautioning from Riyā'²³⁷

1. Abu Sa'eed al-Khudri (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said in the Farewell Pilgrimage: *'May Allāh make bright and verdant a man who heard my words and memorised them. As perhaps a carrier of knowledge is not one who understands. There are three things which, if present in the heart of a believer, no jealousy or rancour will enter into it: sincere action for the sake of Allāh, giving advice to the leaders of the Muslims and staying amongst their ranks, since their supplication encompasses those who are behind them (under their authority).'*'

2. Miṣ'ab bin S'ad reports about his father that he thought he had superiority over the other companions of the Messenger of Allāh (صلى الله عليه وسلم). So the Prophet (صلى الله عليه وسلم) said: *'Indeed, Allāh helps this Ummah with its weak ones, due to their supplications, their prayers and their sincerity.'*

3. Abu Dardā' (رضي الله عنه) reports that Allāh's Messenger (صلى الله عليه وسلم) said: *'The world is cursed (and) whatever is in it is cursed except that by which Allāh's Face is sought.'*

4. Ubayy bin K'ab (رضي الله عنه) said: *'Allāh's Messenger (صلى الله عليه وسلم) said: "Give good tidings to this Ummah of honour, deen and elevation and establishment in the earth. Whoever did an action of the Hereafter for the world will have no portion in the Hereafter."''*

237. From the book *At-Targheeb wat-Tarheeb* of al-Mundhiri (رحمه الله) which is in four volumes. Shaykh al-Albāni verified its *hadeeth* and has divided into two books: *Saheehut-Targheeb wat-Tarheeb* and *Da'eef ut-Targheeb wat-Tarheeb*. All these *hadeeth* have been taken from the first volume in the chapter: Exhortation to Sincerity, Truthfulness and Righteous Intention.

5. 'Abdullāh bin 'Umar (رضي الله عنه) said: 'I heard Allāh's Messenger (صلى الله عليه وسلم) say: "Whoever made the people hear about his actions, Allāh will make all His creation hear about him, will belittle him and hold him in contempt."'
6. Allāh's Messenger (صلى الله عليه وسلم) said: 'There is no servant who sets out seeking to be heard of or showing off except that Allāh will make him heard of in front of all the creation on the Day of Judgement.'
7. Rabeeh bin 'Abdur-Rahmān reports from his grandfather, Abu Sa'eed al-Khudri, that he said: 'We went out with Allāh's Messenger (صلى الله عليه وسلم) and we were talking about Maseeh ad-Dajjāl. Allāh's Messenger (صلى الله عليه وسلم) said: "Shall I not inform you about something which I fear more for you than Maseeh ad-Dajjāl?" We said: "Of course, O Messenger of Allāh." He said: "The hidden shirk! A man stands for prayer and beautifies his prayer to those who are watching him."'
8. Maḥmūd bin Lubayd (رضي الله عنه) said: 'Allāh's Messenger (صلى الله عليه وسلم) came out with us and said: "O people! Beware of the shirk of the innermost feelings and secrets." They said: "O Messenger of Allāh! What is the shirk of the innermost feelings and secrets?" He (صلى الله عليه وسلم) said: "A man stands for prayer and strives to beautify his prayer due to the people looking at him - that is the shirk of the innermost feelings and secrets."'
9. Maḥmūd bin Lubayd also reports that Allāh's Messenger (صلى الله عليه وسلم) said: 'The thing which I fear for you most is minor shirk.' They (the people) said: "And what is minor shirk, O Messenger of Allāh?" He said: 'Riyā'! Allāh the Mighty and Majestic 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."'
10. He (صلى الله عليه وسلم) also said: 'When Allāh gathers together the first and the last for the Day of Judgement, the day about which there is no doubt, a caller will call: "Whoever used to associate anyone with Allāh in his action, let him request his reward from him. Indeed, Allāh is so Self-Sufficient that He has no need of any partners."'

11. Abu 'Ali, a man from Banu Kāhil, said: 'Abu Mūsa al-Ash'ari addressed us and said: "O people! Fear this shirk as it is more hidden than a crawling ant." 'Abdullāh bin Hazn and Qays bin al-Maḍārib both stood and said: "By Allāh! You should clarify what you have said, otherwise we shall bring 'Umar with authority on our behalf or without it." He then said: "Rather, I will explain what I said. Allāh's Messenger (صلى الله عليه وسلم) addressed us one day and said: 'O people! Fear this shirk as it is more hidden than a crawling ant.' Then someone whom Allāh had willed to speak said: 'And how shall we save ourselves from it when it is more hidden than a crawling ant, O Messenger of Allāh?' He said: 'Say: اللهم إنا نعوذ بك أن نشرك بك شيئاً ما نعلمه ونستغفرك لما لا نعلمه 238 "O Allāh! We seek refuge in You from associating partners with you while we are aware of it and we seek forgiveness from You for that which we are unaware of."'

238. Allāhumma inna na'ūdhu bika min an nushrika bika shay'an na'alamuhu wa nastaghfiruka limā lā na'alamuh.

Sayings Which Have Been Reported From the Salafus-Şālih Regarding Intention, Ikhhlās and Riyā²³⁹

1. It is reported about Bishr al-Hāfi that he said: *'That I seek the world with a wind instrument (i.e. something forbidden) is more loved by me than that I seek it with the deen.'*
2. It is reported from Ibrāheem an-Nakh'ai that he said: *'When Shaytān comes to you whilst you are engaged in prayer and says: "You are showing off", increase it in length.'*
3. One of the Salaf said: *'Direct me to an action by which I will never cease to be performing for Allāh the Exalted. It was said to him: "(Always) intend good because you will never cease to be performing even if you do not do any actions. The intention performs even in the absence of any actions. Whoever intended to pray at night and then slept, the reward for what he intended will be written for him."*
4. One of them said: *'I love that I have an intention for every single thing - even my food, drink and sleep!'*
5. It was said to Sahl: *'What is the hardest thing for the soul (to achieve)?'* He said: *'Sincerity, when there is no other desire in it.'*
6. It is reported from Y'aqūb al-Makfūf that he said: *'The sincere person is the one who hides his good deeds just like he hides his evil deeds.'*
7. One of them wrote to his brother: *'Make your intention sincere in all of your actions and little action will suffice you.'*

239. The sayings have been taken from *Ihyā' Ulūmid-Deen* of al-Ghazāli, *Mukhtasir Minhājil-Qāsideen* of Ibn Qudāmah and *Kitābuz-Zuhd* of Ibn al-Mubāarak.

8. It is reported from Ayyūb as-Sakhtiyāni that he said: *'Purifying the intention is harder than all other actions for those who act.'*
9. It is reported from Yahyā bin Mu'ādh that he said: *'Ikhhlās separates (good) actions from faults like the separation of milk from dung and blood.'*
10. It is reported from as-Sūsi that he said: *'What Allāh desires from the actions of His Creation is ikhlās and nothing else.'*
11. It is reported from al-Junayd that he said: *'To Allāh belong servants who understand. And when they understand, they act. And when they act, they make (their action) sincere. Their recalling of ikhlās at the time of doing righteousness is what accumulates the greatest (good for them).'*
12. It is reported about Ḥawshab that he used to cry and say: *'My name has reached the large mosque.'*²⁴⁰
13. It is reported from as-Sūsi that he said: *'Ikhhlās is to lose the vision of ikhlās (in oneself).'*
14. One of them said: *'Whoever sees sincerity in his sincerity, his sincerity is itself in need of sincerity. The destruction of every sincere person lies in his sincerity. (He is destroyed) to the extent that he sees sincerity in himself. When he abandons seeing sincerity in himself, he will be sincere and purified.'*
15. It is reported from Abu 'Uthmān that he said: *'Ikhhlās is to forget the vision of creation by constant concern with the Creator.'*
16. It is reported from Ibrāheem bin Ādam that he said: *'He is not truthful to Allāh who loves fame.'*
17. It is reported from ath-Thawri that he said: *'They used to hate fame and reputation due to wearing nice garments so that eyes would stretch towards them.'*

240. i.e. he disliked to be known out of humility and that people should mention him for fear of fame and repute.

18. Ibn al-Jawzi reports from al-Hasan that he said: *'I was with Ibn al-Mubārak one day and we came to a watering place. The people were drinking from it and Ibn al-Mubārak came closer in order to get a drink. The people did not know him and shoved and pushed him. When he came out he said: "Life is but this" - meaning we are not known, nor are we respected.'*

19. It is reported from Nu'aym bin Hammād that he said: *"'Abdullāh ibn al-Mubārak frequently used to sit in his house for long periods of time. So it was said to him: "Do you not feel lonely and isolated?" He said: "How can I feel isolated while I am with the Prophet (صلى الله عليه وسلم) (i.e. with his Sunnah)."*

20. It is reported from Ibn al-Mubārak that he said: *'I heard J'afar bin Hayyān say: "The foundations of these actions are the intentions. Indeed, a man reaches with his intentions a position he does not reach with his actions."*

21. One of the people of wisdom used to say: *'When a man is speaking in a gathering and his speech amazes him, let him be silent. And when he keeps silent and his silence amazes him, let him speak.'*

22. It is reported from Muṭarrāf bin 'Abdullāh ash-Shakheer that he said: *'That I spend the night sleeping and wake up remorseful is more loved to me than that I spend the night standing (in prayer) and wake up in admiration.'*

23. It is reported from an-N'umān bin Qays that he said: *'I never saw 'Abeedah (رحمه الله) performing any voluntary prayers in the mosque of al-Hayy.'*

24. It is reported from 'Ali (رضي الله عنه) that he said: *'The one who shows off has three characteristics: he is lazy when by himself, he is lively and energetic when with others, and he increases in his actions when he is praised and decreases in them when he is criticised.'*

25. It is reported from al-Hasan (رحمه الله) that he said: *'The one who shows off desires to overcome what Allāh has decreed for him. He is an evil person who desires to inform the people that he is righteous in order to hear what they would say. He has obtained a position of vileness and wickedness from his Lord. It is therefore essential for the hearts of the believers to recognise him.'*

26. It is reported from Sahl bin 'Abdullāh (رحمه الله) that he said: *'There is nothing which is tougher upon the soul than (achieving) ikhlās. How many times have I tried to remove riyā' from my heart except that it sprouted in a different colour (i.e. in a different form).'*

27. It is reported from ibn Mas'ūd (رضي الله عنه) that he said: *'Do not learn knowledge for three (things): to amaze and confound the foolish, to argue with the learned, and to make people's faces turn towards you. (But) seek what is with Allāh with your hearts and actions, since only that will remain and whatever is besides it will go.'*

28. It is reported from Abu Sulaymān ad-Dārini (رحمه الله) that he said: *'Tūbā (the tree in Paradise) is for the one who took a single step desiring nothing but the Face of Allāh by it.'*

29. Some of the Salaf said: *'Whoever had a single instance in his lifetime which was purely and sincerely for the sake of Allāh the Exalted, will be saved. And this is due to the greatness of ikhlās.'*

30. It is reported from Abu Sulaymān ad-Dārini (رحمه الله) that he said: *'When the servant is sincere, riyā' and the many whisperings (of the devils) are cut off from him.'*

31. It has also been said: *'Ikhlās is that the servant's inward and outward actions are equal. Riyā' is when the outward appearance is better than the inner self. And truthfulness in one's sincerity is when the inner self is better cultivated and more flourishing than the outward appearance.'*

32. Some of the Salaf have said: *'Ikhlās is that you do not seek a witness over your action besides Allāh, nor one who gives reward besides Him.'*

33. It is reported from Makhūl (رحمه الله) that he said: 'Never does a servant maintain sincerity for forty days in succession except that the streams of wisdom from his heart appear on his tongue.'

33. It is reported from Adiiy ibn Hātim that he said: 'The people destined for the Fire will be ordered (to come) towards Paradise until they come close to it and smell its fragrance, see its palaces and what Allāh has prepared in it for its people. Then an announcement will be made for them to be turned away from it. There will be no portion for them in it. They will return in loss and ruin just like the ones before them (who were also commanded likewise). Then they will say: "O our Lord! If You had entered us into the Fire before You showed us what You have shown us from Your reward and what You have prepared for Your friends and allies, it would have been easier upon us." Then the Exalted will say: "This is what I intended for you. When you used to be alone, you would combat Me (or show boldness to Me) with grave sins and when you used to meet people, you would meet them with humility. You would show to the people other than that which you used to give Me from your hearts. You feared people but you did not fear Me. You honoured the people but you did not honour Me. You abandoned (actions) for the people but you did not abandon for Me. This day (therefore), will I make you taste a tormenting punishment along with your prevention from receiving that reward.'"

34. It has been said: 'The damage (caused) to every servant lies in his being pleased with himself. Whoever looks at his soul and sees something in it which he deems to be good has caused its destruction. And whoever does not suspect his soul at every single moment is one who is deceived.'

35. Ibn al-Qayyim (رحمه الله) said: 'Ikhlās is the tawḥeed of one's intent.'

Glossary

Abrār: a group from among the righteous.

Adhān: the Islāmic call to prayer.

Anṣār: *Helpers.* Those of the Prophet's Companions in Medina who helped and recieved the Muslim emmigrants from Mecca.

'Arsh: *the Throne of Allāh.*

Āyatul-Kursi: *Verse of the Footstool.* Sūrah al-Baqarah (2), verse 255.

Deen: *religion/way of life.*

Dirham, dinar: traditional Arabic currency.

Ḥadeeth: narrations containing the sayings, actions, silent approvals and physical descriptions of the Prophet Muḥammad (صلى الله عليه وسلم).

Ḥadeeth qudsi: *ḥadeeth* of the Prophet Muḥammad (صلى الله عليه وسلم) containing the speech of Allāh, other than that found in the Qur'ān.

Ḥajj: the pilgrimage to the K'aba in Mecca.

Ḥalāl: lawful.

Ḥarām: prohibited.

Ḥasan: *good/sound.* A rank classification of a *ḥadeeth*.

Hūrin-'een: the fair and beautiful, lovely wide-eyed women of Paradise.

Ibn/bin: *son of...*

Ikhlās: *sincerity.*

Imān: *faith/creed.*

Insha' Allāh: *'If Allāh wills.'*

Iqamah: the call to stand and commence prayer.

Isnād: the chain of narrators of a *ḥadeeth*.

Jihād: the struggle or fight in the cause of Allāh to make His Word supreme.

K'aba: the shrine in Mecca built by the Prophet Ibrāheem and his son, Ismā'eel, for the worship of Allāh.

Kunya: a respectable form of nickname amongst Arabs.

Kursi: *footstool.* The Footstool of Allāh.

Laylatul-Qadr: *the Night of Power.* One of the last odd days in the month of Ramadan.

Mu'wadhdhin: one who performs the *adhān*.

Rak'ah: one cycle of prayer, consisting of standing, bowing and prostrating.

Riyā': minor *shirk*, i.e. showing off.

Ṣaḥeeḥ: *authentic*. A rank classification of a *ḥadeeth*.

Sharee'ah: the divinely revealed law (of Islām).

Shirk: to associate - directly or indirectly - any partners with Allāh, i.e. compromising any aspect of *tawḥeed*.

Sunna: the practice of the Prophet Muḥammad (صلى الله عليه وسلم) in general and his life exemplification of the Qur'ān in particular.

Sūrah: a chapter of the Qur'ān.

Tahajjud: the optional night prayer.

Tawḥeed: Islāmic Monotheism. The Oneness, Unity and Uniqueness of Allāh's Lordship, His Right to be worshipped and His Names and Attributes.

Talbiyyah: ritual chanting performed whilst circumambulating the *K'aba* in Mecca.

Ṭūbā: a tree in Paradise.

Ummah: *nation*. The Muslim nation.

Umrah: the lesser pilgrimage to the *K'aba* in Mecca.

Wuḍū': ablution.

Zakāh: the obligatory almsgiving in Islām.

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