

Second hadith

وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَغْزُو جَيْشُ الْكَعْبَةِ فَإِذَا كَانُوا بَبِيْدَاءَ مِنَ الْأَرْضِ يُخَسَفُ بِأَوْلِهِمْ وَأَخْرِهِمْ. قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ، كَيْفَ يُخَسَفُ بِأَوْلِهِمْ وَأَخْرِهِمْ وَفِيهِمْ أَسْوَأُهُمْ وَمَنْ لَيْسَ مِنْهُمْ، قَالَ: يُخَسَفُ بِأَوْلِهِمْ وَأَخْرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ

A'isha, the mother of believers, reported: Messenger of Allah (pbuh) said, “An army will attack the Ka'ba and when it reaches an open field, all of them will be swallowed up by the earth.” She asked; ‘O Messenger of Allah! Why all of them for there are merchants among them who are not soldiers?’ He answered, “All of them will be swallowed by the earth but they will be raised for Judgment according to their intentions.”⁸⁹

A'isha bint Abī Bakr

The transmitter of the hadith is A'isha (may God be well pleased with her). She is the daughter of Abī Bakr and the wife of the Prophet (pbuh). She was shown to the Prophet in his dream as his wife couple of times, therefore, the Prophet married her after the *hijrah*. She lived in a small room that was attached to the masjid and was able to hear all the sermons of the Prophet. She got the appreciation of the Prophet with her extra ordinary memory and eloquent speech. She would ask many questions to the Prophet to clarify the ambiguities about the Qur'anic verses and their rulings. The Prophet loved her so much because of her great enthusiasm in learning religion.

She would utilize the nights with long vigils and most of the days with fast. She took care of orphans, raised them with moral values and helped them to get married. She is one of the seven people who reported hadith most. She reported a total number of 2210 hadiths. She was well versed in the Qur'ān for she was able to interpret it in great detail. Many famous scholars among the Companions and the followers would go to her place to learn about religious matters. It is believed that half of the religion was learned through her for she taught many scholars the two primary sources of Islam; the Qur'ān and Sunnah. Additionally, she was very knowledgeable in Arab poetry and the science of lineage. She passed away in the year of 58 according to *hijrī* calendar. May Allah be well pleased with her.

Analysis the hadith

This hadith is authentic according to the conditions of Bukhari and Muslim. It is collected by both scholars in their books. The hadith informs us that the Ka'ba will be attacked before the end of times but God will protect it. Indeed, there have been some attempts in the history to destroy it yet none succeeded. First time, Abraha tried to destroy it but God made him and his

⁸⁹ Bukhari, *Sahīh*, Buyu, 49; Muslim, *Sahīh*, Fitan, 4-8.

army humble, put their works in vain and turned their plots against them. It is reported that Abraha had erected a great temple in San'a (city in Yemen), hoping to attract the Arab pilgrims from Makkah to his own territory, but he could not achieve his goal, therefore, he assembled an army to destroy the Ka'ba. This incident is reported in the Qur'an as follows;

“Have you considered how your Lord dealt with the people of the Elephant? Did He not bring their evil scheme to nothing? He sent down upon them flocks of birds (unknown in the land), shooting them with bullet-like stones of baked clay (an emblem of the punishment due to them), and so He rendered them like a field of grain devoured and trampled”.⁹⁰

Abdullah ibn Zubayr, the nephew of A'isha announced his caliphate against the Amawi government in the year 72 of hijrah. He sought refuge in the Ka'ba, but the tyrant governor Hajjaj bin Yusuf sieged him and stoned the Ka'ba with the catapults. Abdullah and his friends fought against Hajjaj bravely until they were martyred in the year 73 of *hijrah*. Qarmatians did another attack that harmed the Ka'ba.⁹¹ They killed many pilgrims in 929 CE and took the Black Stone. After 20 years, they brought it and put it back to its place. However, it is reported by authentic hadiths that the Ka'ba will not be protected when the end of times is near. Once the Prophet said; “I can see a skinny legged Abyssinian demolishing the Ka'ba...”⁹²

The army and the invasion which have been referred to in the hadith is a matter known to God alone. This prediction is a part of prophethood and therefore it should be accepted as it is even if it is not known when it will happen. The question which A'isha asked ‘why all of them are destroyed for there are merchants among them who are not soldiers’ needs to be explained further. There are some crimes which do not bring the punishment only upon the committers but also for all people who ignored those crimes and do not do anything to prevent them. The responsibility of social sins falls upon entire society therefore promoting good and preventing evil is communal duty. If it is neglected the punishment comes to all people in that society. The hadith alludes that the innocent people should not be together with the criminals; otherwise they may be exposed to same punishment. Evil acts are like epidemic disease and people should keep themselves away from wrong doers not to be affected from them. Additionally, if good people do not show their reactions against the evil acts they might be perceived as good by public. This is worse than committing sin. For this reason, the punishment comes upon whole society and the Muslims are warned against it in the Qur'an; “beware and guard yourselves against a trial that will surely not smite exclusively those among you who are engaged in wrongdoing; and know that God is severe in retribution.”⁹³

The hadith alludes that there will be enemy of mosques, temples and synagogues until end of time and they will harm these places. The Ka'ba is the house of God and demolishing it is a great sin. However, it is possible that some innocent people may be forced to join this army

⁹⁰ Qur'an, 105: 1-5.

⁹¹ It is a Shia sect which established their independent government in the city Ahsa in Saudi Arabia at fourth century of hijrah.

⁹² Bukhari, *Sahih*, Hajj, 47; Muslim, *Sahih*, Fitan, 57-59.

⁹³ Qur'an, 8: 25.

in spite they do not have any bad intention. Or innocent people happen to be there when the punishment comes upon the wrong doers and be inflicted with it. Although they are exposed to the same punishment, they will be raised according to their intention. God will separate innocent people from the wrong doers at Judgment Day.

Third hadith

وَعَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ فَقَالَ: إِنَّ بِالْمَدِينَةِ لِرِجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَايًّا إِلَّا كَانُوا مَعَكُمْ حَبْسَهُمُ الْمَرَضُ وَفِي رِوَايَةٍ:

إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ

Jabir bin Abdullah al-Ansari (May Allah be pleased with them) reported: We accompanied the Prophet (pbuh) in an expedition when he said, “There are some men in Medina wherever you march and whichever valley you cross they are with you. However, their illness prevented them to join you in person.” In another version he said: “They share the reward with you.”⁹⁴

Jabir b Abdullah

The transmitter of the hadith is Jabir, a son of the Companion Abdullah ibn Amr ibn Haram who was martyred in the battle of Uhud. Jabir attended 19 military expeditions with the Prophet. He was present at the second Aqaba meeting. The Prophet (pbuh) liked him as a Companion and visited him when he was sick. When he lost his father, he faced to pay his father’s debt but he could not. The payee wanted him to pay the debt immediately but he did not have anything other than the palm trees. Additionally, the harvest was not good in that year. The Prophet ordered him to prepare a small amount of dates in a basket and the Prophet himself started to give dates to the payee with his own hands. Miraculously, all the debt was paid by the small amount of dates, yet still the dates remained the same.

When returning from a military expedition the Prophet conversed with him. Jabir told that he just got married and had too much debt. Thereupon, the Prophet asked him to sell his camel to himself. After setting the price he agreed to give the camel to the Prophet in Medina. When they arrived at the city he brought the camel to the Prophet and took the money. But the Prophet gave his camel back as gift.

Jabir is one of the seven Companions who narrated hadith most. He reported a total number of 1540 hadiths. He was very eager to learn and therefore, once he travelled from Medina to Damascus to hear a hadith which he did not know. After a month of travel, he asked Abdullah ibn Unays to teach him the hadith and then turned back to his city. He lived mostly

⁹⁴ Muslim, *Sahīh*, Imara, 159.

in Medina and taught hadiths to Muslims in the Prophet's Mosque. He also went to Egypt, and Damascus. Some leading scholars such as 'Amr ibn Dinar, Mujahid, and 'Ata' ibn Abī Rabah attended his lectures.⁹⁵ He lost his eyesight towards the end of his life and died in the year 78 of hijrah at the age of 94. He is the last Companion who died latest in Medina. May God be well pleased with him.

Analysis the hadith

The hadith is authentic according to the conditions of Muslim and collected by him in his hadith book (Saḥīḥ). The hadith is uttered by the Prophet at Tabuk military expedition. It indicates the significance and importance of intention. The Companions dedicated their lives to Islam and struggled with their wealth and lives for this cause. Whenever they were called to join a military expedition they gladly accepted it if they were not sick. Each of them prepared themselves with their own wealth to join the army. If they could not attend due to poverty or sickness they would weep. Same thing repeated when the Prophet invited his Companions to join Tabuk expedition. Some Companions could not find anything to prepare themselves for this journey, thus, shed much tears with the belief that they were deprived from the great reward of *jihad*. However, this hadith informs us that the Muslims who would not attend jihad due to their sickness or lack of means they could get the same reward as attendees because of their sincere intentions. In fact, if they were available they would join the army without hesitation. For this reason, the Prophet explained the importance of intention with this hadith;

“There are people whom we left behind in Medina who accompanied us in every pass and valley we crossed. They remained behind for a valid excuse”.⁹⁶

If they don't have a valid excuse they would join their friends in this cause. Since their excuse prevented them from joining the expedition they will get the same reward with their friends. Although they desired to be martyred in the way of God they could not fulfill it due to their sickness or other excuses. But the Prophet recognized them equal in reward with the attendees. With good intention the believers get reward for every step which they take in God's cause. If they cannot practice what they intended due to some excuses they will be rewarded for the sake of their sincere intention.

Fourth hadith

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ، أَحَدِ الْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، قَالَ: جَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُنِي عَامَ حَجَّةِ الْوُدَاعِ مِنْ وَجَعِ اسْتِنْدَ بِي فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا يَرْتُنِّي إِلَّا

⁹⁵ Ibn Hajar, *Isāba*, vol.1, p. 213.

⁹⁶ Bukhari, *Saḥīḥ*, Maghāzī, 81.

ابنة لي، أفأتصدق بثُلثي مالي؟ قال: لا، فقلت: فالتشطر يا رسول الله؟ فقال: لا، فقلت فالتلث يا رسول الله؟ قال: التلث والتلث كثير أو كبير إنك إن ندر ورثتك أغنياء خير من أن نذرهم عالة يتكفون الناس، وإنك لن تنفق نفقة تبتغي بها وجه الله إلا أجرت عليها حتى ما تجعل في امرأتك قال: فقلت: يا رسول الله أخلف بعد أصحابي؟ قال: إنك لن تخلف فتعمل عملاً تبتغي به وجه الله إلا ازددت به درجة ورفعة ولعلك أن تخلف حتى ينفع بك أقوام ويضر بك آخرون. اللهم أمض لأصحابي هجرتهم، ولا تردهم على أعقابهم، لكن البائس سعد بن خولة يرثي له رسول الله صلى الله عليه وسلم أن مات بمكة

Sa'd bin Abī Waqqas, one of the ten who had been given the glad tidings of entry into Paradise, reports: “Messenger of God (pbuh) visited me when my illness was severe in the year of Farewell Pilgrimage. I said, ‘O Messenger of God, you can see the pain which I am suffering. I am a wealthy man and there is none to inherit it but a daughter. Should I give two-thirds of my property in charity?’ The Prophet said, ‘No’. I asked him, ‘Then half?’ He said, ‘No’. Then I asked, ‘Can I give away one-third’. He said, ‘Give away one-third, and that is still too much. It is better to leave your heirs well-off than to leave them poor, begging people. You will not expend a thing in charity for the sake of God, but you will be rewarded for it; even the morsel of food which you feed your wife’. I said, ‘O Messenger of God, would I stay behind from my companions?’ He said, ‘you won’t stay behind, rather you will survive. Whatever you accomplish a thing for the sake of God, you would gain higher ranking and standing. You will survive and your survival will be beneficial to some (the Muslim) and harmful to others (the enemies of Islam). Messenger of God (pbuh) further said, ‘O Allah, complete the emigration of my Companions and do not cause them to retract. But Sa'd bin Khawla was unfortunate’. He lamented his death as he died in Makka.”⁹⁷

Sa'd bin Abī Waqqas

Sa'd is a Companion, one of the ten who had been given the glad tidings of entry into Paradise. He is from a noble lineage since he is known as ‘Sa'd of Zuhra’ because research depicts him to be from maternal uncle of the Prophet. The Prophet’s mother Amina was from the same tribe; therefore, he would call Sa'd as ‘my maternal uncle’. Sa'd was the seventeenth person who embraced Islam at the age of seventeen. He was the first Muslim who shed blood in the way of God. This incident happened as follows; At the early days of his Islam one of the unbelievers insulted him. Thereafter, Sa'd hit the man with the jaw bone of a camel which he found on the ground and cracked his head. This was the first incident which the Muslims shed blood in God’s cause.

He shot 1000 arrows to the enemy in the battle of Uhud. The Prophet was supplying him the arrows and telling him ‘Shoot O Sa'd, may my mother and father be your ransom’. He joined all the battles together with the Prophet. He received many prayers from the Prophet including; ‘O Lord, direct his shooting and respond to his prayer’. Blessed with this prayer whenever he shot hit the target and his supplications were responded. People were afraid of incurring his prayers against them.

⁹⁷ Bukhari, *Sahīh*, Janaiz, 36; Muslim, *Sahīh*, Wasiyya, 5.

Commentary on Unforgettable Hadiths of Prophet Muhammad

As predicted in the hadith above Sa'd survived from his illness and many lands were conquered by his hands. He is renowned as the commander-in-chief in the battle Qadisiya which was waged against Persians and he ended to Persian power which for centuries had dominated the region. He was one of the six people who were assigned by Umar to choose a Caliph after him. Sa'd lived more than 80 years and died in the year 55 of *hijrah*. He reported 215 hadiths and his hadiths are mostly in Bukhari and Muslim collections. May God be well pleased with him.

Analysis of the hadith

This hadith is authentic according to the conditions of Bukhari and Muslim therefore it is collected by both of them in their hadith books. The conversation which took place between Sa'd and the Prophet occurred when the Prophet delivered his Farewell Sermon.

The hadith informs the ruling about bequest and its legal amount. A person can only bequest one-third of his wealth if he/she has children and close relatives. There is a dispute about a person who does not have any relative if he could bequest more than one-third. Hanafi and Maliki schools hold that it is permissible while the other schools oppose it. If heirs do not reject the bequest it is permissible to distribute more than one-third of wealth as charity.

The Prophet established middle way in every matter of Islam. Although it is appealing to give away all wealth in God's cause but it is not right to leave one's dependents poor begging people. Thus, The Prophet protected the rights of heirs and established the balance between charity and inheritance.

This hadith alludes that rich people should give much charity while they are healthy and should not postpone it until the last minute, because the heirs do not will the inheritance to be distributed among others. Human beings are encouraged to achieve God's pleasure by practicing all kind good deeds while they are healthy and capable. They should make good investment to afterlife in their worldly life. There are many ways to practice righteous deeds. For example, treating one's wife nice and putting her mouth morsel of food is one of them. With good intention, every good deed will be rewarded by God.

At the end of the hadith, Sa'd expressed his anxiety if he would stay behind from the Companions. He was worried to lose the reward of emigration (*hijra*) if he would die in his own city Makka. The Companions left their homes for the sake of God and never wanted to change their intention. Thus, Sa'd did not want to move back to Makka. However, when he became sick in Makka at the year of Farewell Pilgrimage he feared he would die there and lose all the rewards of *hijrah*. Miraculously, the Prophet informed him that he would survive and the Muslims would benefit great from his service to Islam. In fact, Sa'd lived 45 years more after this incident.

The other important point is that Good knows everyone's intention and will evaluate them according to it. The expression 'Sa'd bin Khawla was unfortunate' needs to be explained. He

was a Companion who immigrated to Abyssinia first and then to Medina. He joined Badr, Uhud and the Trench battles. He died in Makka while performing the pilgrimage in the tenth year of *hijra*. The expression ‘unfortunate’ is not said because he lost the rewards of *hijra* by dying in Makka, rather it is an expression which the Prophet explained his sorrow for the death of his Companion.

This hadith encourages Muslims to visit the sick and meet their needs. Sickness is one of the ways which God cleans His servants from their sins therefore it should not be seen bad. The hadith alludes that it is permissible to be rich through legal means. However, the rich should not forget the rights of others on his wealth and should spend it in God’s cause while he/she is healthy. It is not permissible for the sick who is expecting to die to bequest more than one-third of his wealth. However, there is no restriction on wealth for healthy people for they can spend their wealth in God’s cause as much as they want.

Fifth hadith

وَعَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Abu Huraira reports: Messenger of God (pbuh) said, “God does not look at your figures, nor at your attire but He looks at your hearts and deeds”.⁹⁸

Abu Hurayra

Abu Hurayra, Abd al-Rahman ibn Sakhr al-Dawsi (d. 678) was from the Yemeni tribe of Daws and become a Muslim through Tufayl ibn Amr (d.633), the chief of his tribe.⁹⁹ He went to Medina to meet with the Prophet (pbuh) but could not find him there; therefore, he joined the Prophet at Khaybar. His name before Islam was Abd al Shams which can be translated into English as “slave of the sun” and therefore the Prophet (pbuh) changed his name as “Abd al-Rahman” (slave of God) commenting that a man cannot be the slave of the sun but only a slave of God.¹⁰⁰

Abū Hurayra was poor; he was staying at the masjid and spending most of his time with the Prophet. One day he was playing with a cat and the Prophet (pbuh) nicknamed him “Abū Hirr” (the father or owner of a cat) and he liked to be called with this title from that moment forward.¹⁰¹ His mother was not a Muslim. He believed that if the Prophet would pray for his mother she could embrace Islam immediately and this happened as he predicted. He asked

⁹⁸ Muslim, *Saḥīḥ*, Birr, 33.

⁹⁹ Gulen, *Messenger of God*, p. 379.

¹⁰⁰ Gulen, *ibid*.

¹⁰¹ Ibn Ḥajar, *Isāba*, vol.4, p. 202.

the Prophet to pray for him so the believers should love him and his mother and his request was granted by the Prophet.¹⁰²

One day he expressed to the Prophet his fear about forgetting what he learned. Thereupon, the Prophet told him to take off his cloak and spread it on the ground. Then the Prophet prayed for him and afterwards emptied his hands onto the cloak. He ordered Abu Hurayra to fold up the cloak and hold it to his breast. After this incident, Abū Hurayra did not complain about his memory saying: “I swear by God that since then I have not forgotten anything I heard from the Prophet.”¹⁰³

Besides having an extraordinarily keen memory Abū Hurayra would sleep the first third of night and pray in the second third, and repeat the hadiths he memorized in order not to forget them in the last third. He transmitted more than 5,374 hadiths. He did not pay any attention to worldly things and usually fasted most of the time because of poverty. He endured such difficulty for the sake of obtaining knowledge. When he was criticized for narrating too many hadiths he said: “while my Emigrant brothers were busy in the bazaar and my Helper brothers with farming, I tried to keep my soul and body together to keep company with the Messenger.”¹⁰⁴ He did not want to conceal what he learned from the Prophet due to the following verse and the others similar to it;¹⁰⁵

“Those who conceal the clear signs and the guidance that We have sent down, after We have shown them clearly in the Book, they shall be cursed by God and the curses.”¹⁰⁶

Some orientalist argued that the Companions were opposed to Abū Hurayra. Indeed many of them such as Abū Ayyub al-Ansari, ‘Abd Allah ibn ‘Umar, ‘Abdullah ibn ‘Abbas, Jabir ibn ‘Abdullah al-Ansari and Anas ibn Malik narrated hadith from him.¹⁰⁷ Many leading Followers (Tabi’in) also transmitted many hadiths from him, including Hasan al-Basrī, Zayd ibn Aslam, Sa’id ibn al-Musayyib, Sulayman ibn Yasar, Sha’bi, Muhammad ibn Abī Bakr, Qāsim ibn Muhammad, Hammam ibn Munabbih and Muhammad ibn Munkadir.¹⁰⁸

Abu Hurayra, despite claims to the contrary by such Orientalists as Goldziher and their Muslim followers like Ahmad Amin, Abū Rayya, and ‘Ali ‘Abd al-Razzaq, was never anti-‘Ali and pro-Umayyad.¹⁰⁹ He chose to remain neutral when the conflicts appeared among the Muslims because he heard the Prophet saying: “seditions will appear, during which the one who sits silent is better than the one who stands to participate; the one who stands is better than him who walks to participate, and the one who walks is better than him who runs in them.”¹¹⁰ Abū Hurayra opposed the Umayyad government and even once stood in front of

¹⁰² Muslim, *Saḥīḥ*, Fadāil al-Saḥābah, 158.

¹⁰³ Ibn Sa’d, *Tabaqāt*, vol.4, pp. 329-330.

¹⁰⁴ Bukhari, *Saḥīḥ*, ‘Ilm, 42.

¹⁰⁵ Ibn Sa’d, *Tabaqāt*, vol.4, p. 431.

¹⁰⁶ Qur’ān 2: 159

¹⁰⁷ Ibn Kathīr, *Al-Bidāya*, vol.8, p. 109.

¹⁰⁸ Ibn Ḥajar, *Isāba*, vol.4, p. 205.

¹⁰⁹ Gulen, *The Messenger of God*, p. 381.

¹¹⁰ Bukhari, *Saḥīḥ*, Fitan, 9.

Marwan ibn Hakam and narrated the hadith: “the destruction of my community will be in the hands of a few callow (young) men from the Quraysh.”¹¹¹

While Abū Hurayra was narrating hadiths in the presence of Marwan ibn Hakam at different times, Marwan told his secretary to record them secretly and sometime later, he asked Abu Hurayra to repeat the hadiths he narrated to him earlier.¹¹² Abū Hurayra began: “In the name of God, the All-Merciful, the All-Compassionate,” and narrated the same hadiths with exactly the same wording.¹¹³ In conclusion, there is no reason to criticize him for narrating so many hadiths. May God be well pleased with him.

Analysis of the hadith

This hadith is authentic according to the conditions of Muslim and therefore he collected it in his hadith book. There are many other hadiths which support and strength its meaning. People mostly are more concerned with their outer appearance. Wealthy and handsome get more attention in society while ugly and poor are ignored. This is a worldview of a person who deprives of Islamic criteria. However, God does not look at our figures, nor at our attire but He looks at our hearts and deeds. The worldly pleasures are temporary, but the beauty of spirit and richness of heart are permanent for God judges us with them. In order to be saved in hereafter one should practice good deeds, but more importantly, they should do them with pure and sincere intention.

The meaning of God’s looking at hearts is that He only rewards the deeds that are done with pure and sincere intentions. He only accepts pure hearts. This is explained further in the following verse; “and it is neither your wealth nor your children which will bring you near to Us; but only one who believes and does good, righteous deeds (can come near to Us), and it is those whose reward for their deeds is multiplied, and they will dwell in high, lofty mansions (of Paradise), secure (from any suffering).”¹¹⁴

The place of piety and fear of God is heart, therefore the Prophet indicated his heart three times and said; “piety is here”.¹¹⁵ This hadith proves that human beings get their value at the side of God with their sincere hearts and good intentions. God rewards the deeds according to the sincerity of intention. Intention occurs in heart and heart is like a central which God constantly controls and looks at. Thus, it is necessary to clean heart from all kind of evil thoughts and keep it pure all the time.

¹¹¹ Bukhari, *Sahīh*, Fitan, 3.

¹¹² Gulen, *ibid*.

¹¹³ Hakim, *Mustadrak*, vol.3, pp. 509-510.

¹¹⁴ Qur’ān 34: 37.

¹¹⁵ Muslim, *Sahīh*, Birr, 18.