

The train of Ramadan:

24 August 2008

(Second station) From heedless to Sincerity
the secret of sincerity

Actions are by intentions

Be Aware! The reward of your deed is up to your intention (sincerity)

As we discussed last week that sincerity is a fundamental

basic commandment of Allah. Allah commanded

prophet Mohamed and his followers in the Quran, Surat (3a)

AL Zumar 2:11-13 - and Surat AL BAYYINAT 98-V.5.

Today InshaAllah we will answer the following questions

1. What is sincerity?
2. Why it is fundamental with regard to the worship of Allah?
3. What is the source of sincerity?
4. Why sincerity is a great mercy for the spirit (heart)?
5. Why sincerity is a must for any deed to be accepted?
6. What is the importance of sincerity?
7. What are the proofs of the Quran and Sunna.

Q: what is sincerity?

A: Sincerity is purity of intention - i.e purely for God i.e for any act or saying you must be:

"Obeying God and seeking the reward from Him only" i.e the goal is to please Allah ALmighty.

Q: What is the source of sincerity?

A. The Pure tawhid i.e the belief in the unity of the Lord (Allah) who creates, owns, sustains and plans everything.

Sincerity is the reflection of the pure belief of the Oneness of God's Lordship i.e. the more the belief is true and pure, the more the sincerity is strong and valid.

① Why sincerity is fundamental with regard to "Worship of Allah"

(2)

A ∴ Sincerity is "purity of intention"

∴ Worship of Allah: actions of obedience of Allah.

and since there must be an intention for every action,

∴ Sincerity is fundamental with regard to the worship of Allah", as Prophet Mohamed said "Religion is sincerity".

② Why Sincerity is a great mercy for the heart?

A Sincerity means having all the spirit (heart) to be directed to one direction - one identity - one goal and one purpose and one reward, which is Allah; (His pleasure, His obedience, and His reward).

So the spirit will have peace, unity and strength, as actually this is the nature which it was created with.

① Why sincerity is a must for any deed to be accepted?

A prophet Mohamed (S.A.W) said: that Allah the blessed and sublime said "I am of no need of partners, whoever does any deed for the sake of others as well as me. I leave this deed for those others (Sahih Muslim).

∴ For Deeds to be accepted, they must be sincerely i.e only for

the sake of Allah and also they must be done correctly i.e in accordance to the Sunnah

Importance of Sincerity:-

Umar ibn al Khattab said: I heard the messenger of

God says:-

"All actions are judged by motives, and each person will be rewarded according to his intention. Thus, he whose migration was to God and His Messenger, his migration is for God and His Messenger, but he whose migration was for some worldly thing he might gain or for a wife he might marry, his migration is to that for which he migrated."

Intention: is what you intend to achieve by doing an action.

This hadeeth is clarifying the importance of "purity of intention"

i.e sincerity. It sets one of the most important principles in the religion of Islam, in regards to the acceptance one's deeds by Allah. The principle is that in order for any actions to be accepted it must be done purely for the sake of Allah i.e (to obey, please and get the reward only from Allah)

At one of the stages of the life of the prophet,

Allah ordered all the muslims to migrate from Mecca to the new Islamic state of Madina. In this hadeeth, the prophet gave an example of 2 types of people in regards to their religious service of migration:-

The first example was that person who migrates to Madina purely for the sake of Allah, seeking His pleasure and seeking to fulfill His command. The prophet stated that the deed of this type of person will be accepted by Allah and he will be rewarded in the fullest.

The second example was a person who fulfilled this service outwardly, but his intention was not the pleasure of Allah, nor fulfilling His Command, and so this type of person, although he may achieve what he was intending in this life, will not receive reward for it from God, i.e. the deed is not one which is considered acceptable.

∴ the reward of the act of migration was lost as the

↳ act was not done to fulfill Allah's Command i.e. to move to Madina to start the New Islamic state, but it was for another purpose i.e. for marrying a woman, and so his deed was not accepted as a deed for Allah's sake i.e. Allah will not reward him, as he was looking for a worldly reward.

This is a very serious fact which every muslim has to be aware of, so that he will not lose the reward of his deeds because of its unsincere intentions.

Actually we need to purify our intentions and
To Learn these facts:-

From Abu-Abdallah ALANSAREE who said we accompanied

the prophet on a military expedition and he said: "there are some men in al-Mad'eenah who are with you wherever you march and whichever valley you traverse, they were prevented from you due to illness", they share the reward with you.

↳ The value of the Hadeth is that: you get the reward of the deed because of your intention, even if you were prevented to do it. eg due to illness.

This hadeth is clarifying the importance of the intention in Islam.

We will learn how the unsincere intention will cause the deed not to be accepted, from the following Hadeth of prophet Mohamed (S.A.W) who said: the first people to be judged on the day of judgement is a man who acquired knowledge and imparted it and recited the Quran, he will be brought forward to Allah, and Allah

(and he will do so)
will make him to recount the blessing [↑], and then Allah will
ask him: what did you do for these blessings? he will say: I
acquired knowledge, imparted it and recited the Quran for your
sake. Allah will say: you are lying - you acquired knowledge
so ^{people} people will call you a learned man, and you recited the
Quran, so that the people will call you a good reciter of the
Quran. Indeed, they called you these things. Then he will
be dragged on his face until he is cast into Hell,
Another will be a man whom Allah enriched him with
all manner of wealth, he will be brought to Allah, and
Allah will make him recount the blessing and he will do
so - Then Allah will ask him: what did you do for these
blessings, he will say: I spent the money for your sake
on every cause in which you wish money to be spent. Allah
will say: you are lying, you spent it so that the people
will call you generous and indeed they called you these
things. Then he will be dragged on his face until he is cast into Hell.

This hadith is clarifying:-

- 1- Importance of the pure intention at the sight of Allah.
- 2- The unsincere intention ^{is} the way to Hell, as these deeds (recitation of Quran- Zakat) has to be only to Allah and if not, so Allah will punish severely.

3- Only Allah knows the intention as He said to those men:

4 "You are lying", out of His knowledge of their intention.

4- We have to have only Allah regarding our intentions i.e. i.e not for the people (showing off).

(3 person in a case) Sincere intention is the key of the mercy of Allah.
Purity of intention is the way of acceptance of the deeds

i.e the way of success on the Day of Judgement i.e the way to Paradise, but also a mercy in worldly life

Prophet Mohamed said: 3 persons from the tribe of

Bani Israel got together and started out on a journey. On

the way, clouds gathered and the rain started and

so they sought shelter in a nearby cave. Suddenly a

Large rock slipped and blocked the entrance of the cave

trapping the three inside the cave. They had no other alternative except to turn to Allah for help.

"let us use our sincere deeds as means to obtain deliverance from this torment." suggested one of them, all others agreed. So one of them said "O Lord, you are

aware that I have very attractive cousin and that

I loved her and I was obsessed with her. One day,

finding her alone, I took hold of her and wanted to satisfy my desires, when she spoke out to me saying:

① my cousin Fear Allah and do not harm my chastity.

② Hearing this, I decided to control my evil act. O Lord

if that deed of mine had been out of absolute sincerity

and only for your sake deliver us out of this grief.

Suddenly they noticed the rock had moved away a little

brightening up the interior of the cave

The second person said "O Lord, you know I had

a father, and a mother, so old, and I used to take

care of them. One night having brought them their food, I observed that they were asleep so I spent the whole night near them, the food in hand, without waking them up for fear of disturbing them. O Lord if that deed of mine had been out of sincerity, grant us salvation.

So the rock moved aside a little more.

10

The blind person supplicated "O Lord, you know that I had a worker who used to work for me. When his term had reached its termination, I handed over to him his wages, but he was not pleased and desired more, in a state of displeasure, he went away. I used his wage to buy a goat, which I looked after, and soon I had a flock in my possession. When the worker returned again after a period of time, I informed him, pointed towards ^{the} flock of sheep and gave it to him, he took it all." O Lord if my deed was sincere, deliver us out of this grief.

At this point the entire rock moved aside from the mouth

of the cave and all the three emerged from it.

This is the sincerity of Allah, which saved them from that torment.

So when we compare the two hadeth we will notice the following :-

1. In the first hadeth, the two men who were dragged on their faces to the hell, were doing very good deeds outwardly but their intentions were not for the sake of Allah i.e not pure intention i.e no sincerity, and because of that, their deeds were not accepted, even they were punished by Allah.

2. In the second hadeth, it was the purity of intention i.e sincerity which made the deeds of the three people valuable deeds and so they were rewarded for them.

∴ This is the secret of sincerity i.e ^{Lack of} sincerity can make a great deed invaluable and even make it a sin which deserves punishment in the hell (first Hadeth)

while it can also make a simple deed to be acceptable by Allah, very valuable and deserving a great reward.

∴ The lesson is: It is the sincerity which every muslim has to have it as his goal regarding all his deeds and sayings.

In reality, our entire life can become an act of worship as long as its objective is the pleasure of Allah.

12 The sincere muslim will be rewarded for his every day normal activity which he performs (e.g. eating, sleeping and working) and also for his good manners (honesty, courage - forgiveness) so long as his intention is pure i.e. for the sake of Allah and the act is not prohibited by the religion.

Let us all ask Allah the Almighty to grant us sincerity in all our deeds and sayings in private and in public. Verily He is All-Hearer, The All-Knowing.

M.S. Houston August 2008 / Shaban 1429 H.