Sincerity for the Sake of God

Alireza Maktabdar

Translated by
Mohammad Javad Shomali

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Authors(s):

AliReza Maktabdar [3]

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Translator(s):

Mohammad Javad Shomali [5]

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This article addresses various aspects of sincerity as viewed in the Qur'an, Islamic traditions, and by Muslim scholars, as well as some of its signs and effects. Moreover, instructions on how to acquire and strengthen ikhlaas will also be stated, some of which steps include having true love for God, being certain about His oneness, yearning for what is with Him, controlling our desires.

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Abstract

Having sincere intentions (*ikhlaas*) in performing deeds done only out of love for God and for the sake of His pleasure is imperative in the lives of the believers, to the extent that the quality of their deeds is judged by the amount of its sincerity. Sincere intentions and deeds brings a person to the highest level of faith and nobility; to have ikhlaas is to avoid all wrong intentions that pollute a person's thoughts and

actions.

This article addresses various aspects of sincerity as viewed in the Qur'an, Islamic traditions, and by Muslim scholars, as well as some of its signs and effects. Moreover, instructions on how to acquire and strengthen ikhlaas will also be stated, some of which steps include having true love for God, being certain about His oneness, yearning for what is with Him, controlling our desires.

Introduction

Gold, a high-karat gold not mixed with silver, iron, copper or any other substance to form an alloy and thus, highly valuable. The more gold is mixed with other substances, its karat is reduced, and the less valuable it becomes. As the gold is mixed with other substances, it gradually loses its form and effect. Similarly, an individual's deeds resemble pure gold, as long as they are not spoiled by wrong intentions.

As pure gold is more valuable than impure gold, sincere deeds that are not motivated by pretention or worldly desires are extremely valuable; if not so, they lose their worth.

Sincerity is vital in the lives of the believers, to the extent that the karat of their deeds is judged by the amount of its sincerity.[1] Of course, people are not to judge the intention of others, since they do not possess the ability and knowledge needed. The only one who is aware of people's intentions and sincerity is God.

Lexical and technical definition

In Arabic, the word *ikhlaas* (sincerity) comes from the root *kha-la-sa* referring to that which is clear and not mixed with anything else.[2] It also denotes purifying something and refining it from other things.[3]

However, the technical definition of ikhlaas is to a) avoid *riya'* (ostentation),[4] b) to loathe everything other than God,[5] and c) to perform acts for the sake of seeking nearness to God and not expecting praise from other than Him.[6]

According to ethics scholars, the opposite of riya' is *ikhlaas* (sincerity), that is, purifying one's intention from anything other than God's sake. Any deed with an intention that lacks this purity is devoid of *ikhlaas*.[7]

Fayz Kashani said, "Know that anything can be mixed with other than itself, and when it refines from others and is free of them it is called *khaalis* (pure). Thus, a deed free from any pollution is a *khaalis* deed. In the Qur'an, verse 66 of chapter *Nahl*,[8] God explains pure milk as milk refined from [intestinal] waste and blood and free from any impurity. The opposite of *ikhlaas* is *shirk* (ascribing a partner to God) and he who is not *mukhlis* is *mushrik*, and shirk has different levels."[9]

As Ghazali said, "*Riya'* occurs when a person exhibits himself as a pious person to gain other's approval

and to be respected by them and appear significant and courteous in their sight."[10] Therefore, *ikhlaas* can be defined as the purification of intentions and deeds from any impurity.

Ikhlaas in the Qur'an and hadiths

Numerous verses of the Qur'an speak of the *mukhlisin* (the pure) and *mukhlasin* (the purified). It uses various phrases and wordings to describe and praise them:

1. ***"Yet they were not commanded except to worship God, dedicating their faith to Him as men of pure faith, and to maintain the prayer, and pay the zakat. That is the upright religion."***[11] (***Qur'an 98:5***)

2. In another verse, addressing all Muslims, the Qur'an reads:

"So supplicate God, putting exclusive faith in Him, though the faithless should be averse."[12] (***Qur'an 40:14***)

3. This time, an incisive order is directed towards the Prophet:

"Say, 'Indeed I have been commanded to worship God with exclusive faith in Him."[13] (***Qur'an 39:11***)

These verses, along with others that convey the same meaning, portray *ikhlaas* as the foundation of worship.

Below are the descriptions given regarding the *mukhlasin* (the purified):

1. In the chapter *Saad*, we read that Satan, who was expelled from the realm of God, says out of stubbornness: "***By Your might, I will surely pervert them except Your purified servants among them.***"[14] The same is seen in verses 39 and 40 of Chapter *Hijr*,[15] that the *mukhlasin* (the purified) have reached a level that even Satan himself has given up on deceiving them.

2. In the chapter *Saffat*,[16] the *mukhlasin* are given the promise of a spectacular award whose nature is only known to God: "***And you will be requited only for what you used to do*** [***all***] ***except God's purified servants.***"[17]

3. In the same chapter (*Saffat*),[18] the *mukhlasin* have such high rank that on the Day of Judgment "***Everyone will be arraigned before God except for them***"[19] who will directly enter heaven.

4. Again, in the chapter *Saffat*[20] we read: "***Glorified be God from that which they attribute*** (***unto Him***) ***except for the purified servants of God.***"[21] The only people whose deep understanding allows them to describe God are *mukhlasin*.

5. In Chapter *Yusuf*,22 God protected Prophet Yusuf against the temptations of Zulaykha, the Egyptian Queen: "***So it was, that We might turn away from him all evil and indecency. He was indeed one of Our purified servants.***"23

Different accounts are given regarding the difference between *mukhlisin* (those who purify) and *mukhlasin* (the purified). The most plausible one is to describe the *mukhlisin* as those who try to free themselves from any kind of vices, polytheism (*shirk*), and wrong intentions, and persist on doing so. On the other hand, the *mukhlasin* are the ones who have been purified of the last traces of impurity through God's aid and mercy.

There are two types of impurities in a person. We have the ability to know and remove one of the two and as a result become pure in our intentions, beliefs, and deeds. The other type, however, is hidden and is difficult to be aware of; even if we manage to do so we will not be able to remove it. Regarding polytheism, the Prophet said, "Shirk (and its effect on deeds) is more hidden that the movement of an ant on a black rock in the darkness of the night."24 Without the mercy of God, the wayfarer is unable to purge himself of these impurities. God rewards those who have made all their efforts to purify themselves by purifying them of any remaining impurity, and hence, the title *mukhlasin* (the purified) is given to them.

An individual who reaches this level is free of profane desires, and Satan gives up on tempting him. Satan confesses in the Qur'an that he is powerless against such people.25 These individuals receive God's bounties immeasurably and, unlike anyone else, they can correctly describe God's attributes. And since they have assessed their deeds in this world, on the Day of Judgment, they will directly enter heaven.

In describing the pure servants of God, Imam Ali says, "One of their prominent features is that they have purified themselves for God and God has accepted their *khulus* (purity) (and taken them to the last levels of khulus)."26 Moreover, the Prophet said that Gabriel brought him a writing in which it was written, "…God, the Almighty, chose Muhammad as His messenger from the blessed tree and purified him."27

In Islamic hadiths, ikhlaas holds a significant place in hadiths. The following lists a few of them:

1. Prophet Muhammad: "There are three things that a Muslim's heart must not betray: Purifying a deed for God, wanting good for the leaders of Islam, and accompanying the community of Muslims."28

2. Also from the Prophet Muhammad: "God says that ikhlaas is one of His secrets and He will place it in the heart of whomever of His servants that he pleases."29

3. Imam Ali: "Ikhlaas is the noblest destination man reaches."30

4. In another place, the Imam Ali: "Ikhlaas is the highest level of faith."31

5. Ikhlaas is so important that the Prophet said: "According to their level of ikhlaas, Muslims achieve

their status."[32]

6. Imam Ali introduces ikhlaas as the highest level of certitude.[33]

7. Ikhlaas is so significant that if it accompanies a minor deed it will be enough for man's salvation.[34]

8. Imam Ali reveals the importance of ikhlaas, describes it as the worship of the *muqarabbin* (those who have reached a high level of proximity to God).[35]

9. Ikhlaas affects all aspects of our lives and gives a divine orientation to our knowledge, actions, love, and hatred. Imam Ali said, "Purify your deeds and knowledge, your devotion and aversion, your reception and rejection, and your words and silence for God."[36]

According to the Qur'an and the hadiths, to have ikhlaas is to turn your back to all wrong intentions that pollute and devalue man's deeds. Even a deed done out of fear of hell or out of interest in Paradise is considered by some hadiths as a deed with no ikhlaas, since the fear and interest have non-divine roots and vary greatly from a purified intention. The only deed that possesses highest levels of ikhlaas is a deed done only out of a love for God and for the sake of His pleasure.

As Imam Ali explained there are three groups of worshippers: "There are people who worship God to gain His Favors, this is the worship of traders; there are some who worship Him to keep themselves free from His Wrath, this is the worship of slaves; a few obey Him out of their sense of gratitude, this is the worship of free men."[37]

A little act, done a few times, but with sincerity, is very valuable. Imam Ali's act of kindness – when he gave his ring while in prayer to the poor person who came to the mosque – might seem to some as an ordinary act of charity, but because of the Imam's divine intentions, it had such an extraordinary value that a verse regarding this even was revealed in the Qur'an.[38]

One who intends to please God, even if he or she does not succeed in performing actions, his mere intention of doing a sincere act will take him closer to God. After the battle of Jamal, one of the companions of Imam Ali told him, "I wish my brother was here to see how God made you victorious over your enemies." Imam Ali asked, "Does your brother love us?" The companion replies, "Yes, he does." Imam Ali said, "Then, he has been with us."[39]

It is only appropriate at this point to reflect on riya' – the opposite of ikhlaas, the nullifier of deeds, a sign of a hypocrite, and a type of shirk. Riya' harms moral virtues and plants the seed of vices in one's soul. It makes one's deeds void and stops one from addressing the core. It is with no doubt one of Satan's best tools for misguiding men.

One may wonder why intention is importantly emphasized. One might even argue that what matters is the act itself; if the action is good there is no need for the intention to be good as well. A person who donates money to build a hospital, mosque, school road or a bridge is benefiting people. Even if his

intention is to show off, his action is still good. Why not let people do their good actions regardless of their intentions?

First of all, every action has two effects: 1) the effect on the person itself, and 2) the external effect. A person who has the intention of being respected and praised by people is harming his soul and furthering himself from perfection and high levels of tawhid. To view people as the source of respect is a kind of shirk and idolatry which leads to numerous moral vices. Secondly, since he is only concerned with the appearance of the act that would please people, he might not heed to doing the job properly, be it building a school or a hospital. This can lead to serious danger to the society.

In other words, when a community engages in riya' everything loses its content and becomes hollow, and this extends to culture, economy, politics, hygiene, and even defence forces. Everyone will run after superficialities, neglecting the core and the basis and gradually things will be weak and void inside. This will severely harm the community in different ways that are not difficult to anticipate.[40]

Another question is if even a good act without good intentions becomes worthless, then no one except for the purified can hope for salvation since the rest have at least bits of impurity in their intentions. Ghazali answers this question in his book *Ihya Ulum ud-Din* as follows:

In this case, the strength of different intentions should be considered; if the religious intention and the wrong intention are equal they will resist each other making the other one ineffective so the act will not cause punishment nor does it deserve a reward. If the profane desire weighs more, then the act deserves punishment but not as severe as if the act was done only out of riya' and with no religious intention at all. If the good intention behind the act, which is to get close to God, surpasses the other intention the act deserves a reward given according to the amount of the good intention minus the wrong intention, as said in the Qur'an:

'So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it',[41]

and also,

'Indeed God does not wrong [***anyone***] [***even to the extent of***] ***an atom's weight.'***[42]

Therefore, the good intention will not be neglected, and if is more than the intention of riya', then the bad intention will be subtracted from it and the remaining will be rewarded. Moreover, if the intention of riya' is more, [still the good intention will not be neglected] and the punishment caused by riya' will be nullified to the extent of the good intention.[43]

Ikhlaas from the perspective of Muslim thinkers

The prescription for acquiring ikhlaas is restraining wrong desires, giving up on greed towards this world,

and focusing only on the Hereafter. Many times we think our deeds have been performed with the right intention, but indeed they were actually done out of being deceived, since we did not know the ways that a deed can be polluted.

You might have heard the story of a person who redid thirty years of prayer because he felt that they were not done sincerely before. As the story goes, one day he is late for congregational prayer and there is no room in the first row. He feels embarrassed to be seen in the second row and suddenly realizes he enjoyed being seen in the first row all those years he thought his intention was pure.

A subtle point: Few deeds are free from such contaminations and, indeed, those who neglect this might find their good deeds in a bad form on the Day of Judgment. Regarding such people, God says: ***'And there will appear to them from God what they had never reckoned'***[44] or when he says, ***'The evils of what they had done will appear to them'***[45] and also when he says, ***'Say, "Shall we inform you about the biggest losers in regard to works, those whose endeavor goes awry in the life of the world, while they suppose they are doing good."'***[46]

Therefore, knowing the reality of ikhlaas and acting upon it is like swimming in a deep ocean in which everyone but a few drown. They are the same people who Satan gave up on deceiving them: ***'Except Your purified servants among them'***.[47] Thus, a servant is to consider these issues and take them into account; if not he will unknowingly be caught in Satan's traps.[48]

A narrative on ikhlaas

Once, there was a tree worshipped by a group of people. The news reaches an eremite and he decides to cut the tree. On his way, he meets Satan who, appearing as a man, asks him where he's going. He replies by saying he's out to cut the tree that the people are worshiping instead of God. Angered by this, Satan tells him that the issue is none of his business. The two quarrel for long, and end up fighting. During the fight, the eremite manages to knock Satan down, and feeling powerless, Satan says, "I know you are going to cut the tree for its reward. I will teach you an act that has more reward. I will put an amount of gold under your prayer mat every day; take it and give it to the poor.' Deceived by Satan, the eremite withdraws from cutting the tree, and returns home.

Every day, he takes the amount of gold under his prayer mat, and distributes it among the poor. This goes on for days until one day Satan stops putting the gold under his prayer mat. So, the eremite takes his axe again and goes to cut the tree. Again, Satan stops him and they start arguing. This time, Satan manages to defeat him and puts him on the ground. Shocked by this defeat, the eremite asks, 'How did you manage to overpower me?' Satan replies, 'The first time your intention was pure and you wanted to cut the tree for the sake of God, but this time because of being contaminated by greed, you were going to cut the tree while your intention was not pure.'[49]

The signs of ikhlaas

Some signs of ikhlaas mentioned in the hadiths are as follows:

1. Not expecting to be praised by people

The Prophet said, “Truly, every truth has a reality. And a person will not reach the reality of ikhlaas until he does not like to be praised for his godly deeds.”[50]

Also, Imam Baqir said, “No worshipper can worship God as he deserves, unless he closes his eyes on all creatures and focuses on God; then, God will say, ‘This deed has become pure for me, so I will accept it out of my grace.’”[51]

2. Complete submission to God

The Prophet said, “The signs of ikhlaas in a person are four: his heart is submitted to God, his organs are submitted to God, he does good to the people, and refrains from harming them.”[52]

How to acquire and strengthen your ikhlaas

After understanding the importance of ikhlaas and its effect in reaching highest levels of proximity to God, acquiring it is the next step:

1. Loving God

Having a strong and honest love for God leaves no room for any impure intention. For a person who has sincere belief in God, nothing is more pleasant than His pleasure. Imam Sadiq said, “No one will reach the reality of belief (imaan) unless he loves God more than the people, his parents, children, and wealth.”[53] He also said, “When the love of God shines on one’s heart, it frees him from all occupation; and remembrance of all other than God becomes gloomy and darkening to him. The lover of God is the most sincere person in his heart, the most honest in his words, the most loyal to his covenants, the most pious in deeds, the most pleasing of them in remembrance, and the most obedient of them towards God.”[54]

2. Certitude

A sincere intention roots in a deep understanding of divine teachings and a firm belief. The stronger one’s certitude about God’s oneness and the firmer his belief that there is no effect unless it is caused by God, the more likely he will have sincerity in his intentions and deeds. This person will see no cause and source of action but God and so will only work to please Him. Imam Ali said, “Ikhlaas is the fruit of the tree of certitude.”[55]

3. Interest for that which is with God

In another hadith, having interest and yearning for that which is with God, which itself is a result of knowledge and certitude, is one way to achieve ikhlaas. Imam Ali said, “Whoever yearns for that which is with God will purify his deeds.”[56]

4. The intellect’s control over desires

With the numerous subtle obstacles on the way to achieving ikhlaas, it is impossible to be safe from them without seeking refuge to God’s mercy. Hadiths include serious alerts about the obstacles of ikhlaas. Imam Ali counts desires as one of the obstacles: “How can he who is controlled by desires be able to have ikhlaas?”[57] Indeed, it is the worst desire in that it weakens the will to pursue ikhlaas. Desires darken the light of reason and direct one towards riya’.

Imam Baqir considers lack of ikhlaas as the result of lack of reason: “There is no distance between falsehood and truth except for the weakness of reason. The companions asked, ‘How is to so, O son of the Prophet?’ The Imam replied, ‘A servant does an act in which lies the pleasure of God, but he doesn’t do it for the sake of God [and does it for other purposes]. However, had he done it for the sake of God, his other purposes would be fulfilled too and in a shorter time.”[58]

5. Avoiding long-term wishes

Imam Ali regarded wishes as one of the other obstacles on the way of acquiring ikhlaas. He said, “Reduce your wishes so that your deeds become sincere.”[59]

How to avoid riya’

In order to know how to better acquire ikhlaas, the obstacles must be cleared to pave our way towards it. There are clear guidelines by scholars in this field. They say that riya’ has many obstacles; some are clear and some covert, some are very dangerous and some are less dangerous. Satan and our low desires work hard to harm our mind, remove our ikhlaas, and pollute our deeds with riya’.

Some stages of riya’ are so clear that everyone understands them; for example, when Satan tempts one to pray slowly and with all the etiquette so that others would think he is a righteous person. The person will know this is riya’ but Satan says if they think you are righteous they will backbite you, and you can stop them from committing a sin. It is an effort by Satan, but still it is a clear deception that can be avoided.

Sometimes these temptations are more hidden. For example, Satan might whisper to a person during prayer by tempting him to prayer longer and with more etiquette so that others will learn from him and perform their prayers in a better way and he will receive part of their reward. Unfortunately, sometimes we get deceived by such temptations and instead of praying properly to please God we contaminate our

deeds with riya'.

Satan's temptations are sometimes even trickier. Satan may whisper to some people that a sincere person's prayer in public should not be better than his prayers in private, that he who prays better in public suffers from riya'. Then he tempts the person by making him pray better in private so that he can pray longer and better in front of others. This is a hidden riya' that many may neglect and are unable to recognize. And there are still more hidden layers of riya'.[60]

Of course, as important as this is, it should not become obsessive because that is also another one of Satan's tricks; for example, he may prevent someone from joining the congregational prayers, or causing one to avoid the recommended acts in front of others and pray quickly to avoid riya' so people avoid important recommended acts out of this fear caused by Satan.

Personal and social effects of ikhlaas

As one of the most valuable qualities of heart, ikhlaas has significant effects that have been pointed out in our hadiths.

1. Personal effects

1. Wisdom and vision: A famous hadith from the Prophet reads, "The person who devotes himself sincerely to God for forty days, streams of wisdom will flow from his heart to his tongue."[61] Imam Ali also said, "When ikhlaas actualises, man's vision is enlightened."[62]

2. Happiness: Imam Ali said, "Happy is he who obeys [God] out of sincerity."[63] The Imam also said, "Whoever purifies his worship for God has achieved happiness."[64]

3. Reaching high status: Ikhlaas is counted as a cause for reaching high positions: "Be sincere to reach [high positions before God and reward]."[65]

4. Achieving wishes and hopes: As Imam Ali says, "Whoever is sincere will reach his wishes."[66]

5. Tranquility: A sincere person who prefers the will of God over his own will enjoys a special kind of tranquility since he knows that God suffices him and will take care of his affairs; thus, he will not be anxious. This person has understood the meaning of God's words when He said, "I swear by my dignity, honour, and high position, no one will prefer My will over his in the affairs of this world unless I put his satiety in his being and direct his attention towards the Hereafter, and make the skies and the earth responsible for his sustenance, and I will be his behind the trade of every tradesfolk."[67]

While mentioning God's rights upon His servant, Imam Sajjad says, "And the greater right of God upon you is to worship Him and not to associate any partner with Him and when you do so out of sincerity God will suffice your affairs in this world and the hereafter."[68]

2. Social effects

1. Victory: Some believe they can achieve their goals by deception or by spending money, but according to the Qur'an and religious teachings, there is no sustainable way to win people's hearts or achieve goals without purifying one's intentions and deeds. In another hadith from Imam Sajjad we read, "The key to success is in the purification of intention"[69] and "If you purify yourself you will succeed."[70]

2. Dignity: Ikhlaas protects our dignity. "Whoever purifies intention will keep away from humiliating things [bad behaviour and wrong deeds]."[71] Keeping away from impurities, the purified people can direct all their talents and potentials towards valuable things and admirable thoughts and by doing so they can pave the way for advancement of the society.

3. Stability of affairs: Indeed, the more sincere the action, the more attention will be given to the core of the action rather than its appearance. Therefore, all kinds of work will be done with more stability. On the other hand, if jobs are done out of riya', all the focus will be on the appearance and the outer aspect, and the product becomes hollow and unstable.

Conclusion

Purifying our intentions for God frees us from numerous problems and worries caused by the displeasure of other human beings. One who only considers God's pleasure in his words, deeds, and intentions will not be concerned with the negative views of others about his deeds. Thus, he tries to perform his duty in the best possible way. Furthermore, as a product of ikhlaas, the results of one's deeds join to create a great power in his soul,[72] a power with which he can overcome all problems. Likewise, in the social sense, if actions are done with ikhlaas, valuable and firm results are achieved that can facilitate the progress of the society. The key point regarding ikhlaas is that what matters is the quality of deeds.[73] It is only with such an understanding that many loose and parallel actions can be avoided and the energy of people and the society will be used in a way that benefits both the individual and society.

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14. The Qur’an 38:82-83: إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ
15. Verses 39 and 40
16. Verses 39 and 40
17. The Qur’an 37:39-40: إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ
18. Verses 127 and 128
19. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ
20. Verses 159 and 160
21. إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ
22. Verse 24
23. كَذَٰلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ
24. الشّرك أخفى من دبيب النّمل على صفاة سوداء في ليلة ظلماء refer to: Payande, Abulqasim, Nahj ul-Fasahah, Dunya-ye Danesh publications, p. 539
25. The Qur’an 38:82-83
26. Sayyed Radi, Abulhasan Muhammad ibn Husain, Nahj ul Balaghah, 1414 Ah, Qum, Hejrat publications, p. 119:
قد أخلص للّه فاستخلصه
27. Ibn Babiwayh Qummi, Muhammad ibn Ali ibn Husayn, Al-Khisal, Tamam ud-Din wa Kamal un-Nimat, 1395 AH, Tehran, Islamiyyah publications, vol. 1, p. 228:
فعند ذلك استخلص اللّه عزّ و جلّ لنبوّته و رسالته من الشجرة المشرّفة الطيبة
28. Mufid, Muhammad ibn Muhammad ibn Nu’man, Amali ul-Mufid, 1413 AH, Qum, published by Kongere-ye Shaykh-e Mufid, p. 187:
ثلاثة لا يغلّ عليهنّ قلب عبد مسلم إخلاص العمل للّه والنّصيحة لأئمّة المسلمين و اللّزوم لجماعتهم
29. Majlisi, Muhammad Baqir, Bihar ul-Anwar al-Jami’at lil-Akhbar il-Aemat al-Athaar, Tehran, Islamyyah publications, vol.

67, p. 249:
الإخلاص سرّ من أسراري استودعته قلب من أحببت من عبادي
30. Tamimi Amudi, Abdul Wahid, Tasnif Ghurar ul-Hikam, Qum, Daftar-e Tableeghat-e Hoze-ye Elmyye Qum publications, p. 197:
الإخلاص أشرف نهاية
31. Ibid. p. 83:
الإخلاص أعلى الإيمان
32. Warum ibn Abi Faris, Majmuat Warum, Tanbih ul-Khawatir, Qum, Maktab-e Faqih publications, vol. 2, p. 120:
بالإخلاص تتفاضل مراتب المؤمنين
33. Tamimi Amudi, Abdul Wahid, Tasnif Ghurar ul-Hikam, Qum, Daftar-e Tableeghat-e Hoze-ye Elmyye Qum publications, p. 198: غاية اليقين الإخلاص
34. Majlisi, Muhammad Baqir, Bihar ul-Anwar al-Jami'at lil-Akhbar il-Aemat al-Athaar, Tehran, Islamiyyah publications, vol. 70, p. 175: أخلص قلبك يكفك القليل من العمل
35. Tamimi Amudi, Abdul Wahid, Tasnif Ghurar ul-Hikam, Qum, Daftar-e Tableeghat-e Hoze-ye Elmyye Qum publications, p. 197: الإخلاص عبادة المقربين
36. Ibid. Amudip. 197: أخلص للّه عملك و حبّك و بغضك و أخذك و تركك و كلامك و صمتك
37. Sayyed Raddi, Abulhasan Muhammad ibn Husain, Nahj ul Balaghah, 1414 Ah, Qum, Hijrat publications, sayings 237, p. 510.
38. The Qur'an 5:55: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
39. Ibid. sermon 12, p. 55: وقد قال له بعض أصحابه:وددت أن أخي فلاناًمعك شاهداًليرى ما نصرك الله به
على أعدائك، فقال له عليه السلام أَهَوَى أَخِيكَ مَعَنَا؟ .قال: نَعَم قالَ: فَقَدْ شَهِدنَا،
وَلَقَدْ شَهِدَنَا في عَسْكَرِنَا هذَا
40. Makarim Shirazi, Naser, Akhlaq dar Qur'an, 1389 SH, Qum, Imam Ali ibn Abi Talib publications, vol. 1, p. 289-290
41. The Qur'an 99:7-8
42. The Qur'an 4:40
43. Ghazali, Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad, Ihya Ulum ud- Din, Beirut, Dar ul-Kutub il-Araby publications, vol. 14, p. 191-192
44. The Qur'an 39:47
45. The Qur'an 45:33
46. The Qur'an 18:103-104
47. The Qur'an 15:40
48. Fayz Kashany, Muhsin, Rah-e Rushan (translation of al-Mahajjat ul-Bayza'), translator Sayyed Muhammad Sadiq Arif, 1372, Mashhad, Astan-e Quds-e Razawy publications, vol. 8, p. 161-162
49. Naraghy, Ahmad ibn Muhammad Mahdi, Mi'raj us-Sa'adat, 1391 AH, Qum, Tuba-ye Mohabbat publications, p. 531-532
50. Majlisi, Muhammad Baqir, Bihar ul-Anwar al-Jami'at lil-Akhbar il-Aemat al-Athaar, Tehran, Islamiyyah publications, vol. 69, p. 304: إنّ لكلّ حق حقيقة و ما بلغ عبد حقيقة الإخلاص حتّى لا يحبّ أن يحمد
على شيء من عمل للّه
51. Warum ibn Abi Faris, Majmuat Warum, Tanbih ul-Khawatir, Qum, Maktab-e Faqih publications, vol. 2, p. 108:
لا يكون العبد عابداً للّه حقّ عبادته حتّى ينقطع عن الخلق كلّهم إليه فحينئذٍ يقول
هذا خالص لي فيقبله بكرمه
52. Harany Halaby, Abu Muhammad Hasan ibn Ali ibn Shu'bah, Tuhaf ul-Uqul an Aalir-Rassul, Qum, published by Muassesat an-Nashr ul-Islamy under Jami'at ul-Mudarressin, p. 21:
و أمّا علامة المخلص فأربعة يسلم قلبه و تسلم جوارحه و بذل خيره و كفّ شرّه
53. Majlisi, Muhammad Baqir, Bihar ul-Anwar al-Jami'at lil-Akhbar il-Aemat al-Athaar, Tehran, Islamiyyah publications, vol. 64, p. 24:
لا يمحّص رجل الإيمان باللّه حتّى يكون اللّه أحبّ إليه من نفسه و أبيه و أمّه و ولده
و أهله و ماله و من النّاس كلّهم

54. Misbah us-Shari'ah, Muasisat al-A'lamy lil Matbu'at publications, p. 192:
حبّ اللّه إذا أضاء على سرّ عبد أخلاه عن كلّ شاغل و كلّ ذكر سوى اللّه عند
ظلمة و المحبّ أخلص النّاس سرّاً للّه و أصدقهم قولاً و أوفاهم عهداً و أزكاهم عملاً
و أصفاهم ذكراً و أيندهم نفساً
55. Tamimi Amudi, Abdul Wahid, Tasnif Ghurar ul-Hikam, Qum, Daftar-e Tableeghat-e Hoze-ye Elmiyye Qum publications, p. 197: الإخلاص ثمرة اليقين
56. Ibid. p. 155: من رغب فيما عند اللّه أخلص عمله
57. Ibid. p. 306: كيف يستطيع الإخلاص من يغلبه الهوى ma
58. Majlisi, Muhammad Baqir, Bihar ul-Anwar al-Jami'at lil-Akhbar il-Aemat al-Athaar, Tehran, Islamiyyah publications, vol. 69, p. 299:
ما بين الحقّ و الباطل إلاّ قلة العقل قيل و كيف ذلك يا ابن رسول اللّه قال إنّ العبد
يعمل العمل الّذي هو للّه رضى فيريد به غير اللّه فلو أنّه أخلص للّه لجاءه الّذي
يريد في أسرع من ذلك
59. Tamimi Amudi, Abdul Wahid, Tasnif Ghurar ul-Hikam, Qum, Daftar-e Tableeghat-e Hoze-ye Elmiye Qum publications, p. 155: قلّل الآمال تخلص لك الأعمال
60. Fayz Kashany, Muhsin, Rah-e Rushan (translation of al-Mahajjat ul-Bayza'), translator Sayyed Muhammad Sadiq Arif, 1372, Mashhad, Astan-e Quds-e Razawy publications, vol. 8, p. 133
61. Ibn Babiwayh Qummi, Muhammad ibn Ali ibn Husayn, 'Uyun Akhbar ur-Reza, 1378 SH, Tehran, Nashr-e Jahan publications, vol. 2, p. 69:
ما أخلص عبد للّه عزّ و جلّ أربعثن صباحاً إلّا جرت ينابيع الحكمة من قلبه على
لسانه
62. Tamimi Amudi, Abdul Wahid, Tasnif Ghurar ul-Hikam, Qum, Daftar-e Tableeghat-e Hoze-ye Elmiyye Qum publications, p. 198: عبد تحقق الإخلاص تستنير البصائر
63. Ibid. p. 167: السعيد من أخلص الطاعة
64. Ibid. p. 198: فاز بالسّعادة من أخلص العبادة
65. Ibid. p. 198: أخلص تنل
66. Ibid. p. 198: من أخلص بلغ الآمال
67. Kulayni Razi, Muhammad ibn Yaghub ibn Ishaq, Al-Kafi, 1362 SH, Tehran, Islammiyah publications, vol. 2, p. 137:
قال اللّه عزّ و جلّ و عزّتي و جلالي و عظمتي و بهائ و علوّ اشتفاعي لا يؤثر
عبد مؤمن هواي على هواه في شئ من أمر الدّنيا إلّا جعلت غناه في نفسه و
همّته في آخرته و ضمنت السّموات و الأرض رزقه و كنت له من وراء تجارة كلّ
تاجر
68. Ibn Babiwayh Qummi, Muhammad ibn Ali ibn Husayn, Al-Khisal, 1362 AH, Jame'e Mudarresin e Hoze Elmye Qum publications, vol. 2, p. 566:
أمّا حقّ اللّه الأكبر عليك فأن تعبده لا تشرك به شي¬اً فإذا فعلت بالإخلاص جعل
لك على نفسه أن يكفيك أمر الدّنيا و الآخرة
69. Ibid. vol. 2, p. 93: في إخلاص النّيات نجاح الأمور
70. Ibid. vol. 2, p. 197: إن تخلص تفر
71. Ibid. vol. 2, p. 197: من أخلص النّية تنزّه عن الدّنيّة
72. Imam Sadiq said, "Ikhlaas increases the results of all deeds together." Refer to: Bihar al-Anwar, Majlisi, Muhammad Baqir, Tehran, Islamiyyah publications, vol. 67, p. 245
73. As the Prophet said, "Purify your heart [and then] a little amount of deed will suffice you."

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