



Mudhakkirah al-Hadeeth an-Nabawee

by Rabee Bin Haadee Umayr al-Madkhalee

Trans. Abu Naasir Abid Zargar

The Deen is Sincerity

From Tameem ad-Daaree (radiallaahu anhu), who reported that the Prophet (sallallaahu alaihi wasallam) said:

“The Deen is sincerity (three times)”

We said “To Whom?”

He replied “To Allaah, to His Book, to His Messenger, to the leaders of the Muslims and their common folk”.

Reported by Muslim¹, Abu Dawood², Ahmad³ and an-Nasaa’ee⁴.

The Reporter of the Hadeeth

Tameem bin Aws bin Khaarajah ad-Daaree, Abu Ruqaiyah, the famous Companion. He died in the year 40 A.H.

The Meaning of the Hadeeth

This hadeeth is of great importance and from the comprehensive sayings of the Noble Messenger and Islaam revolves around it. If the Muslim individuals and societies acted upon what it contains from the meaning of sincerity, then they would achieve happiness in the dunyaa and the Hereafter and they would live as brothers loving each other. They would unite upon one and only one aqeedah, banner and manhaj (methodology) in their lives.

So sincerity to Allaah means to have imaan in Him, the One free from all defects, the Most High, and in everything that is reported in the Book and the

¹ Hadeeth no. 55.

² Hadeeth no.4944.

³ 4/102-103.

⁴ 7/140.

Sunnah from His Perfect and Beautiful Names and His Lofty Attributes; a true and authentic faith without tashbeeh, ta'teel, tahreef and tamtheel, upon the basis that:

“There is nothing like unto Him.” [Shuraa:11]

Sincerity to Allaah includes singling Him out alone, The One free from all imperfections, for worship, to negate Shirk for Him, to establish obedience to Him, to avoid disobeying Him, loving and hating for His sake, having allegiance to whoever obeys Him and abandoning whoever disobeys Him, making jihaad against whoever disbelieves in Him, recognition of His Blessings and to thank Him for them and sincerity to Him in all matters.

As for sincerity to His Book then it is to have imaan that it is the Speech of Allaah, revealed by Him, not created, and that it cannot be approached by falsehood, from the front nor from behind. If the jinn and mankind gathered together they could not bring the like of it, even if they were to assist each other, not even 10 surahs like it, rather not even a surah like it.

It includes glorifying it, reciting it correctly and beautifully, having humility during it's recitation, correct execution of its letters during recitation and defending it by refuting the false interpretations of the deviants, the negation of the extremists and the plagiarism of the evil doers.

Also affirmation of what it contains and restricting oneself to its rulings, understanding its sciences, rulings, similitudes, punishments and restrictions, contemplating its admonitions, reflecting on its miracles, acting upon its laws, submitting to its ambiguous passages, studying its abrogating and abrogated verses, spreading its sciences and calling to it.

As for sincerity to the Messenger of Allaah, then it is affirming him (sallallaahu alaihi wasallam) with Messengership and having imaan in all that he brought, obeying his orders and prohibitions, and aiding him during his lifetime and after his death.

As well as having enmity for whoever has enmity for him, having allegiance towards whoever has allegiance to him, and glorifying his right and respect. Also reviving his way and his Sunnah, propagating his dawah, spreading his Shari'ah, denying the accusations against it, bringing about an awakening of its sciences and understanding its meanings, calling to it, glorifying it and

honouring it, having good manners during reading it and restraining from speaking about it without knowledge.

It includes moulding oneself by the manners of the Noble Messenger (sallallaahu alaihi wasallam) and following his moral example, loving the people of his family and his Companions and avoidance of whoever innovates in his Sunnah or rejects any one of his companions.

As for sincerity to the leaders of the Muslims, then we have mentioned it in the explanation to the previous hadeeth.

As for sincerity to the common folk (i.e. other than the rulers), then it is to direct them to that which is beneficial for them in their Hereafter and in their dunyaa and refraining from harming them. It is to teach them that which they are ignorant about from their deen and help them upon it through speech and action, commanding them with good and forbidding them from evil with gentleness and sincerity and covering their mistakes. To unify their ranks, repel that which is harmful for them and to bring about that which is beneficial for them, having compassion for them, honouring their elders, having mercy upon the youth. To give them beautiful admonition, abandon deception and envy, to love for them that which a person loves for himself from the good, and hate the evil which he hates for himself. To defend their wealth, honour, encourage them to mould themselves with everything that has been mentioned from sincerity and stimulating their interest towards obedience of Allaah.

(See Sharh of Sahih Muslim by Imaam an-Nawawi 2/38-39)

The Benefits of the Hadeeth

- 1) Sincerity is termed deen and Islaam.
- 2) The deen rests upon actions just as it rests upon speech.
- 3) There is no deen for the one who does not have sincerity to Allaah, His Book, His Messenger and the general Muslims and whoever deceives them in anything from that, then he is not from them.
- 4) The obligation of sincerity in all that has been mentioned from its types, upon all the Muslims, each according to his ability, knowledge and position in society.