

Asking for the World

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Achieve Noble Character

Asking for the World

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace be upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses some elements of Asking for the World. This discussion is based on Chapter 9 At Tawbah, Verses 75-77 of the Holy Quran:

“And among them [hypocrites] are those who made a covenant with Allah, [saying], “If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.” But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.”

Implementing the lessons discussed will aid a Muslim to Achieve Noble Character. According to the Hadith found in Jami At Tirmidhi, number 2003, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the heaviest thing in the Scales of Judgment Day will be Noble Character. It is one of qualities of the Holy Prophet Muhammad, peace and blessings be upon him, which Allah, the Exalted, complimented in Chapter 68 Al Qalam, Verse 4 of the Holy Quran:

“And indeed, you are of a great moral character.”

Therefore, it is a duty on all Muslims to gain and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, in order to Achieve Noble Character.

“And among them [hypocrites] are those who made a covenant with Allah...”

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that breaking promises is an aspect of hypocrisy.

The greatest of promises a muslim has made is with Allah, the Exalted, which is to obey Him sincerely. This involves fulfilling His commands, refraining from His prohibitions and facing destiny with patience. All other promises made with people must also be kept unless one has a valid excuse especially, the ones a parent makes with children. Breaking promises only teaches children bad character and encourages them to believe being deceitful is an acceptable characteristic to possess. In a Hadith found in Sahih Bukhari, number 2227, Allah, the Exalted, declares that He will be against the one who makes a promise in His name and then breaks it without a valid excuse. How can the one who has Allah, the Exalted, against them on Judgment Day possibly succeed?

“And among them [hypocrites] are those who made a covenant with Allah...”

Generally speaking, this verse should remind muslims of the covenant mankind took with Allah, the Exalted, before they were sent to Earth. Chapter 7 Al A'raf, verse 172 of the Holy Quran:

“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."”

All humans were brought forth so that they could take this pledge to Allah, the Exalted. The lesson to understand behind this incident is that all people accepted Allah, the Exalted, as their Lord. Meaning, the One who created them, sustains them and the One who will judge their deeds on the Day of Judgment. It is important for all muslims to fulfil this pledge through sincere obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

This verse indicates that Allah, the Exalted, did not ask the creation if they were His servants instead, He asked them if He was their Lord. This is an indication that the will of Allah, the Exalted, should always come before the will and desire of a person. If a muslim has a choice

between pleasing Allah, the Exalted, or someone else this pledge should remind them that the pleasure of Allah, the Exalted, must come first.

This question is also an indication of the infinite mercy of Allah, the Exalted, as He hinted the answer to the creation by wording it as He did. This shows muslims that even though Allah, the Exalted, is the Lord who will judge their deeds yet, He is also infinitely merciful.

The effect of this covenant is deeply embedded in the hearts of all mankind. In fact, this is the nature which has been indicated in a Hadith found in Sahih Muslim, number 6755. From this one can understand that it is important for people not to search for the truth after making their minds up beforehand and then search for evidence which supports their predetermined belief. Only those who open their minds without making a predetermined decision will unlock this covenant which has been embedded deep in their hearts. In fact, having an open mind is important in all issues not just in matters of faith as it helps one to find the truth and the best path. This attitude strengthens society and always encourages peace between people. But the stubbornness of those who predetermine their choices will always create wedges between members of a society which can affect people on a national level. It is important for muslims not to always believe they are correct in worldly matters otherwise they will adopt this stubborn attitude. This will prevent them from accepting the opinions of others which will lead to arguments, enmity and fractured relationships. Therefore, this attitude should be avoided at all costs.

Finally, the fact that this covenant is deeply embedded in a person's heart indicates that it is a duty on muslims to uncover it. This will lead

one to certainty of faith which is much stronger than faith based on hearsay meaning, being told by one's family that they are a muslim. Certainty of faith allows a muslim to overcome all difficulties successfully in this world while fulfilling their religious and worldly duties. One only fails in tests and their duties because of weakness in their faith. Certainty of faith is only obtained by gaining and acting on the knowledge found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 53:

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.””

It is important for muslims to recognize why their worship Allah, the Exalted, as this reason can be a cause for an increase in obedience to Allah, the Exalted, or in some cases it can lead to disobedience. When one worships Allah, the Exalted, in order to gain lawful worldly things from Him they run the risk of becoming disobedient to Him. This type of person has been mentioned in the Holy Quran. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to disobedience]. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

As they obey Allah, the Exalted, in order to receive worldly blessings the moment they fail to receive them or encounter a difficulty they often become angered which turns them away from the obedience of Allah, the Exalted. These people often obey and disobey Allah, the Exalted, according to the situation they are facing which in reality contradicts true servanthood to Allah, the Exalted.

Even though, desiring lawful worldly things from Allah, the Exalted, is acceptable in Islam yet, if one persists with this attitude they may become like those mentioned in this verse. It is far better to worship

Allah, the Exalted, in order to be saved in the hereafter and obtain Paradise. This person is unlikely to alter their behaviour when encountering difficulties. But the highest and best reason is to obey Allah, the Exalted, simply because He is their Lord and the Lord of the universe. This muslim, if sincere, will remain steadfast in all situations and through this obedience they will be granted both worldly and religious blessings which outstrip the worldly blessings the first type of person would ever receive.

To conclude, it is important for muslims to reflect on their intention and if necessary correct it so that it encourages them to remain firm on the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, in all situations.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.””

One only behaves in this manner when they define success and failure, good and bad according to worldly standards. For example, according to a worldly definition being wealthy is good whereas being poor is bad. Instead, muslims should ascribe good and bad to events and things according to the teachings of Islam. Meaning, anything which takes one closer to the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, is good even if it is seen as bad from a worldly point of view. And anything which takes one away from the obedience of Allah, the Exalted, is bad even if it appears good.

There are many examples throughout the teachings of Islam which demonstrate this. For example, Qarun was an extremely wealthy person who lived in the time of the Holy Prophet Mosa, peace be upon him. Many people then and now may consider his wealth to be a good thing but as it led him to pride it became a means of his destruction. So in his case being wealthy was a bad thing. Chapter 28 Al Qasas, verses 79-81.

“So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qārūn. Indeed, he is one of great fortune. But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient." And We caused the earth to swallow him and his home. And

there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.”

On the other hand, the third rightly guided Caliph of Islam, Usman Bin Affan, may Allah be pleased with him, was also wealthy yet he used his wealth in the correct way. In fact, once after donating a large amount of wealth he was told by the Holy Prophet Muhammad, peace and blessings be upon him, that nothing could harm his faith after that day. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3701. So in his case wealth was a good thing.

To conclude, a muslim should remember that every difficulty they face has wisdoms behind it even if they do not observe them. So they should not believe something is good or bad from a worldly point of view. Meaning, if the thing encourages them towards the obedience of Allah, the Exalted, then it is good even if it looks bad. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused.”

Another aspect of hypocrisy is greed. Their extreme greed places them far from Allah, the Exalted, far from the people and close to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1961. They dislike when others donate charity as their greed becomes manifest to others. They also put people off from donating charity as they dislike society labelling others as generous. So they always try to put people off from donating charity with poor reasons such as labelling charities as con artists. These people should be ignored as Allah, the Exalted, judges people on their intention which is confirmed in a Hadith found in Sahih Bukhari, number 1. So even if their donated wealth does not reach the poor as long as a person donates through a trustworthy well known charity they will receive their reward according to their intention. Chapter 9 At Tawbah, verse 67:

“The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands...”

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused.”

In a Hadith found in Sunan Abu Dawud, number 2511, the Holy Prophet Muhammad, peace and blessings be upon him, warned Muslims against extreme greed. This can lead one to withholding the obligatory charity which only leads to destruction in both worlds. For example, a Hadith found in Sahih Bukhari, number 1403, warns that the person who does not donate their obligatory charity will encounter a large poisonous snake which will continuously bite them on the Day of Judgement. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection...”

If one's greed prevents them from donating voluntary charity it may not be unlawful but it is highly undesirable as this contradicts the characteristic of a true believer. Put simply, the stingy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. This has been warned in a Hadith found in Jami At Tirmidhi, number 1961.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused.”

These verses indicate the importance of being satisfied with what Allah, the Exalted, has granted one instead of demanding more as greed can prevent one from using the blessings in ways pleasing to Allah, the Exalted. This is the righteousness mentioned in these verses.

In a Hadith found in Sahih Bukhari, number 6470, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever is content with what they possess will be made self-sufficient.

The truly rich person is the one who is not needy and greedy for things. This occurs when one becomes satisfied with what they have been granted by Allah, the Exalted, which is achieved when one rightfully believes that Allah, the Exalted, gives what is best to each person according to His infinite knowledge. Chapter 2 Al Baqarah, verse 216:

“...But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

This person is truly rich whereas the one who is always greedy and needy for things is poor even if they possess much wealth. This has been indicated in a Hadith found in Sahih Muslim, number 2420.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused.”

These verses indicate the importance of being satisfied with what Allah, the Exalted, has granted one instead of demanding more as greed can prevent one from using the blessings in ways pleasing to Allah, the Exalted. This is the righteousness mentioned in these verses.

Unfortunately, some muslims have adopted a weak characteristic which only hinders them from improving for the better. Namely, they compare their situation and circumstances to others who are facing easier circumstances and use this as an excuse not to increase their obedience to Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For example, a person who works full time excuses their lack of striving in the obedience of Allah, the Exalted, by comparing themselves to someone who works part time and simply claims it is easier for them to increase their obedience to Allah, the Exalted, as they have more free time. Or a poorer muslim turns away from giving any form of charity by observing those who possess more wealth and claims that the wealthy person can more easily give charity than them. They fail to understand that these excuses may make their souls feel better but it does not aid them in this world or in the next. Allah, the Exalted, does not desire people to act according to the means of others He only desires people to act in His obedience according to their own means. For example, a person who works full time can dedicate whatever free time they possess in the obedience of Allah, the Exalted, even if that is less than someone who works part time. In this respect what the part timer does

has no effect on the one who works full time so using them as an excuse not to strive harder is simply a lame excuse. The poor muslim should simply donate according to their means even if that is much less than the wealthy person as Allah, the Exalted, will judge them on what they do and He will not judge them according to what other muslims do.

Muslims should give up these useless excuses and simply obey Allah, the Exalted, according to their own means.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused.”

These verses indicate the importance of being satisfied with what Allah, the Exalted, has granted one instead of demanding more as greed can prevent one from using the blessings in ways pleasing to Allah, the Exalted. This is the righteousness mentioned in these verses.

In reality, in most cases nothing in this material world in itself is good or bad, such as wealth. What makes a thing good or bad is the way it is used. It is important to understand that the very purpose of everything which was created by Allah, the Exalted, was for it to be used correctly according to the teachings of Islam. When something is not used correctly it in reality becomes useless. For example, wealth is useful in both worlds when it is used correctly such as being spent on the necessities of a person and their dependents. But it can become useless and even a curse for its bearer if it is not used correctly, such as being hoarded or spent on sinful things. Simply hoarding wealth causes wealth to lose value. How can paper and metal coins one tucks away be useful? In this respect, there is no difference between a blank piece of paper and a note of money. It is only useful when it is used correctly.

So if a muslim desires all their worldly possessions to become a blessing for them in both worlds all they have to do is use them correctly according to the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But if

they use them incorrectly then the same blessing will become a burden and curse for them in both worlds. It is as simple as that.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused.”

These verses indicate the importance of being satisfied with what Allah, the Exalted, has granted one instead of demanding more as greed can prevent one from using the blessings in ways pleasing to Allah, the Exalted. This is the righteousness mentioned in these verses. One can adopt the correct attitude when they understand the purpose of these blessings.

Every worldly blessing a muslim possesses is only a means which should aid them in reaching the hereafter safely. It is not an end in itself. For example, wealth is a means one should use in order to obey Allah, the Exalted, by fulfilling the commands of Allah, the Exalted, fulfilling their necessities and the necessities of their dependents. It is not an end or an ultimate goal in itself.

This not only aids a muslim in maintaining their focus on the hereafter but it also aids them whenever they lose worldly blessings. When a muslim treats each worldly blessing, such as a child, as a means to please Allah, the Exalted, and reach the hereafter safely then losing it will not have such a detrimental impact on them. They may become sad, which is an acceptable emotion, but they will not become grieved which leads to impatience and other mental problems, such as depression. This is because they firmly believe the worldly blessing they possessed was only a means so losing it does not cause a loss in the ultimate goal

namely, Paradise, the loss of which is disastrous. Therefore, still possessing and concentrating on the ultimate goal will prevent them from becoming grieved.

In addition, they will understand that just like the thing they lost was only a means they firmly believe they will be provided with another means to reach and fulfil their ultimate goal by Allah, the Exalted. This will also prevent them from grieving. Whereas, the one who believes their worldly blessing is the end instead of a means will experience severe grief when losing it as their whole purpose and objective has been lost. This grief will lead to depression and other mental issues.

To conclude, muslims should treat each blessing they possess as a means to reach the hereafter safely not as an end in itself. This is how one can possess things without being possessed by them. This is how they can keep worldly things in their hands and not in their hearts.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused.”

Disbelief can be a literal rejecting of Islam or through actions, which involves disobeying Allah, the Exalted, even though one believes in Him. This can be clearly understood by an example. If an unaware person is warned by another of an approaching lion and the unaware person takes practical steps to obtain safety they will be considered someone who believed in the warning given to them as they adapted their behaviour based on the warning. Whereas, if the unaware person does not practically change their behaviour after being warned, people will suspect that they do not believe in the warning given to them even if the unaware person verbally claims belief in the warning given to them.

Some people claim that their belief and obedience to their God is in their hearts and they therefore do not need to demonstrate it practically. Unfortunately, this foolish mentality has infected many Muslims who believe they possess a pure faithful heart even though they fail to fulfil the obligatory duties of Islam. The Holy Prophet Muhammad, peace and blessings be upon him, has clearly declared in a Hadith found in Sunan Ibn Majah, number 3984, that when one's heart is pure the body becomes pure which means their actions become correct. But if one's heart is corrupt the body becomes corrupt which means their actions will be corrupt and incorrect. Therefore, the one who does not obey Allah, the Exalted, by fulfilling their duties practically can never have a pure heart.

In addition, demonstrating one's faith in Allah, the Exalted, practically is their proof and evidence which is required on Judgment Day in order to be granted Paradise. Not having this practical evidence is as silly as a student who hands back a blank exam paper to their teacher claiming their knowledge is in their mind so they therefore do not need to write it down by answering the exam questions. The same way this student would undoubtedly fail so will a person who reaches Judgment Day without the obedience of Allah, the Exalted, in the form of fulfilling His commands, refraining from His prohibitions and by facing destiny with patience, even if they possess faith in their heart.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allāh in what they promised Him and because they [habitually] used to lie.”

Allah, the Exalted, guides those who sincerely try to obey Him. But those who persistently disobey Him are left to wander blindly in misguidance. Therefore, it is vital for Muslims to sincerely obey Allah, the Exalted, as persistent disobedience leads to corruption of the spiritual heart and one's actions.

This is similar to a person who is warned by a judge not to behave in an unlawful way but after the person persists on this behaviour the judge gives the order for them to be locked up in prison. Therefore, Allah, the Exalted, has not wronged them they have only wronged themselves.

But it is important to note that as being abandoned in misguidance is a spiritual thing and therefore hidden to mankind, it is important for Muslims not to assume certain people have reached this point. Instead they should think positively about all people and therefore sincerely practically aid them in reforming their belief and behaviour.

Allah, the Exalted, has created human beings with the best possible capabilities. He gave them knowledge and power to differentiate between good and evil and even placed in them an innate inclination to like what is good and to dislike and avoid what is evil. This has been indicated in a Hadith found in Jami At Tirmidhi, number 2389. Allah, the Exalted, has also granted mankind free will to choose between good and evil. This choice plays a role in enhancing or diminishing a person's natural faculties of reason. Chapter 91 Ash Shams, verses 9-10:

“He has succeeded who purifies it [the spiritual heart – the greatest faculty of reason]. And he has failed who instills it [with corruption].”

When a person chooses a path of goodness their natural potential develops and Allah, the Exalted, grants them further support in their efforts. Chapter 29 Al Ankabut, verse 69:

“And those who strive for Us - We will surely guide them to Our ways...”

But if one follows their evil desires and chooses the evil path gradually their spiritual hearts will become engrossed with darkness and no good will remain therein. This has been indicated in a Hadith found in Jami At Tirmidhi, number 3334. If a person fails to repent then the main verse under discussion comes into effect. This person becomes so engrossed in evil that they find joy in their evil mentality and actions. They absolutely hate anything good.

In a Hadith found in Sahih Bukhari, number 52, the Holy Prophet Muhammad, peace and blessings be upon him, advised that if one's spiritual heart is sound the whole body will become sound but if their spiritual heart is corrupt then the whole body will become corrupt.

First of all, this Hadith refutes the foolish belief where one claims to have a purified heart even though their speech and actions are bad. This is because what is inside will eventually manifest outwardly.

The purification of the spiritual heart is only possible when one eliminates evil characteristics from themselves and replaces them with good characteristics discussed in Islamic teachings. This is only possible when one learns and acts on Islamic teachings so that they can sincerely fulfill the commands of Allah, the Exalted, refrain from His prohibitions and face destiny with patience according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Behaving in this manner will lead to a purified spiritual heart. This purification will then reflect in the outward limbs of the body, such as one's tongue and eyes. Meaning, they will only use their organs in ways pleasing to Allah, the Exalted. This is in fact a sign showing the love Allah, the Exalted, has for His righteous servant according to a Hadith found in Sahih Bukhari, number 6502.

It is important to note, that this purification will guide one through all worldly difficulties successfully so that they achieve both worldly and religious success.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allāh in what they promised Him and because they [habitually] used to lie.”

In a Hadith found in Sahih Bukhari, number 2749, the Holy Prophet Muhammad, peace and blessings be upon him, warned that lying is an aspect of hypocrisy. Lying is unacceptable whether it is a small lie which is often called a white lie or when one lies as a joke. All of these types of lying are forbidden. In fact, the one who lies to make people laugh, so their aim is not to deceive someone, has been cursed three times in one Hadith found in Jami At Tirmidhi, number 2315.

Another popular lie people often speak believing it is not a sin is when they lie to children. This is undoubtedly a sin according to Hadiths such as the one found in Sunan Abu Dawud, number 4991. It is plain foolishness to lie to children as they will only adopt this sinful habit from the elder who lies to them. Behaving in this manner shows children lying is acceptable when it is not acceptable according to the teachings of Islam. Only in very rare and extreme cases is lying acceptable for example, lying in order to protect the life of an innocent person.

It is vital to avoid lying as according to one Hadith found in Jami At Tirmidhi, number 1971, it leads to other sins such as, backbiting and mocking people. This behaviour leads one to the gates of Hell. When a

person continues to lie they are recorded by Allah, the Exalted, as a great liar. It does not take a scholar to predict what will happen to a person on Judgment day who has been recorded by Allah, the Exalted, as a great liar.

All muslims desire the company of the Angels. Yet, when a person lies they are deprived of their company. In fact, the stench that is omitted from the mouth of a liar causes the Angels to move a mile away from them. This is confirmed in a Hadith found in Jami At Tirmidhi, number 1972.

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allāh in what they promised Him and because they [habitually] used to lie.”

According to Imam Al Wahidi's, Asbab Al Nuzul, 9:75, Pages 90-91, these verses were revealed regarding the following event.

A man named Thalabah who claimed to be a Muslim once asked the Holy Prophet Muhammad, peace and blessings be upon him, to supplicate so that Allah, the Exalted, would bless him with wealth and status so that, like the other Muslims, he too can give charity in abundance. The Holy Prophet Muhammad, peace and blessings be upon him, warned Thalabah that it was better for him to have less and be more grateful than have too much and be unable to show his gratitude to Allah, the Exalted. The Holy Prophet Muhammad, peace and blessings be upon him, also stated that would it not be better that he lived like him and have little and be satisfied. After Thalabah persistently insisted the Holy Prophet Muhammad, peace and blessings be upon him, prayed for him. Shortly after Thalabah's business began to grow so much that he had to move outside the city of Medina. During this period Thalabah was only seen at the Mosque at the Friday prayer. During this period a verse was revealed declaring that charity had now become obligatory. The Holy Prophet Muhammad, peace and blessings be upon him, sent the Companions, may Allah be pleased with them, to the different Islamic areas to collect this charity including to where Thalabah resided. When the Companion, may Allah be pleased with him, requested the obligatory charity from Thalabah, it was at this moment

that Thalabah revealed his hypocrisy. Greed consumed him and he uttered some disrespectful words by saying that Allah, the Exalted, had now put tax on him. After saying this Thalabah told the Companion, may Allah be pleased with him, to move on and collect the obligatory charity from the others and he would use this time to ponder whether to give it or not. When this Companion, may Allah be pleased with him, eventually returned to the Holy Prophet, peace and blessings be upon him, he stated that Thalabah has been destroyed. The main verses under discussion were then revealed. When Thalabah was informed of this he immediately visited the Holy Prophet, peace and blessings be upon him, to offer his obligatory charity. But the Holy Prophet, peace and blessings be upon him, informed Thalabah that Allah, the Exalted, had now forbidden him to take his charity. Here the Holy Prophet, peace and blessings be upon him, reminded Thalabah of his initial intentions. Thalabah tried over many years but each time the Holy Prophet, peace and blessings be upon him, stated that it was too late and he could never go against the command of Allah, the Exalted. After the Holy Prophet, peace and blessings be upon him, departed from this world Hazrat Abu Bakr Siddique, may Allah be pleased with him, became the Caliph of the Islamic nation. Thalabah once again tried to restore his status by donating his obligatory charity. But the leader simply replied that if the Holy Prophet, peace and blessings be upon him, did not take the charity then how could he. Thalabah attempted this with the following two Caliphs of the Islamic nation but again they too rejected Thalabah's attempts.

As his only desire was to restore his status within the community his offerings were rejected. This has been indicated under the main verses under discussion. If he sincerely repented from his hypocrisy in order to please Allah, the Exalted, he would have been forgiven.

In a Hadith found in Sunan Ibn Majah, number 4251, the Holy Prophet Muhammad, peace and blessings be upon him, advised that people commit sins but the best person who commits sins is the one who sincerely repents.

As people are not Angels they are bound to commit sins. The thing that makes these people special is when they sincerely repent from their sins. Sincere repentance includes feeling remorse, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, making a firm promise not to commit the sin or a similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

It is important to note, minor sins can be erased through righteous deeds which has been advised in many Hadiths, such as the one found in Sahih Muslim, number 550. It advises that the five daily obligatory prayers and two consecutive Friday congregational prayers erase the minor sins committed in between them as long as major sins are avoided.

Major sins are only erased through sincere repentance. Therefore, a muslim should strive to avoid all sins, minor and major, and if they happen to occur to immediately sincerely repent as the time of death is unknown. And they should continue obeying Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience.

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