

## SUMMARY OF MAJLIS

**Date:** 13<sup>th</sup> Dhul-Qa'dah 1426 AH / 16<sup>th</sup> December 2005

**Occasion:** Friday Majlis

**Topic:** Al-Isti'adha – Part 12

**“And say: My Lord! I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me”.**

**(23:97-98)**

### WAYS OF EFFECTIVE ISTI'ADHA –con't

#### THE THIRD WAY

The third way to render our **Isti'adha** effective is by possessing the quality of **Al-Ikhlaas**. **Al-Ikhlaas** means 'sincerity of intention'. The intention of all our good deeds should be to earn the pleasure of Allah (SWT). Indeed **Al-Ikhlaas** keeps away **Shaytan** and all his temptations from us and this is what **Shaytan** himself had said. The Holy Quran tells us that when **Shaytan** was thrown out from the rank of the Angels, he had promised to mislead the children of Prophet Adam (as). But he did also refer to a group of people whom he would never be able to mislead. Who are they? **“He said: By Your might, I will surely pervert them. Except for Your servants who are MUKHLISOON (sincere to You)”.**

**(38:82-83)**

The disciples of Prophet 'Issa (as) once asked him, “O Spirit of Allah! Who is sincere to Allah?” He (as) replied, **“One who acts for the pleasure of Allah and does NOT like anyone to praise him for the act, which he has done for the sake of Allah”.** (Durr al-Manthoor)

Imam Ja'ffar ibn Muhammad as-Sadiq (as) has said, **“A sincere deed is that, which you don't like anyone to praise save Allah, the Almighty”.**

**(Bihar al-Anwaar)**

Indeed, this is the quality, which keeps **Shaytan** away from us and he had indicated it very clearly. In Islam, 'sincerity of intention' plays a significant role in the acceptance of good deeds. The Holy Prophet (saww) has said, **“Good deeds are judged by their intentions”.** (**Meezan al-Hikmah**). Two people do one and the same good deed but one's deed is accepted and the others deed is rejected. Why? Because one had Allah (SWT) in view whereas the other had other than Allah (SWT) in his view. In a tradition, it is reported that:

[On the Day of Judgement, three groups will be the first to give accounting of their deeds:

The first group will be of 'Ulama (Religious Scholars). Allah (SWT) will ask them as to how did they spend their Knowledge that was given to them? They shall say: 'O Sustainer! You are aware that: We spread the knowledge in the world; Kept ourselves occupied with teaching and education; we authored books & Guided people in general'. Allah (SWT) will tell them: **“You are lying! You did all that so as to be called – a Mulla – a Maulana – a Hujjatul-Islam – or an Ayatullah. This was a mere show! Since you got what you wanted from the people, you have received your compensation. What do you expect from Us now?”**

The second group will be of the rich people. Allah (SWT) will ask them as to how had they used their wealth? They shall say: 'O Allah! You are our witness. We spent our entire wealth for Your sake; We helped the poor and needy and we gave charities; We did not go to our graves with regret about the wealth we left behind'. Allah (SWT) will tell them: **"You are liars! You spent all your wealth so that people praise you and call you magnanimous. You got your compensation in the world so what do you want from Us now?"**

*It is reported in a tradition that there are seven types of people, who, on the Day of Judgement, shall be under the shade of Allah (SWT). One among them is he, who remained incognito while spending his wealth in the cause of Allah (SWT) such that when he gave with his right hand, the left did not know. When Imam Zaynul-'Aabideen (as) used to give money in the way of Allah (SWT), he (as) used to cover his face with his shawl so that he (as) wasn't recognized even by his beneficiaries. This went to an extent that the people whom the Imam (as) had personally helped, used to complain that he (as) had not helped them! Why? Because they had not recognized their benefactor.*

The third group will be of the Martyrs. Allah (SWT) will ask them what did they do in the world? They will say: 'O Allah! You know well that: We laid down our lives for Your cause; Got wounded and bore hardships'. Allah (SWT) will tell them: **"In the battlefield, rather than truly fighting for our cause, you wanted to show off your valour to others and get the booty. You have not given your life for Our cause!" (Al-Isti'adha)**

Here, one can imagine that if Allah (SWT) does NOT accept sacrifice of lives, which are not in His cause – how can He (SWT) then accept any other deed, which has not been performed for His pleasure? *Some people have the tendency of doing religious things so as to impress others. They put all their time and efforts in those religious activities and at the end; they are useless in the sight of Allah (SWT). All these are traps set by Shaytan so that we come out of the fold of sincerity and he can mislead us.*

[A person comes to Imam Ja'ffar as-Sadiq (as) and says: "O Master! I recite the Holy Quran in my house and the people in my house hear it. Sometimes it even travels outside my house to the ears of the commuters. What do you say about this?" Imam (as) told him, **"Keep the pitch of your voice in the middle that your recitation does not give the impression as though you are showing off".]** (Al-Isti'adha)

Therefore, we must train ourselves that whenever we do good deeds, they should be for the sake of Allah (SWT) and nobody else.

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