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Erdogan Koycu

Bartın University

ORCID:0000-0003-4555-4552

ekoycu@bartin.edu.tr

Eymen Hidir

Bartın University Postgraduate Education Institute

master student

eymenhidir1996@gmail.com

IKHLAS AND SINCERITY ACCORDING TO VERSES AND HADITHS

Abstract

The subject of this study is ikhlas and sincerity, which are the basic elements of all our worship in daily life. Coquetry and worship performed without ikhlas and sincerity have no value in the sight of Allah. In the first order, it should be essential that deeds be done with ikhlas and sincerity for the sake of Allah. If all the worships and deeds we have done and will do are done not only for the sake of Allah but with the intention of gaining some worldly benefits, hypocrisy comes to the fore and worship and deeds become far from ikhlas and sincerity. The aim of our research is to determine the meaning and characteristics of ikhlas and sincerity mentioned in the verses and hadiths and to try to explain ikhlas and sincerity accurately. A muslim is in a relationship that no one can know, which is only between himself and his Lord. It is essential that this relationship be based on ikhlas and sincerity, away from worldly interests and hypocrisy.

Some studies similar to our research have been published and some of these sources were used in our research. Our research consists of two parts. In the first part, we focused on the meaning of the words sincerity and sincerity and the degrees of sincerity in the context of some verses regarding the meaning of sincerity. In the second part, hadiths about ikhlas and sincerity, the virtues of sincerity and how can we achieve sincerity in our deeds? We have discussed the issues.

Keywords: *action, intent, worship, Ikhlas, satisfaction, hypocrisy*

Erdoğan Köycü

Bartın Üniversitesi

<https://orcid.org/0000-0003-4555-4552>

ekoycu@bartin.edu.tr

Eymen Hidir

Bartın Üniversitesi Lisansüstü Eğitim Enstitüsü

magistrant

eymenhidir1996@gmail.com

Ayələr və hədislərə görə ixlas və səmimiyyət

Xülasə

Bu araşdırmanın mövzusu gündəlik həyatda bütün ibadətlərimizin əsas elementləri olan ixlas və səmimiyyətdir. İxlas və səmimiyyət olmadan edilən lətifə və ibadətlərin Allah qatında heç bir dəyəri yoxdur. Birinci növbədə, əməllərin Allah rızası üçün səmimiyyətlə və ixlasla edilməsi vacibdir. Etdiyimiz və edəcəyimiz bütün ibadət və əməllər yalnız Allah rızası üçün deyil, bəzi dünyəvi mənfəətlər əldə etmək niyyəti ilə edilərsə, nifaq önə çıxar, ibadət və əməllər səmimiyyətdən və

ixlasdan uzaq olar. Tədqiqatımızın məqsədi ayə və hədislərdə qeyd olunan səmimiyyət və ixlasın mənasını və xüsusiyyətlərini müəyyən etmək və səmimiyyət və ixlasın dəqiq izahına çalışmaqdır. Məsələn heç kimin bilmədiyi, yalnız özü ilə Rəbbi arasında olan bir əlaqədir. Bu əlaqənin dünyəvi mənfəət və riyadan uzaq, səmimiyyət və ixlas üzərində qurulması vacibdir.

Tədqiqatımıza bənzər bəzi tədqiqatlar dərc olunub və bu mənbələrdən bəziləri araşdırmalarımızda istifadə edilib. Araşdırmamız iki hissədən ibarətdir. Birinci hissədə ixlas və ixlas sözlərinin mənası və ixlas mənası ilə bağlı bəzi ayələrin kontekstində ixlas dərəcələri üzərində dayandıq. İkinci hissədə ixlas və ixlasla bağlı hədislər, ixlasın fəzilətləri və əməllərimizdə ixlasa necə nail ola bilərik? məsələləri müzakirə etdik.

Açar sözlər: əməl, niyyət, ibadət, ixlas, razılıq, riyə

Introduction

Ikhlas and sincerity are very important for our individual and social life. Because ikhlas and sincerity enable the individual and the society to get rid of the negative attitudes and behaviors found in the individual and society. It brings individuals and society to perfection. Sincerity and sincerity are two important characteristics that make a person stand out with his morality and behavior in the society he lives in.

Ikhlas and sincerity improve a person's verbal and actual behavior in a good way and protect him from hypocrisy, dishonesty and hypocrisy in his words, deeds and behavior. It strengthens relationships between individuals in society. The basic condition for accepting the behavior and worship commanded by Allah Almighty is sincerity and sincerity. In the words of our Prophet (p.b.u.h.): "Allah looks at our hearts and deeds, not our appearances" Muslim b. al-Hajjaj, al-Cami as-Sahih, 1992).

Ikhlas and sincerity are among the issues that Islam emphasizes the most. The peak of good morality in Islam is sincerity and sincerity. Because the prophets sent by Allah Almighty invited the people they addressed to worship with sincerity and sincerity and to stay away from polytheism, blasphemy and all kinds of evil. We have certainly sent a messenger to every nation saying: "Worship Allah and avoid idolatry" (Nahl Surah, 16/36). "The most important confession and call of me and all the prophets before me is the saying: "There is no god but Allah who is one and has no partner" (Malik b. Enes, el-Muwatta, 1992). In other words, ikhlas and sincerity are requirements of Islam as well as other religions. The importance of sincerity and sincerity is emphasized in verses and hadiths.

In the words of Imam Azam Abu Hanifa (d. 150/767): "A person's faith is not acceptable after death. Faith is in the life of this world" (Abu Hanife Nu'man b. Sabit, Fikhu al-Akbar, 1956). Ikhlas and sincerity are even more important in distinguishing between faith and unbelief. The situation of a person who becomes a Muslim for hypocrisy is based on gaining worldly benefits without sincerity and sincerity (Abu Hanife, Nu'man b. Sabit, al-Fikhu al-Ekber, 1956).

In this respect, aiming to be appreciated by people in deeds and worships has no meaning in the sight of Allah. For this reason, the basic criterion in the deeds and worships of a Muslim should be In this respect, aiming to be appreciated by people in deeds and worships has no meaning in the sight of Allah. For this reason, the basic criterion in the deeds and worships of a Muslim should be ikhlas and sincerity.

1.1. Meanings of the Words Ikhlas and Sincerity

The word ikhlas, derived from the root **حَلَّصَ/حَلَّصَ** **hulûs/halâs** which means "to clean, purify, destroy" in the dictionary means "to purify something from other things that interfere with it and reduce its value" (Ibn Manzur, Lisan al-Arab).

Seyyid Şerif al-Curcani (d. 816/1413) defined sincerity as follows: "It means not looking for witnesses to your affairs other than Allah". "Ikhlas is the purification of deeds from troubles. Sincerity is a curtain between the servant and God Almighty. "Neither an angel can know and write it, nor a devil can corrupt it with a desire that inclines it". It has been said. Sincerity and honesty have the same origin. Sincerity is a branch of the tree" (al-Curcani, Seyyid Sherif, et-Ta'rifat, 1983).

Süleyman Ateş defined the dictionary and term meaning of the word ihlâs as follows: “In the dictionary, it is derived from the root **حَلَّصَ/خَلَّصَ** "hulûs/halâs" meaning "to purify, purify, get rid of" and means "to cleanse and purify something from other things that have mixed into it and reduced its value". The word ikhlas meaning “as a term, it means “to do worship and good deeds only for Allah, freeing them from hypocrisy and self-interest concerns”. In Islamic literature, sincerity more broadly refers to cleansing the heart from polytheism, hypocrisy, superstitions, bad feelings, calculations of interest and the desire to show off in general, to turn to all kinds of beneficial activities in good faith and to seek only Allah’s consent in all situations” (Ateş, 2000: 535).

Sümeyye Sevinç made the following determinations about the etymology of the word ikhlas and the use of the word ikhlas in the Quran: “**الْمُخْلِصِينَ** in the Surah Yusuf (Yusuf Surah, 12/24)., **الْمُخْلِصِينَ** in the Surah Hijr (Hijr Surah, 15/40). Meryem Surah in the verse **مُخْلِصًا** (Meryem Surah, 19/51). in the Surah Saffat **الْمُخْلِصِينَ** (Saffat Surah, 37/40, 74, 128, 160). in the verse **الْمُخْلِصِينَ** in the Surah Sad (Sad Surah, 38/83). It is used as a metaphor. In this context, in the verse in the Surah Yusuf, the incident between Saint Yusuf and the ruler’s wife is mentioned, and the issue of protecting himself from committing sins is mentioned and It is stated that Saint Yusuf was one of the servants who devoted monotheism and worship only to Allah, and that he did not associate anything with Him... In the verse in the Surah Al-Hijr, it is mentioned that Iblis made a promise to people in order to make the evils on earth look good while excluding a few of them. In the verse in the Surah Maryam, Saint Moses one of the great prophets. It is stated that Moses was one of God’s chosen servants among people (Abu Hanife, Nu’man b. Sabit, al-Fikhu al-Ekber, 1956).

According to the second recitation of the word **مُخْلِصًا** in this verse, in its verbal form, It is stated that Saint Moses performed the prayer sincerely. On the other hand, in the 40th verse of as-Saffat Surah, while warning people about His punishment, Allah Almighty excepted the sincere servants who did good deeds. In the 74th verse of the same surah, it is stated that although Allah sent warning prophets, only the sincere servants among them were saved, as the prophets were rejected by their tribes. In the 128th verse of the Surah, It is stated that although Saint Elijah preached the worship of Allah to his people, his people denied him except a very few of them, the sincere ones constitute this minority. The people mentioned in the verse are the Children of Israel and Saint Elijah and There are narrations that Idris is meant. In the 160th verse of as-Saffat Surah, it is stated that Allah is free from being attributed to Him as a child and such things that do not befit His glory and that those who are not sincere will be punished for these slanders. In the verse, those who are sincere are meant by those who follow what has been sent down to the prophet in truth. Finally, the verse in the Surah Sad states that Iblis will not lead even a few people astray” (Sevinc, 2020: 59).

Yunus Ekin discussed the word ikhlas from a semantic perspective: “The following verses are also noteworthy in terms of showing the meaning of the term ikhlas, the unity of Allah in belief and worship, that is tawhid: “Say: I have been commanded to worship Allah, making the religion sincere to Him” (Zumer Surah, 39/11). “...Say: “I have been commanded to worship Allah alone and not to associate partners with Him” (Ra’d Surah, 13/36). When the texts of these two verses are compared, the phrase **مُخْلِصًا لَهُ الدِّينَ** “**muhlisan lehu'd-dîn**” is replaced by **لَا أُشْرِكُ بِهِ** “**ve lâ uşrike bihi**”. It is seen that the phrase corresponds and it is understood from the said correspondence that sincerity means not committing polytheism” (Ekin, 2002: 151).

Damral Bashirov made the following comment about the use of the concept of sincerity in the Science of Sufism: “Ikhlas which is one of the most central concepts and subjects of Sufism doctrine as used in religious texts has been handled by Sufis in a way that includes different meaning expansions as well as its common meaning. İkhlas is essentially a concept related to intention. Sufis, who say that the intention is to obey the voice arising from within, call the action that occurs if this motivating element is single, in comparison to that single thing intended. In this regard for example, someone who gives alms just for people to see and praise is a muhlis that is a genuine hypocrite. Because he does not mix anything other than hypocrisy into his intention. Likewise, a person who purifies his intentions from all kinds of evil and gives alms solely for the

sake of Allah is called “**muhlis**” In this sense, intention is essentially an action done for a single purpose without mixing anything else whether it is used for good or bad. However as a custom when ikhlas is mentioned. It is meant only for actions done with the intention of gaining Allah’s consent” (Bashirov, 2022: 30).

Haluk Nurbaki made the following evaluation by considering the meaning of the word ikhlas in the Ihlas surah from a philosophical perspective: “Ikhlas literally means sincerity. The most important point of Islam is ikhlas. The proof of this is; As you know the name of the surah describing Allah is Ikhlas “The reason why the surah is named with this name is because it collects the attributes of God Almighty in a pure and unadulterated form. Because in the Surah Ikhlas there are no statements about heaven and hell, torment and reward, commands and prohibitions or any other issue. Therefore, the attributes of Allah Almighty are not confused with anything in the surah. There is not even the slightest hint in the Surah “Ikhlas” about those who associate partners with God Almighty. As a result, it is understood that the concept of sincerity in the Holy Qur’an is used in the meanings of a solid belief, uniting the divinity of God Almighty in servitude and worship and not associating partners with Him” (Bashirov, 2022: 31-32). However the name ikhlas has nothing to do with the content of the sura. Because, as is known the surah describes Allah. “Say: “He is Allah, the only one. Allah is Samed. He did not give birth and was not born. He has no equal.” (İhlas Surah, 112/1-4). By naming this surah Ikhlas, Allah gives us a message of kindness. “If you want to come to me, if you want to understand me and know me, here is the Surah al-Ikhlas, read it and see if you can understand it.” No way! Because it is very difficult but it is easy to understand when put into words. For example it is very easy to say Samed but when he finds the slightest leak in Samed’s secret: “Oh you are Samed!” It is very difficult to say that I have no job. This can only happen with sincerity. In order to explain this wisdom, Allah has marked the Surah al-Ikhlas with sincerity. No way! Because it is very difficult but it is easy to understand when put into words. For example it is very easy to say Samed but when he finds the slightest leak in Samed’s secret; “Oh you are Samed!” It is very difficult to say that I have no job. This can only happen with sincerity. In order to explain this wisdom, Allah has marked the Surah al-Ikhlas with sincerity. What does it mean to call the Surah “**sincere**”? Because Allah says: “You can only know Me with your mind, intellect, and experience to the extent of faith in the unseen. “You believe in the unseen.” In fact, the invitation to us at the beginning of our great book is to believe in the unseen. “They believe in the unseen, perform prayer, and spend in the way of Allah from the wealth We have given them” (Bakara Surah: 2/3). In fact, the invitation to us at the beginning of our great book is to believe in the unseen. Something that is known but temporarily invisible is called unseen. In other words, no matter how the mind, intelligence and ideas develop, knowledge can only come so close to faith”.

The word **sincere** has the same meaning as the word **ikhlas**. The word Sincere خَالِصَةً “**hâlise**” (Ibn Manzur, Lisan al-Arab, 347). The word صَمَمَ “**Sammeme**” is used with the letter عَلَى **alâ** and it means perseverance and determination (Karsli, 2013: 1436). As for the word تَصْمِيمٌ “**tasmim**” there is absolute meaning is given (Mustafa Ibrahim, al-Mu’cem al-Vasit, 1980: 524).

In the light of the information we have briefly mentioned in the words of Ragıb al-İsfahani in Islamic Literature: “Sincere means to purify the mind from polytheism, discord, superstition, bad feelings, hypocrisy, interest calculations to turn to various charitable works with good intentions and to seek only the consent of Allah in all cases” (el-İsfahani, Ragıb, el-Mufredat fi Garib al-Qur’an, 1991).

1.2. Some Verses Related to Sincerity

The Holy Qur’an is the main source and foundation of our religion. In the Holy Qur’an, the word sincerity is mentioned approximately 31 times in different meanings. We would like to mention some of these verses.

“When they lost hope in him, they stood aside whispering” (The Holy Quran and its summary translation, 2013). خَلَصُوا **halasû** mentioned in the verse “they withdrew from everyone and remained alone.” It means to retreat.

We drink pure milk that passes easily down the drinker's throat” (Nahl Surah,16/66). When we

say pure, it means pureness that has not been mixed with anything and has not lost anything of its value.

However when the waves cover them like shades, they pray as sincere people in religion. (Lokman Surah, 31/32). What the verse means is not to worship anyone other than Allah when the waves rise and they are in danger of drowning that is when they are in trouble, they remember Allah and pray to Him to save them from the trouble they are going through while sailing on a ship in the sea. The real meaning of sincerity is to stay away from the desire to show off, to purify the heart, to connect your heart to Allah and to do all kinds of worship and deeds for His sake (Said al-Kahtani, Nur al-Huda ve az-Zulumat ad-Dalal fi Dav'i Kitab ve as-Sunnah).

“Then pray to Allah as sincere believers, even if the disbelievers dislike it” (Mu'min Surah, 40/14). “Say: Surely, I have been commanded to worship Allah, sincere to Him in religion” (Zumer Surah, 39/11-12).

Allah keeps the devils away from the believers and protects them from the traps of the devils and God helps the believer against the whispers of the devil. Allah Almighty stated that Satan cannot lead a servant astray when he turns to Allah with a sincere heart: "Except for His servants who have attained sincerity among them" (Hicr Surah, 15/ 40).

Muhammad b. Usaymin made the interpretation of Surah Ihlas as follows: “The reason why Surah Ihlas is called Ihlas is this: “If a person reads it with faith, he becomes sincere to Allah **مُخْلِصًا** **muhlasa** and the surah becomes a savior for him. Because Allah has allocated this surah to Himself, He did not mention the provisions or news in the surah only God Almighty mentioned His own attributes (Islam web, “The Reason for Naming Surah Al-Ikhlās with the Name Ihlās”, 2022). Regarding the reason for the revelation of the Surah Ikhlās It was narrated from Ubeyy b. Kab as follows: “The polytheists said to The Saint Prophet (p.b.u.h.): “Introduce us to your Lord and tell us about your descendants” Allah also sent down the Surah al-Ikhlās: “Say, Allah is One. He is “as-Samed”. He is independent of everything. He was not born and did not give birth. He is a master worthy of a slave. Everyone who is born will surely die. The inheritance of all the deceased will also be shared. God neither dies nor leaves any legacy. Nothing is the same or like it. There is no being like him” (at-Tirmidhi, as-Sunen at-Tirmidhi, 1975).

1.3. Degrees of İkhlas

First Degree: It removes pleasure from behavior and purifies desire from behavior. A person who wants to do a deed faces three tests during his deed.

1. He likes it and takes it into consideration.
2. Expecting a response from him.

3. Being pleased with him and feeling warm towards him. At this level, he gets rid of these troubles.

It means thinking about the goodness that Allah has done to him, His blessings and the fact that he has made himself successful. He should think that success comes from Allah -not from himself- that what makes it necessary for him to act is Allah's will and not his own will.

Second Degree: It means to be ashamed of the action by giving all one's strength, to exert one's strength by avoiding observation and to see that the action is in the light of tawfiq through the eyes of generosity. At this level we take into account:

Being ashamed of Allah means not thinking that the deed is from oneself and thinking that this deed is due to Allah and his blessing.

Third Degree: Doing your deeds in accordance with knowledge and not falling into bid'ah” (Ibn Kayyim, Medaric as-Salikin, 1996: 93-96).

2.1. Some Hadiths About İkhlas and Sincerity.

The concept of ikhlas is frequently mentioned in hadiths as a religious and moral virtue (Wensinck, A.J. vd., al-Mu'cem al-Mufahras li Elfaz al-Hadis an-Nabavi, 1988: 59-60). Emphasizing the importance and virtue of acting sincerely for the sake of Allah on various occasions, The Saint Prophet (p.b.u.h.) (Ahmed b. Hanbel, al-Musnad, 1992; Ibn Mace, es-Sunen, 1992; at-Tirmidhi, as-Sunen at-Tirmidhi, 1975). He advised to be ikhlas in prayer, (Abu Davud,

Suleyman b. al-Eshas, as-Sunen, 1992). He gave the good news that a person who believes with a ikhlas heart will attain salvation in the afterlife (Ahmed b. Hanbel, al-Musnad, 1992: 147). and he said: "O Lord! He prayed, "Make me a sincere servant towards You" (Ahmed b. Hanbel, al-Musnad, 1992: 369; Abu Davud, Suleyman b. al-Eshas, as-Sunen, 1992; Atesh, 2000: 536).

According to what Abu Umama al-Bahili narrated, the Messenger of Allah (p.b.u.h.) said: "Allah only accepts the deeds that are done sincerely for Him and with his consent (an-Nesai, Abu Abdurrahman Ahmed b. Shuayb, as-Sunen, 1992).

People's intentions and actions may differ. If two people visit a patient, pray for his speedy recovery, and each give him a gift, the intention of visiting one of them is to comfort and console the patient, while the intention of the other is to gain worldly benefits and hypocrisy, these actions of these two people will be in the sight of Allah. Is it equal? There is no doubt that while one is a praiseworthy behavior, the other is a disapproved behavior. Righteousness of heart is reflected in right behavior and good will requires good deeds.

According to what was narrated from Abu Hurayra, our Prophet (p.b.u.h.) said: "Allah looks at your hearts and deeds, not your appearance and possessions" (Muslim b. al-Hajjaj, Sahih Muslim, 1955). This means that in the sight of Allah, the shape of our body, our color, the abundance of our wealth, etc. these have no value.

Omar b. al-Khattab said, "I heard the Messenger of Allah (p.b.u.h.) say: "Actions depend only on intentions. Whoever intends to achieve it. Whoever intends to migrate to Allah and His Messenger, his migration is to Allah and His Messenger. "Whoever emigrates for worldly gain or for a woman to marry, his emigration is not for Allah and His Messenger, but for what he emigrates for" (Bukhari, Sahih al-Bukharie, 1993; Abu Davud, Suleyman b. al-Eshas, Sunenu Abu Davud, 2009).

In a hadith narrated by Tamim al-Dari, the Prophet (p.b.u.h.) said: "Religion is sincerity." he said. We ask, "(sincerity) towards whom?" He said: "To Allah, His Book, His Messenger, the rulers of Muslims and all Muslims" (Muslim b. al-Hajjaj, al-Cami as-Sahih, 1992; Abu Davud, Suleyman b. al-Eshas, as-Sunen, 1992; an-Nesai, Abu Abdurrahman Ahmed b. Shuayb, as-Sunen, 1992).

In a hadith narrated by Enes b. Malik, the Messenger of Allah (p.b.u.h.) emphasized the importance of performing worship sincerely and without considering hypocrisy or worldly interests as follows: "Whoever leaves this world by sincerely worshipping Allah, who has no partners, by performing prayers and paying alms, "He dies while Allah is pleased with him" (Ibn Mace, es-Sunen, 1992)

According to what was narrated from Abu Musa: "Hz. A person came to the Prophet. A group of individuals fight for booty, a few fight for approval among people and some fight to show their level of bravery. So who is it that strives in the way of Allah? asked. The Saint Prophet (p.b.u.h.) said: "Whoever fights so that the word of Allah may be the highest, he is in the path of Allah" (Bukhari, Sahih al-Bukharie, 1993).

In the hadiths we have mentioned, the deeds and worships that people performed on the Day of Judgment will be wasted because they mixed worldly interests and hypocrisy into their deeds and worships that were not done solely for the sake of Allah.

The Saint Prophet (p.b.u.h.) advised us that our deeds and worship should be done with the sole intention of gaining Allah's consent away from hypocrisy and worldly interests. The best example of this is in the intention and ikhlas section of Imam an-Nawawi's (d. 676/1277) work called *Riyaz as-Salihin min Kalami Seyyid al-Murselin* where he lists the behaviors of the 3 people in the cave when a large stone closed the door of the cave when they entered the cave whose behavior they stated that they did only for the sake of Allah. It is the hadith narrated by Abdullah b. Umar after hearing it from the Prophet (p.b.u.h.) "I heard from the Messenger of Allah (p.b.u.h.) that he said: "A group of three people from the previous nations went on a journey and were looking for a place to spend the night. Finally, they took shelter in a cave in the mountain. When they entered the cave, a large piece of rock fell from the mountain and blocked the cave door. They said to themselves: "What is certain is that the only thing that will save us from this rock is our prayer to God with our

good deeds.” At that time, someone prayed as follows: “Oh God, I had an old mother and father before that evening, I would neither feed my children nor take care of my animals. One day I went away to collect wood. But when I came, I found them asleep. I did not like waking them up and drinking milk as a family before them. I waited for them to wake up with the bowl in my hand. Finally it was morning. My children were crying from hunger under my feet. Then my parents woke up and drank their milk. He says, 'Oh God, if I have done this for your sake, take away from us the trouble that we are experiencing because of this stone. The stone opens a little bit but it doesn't look like it can be removed.

The second one says: Oh my God, my uncle had a daughter and I loved her more than anyone else. (According to a rumor, I loved a woman as much as a man can.)

I wanted to be with him but he did not accept my offer. When he was in trouble during a famine year, he turned to me; I gave him one hundred and twenty gold pieces on the condition that he surrender himself to me. She accepted. When he got this opportunity (according to another narration, when he was about to start sexual intercourse), he said, “Fear Allah and do not break my seal unjustly.” So (fearing God) I walked away from this girl I loved very much; I left the gold I gave him to him.

He begs, “Oh God, if I have done this just to gain your consent, take away from us the trouble we are in”. The stone at the entrance of the cave opens another piece but it wasn't like we could get out again.

The third person says: “Oh my God, I hired workers and paid them their wages but only one of them left without receiving his wages. I worked his wages; The assets I allocated to his account increased. After a while, that man came to me and said: “O servant of Allah! Give me my wages!” said. I said: “These camels, oxen, sheep and slaves that you see have increased from the wage you should have received; “Take them all away” I said:

“O servant of Allah, do not mock me,” he said. I said: “I'm not making fun of you (I'm telling the truth). Then he took the goods and drove them all away; He left nothing behind. Oh my God, if I did this for your sake, take away from us the trouble we are in!” says. The stone slides from the mouth of the cave and they go out” (Bukhari, Sahih al-Bukharie, 1993: 12; Muslim b. al-Hajjaj, al-Cami as-Sahih, 1992; an-Nawawi, Ebu Zekeriyya Yahya b. Sheref b. Muri, Riyaz as-Salihin min Kelami Seyyid al-Murselin, 2014: 34-36).

Based on the hadith we have mentioned, every deed and worship we do with ikhlas and sincerity without considering hypocrisy or worldly interests for the sake of Allah, is rewarded in the presence of Allah.

According to the narration of Abu Hurayra, The Saint Prophet (p.b.u.h.) said: “The world and everything in the world is cursed. Except for those who remember Allah, those who obey Allah's commands and prohibitions, those who teach knowledge and those who want to learn knowledge.” (at-Tirmidhi, as-Sunen at-Tirmidhi, 1975).

Ibn Rajab al-Hanbali (d. 795/1393) explained this hadith as follows: “Everything in the world is cursed, it is kept away from Allah because it distracts the servant's attention. Knowing Allah and seeking His closeness and pleasure is the purpose of this world, except for useful sciences that show things that bring us closer to the remembrance of Allah. Allah has commanded His servants to fear and obey only Him. This, as Ibn Mas'ud said: “Piety towards Allah means remembering Him constantly. Allah has ordered prayer, pilgrimage and circumambulation to be remembered. The highest form of worship is the one in which Allah is frequently mentioned while performing it. Contrary to the exception of this accursed world, the main reason for our existence in this world is that Allah Almighty says in the Holy Quran: “I created the jinn and humans only to worship Me.” (Zariyat Surah, 51/56) as he said” (Ibn Receb, Cami al-Ulum, al-Hikem fi Sherhi Hamsine Hadisen min Cevam al-Kalim, 1997: 199-200).

İkhlas and sincerity are the result of great rewards with little work. We can see that it is mentioned frequently in the hadiths of The Saint Prophet (p.b.u.h.).

According to what was narrated from Abu Hurayra The Saint Prophet (p.b.u.h.) said: “On a hot

day a prostitute saw a dog panting around the well with its tongue because of thirst. The woman took off her socks (she drew water with it and watered her dog). That's why the woman was forgiven" (Muslim b. al-Hajjaj, Sahih Muslim, 1955).

Ibn Omar narrated that the Messenger of Allah (p.b.u.h) said: "A woman became a prisoner of Hell because of a cat she imprisoned in the house. Because she did not imprison the cat and give it food nor did she release it to eat the vermin of the earth (Muslim b. al-Hajjaj, Sahih Muslim, 1955).

In the hadiths we have mentioned our Prophet (p.b.u.h.) describes the reward a woman received for giving water to a dog and the punishment a woman received for harming a cat. These narrations indicate that we should not forget that even a deed that is considered small will lead to the salvation of a person on the Day of Judgment and we should not underestimate or underestimate any sin. A single sin committed by a person can cause him to go to hell. All our worship and deeds should be based solely on gaining Allah's consent.

According to what is narrated from Sehl b. Sa'd as-Saidi The Saint Prophet (p.b.u.h.) encountered and fought with the polytheist Jews in the Battle of Khaybar. At the end of the war, Saint Muhammad (p.b.u.h.) returned to his military headquarters, and the others returned to theirs. However Among the companions of Muhammad (p.b.u.h.) there was a Jew who left the enemy army or did not join the army and this companion followed him, chased him mercilessly and attacked him with his sword. When talking about this man's warriorship, it was said, "No one has reached the level of heroism shown by the person today." Thereupon The Saint Prophet (p.b.u.h.) said: "Be careful, that person is definitely destined for hell." said: A companion (Eksum b. Abu al-Cevn al-Huzai) said: "Then I will be with him and observe him." said. Narrator Sehl said: "This person from the tribe Huzaa went to the battlefield with that man and stood with him wherever he was in the battle line. As much as that person showed agility in the war, the person from Huzaa also showed agility with him. Narrator Sahl said: "Finally, that man was seriously wounded, he wanted death to be quick (due to the pain of the wound), and he put his sword (the iron of the sword) on the ground, put the blade of the sword in the middle of his chest and leaned on the sword, thus killing himself. Thereupon Eşlem from Huzaa appeared before our Prophet (p.b.u.h.) and said: "O Messenger of Allah, I testify that you are certainly the Messenger of Allah!" said. Prophet Muhammed (p.b.u.h.): "What is the reason for this martyrdom?" he asked. The person in Huzaa said: "That person whom you just informed that he is one of the people of hell is really one of the people of hell. When you said that he was one of the people of Hell, people exaggerated this. So I researched and observed this man for you. Indeed, I followed him and investigated his every move. Finally, this man was seriously wounded, and wanting his death to be quick, he placed the iron of his sword on the ground and its sharp blade in the middle of the chest, then jumped on the sword and killed himself." said. Meanwhile, The Saint Prophet said: "Among people, there are a group of people who seemingly do good deeds worthy of heaven but are actually destined for hell. Likewise, there are a group of people who seemingly do evil deeds but are actually heavenly" (Bukhari, Sahih al-Bukharie, 1993).

Based on this hadith we have mentioned, we can say the following: Your servant is not a measure of value and appreciation among people. For this reason, the servant must make sure that his inside and outside are the same in all his deeds. It doesn't make any sense what you show people. Meaningful and important feelings and thoughts should be based on the fear of Allah. The main purpose of his deeds is to gain Allah's consent.

2.2. Virtues of Ikhlas

First of all, in order to attain the virtue of ikhlas all our deeds must be based on two things.

1. It must have been done only for the sake of Allah.

2. It must be in accordance with the Book of Allah and the Sunnah of the Prophet (p.b.u.h.).

If one of these is missing, our deed is not valid and acceptable. The proof of this is what Allah Almighty states in the Qur'an: "Anyone who hopes to meet their Lord must do good deeds and not associate anything with Allah in worship." (Kehf Surah, 18/110).

1. Solution to problems. Because we constantly remember Allah, we are always connected to

Allah. Therefore God helps solve our lives and problems. The best example of this is the hadith that tells how three people who took shelter in the cave we mentioned escaped from the cave (Muslim b. al-Hajjaj, al-Cami as-Sahih, 1992).

2.It brings victory: As Allah Almighty said: “O you who believe! When you fight an enemy. Be patient and remember Allah a lot for victory. Obey Allah and His Messenger and do not quarrel with each other, otherwise you will become weak and miss the victory. Be patient because Allah is with those who are patient. Do not be like those who come out of their homes and go to war to prevent people from the path of Allah by committing excesses; because Allah encompasses what they do” (Enfal Surah, 8/45-47).

3.It protects from Satan. This can be seen in the Qur’an where the devil said to Allah, “O my Lord! Because you have led me astray, I will make the evil on earth seem good to them but I will cause all of them to go astray, except for the sincere servants among them” (Hicr Surah, 15/39). We find the answer within.

4.It ensures attaining the intercession of The Saint Prophet (p.b.u.h.). Abu Hurairah said to The Saint Prophet (p.b.u.h.): “O Messenger of Allah who will be the happiest with your intercession on the Day of Judgment?” I asked. Prophet Muhammad (p.b.u.h.) replied: “O Abu Huraira! Your intense desire to ask this question meant that no one would ask this hadith before you. “The person who will be happiest with my intercession on the Day of Judgment is the one who sincerely says La ilahe illallah from his heart or from his heart” he said (Bukhari, Sahih al-Bukharie, 1993).

5. It brings peace to hearts.

6. It brings the love of Allah, angels and people.

7. It causes our prayers to be accepted.

8. It protects from the torment of the grave and many of the virtues we have mentioned have evidence from the Qur’an and Sunnah (el-Kahtani, Undate. 132-133).

2.3.How Can We Ensure Ikhlas and Sincerity in Actions and Worships?

Our deeds and worship are accepted according to our pure and clean intentions, considering only the consent of Allah. The person who accepted this offer from Ummu Qays, who said to the person who proposed to him: “I will marry you if you migrate from Mecca to Medina with me” came to Mecca to marry Ummu Kays. After the marriage took place in Medina: “Will this person also receive the reward of migration to the Saint Prophet (p.b.u.h.)?” The answer given by the Saint Prophet (p.b.u.h.) to the question Saint Omar narrated: “After the marriage took place in Medina, Saint “Will this person also receive the reward of migration to the Saint Prophet (p.b.u.h.)?” The answer given by the Prophet (pbuh) to the question Hz. Omar narrated: “Actions are according to intention. Everyone will receive the reward of their deeds according to their intentions. Whoever's migration is to Allah and His Messenger, his migration is to Allah and His Messenger. “Whoever emigrates for worldly things or for the woman he will marry, his emigration is for that worldly gain and for the woman he will marry” (An article on the text and documents of this hadith was published in al-Kutubu's-Sitte (Koycu, 2019: 367-377). We see that our Prophet (p.b.u.h.) advised us to keep our hearts clean. Numan b. Bashir: “I am from the Messenger of Allah (p.b.u.h.) There is a piece of flesh in the body. We see that our Prophet (p.b.u.h.) advised us to keep our hearts clean. Nu'man b. Bashir: “I am from the Messenger of Allah (p.b.u.h.) There is a piece of flesh in the body. If it is good, the whole body will be good. If it is corrupted, the whole body will also be corrupted. Be careful, this piece of meat is the heart.” I heard you command (Bukhari, Sahih al-Bukharie, 1993).

According to the narration of Abu Hurayra, the Messenger of Allah (p.b.u.h.) said: “Indeed, when Allah loves a servant, He calls Jibril and says: “I love this person, you love him too!” says Jibril also loves him then calls out from the sky: “Allah really loves this person, so do you too!” says. Other beings in the sky also love him and he is accepted on earth. If Allah hates one of his servants, he calls Gabriel and says: “I hate this person, you hate him too!” says. Gabriel also hates him and other beings in the sky also hate him and then the earth becomes hateful for that servant.” they commanded (Muslim b. al-Hajjaj, Sahih Muslim, 1955).

Ibn Kayyim al-Cevziyye (d. 751/1350): “If you find yourself dealing with the desire for ikhlas, kill your ambition with the knife of despair and become ascetic from praise. If you overcome ambition, praise and glory, sincerity will come easily to you. If so, how can I easily kill the ambition inside me? If you say, “There is nothing to be ambitious about in the world because everything is within the power of Allah and He gives it to His servants in the amount He wishes. If so, how can I easily kill the ambition inside me? If you say, “There is nothing to be ambitious about in the world because everything is within the power of Allah and He gives it to His servants in the amount He wishes. As for praise and glory, know that no one’s praise will benefit you except Allah.” I say” He made his comment (Ibn Kayyim, el-Fevaid, 1973: 149).

The way we can keep our hearts clean is by constantly remembering Allah. In the hadith narrated by Abu Hurayra, The Saint Prophet (p.b.u.h.) said: “Remember the death that destroys the tastes” (at-Tirmidhi, as-Sunen at-Tirmidhi, 1975) and make friends with honest People of Faith. Because these will correct us if we make mistakes. If we forget to remember Allah, it will remind us and we should never forget that Allah follows us always and everywhere.

al-Qurtubi (d. 671/1273), “Remember death which destroys and ends the tastes!” In the commentary of the hadith: “Remembering death takes us away from this mortal world and directs us to the afterlife. If a person is in trouble and tested, the remembrance of death eases his pain; the continuation of the pain is more difficult than death. If a person is prosperous, the mention of death greatly prevents him from being attached to prosperity (Kurtubi, at-Tezkira fi Ahval al-Mevta ve al-Ahire, 2004: 122).

In this respect, self-discipline and accounting, deeds and worship done with ikhlas and sincerity protect us from hypocrisy.

Conclusion

Attaining God’s love is the main goal of every believer. In order to achieve this goal, it is necessary not to deviate from the path shown to us by Allah and His Messenger (p.b.u.h.) to organize our lives within the framework of the Quran and the Sunnah, and to perform our worship and obediences with sincerity and sincerity.

Ikhlas and sincerity are also the highest level in moral terms. In order to reach this level, it is essential that the deeds and worship done are for the sake of Allah away from hypocrisy and worldly interests. Working sincerely and sincerely in the direction of God Almighty’s consent opens all doors of goodness for us.

Ikhlas and sincerity are the results of every behavior we take free from pretense. In this respect, sincerity and sincerity are the real value given to human deeds and worship. Behaviors and worship that are far from sincerity and sincerity do not bring quality to a person both individually and socially.

Every behavior performed with sincerity and sincerity is not only a tool that helps a person reach perfection, but also relieves the person psychologically. The degree of worship performed with ikhlas and sincerity in the sight of Allah is higher than others.

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