Sincerity in Monotheism

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ABSTRACT
Sincerity in monotheism is one of the most important Allah’s orders to Muslims emphasized in different ways in verses of the Qur’an and traditions, they were asked to apply it in their actions, behaviors, speeches so that they can get nearer to God having this beautiful characteristic. They attain a position that God purifies them and they manifest God’s attributes in the earth and they profit of the benefits both in this world and the world hereafter. However some great dangers such as sensuality may threaten these sincere people and may put them forever in the abyss of collapse and destruction.

INTRODUCTION

In the Quran and Ahl al-Bayt (AS) speeches we can find some expressions and words which have a crucial role in human well-being and prosperity and all people are asked to adorn themselves with them. One of them is sincerity in monotheism which is widely used in different aspects in the Quran and Hadith. Throughout Muslim history, the Islamic scholars have expressed many points in their moral and commentary books. In this paper there has been an attempt to do a more comprehensive and accurate assessment of this subject so that it can be a starting point and light for the followers of sincerity in monotheism.

The literal and idiomatic meaning of sincerity:
Sincerity, which is the infinitive of the verb “Ifaāl”, is widely used with variations in many verses of the Quran and the Ahl al-Bayt (AS) speeches and indicates its high position in the Islamic culture. To understand its original meaning, we must study the word root using phrase books in order to pave the way for the followers of monotheism. Sincerity derivatives are used 31 times in the Quran, mostly related to the topic of sincerity. Of these cases, 22 cases are in “Ifaāl” verb and the 12 verses relates to sincere people (those who purified their religion for Allah). Term of sincerity means being pure and getting rid of impurities (Lesan Al-Arab, vol 3, p: 173) (Al Ain, vol 1, p: 237). Pure is a commodity which is not mixed with other thing and roughly means “Smooth” with this exception that smooth refers to something which was not mixed with something else from the beginning; But pure is a commodity that later merged with other things, whether inferior or not, become pure and its impurity removed (Mofaradat: 292, Majma Abahreiyin: volume 4, p: 169, Maqayysallogah, vol 2, p: 208). The experts offer another meaning for sincerity, such as being pure which means “reaching” (Alnahaya fir Finish in strange talk and effect, vol 2, p: 61) and surviving, detachment of the others and getting the special world that in any of these senses, it refers to its original meaning or parts (Tajalarvous, vol 6, p: 562 & Lesan Al Arab, vol 3, p: 173-174).

Sincerity means being pure, clean and selected (Majm Albahriyn, vol 4, p: 168-169): he chose the pure one of it, became sincere in obedience and worship and got free from any evil, in friendship and words was pure (Abjad terminology, p: 31). And Lays says: being sincere and pure means his bone marrow becomes fat and obese and made his beliefs pure for the God and left the panache (Taj Alarous from Jawahere AL Ghamous, vol 9: p: 272). It is stated that “Tawhid” Sura is called “Sincere” because God is pure in the description or its speaker, limits monotheism especially for God (Inspection in the words Quran, vol 3, p: 213). Imam Ali (AS) in a very comprehensive definition of sincerity says: Religion began with his identification, and the perfection of

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knowing is his belief, and his belief perfection is to know him as only one, and his perfected uniqueness is in sincerity belief to him, and his honesty perfection is rejection of his characters. Because each attribute is a proof apart from the noun and each noun is a proof apart from the attribute. Anyone who knows Allah with an attribute, he made him counterparts, and finally made two ones and decomposed and did not understand him. Anyone who points to God limits him. Anyone who limits him, he tried to count him and did accept him as only one (Najh-Ul-Haq and Kashf Al- Alsdq, p: 64).

Difference between Mokhlasyn and Mokhlesyn:
Sabefeh says sincere people (Mokhlesin) are ones who purred their worship of God. That is, they are monothelists (Lesan Al-Arab, vol 7, p: 26). Sincere (Mokhles) means a person who prays with complete devotion and is busy to God obedience (stories of the prophets and the Quran from Adam to the Resurrection, 310). And Mokhlas is a person who has been chosen as the servant of the prophet, he does ask people anything until he finally finds it by himself and when found, is satisfied. When something is left near him, he forgives for God’s sake (Majma Albahrain, vol 44, p: 169). So we can say that Mokhasuon are the chosen ones (Lesan Al-Arab, vol 7, p: 26). Mokhlas means a person who lovingly engulfed him and God purified him for himself (Stories of the Quran and Prophets from Adam to Resurrection, 310)

Sincerity in monotheism:
Sincerity in monotheism has so prominent place that all human actions must lead to sincerity and without it the human actions are not meaningless. Imam Ali (AS) in this regard says: all the actions are nonsense without the sincerity (Ghorar Al-Hekam & Dorar Al Hekam, p: 75), and in other narrations he calls the sincerity and God obedience as the only way to happiness and prosperity (Oypun Al Hekan & Almvaiz Leysi, p: 17) and in a Hadith, it is stated that do your works sincerely for God because he accepts works which are done sincerely (Translation and study of the words of the Quran, vol 4, p: 15). It should also be recognized that the first step to be away from moral vices and reach the monotheism in faith is sincerity. Imam Ali (AS) says: he, who purifies his intention, will be deleted from the inferiority (Ghorar Al-Hekam & Dorar Al Hekam, p: 616). In the sincerity in monotheism, what matters are frequently found is its quality not quantity. The Prophet (PBUH) says: make your belief pure and in this way little practice suffices you (Nagh Alfsahl (aphorisms of The Prophet Muhammad, 174).

Monotheism followers should know that passing this path is along with some difficulties and without bearing those difficulties, it is impossible to get that higher position: is there anything except difficulties for the people who are sincere for God? (Al-Momen, p: 7). Sincerity in monotheism must be found in all aspects of human life so that it can lead him to eternal happiness hereafter. Mir Damad Estarabadi says: the purest life is in the purest hereafter (Rejal Alkeshy, p: 14), but the sincere truth is to testify to the God monotheism as the son of the Prophet Muhammad (PBUH), Imam Reza (AS) answered a question: oh you! Ibn Rasul Allah, what is the sincerity of testifying for God? He answered obedience of Allah and the messenger and accepting his family (PBUH) (Alamaly (Altousi), Alns, 589).

Division of Sincerity in the Quran:
No extent and degree can be specified for purity because anybody based on the inner struggle could stand in a place that others are not there. This means that all people have different degrees of sincerity and the Prophet Mohammad (PBUH) stresses on this difference (Waram collection, vol 2, p: 119). But by studying the verses of Quran we find that sincerity has two forms: first, sincerity in faith and obedience to God, second the purity of him for him (Lobab Al-alba dissertation, p: 45), and there are verses for each of these forms in Quran: there are not ordered except for God worship while they are sincere in his religion (Bayeneh, 5). This refers to the first form of sincerity. In Safat (74) we can see the clear indication for the second form of sincerity. In mystic works, it is divided to absolute sincerity and extra sincerity.

Sincerity in monotheism, Divine strong bastion:
Besides the verses which always focus on sincerity in the action, in Hadith and narrations there is also much more emphasis on it so that purity in the monotheism is likened to strong fort and castle. In Hadith Ghosdi, God says: I am really the only God, so if anyone accepts it and enter this territory, he will enjoy my support and safe from any suffering (Hadith Ghosdi collection, p: 295). God says: “There is no god but God” is my name. If anyone says this word sincerely, he will enter my territory and if anyone enters there, he will be protected my punishment and enjoy my support (Mustadrakat Alvsayl and Mstnbet Almasael, vol 5, p: 356).
The fruit of devotion:
1. Exemption from the performance evaluation in the Resurrection:
   A person who is free from Doomsday and being present there: they are from the called ones except the Gods sincere servants (Safat, 127-128) because they passed their path successfully through passing the great Anfysh Resurrection so that they need no help of others (seir and suluk Dissertation, p: 52)

2. Countless reward:
   What is given from the happiness and reward to a person is the result of his act and deed, unless this class of people who are beyond their dignity, grace, wisdom, and above his deeds: you do not see punishment beyond your deeds, except the sincere servants of God (Safat 39 - 40). And in this regard, we have a valuable narration from Imam Sadiq (AS) that offers brighter prospects for us: O Mufaddal! God has servants who are in contact and trade with God secretly and sincerely. God also offers his goodness and grace upon this secret and sincere so that in the Last Day, their result papers will appear white and blank. There is nothing in it but when they are in the presence of God, these records are full of their secret and unseen deeds that fill up the last column. Mufaddal says: I offered O Lord, tell me how and why this sounds like this? He said God had so secret and private relationship with these servants that even did not want the angels to safeguard their secret and sincere works (Bihar Al-anvar- translation, vol 67–68, translation by Mousavi Hamadani, vol 1, p: 260).

3. Achieve a superior level of knowledge and certainty:
   Among the Mokhlesin features is achieving certain knowledge and competencies that God granted them: God is free from these features, except the sincere servants of God (Safat, 159 - 160).

4. Maintain monotheism in the community:
   Allameh Tabatabai says: among men God chooses ones who have full sincerity and the pure souls, pure hearts and monotheism so that they can maintain monotheism in human society (Al Mizan, vol 11, p: 173).

5. Feeling security:
   The Holy Quran says: A person who submits himself entirely upon God, he does not afraid of anything and does not suffer from fear and grief (35).

6. Being safe from the plan and deceive of the Satan:
   Satan makes guilty or canceled actions as adornment for human to mislead anyone, but Satan does not have dominion over sincere ones (Mokhlesin) and can not mislead them. He said: O my Lord, why you made me disappointed so that I can not magnify the bad ones and mislead everyone, except those who are your sincere servants (Hejr, 39 – 40).

7. Nearness to God:
   In this regard, Imam Ali says: sincere people’s getting close to Allah is due to their pure intention (Ghorar al-Hekam and Dorara Alkalem Composition, p: 93).

8. Have divine aid:
   Another effect of sincere observation refers to God’s help, support and aid in sincere peoples’ life. Fatima (SA) said: “anybody who does the sincerely worship, God will send them down their best advice (Alday Aldaii and Najah Alsay, p: 233).

9. Have insight and wisdom:
   Another effect of sincere observation is bestowing enlightenment, insight, wisdom, and the recognition of right and wrong from God to sincere people, so that the effect is clearly seen in all his encounters. The prophet Mohammad (PBUH) said: No servant became sincere for God forty days unless he springs of wisdom were current from his heart to the tongue (Alvafi, vol 1, p: 10). Also, the Imam Ali said: when one becomes sincere, the eyes become illuminated (Ghorar al-Hekam and Dorara Alkalem Composition, Alfearest, vol 7, p: 91).

10. Being successful and A winner:
    Success in work is another result of sincerity. Imam Ali said, success in work is based on the purification of intentions (Ghorar al-Hekam and Dorara Alkalem Composition, p: 93)

11. Greatness and glory of man:
    Sincere Man, as the result if being sincerity and purity gets so awesomeness that all creatures, wild animals and birds scared from his greatness and glory. So Imam Sadiq said: all things humiliate for the Muslim people
and call them glorious. Then he said: When a Muslim person becomes since and pure for God, everything scares him even beasts and birds of the sky and ground (Bahar Alanvar, Beirut, vol 67, p: 248).

12. Achieve the goals and desires:

The other blessed fruit of sincerity is achieving the dreams in life. In a narration by Imam Ali (AS) we see that he says: If a person become sincere, he will definitely achieves his wishes (description of Jamal Khansari to Ghorar al-Hekam and Dorara Alkalem Composition, vol 7, p: 91) and in another narration Imam Ali says: be sincere to get your destination (Alhayat, translated by Ahmad Aram, vol 1, P: 501).

Sincere human as manifestation of God’s attributes:

In the shadow of man’s devotion to the status of monotheism, people achieve a place in which all the actions and behaviors seem like God ones so that they become the manifestation of the divine names and attributes, and all actions and behavior are approved by God. In a hadith of the Prophet (PBUH) we have: If a person insulted my servant, he must be ready to fight with me. My servant can not get close to me except by doing works that he must do. Through Nafeleh prayers he can get close to me so I will love him. When I loved him, I will be his hear, his eyes and tongue and his hand with which he works. When I was read, I will answer him, and if anything he asked me, I will give him. I do not doubt in anything but death of my Muslim servant because the death scares him and he does not want to die. And I do not want him to be upset (Customs rules, Translation, vol 71 – 72 & Bahar Alanvar, vol 2, p: 102).

Imam Ali (AS) the head of divine sincere dynasty, in terms of their glory states: Where are those to be sincere and pure to God and purify their heart from any impurity and sin (Oyun Al Hakam and Almva (Leisya) p: 129). Of course, those who are elected to this place, they got it with compassion, grace, supplication and asking God. That is just in this situation that their heart becomes divine shrine and the mysteries of God are placed there. In a Hadith Qudsi, God says: Sincerity is the secret of my secrets and I borrow at the heart of who I love (Manye Almardy, p: 132).

The sincere Devoted in great danger:

Based on these descriptions about the sincerity and being pure, we must note that maintaining the purity and sincerity is far more difficult than its entrance so that a slight neglect and carelessness takes person down and into the interior level and leads to his eternal destruction and misery. In a narration by The Prophet Mohammad (PBUH) we have: All the people are at destruction risk except the scientists and all the researchers are at destruction risk except the sincere people and the sincere people are exposed great danger (Rouzeh Mottaghin in a description for “in the presence of Jurisprudent” (t- Alqadm), vol 12, p: 3).

Conclusion:

Studying all the verses and narrations about sincerity, we find that there is no matter as important it focused by God in the Quran and the prophet’s family because the prosperity and human happiness can only be achieved in this way. We also see that the highest degree of sincerity to God is that person purifies himself to God. In this way, he enters the strong fort of God Divine and remains safe from any problem in this way. On the other hand, with sincerity of monotheism, the human changes to the manifestation of divine attributes so that all his actions represent God’s attributes, but in spite of its high place, sincerity may, with a slight negligence collapse from the high position and suffer eternal loss.

REFERENCES