

# Ikhlaas

Sincerity of intention is from amongst one of the most important qualities and is the foundation of all our actions.

When this quality is absent from one's life then the focus becomes numbers. There are many examples from the lives of our Akabereen wherein they had served the Deen their entire life in a small village, the Masjid may have also been small, however with their sincerity they served the Deen tirelessly and were able to make a genuine change in the lives of their people by the help of Allah Ta'ala. A glaring example of this is Hadrat Moulana Haamid *rahimahullah*, the father of Hadrat Faqeehul Ummah Mufti Mahmood Hasan Gangohi *rahimahullah*. His Ustadh, Shaikhul Hind Hadrat Moulana Mahmoodul Hasan *rahimahullah* had sent him to Nithor to serve the Deen of Allah Ta'ala, he remained there till his final breath.

When there is an absence of Ikhlaas, then one is only concerned with advertising oneself, the object becomes to spread one's image and not Deen. Shaytaan camouflages the Riya which lurks in the heart by whispering that this is to merely encourage others, however deep down, one is aware that this is a deception. Our Akabereen would yearn for *Goom Naamiyat*, they would genuinely desire that they were unknown and hidden away. How can this be found when one advertises oneself?

We present an article from AskFatwa weekly advice concerning Ikhlaas:

Sayyiduna Abu Umaama Baahili *Radiyallahu Anhu* narrates that Rasulullah *Salallahu Alaihi Wa Sallam* said **“Verily Allah Ta'ala does not accept an action except that which is done solely for Him and His pleasure was sought through that action.”** (Nasai)

We commonly hear that *Ikhlaas* is extremely important in Islam. We also understand that *Ikhlaas* means that every action of ours is done solely for Allah Ta'ala with no ulterior motive. Many times we feel that the quality of sincerity is a simple quality to achieve, however our Mashaikh who understood the real meaning of *Ikhlaas* would mention that inculcating this quality takes time and effort .

It is easy to claim that one possesses this quality however many times our actions indicate that we are devoid of *Ikhlaas*.

*Ikhlaas* is not limited to only Salaah and charity, and that these Ibaadaat should be done solely for the sake of Allah Ta'ala. But rather *Ikhlaas* effects all spheres of life, even in the propagation of Deen.

In the absence of *Ikhlaas* a person focuses on propagating oneself and ones group at all costs. The object was supposed to be the propagation of Allah Ta'ala but now it becomes the propagation of oneself and one's group. When a person is deprived of *Ikhlaas* than

one is not concerned whether the commands of Allah Ta'ala are broken whilst propagating the Deen, this is because the object has shifted from Allah Ta'ala towards increasing numbers/attendees and to acquire fame. Certain Ambiyaa *alaihimus salaam* will come on the day of Qiyamah with only a few followers, whilst others with none. All these Ambiyaa *alaihimus salaam* were successful, even if no one had listened to their message. They followed the commandments of Allah Ta'ala and that was the only thing they were responsible for. We are also only responsible to spread the message according to the Sunnah.

When there is no *Ikhlāas* than one group and effort of Deen starts to degrade the other group and speaks ill of them. The Gheebat (backbiting) and Keena (hatred) which takes place at each camp obliterates the *roohaniyat* (spirituality) and nothing remains but personal motives and a sense of emptiness inside. The different groups whilst engaged in this power struggle begin to utilise dirty politics, people are used for one's own motives, meetings and gatherings only revolve around increasing ones members and backbiting the others.

Together with this, when there is no *Ikhlāas* than a person feels that one's efforts of Deen are not appreciated. One reminds others of the favors done to them, it is commonly said " I have done so much for you and this is how you repay me!?" Many times husbands remind their wives (and vice versa) of how much they do for each other, ultimately this increases disputes. Yes, if this is done for the correct intention as explained by Hadrat Mufti Muhammad Shafi *rahimahullah* in the Tafseer of Surah Yusuf in Ma'riful Qur'an than this will be permissible.

There is an incident mentioned in the Kitab *Nuqoshe Buzurgaa* (The biography of Hadrat Maulana Muhammad Saeed and Hadrat Maulana Ahmad Buzurg).

The incident highlights the sincerity which the pious predecessors possessed. Moulana Ahmad Buzurg *rahimahullah* was the principal of the famous Islamic seminary Jamiah Islamiah Ta'leemudeen Dhabel. It was during his era of *Ihtimaam* that the blessed caravan of Deoband arrived to the lands of Gujarat. From amongst those who came from Deoband was Allama Anwar Shah Kashmiri *rahimahullah*

Maulana Ahmad Buzrug *rahimahullah* gave his life for this Islamic institute, however due to some (internal) issues and differences he was forced to leave the post of chancellor. The Madrasah was in need of a capable person and there was no one better for this post than Mufti Ismaeel Bismillah *rahimahullah*.

Initially, Mufti Ismaeel *rahimahullah* declined the post, however he presented himself in front of his Ustaadh and requested for his Mashwera.

Hadrat Maulana Ahmad Buzrug advised:

*Agar Tu ye Zimme Daar Qabool Nahi Karega to aur Kaun he jo is bhaar ko uthaa'e?  
If you do not accept this responsibility than who else is there who can lift/take this  
load/responsibility?*

Mufti Abdul Qayyum Rajkoti *damat barakatuhu* mentions thereafter:

In this incident there is a lesson for us, normally when a person leaves some position (due to some dispute etc) than a person's carnal desires wishes that the matters relating to such a position should turn into ruins, (this is) so that people remember ones efforts. However, Allah Ta'ala had instilled in our pious predecessors ***Ikhlaas*** and *Lellahiyat*, and Allah Ta'ala had protected them from fame and show ( *VI 1. Pg., 188*)

When a person is void of sincerity than this leads a person to burn inside due to the progress of another effort of Deen (which is according to Shariah). Allama Ibn al-Jawzi *rahimahullah* mentions: If the students of any scholar leave their teacher to sit at the feet of another teacher more learned and reputed than him, he feels a burning in his heart that does not befit a sincere scholar. Sincere scholars and teachers are like physicians who treat people simply to secure Allah's pleasure, and contentedly give their blessing to any other physician who is able to cure their patient (*Taarekh-e-Dawat wa Azeemat/Saviours of Islamic Spirit*).

The *Ikhlaas* of our predecessors was amazing, wherein one Ustaadh was prepared to teach one student under a tree. They were not concerned about fame and publicizing their name. They lived *Gum Naam* (unknown) and they had an aversion for fame. They were not concerned about how much they did but rather they were concerned whether the little that was done was accepted by Allah Ta'ala. Hafidh Abdur Rahman Mia *rahimahullah* was a very senior personality of South Africa, he had taught Hifdh for many years and many great luminaries are his students. He was once asked how many students had he made Haafidh. He replied, that will only be known in the Akhirat i.e. how many will be accepted by Allah Ta'ala.

When there is a lack of *Ikhlaas* than a person uses Islamic verdicts to suit ones desires rather than for the sake of Allah Ta'ala, Islamic verdicts from certain institutes or scholars are deceitfully used when one is faced with a dilemma or when one is engaged in some debate, however if another verdict from the very same scholar/institute differs with his desires than he denies it and he begins to present his unqualified interpretations.

Sometimes lack of sincerity becomes evident at certain functions and gatherings such as wedding ceremonies, the object shifts away from Allah Ta'ala and the object becomes to please people and the pleasure of Allah Ta'ala is disregarded.

May Allah Ta'ala grant us true *Ikhlaas*. Ameen

( *Ask Fatwa Weekly Advice-Safr, slightly adapted- 1441-25th October, 2019*)'