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Abu Dharr (may Allah be pleased with him) reported: While I was walking with the Prophet (may Allah's peace and blessings be upon him) in the Harrah of Madīnah, the Mount of Uhud came in sight. The Prophet (may Allah's peace and blessings be upon him) said: "O Abu Dharr!" I said: "I am at your service, O Messenger of Allah." He said: "I would not be pleased to have the like of Uhud in gold and three days pass while even one dinar thereof remains with me, except what I keep for debts. Otherwise, I would distribute it among Allah's slaves like this, and like this, and like this", pointing to his right, his left, and his back. He walked and said: "The rich ones will be the ones with the least good deeds on the Day of Judgment except those who spend their wealth like this, and like this, and like this", pointing to his right, left, and back, "but these are only few." Then he said to me: "Stay in your place. Do not leave it until I come back to you." Then he proceeded in the darkness of night until he went out of sight. I then heard a loud voice and I was afraid that someone might have attacked the Prophet (may Allah’s peace and blessings be upon him). So I wanted to go to him, but I remembered what he had said: "Do not leave until I come back to you." Therefore, I stayed at my place until he came back to me. I said: "I heard a voice and I was afraid of it" and I mentioned that to him. He said: "Did you hear it?" I replied: 'Yes.' He said: "That was Jibrīl who came to me and said: 'Whoever died of your Ummah without associating anything with Allah will enter Paradise.'" I said: "Even if he committed fornication and theft?" He said: "Even if he committed fornication and theft."

[Authentic hadith] [Narrated by Bukhari & Muslim]

Abu Dharr (may Allah be pleased with him) reports that he was walking with the Prophet (may Allah's peace and blessings be upon him) in an area strewn with dark stones in Madīnah, and they came upon the well-known Mount of Uhud. The Messenger of Allah (may Allah’s peace and blessings be upon him) said that if he had the like of Uhud in gold, he would not be pleased to keep it for more than three days, except an amount of it that he would use to settle a debt. In other words, if he had an amount of gold equal in size to the Mount of Uhud, he would spend it all in the cause of Allah, and would only keep of it what he needs to settle debts and fulfill rights due to others. This indicates that the Prophet (may Allah's peace and blessings be upon him) was among the most ascetic people in this world, because he did not wish to collect wealth except only to settle his debts. When he died, his

armor was pawned with a Jew for some barley that he borrowed from him to feed his family. Had the worldly life been dear to Allah, the Almighty,, He would not have deprived His Prophet of it. Indeed, the world is cursed, and everything in it is cursed, except for the remembrance of Allah and what pleases Him, as well as a scholar and a seeker of knowledge. The Prophet (may Allah's peace and blessings be upon him) further said that those who have much wealth in the world will be destitute of good deeds on the Day of Judgment, because wealthy people are mostly arrogant, feel that they are not in need of Allah, and refrain from obeying His commands. They are distracted by the pleasures of the world as they indulge themselves in life, and thus find themselves with poor stock in the Hereafter. The minority, however, are those who spend generously in the cause of Allah. The Prophet (may Allah's peace and blessings be upon him) further said that anyone who dies without associating partners with Allah will enter Paradise, even if he robbed and fornicated. This does not mean that fornication and theft are not major sins. They are. That is why Abu Dharr was astonished, saying: “Even if he committed fornication and theft?!” And the Prophet (may Allah's peace and blessings be upon him) replied in the affirmative. Concerning the one who dies after having committed major sins, Allah says: {Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills} [Sūrat An-Nisā': 48]. Allah may pardon or punish him. In case of punishment, however, he will end up entering Paradise. The rule is that any Muslim who does not associate partners with Allah or commits an act that takes him out of the fold of Islam will eventually settle in Paradise. However, anyone who commits an act of disbelief will reside eternally in Hell. All of his deeds will be rendered worthless. A case in point are the hypocrites, who used to say to the Prophet (may Allah's peace and blessings be upon him): {We testify that you are indeed the Messenger of Allah} [Sūrat al-Munāfiqūn: 1]. And they used to remember Allah but only a little, and they used to pray but {When they stand for prayer, they stand lazily} [Sūrat An-Nisā': 142]. Despite all that, they will be in the lowest depth of the Fire. Finally, this Hadīth encourages an ascetic approach toward the worldly life, i.e. not to be attached to it. The world should be in one's hand not in one's heart. The heart has to be sincere to Allah. Such is the perfect asceticism. This does not mean that one should abstain from enjoying this world. Rather, one should enjoy the lawful things of the world, without keeping the world in one's heart. This is what matters.

http://sunnah.global/hadeeth/en/show/3916