

الإخلاص

كتبها: عبد الرزاق طاهر فارح
ترجمها إلى الإنجليزية: د . فهيم بوخطوة
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أحبتني في الله ،،

تحدثت الجمعة الماضية عن الرياء . أمّا خطبتنا في هذا اليوم المبارك فهي عن الإخلاص . ما هو الإخلاص؟ في اللغة الإخلاص مشتق من مادة خلص التي تدل على تنقية الشيء وتهذيبه . أما اصطلاحاً فالإخلاص هو تصفية وتنقية العمل . ويعني عمل القلب واللسان والجوارح . يتم الإخلاص بصلاح النية عن جميع شوائب الشرك . الإخلاص نجاة وسلامة في الدنيا والآخرة . قال تعالى: **{ وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ }** {98:5} . والحنيف هو المستقيم على طريق التوحيد والإخلاص . المائل عن طريق الشرك النفاق والرياء . وقال جلّ وعلا **أمرأ نبيّه سيد المخلصين: { قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ } وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ }** {63/62:6} . وقال جلّ وعلا: **{ تَبَرَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ }** {67:1-2} ، لماذا خلق الموت والحياة ؟ ليبلوكم أي ليختبركم ويمتحنكم . قال فضيل ابن عياض: "ليبلوكم أيكم أحسن عملاً" أي أيكم أخلصه وأصوبه . فلا يُقبل عمل حتى يكون خالصاً وصواباً . خالصاً لله جلّ وعلا . وصواباً أي موافقاً ومتابعاً لهدي النبي صلى الله عليه وسلم . آيات كثيرة يأمر الله جلّ وعلا بالإخلاص . يقول الله: **{ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا }** {18:110} . والعمل الصالح هو ما يُبتغى به وجه الله وكذلك هو موافق لسنة النبي صلى الله عليه وسلم .

وتدبر معي كلام سيّد المرسلين صلى الله عليه وسلم نعرف قيمة الإخلاص وقدر الإخلاص . قال كما في الصحيحين من حديث عمر رضي الله عنه: **{إنما الأعمال بالنيات}** . فربّ عملٍ عظيم في أعين الناس ، حقّرتة وصعّرتة النية . لا وزن له ولا قيمة له عند ربّ البرية . وربّ عملٍ صغير في أعين الناس ، عظّمته وكبّرتة النية . لأن صاحبه يبتغى عمله به لله جلّ وعلا . وهل تعلمون يا عباد الله بصدق نبيكم أن الله جلّ وعلا يجزيكم لو نويت أعمالاً عظيمة جليلة من أعمال البر والخير ، فسوف تجدها في

صحيفتك يوم القيامة . قال صلى الله عليه وسلم كما في الحديث الذي رواه أحمد في مسننه والتمرذني كما في سننه من حديث أبي كبشة الأمازي رضي الله عنه ، وفيه {وأحدثكم حديثاً فاحفظوه . إنما الدنيا لأربعة نفر ، عبدٌ رزقه الله مالاً وعلماً . فهو يتقى فيه ربه ، ويصل رحمه ، ويعلم أن الله فيه حقاً . فهذا بأفضل المنازل عند الله جلّ وعلا . وعبدٌ رزقه الله علماً ولم يرزقه مالاً فهو صادق النية . يقول لو أنّ لي مالاً لعملت فيه كذا وكذا (أي من أعمال البر والخير)} . قال صلى الله عليه وسلم : {فهو بنيتّه ، وأجرهما سواء}.

أيها الأحبة في الله ،،

لقد كان الصالحون العارفون السالكون أشدّ إخفاءً لحسناتهم وأعمالهم الصالحة . وذلك من علامات الإخلاص . دخل أبو أمامة الباهلي المسجد يوماً فرأى رجلاً ساجداً يبكي . فقال له: أنت ، أنت ،، هلل كان ذلك في بيتك . أي أليس أفضل لو لم يراه الناس ويلبسه الرياء . وسئل أبو الدرداء ، فقال له رجل: كيف هي صلاتك بالليل يا أبا الدرداء . فقضب وقال: والله لأن أصلي لله عزّ وجل ركعةً واحدةً سرّاً ولا أحدث بها ، خيرٌ من أن أقضي النهار أصلي ثم أن أتحدث به . نعم هكذا كانوا . وهذا علي ابن الحسين ابن أبي طالب رضي الله عنهم ، حينما أتوا لتغسيله وجدوا بين كتفيه علامة سوداء . فلما سألوا عن سبب ذلك قالوا من شدة حمل أكياس الدقيق ، يطوف بها ليلاً على فقراء المدينة . فأصبح الناس يتحدثون: ما فُقدت صدقة سرّ حتى مات علي ابن الحسين ابن أبي طالب رضي الله عنهم وأرضاه .

عباد الله ،، والذين إستقر الإخلاص في قلوبهم ، وطهرت أفأدتهم من الرياء ، تجدهم أسلم الناس قلوباً ، وأشرح الناس صدوراً ، وأطهر الناس سريرة وطوية . ففي الحديث الذي رواه الإمام أحمد بإسناد حسن صحيح من حديث أنس رضي الله عنه أنالنبى صلى الله عليه وسلم قال: {ثلاث لا يغُلُّ عليهن قلب مسلم (يعني ثلاثة أعمال إذا عملها الإنسان طهر الله قلبه من الغلّ والحقد والبغضاء والحسد) وسلم قلبه من هذه الأدواء (إخلاص النية ومناصحة ولآء الأمر ولزوم جماعة المسلمين ، فإنّ دعوتهم تحيط من ورائهم} . إخلاص العمل لله مما يطهر الله جلّ وعلا به قلب صاحبه من كل مرضٍ وسقمٍ يُعتبر نقصاً في الإيمان .

أحبتني في الله

فليسأل كل واحد منّا نفسه ؟ هل أنا مخلص لله؟ هل أنا أو أنت أبتغي من عملي وجه الله جلّ وعلا؟ لماذا جننت؟ ولماذا أتكلم؟ ولماذا أجلس؟ قل من يفكر فيها ؟ سلفنا الصالح رضوان الله عليهم كانوا يحاسبون أنفسهم قبل القول ، وبعد القول ، وقبل الفعل وبعد الفعل ، حتى

قال ميمون ابن مهران : لا ترى المؤمن إلا محاسباً لنفسه محاسبية الشريك الشحيح لشريكه . يسأل نفسه قبل كل كلمة وفعل ، وبعد كل كلمة وفعل: هل حقق الإخلاص؟ هل حقق إتباع النبي صلى الله عليه وسلم؟ أن يخلص النية والطوية والسريرة لرب البرية . وأن يكون قوله وفعله وحاله موافقاً لهدي النبي صلى الله عليه وسلم .

Sincerity

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In the name of Allah Most Gracious Most Merciful

Dearly beloved, I spoke on a previous Friday about the sin of doing deeds of worship; but in order to impress people rather than to impress Allah (called *reyia* رياء). The talk today is about sincerity when doing deeds. Linguistically; in Arabic the word sincerity comes from the word purity which refers to the immaculacy and purification. While conventionally, sincerity refers to the purity and immaculacy of deeds from all impurities of *shirk* or aiming and doing the deed for Allah's sake alone. This refers to the purity in all type of deeds; from the heart, the tongue and other organs.

Sincerity of the deeds is a saviour and a rescuer in this first life and the next. Allah says in the Bayannah chapter: **{And they were commanded only to worship Allah, sincere in their faith to Him alone, original and orthodox, and to establish prayers and to donate the poor-due. That is true religion.}**98:5. Original and orthodox in this verse refer to being free from

impurities; straight on the path of oneness of Allah; and sincerity to Allah. That is the opposite of the path of taking partners and associates with Allah, and opposite to the path of hypocrisy; and showing off to impress others; other than Allah. Allah says in His book ordering His prophet who is the most sincere of all people in his deeds; Allah says: **{Say: for certain, my prayers or my worship and my devotion or sacrifice and my living and my dying are for Allah, Lord of the Worlds. [162] He has no partner. This is what I was commanded, and I am first of those who accept and surrender (unto Him). [163]}** 6: 162-163.

Allah also says: **{Blessed is He; in Whose hand is the Sovereignty, and He is capable over all things. (1) Who has created life and death; that He may try you; which of you has best deed; and He is the Mighty, the Forgiving, (2)}** 67:1-2. In this verse, “try you” means to test you; or examine you. Fadeel Ebn Aiyath (فضيل ابن عياض) explaining this verse; said “try you which of you has best deed” refers to who has the most sincere deed, and more perfect deed. For; no deed will be accepted; unless it is a sincere and a correct deed. Sincere here; means it is intended sincerely for Allah alone. While correctness here; means that it

has to be in accordance and in agreement with the guidance of the messenger ppbu. There are many verses in the Quran in which Allah commands us to be sincere. Allah says: **{Say: I am only a mortal like you. My Lord inspires in me that your God is One God. And whoever hopes for the meeting with his Lord, then let him do righteous deed, and make no partners or share no one else in worshipping his Lord.}** 18:110.

Dear Muslim, just reflect with me on the words of the messenger ppbu; so we would know the true value of sincerity. The messenger ppbu said: **{for certain, deeds are based on the intentions}**. Yes, indeed, many a great deed or a great act of worship in the view of people; but which was reduced and devalued because of the intention. So, it has no weight and no value with the Lord of all things. And many a tiny small deed in the eyes of people; which is turned into a great and a tremendous deed; by the intention. And it is because the person that did it; was sincerely seeking Allah; or doing it for Allah's sake alone.

Are you dear Muslims; aware that your messenger ppbu is right; when he said that Allah will reward you; just for intending to do some great and

tremendous good deed; even if you do not get to actually do it.

The messenger ppbu once said: **{I am going to tell you something, always keep it with you and remember it. This life may be for four types of people. A slave whom Allah has given riches and knowledge. So he fears Allah in the money he is given; and makes links with his kin. He knows that Allah has a right to this money given to him. This type of slave has the highest status with Allah. The other one is a slave whom Allah has given knowledge but did not bestow him with money and riches. So, he has true good intentions}**. He says; if I had money I would do like such and such (meaning he would spend it in the right cause). The messenger ppbu said: **{He is judged as per his intentions, and the reward is equal for those two. This who had the money and spent it righteously; or who had no money but; intended to spend it if he had it}**.

Dear Muslims, all those good, knowledgeable, righteous people in the past; cared more to hide their good deeds. And that is a sign of sincerity. Abu-Amamah Bahili (أبو أمامة الباهلي) once went into the mosque and saw a man who had the tears

running down his face crying in piety. He said to him: You, you,... could you not do that at home? Or would that not be better if you did it in your own home? Meaning in privacy; so to eliminate the showing off part (or رياء).

Abu-Dardaa (أبو الدرداء) was asked once: What is your night prayer like? He got real annoyed and said: if I do a single prayer to Allah in privacy and do not get distracted while doing it (or not get into day-dreaming while in the prayer); that single prayer in privacy is better than if I spend the entire day-time in prayers; then I go on talking about it. Yes, indeed, that is how they were; our early Muslim ancestors.

Another one is Ali the son of Hausain Ebn-Abi Talib (may Allah be satisfied with them all). When he died and his body was being given the final purification or *Gusl*, they found a black mark in between his shoulders. When later they enquired about what could have caused it, they found out that it was caused by the heavy weight of the bags of flour and bread he used to carry. He carried those bags at night on his back in the city streets unknown to others. He used to go seeking the houses of the poor and give them food. It was commonly said later; that the secret donations in

the town ceased to happen; after the death of Ali ibn Hausain ebn Abi Talib.

Slaves of Allah, those who have sincerity settled into their hearts, and their souls is free from showing off and false and misleading actions, you would find them to have the healthiest hearts of all people, and the most open, and the purest. The messenger ppbu said: {there are three characteristics a Muslim's heart should not be without (meaning three deeds if a Muslims does them then Allah will clear his heart from begrudging, hatred, resentment and envy), they are: sincerity of intentions, giving advice to those in charge and sticking to the Muslim group, for their prayer gets answered even after they are gone}. Yes, sincerity of intention will cleans the heart from any sickness which can reduce level of faith in the heart itself.

Dearly beloved, let each and every one of us ask him-self/herself: Am I sincere to Allah? Do I; and you; seek only Allah by the deeds we do? Why did you come here today? And why do I speak and say those words? And why are you sitting right now? Or is it worth thinking of such things? Yes our good pious early Muslims ancestors; used to bring them-selves into account. They

questioned themselves before and after they speak, and before and after they did any act or a deed. They did it so much; to the point that Maymoon Ebn Mahran (ميمون ابن مهران) said: Any time or any way you look at a Muslim you would find him reviewing, rechecking or auditing himself just as careful as a stingy partner in a business; would audit his partner. He would ask himself before each word he speaks or before each deed he does; and after every word or deed. Did it satisfy the two conditions? Did it satisfy the sincerity to Allah condition? And did it satisfy the condition of being in accordance with the prophet's guidance? A Muslim would be sincere in his intentions and inner most feelings and thoughts; and within his heart towards Allah; And for all his spoken words; and actions to be in agreement with the guidance of the messenger ppbu.