

A

Successful

Deal

PodSeries - Vol 79



Achieve Noble Character

A Successful Deal

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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 a Successful Deal one can make with Allah, the Exalted, which leads to peace and success in both worlds. This discussion is based on Chapter 35 Fatir, Verses 29-30 of the Holy Quran:

“Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.”

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.

A Successful Deal

Chapter 35 – Fatir, Verses 29-30

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ
سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ

شَاكِرٌ ﴿٣٠﴾

“Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish.

That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.”

“Indeed, those who recite the Book of Allah...[can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Hadith found in Imam Munzari’s, Awareness and Apprehension, number 30, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the Holy Quran will intercede on Judgment Day. Those who follow it during their lives on Earth will be led to Paradise on Judgment Day. But those who neglect it during their lives on Earth will find that it pushes them into Hell on Judgment Day.

The Holy Quran is a book of guidance. It is not merely a book of recitation. Muslims must therefore strive to fulfill all aspects of the Holy Quran to ensure that it guides them to success in both worlds. The first aspect is reciting it correctly and regularly. The second aspect is to understand it. And the final aspect is to act on its teachings according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who behave in such a manner are the ones who are given glad tidings of right guidance through every difficulty in this world and its intercession on the Day of Judgment. But as warned by this Hadith the Holy Quran is only guidance and a mercy for those who correctly act on its aspects according to the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. But those who misinterpret it and instead act according to their desires in order to gain worldly things, such as fame, will be deprived of this right guidance and its intercession on Judgment Day. In fact, their complete loss in both worlds will only increase until they sincerely repent. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Finally, it is important to understand that even though the Holy Quran is a cure for worldly problems a muslim should not only use it for this purpose. Meaning, they should not only recite it in order to fix their worldly problems thereby, treating the Holy Quran like a tool which is removed during a difficulty and then placed back in a toolbox. The main function of the Holy Quran is to guide one to the hereafter safely. Neglecting this main function and only using it to fix one's worldly problems is not correct as it contradicts the behaviour of a true muslim. It is like the one who purchases a car with many different accessories yet, it possesses no engine. There is no doubt that this person is simply foolish.

“Indeed, those who...establish prayer...[can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Hadith found in Jami At Tirmidhi, number 2618, the Holy Prophet Muhammad, peace and blessings be upon him, warned that the difference between belief and disbelief is abandoning the obligatory prayers.

In this day and age this has become far too common. Many give up their obligatory prayers for trivial reasons all of which are undoubtedly rejected. If the obligation of the prayer has not been removed for the one who is engaging in battle how can it be removed from anyone else? Chapter 4 An Nisa, verse 102:

“And when you [i.e., the commander of an army] are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms...”

Neither is the traveller or the sick exempt from offering their obligatory prayers. The traveller has been advised to reduce the amount of cycles in some of the obligatory prayers in order to reduce the burden for them but

they have not been exempt from offering them. Chapter 4 An Nisa, verse 101:

“And when you travel throughout the land, there is no blame upon you for shortening the prayer...”

The sick have been advised to perform dry ablution if contact with water will harm them. Chapter 5 Al Ma'idah, verse 6:

“...But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it...”

In addition, the sick can perform the obligatory prayer in a way which is easier for them. Meaning, if they cannot stand they are allowed to sit and if they cannot sit they can lay down and offer the obligatory prayer. This is confirmed in a Hadith found in Jami At Tirmidhi, number 372. But again, no complete exemption is granted to the sick unless one is mentally ill which prevents them from comprehending the obligation of the prayer.

The other major issue is that some muslims delay their obligatory prayers and offer them beyond their correct times. This clearly contradicts the Holy

Quran as the believers have been described as those who offer their obligatory prayers on time. Chapter 4 An Nisa, verse 103:

“...Indeed, prayer has been decreed upon the believers a decree of specified times.”

Many believe that the following verse of the Holy Quran refers to those who unnecessarily delay their obligatory prayers. This has been discussed in Tafseer Ibn Kathir, volume 10, pages 603-604. Chapter 107 Al Ma’un, verses 4-5:

“So woe to those who pray. [But] who are heedless of their prayer.”

Here Allah, the Exalted, has clearly cursed those who have adopted this evil trait. How can one find success in this world or the next if they have been removed from the mercy of Allah, the Exalted?

The Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Sunan An Nasai, number 512, that delaying one's obligatory prayers unnecessarily is a sign of hypocrisy. The Holy Quran has made it clear that one of the main reasons people will enter Hell is failing to establish the obligatory prayers. Chapter 74 Al Muddaththir, verses 42-43:

“[And asking them], "What put you into Saqar?" They will say, "We were not of those who prayed.”

Abandoning the obligatory prayers is such a serious sin that the Holy Prophet Muhammad, peace and blessings be upon him, declared in a Hadith found in Jami At Tirmidhi, number 2621, that whoever commits this sin has disbelieved in Islam.

In addition, no other good deed will benefit a muslim until their obligatory prayers are not established. A Hadith found in Sahih Bukhari, number 553, clearly warns that one's good deeds are destroyed if they miss the afternoon obligatory prayer. If this is the case for abandoning one obligatory prayer can one imagine the penalty of abandoning them all?

Observing the obligatory prayers at their correct times has been advised to be one of the most beloved deeds to Allah, the Exalted, in a Hadith found in Sahih Muslim, number 252. From this one can determine that delaying the obligatory prayers beyond their time or completely missing them is one of the most hated deeds by Allah, the Exalted.

It is an important duty for all elders to encourage the children under their care to offer the obligatory prayers from a young age so that they establish them before it becomes legally binding on them. Those adults that delay this and wait until children are older have failed in this extremely important duty. The children who were only encouraged to offer the obligatory prayers when it became obligatory on them very rarely established them quickly. In most cases, it takes years for them to fulfil this important duty correctly. And the blame falls on the elders of the family especially, the parents. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Abu Dawud, number 495, that families must encourage their children to offer the obligatory prayers when they turn seven years old.

Another major issue many Muslims face is that they may offer the obligatory prayers but fail to do so correctly. For example, many do not complete the stages of the prayer correctly and instead rush through it. In fact, a Hadith found in Sahih Bukhari, number 757, clearly warns that the one who prays like this has not prayed at all. Meaning, they are not recorded as a person who offered their prayer and therefore their obligation has not been fulfilled. A Hadith found in Jami At Tirmidhi, number 265, clearly warns that the prayer of the one who does not settle in each position of the prayer is not accepted.

The Holy Prophet Muhammad, peace and blessings be upon him, described the one who does not bow or prostrate correctly in the prayer as the worst thief. This has been warned in a Hadith found in Muwatta Malik, Book number 9, Hadith number 75. Unfortunately, many Muslims who have spent decades offering their obligatory and many voluntary prayers like this will find that none of them have counted and thus they will be treated as

one who did not fulfil their obligation. This is confirmed in a Hadith found in Sunan An Nasai, number 1313.

The Holy Quran indicates the importance of offering the obligatory prayers with congregation usually at a Mosque. Chapter 2 Al Baqarah, verse 43:

“...and bow with those who bow [in worship and obedience].”

In fact, due to this verse and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, some reliable scholars have declared this obligatory on muslim men. For example, one Hadith found in Sunan Abu Dawud, number 550, clearly warns that the muslims who would not offer their obligatory prayers with congregation at the Mosque were considered hypocrites by the Companions, may Allah be pleased with them. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, even threatened to burn the houses of the men who failed to perform their obligatory prayers at the Mosque with congregation without a valid excuse. This is confirmed in a Hadith found in Sahih Muslim, number 1482. Those muslims who are in a position to perform this important deed should do so. They should not fool themselves into claiming they are performing other righteous deeds such as helping their family with house chores. Even though, this is a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, according to a Hadith found in Sahih Bukhari, number 676, but it is important not to rearrange the importance of his traditions according to one's desires. Whoever does this is not following his traditions they are only following their own desires even if they are performing a righteous deed. In fact, this same Hadith concludes by

advising that when it was time for the obligatory prayer the Holy Prophet Muhammad, peace and blessings be upon him, would leave for the Mosque.

“Indeed, those who...establish prayer...[can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Hadith found in Sahih Bukhari, number 528, the Holy Prophet Muhammad, peace and blessings be upon him, advised that the five obligatory prayers erase one's sins just like taking a bath five times a day would clean the body of dirt.

The first thing to note is that this Hadith refers to minor sins only as major sins require sincere repentance.

In addition, it is important for muslims to not only purify their outer beings of minor sins by establishing the five obligatory prayers but also fulfill the other aspect of purification namely, inner purification. This is indicated by the fact that the five obligatory prayers were spread across the day instead of being put together. Meaning, a muslim should repeatedly inwardly turn to Allah, the Exalted, throughout the day just like their body turns to Allah, the Exalted, five times a day through the obligatory prayers. This inner purification involves correcting one's intention so that they are only perform actions in order to please Allah, the Exalted. This is the foundation of Islam and is what Allah, the Exalted, assesses when judging an action. This has been confirmed in a Hadith found in Sahih Bukhari, number 1. Those who act for the sake of other people will be told to gain their reward from them on Judgment Day which will not be possible. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

Finally, this inner purification includes learning and acting on the teachings of Islam so that one removes the bad characteristics they possess, such as envy and instead adopt good characteristics, such as patience. The outer purification is important but if a muslim desires to achieve success and overcome all difficulties in both worlds they must purify their inner being as well as their outer being.

“Indeed, those who...spend out of what We have provided them, secretly...[can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a long Hadith found in Sahih Bukhari, number 6806, the Holy Prophet Muhammad, peace and blessings be upon him, mentioned seven groups of people who will be granted shade on the Day of Judgment by Allah, the Exalted.

This shade will protect them from the horrors of the Day of Judgment which includes the unbearable heat caused by the Sun being brought within two miles of the creation. This has been warned in a Hadith found in Jami At Tirmidhi, number 2421.

One of these groups includes a person who donates secret charity. Even though donating charity publically can invite and encourage others to do the same, which increases one's reward depending on how many people follow their behaviour which is confirmed in a Hadith found in Sahih Muslim, number 2351, yet, donating charity in secret avoids the dangerous sin of showing off, which destroys one's deed. When a muslim donates in secret it indicates their sincerity to only please Allah, the Exalted.

It is important to note, this Hadith did not set a limit of how much charity must be donated. So a muslim has no excuse if they fail to act on this advice as Allah, the Exalted, observes the quality of a deed meaning, a person's sincerity, not quantity. This has been confirmed in a Hadith found in Sahih Bukhari, number 1.

In addition, charity in Islam is not only restricted to donating wealth. In fact, it encompasses all good deeds, such as commanding good and forbidding evil. This has been advised in a Hadith found in Sahih Muslim, number 1671. As long as one of these righteous deeds is done in secret without the person mentioning it to others it is hoped they will fulfil this Hadith and be granted shade on Judgment Day.

“Indeed, those who...spend out of what We have provided them, secretly and publicly [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted.

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.

“Indeed, those who...spend out of what We have provided them, secretly and publicly [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

This involves using the blessings one has been granted in ways pleasing to Allah, the Exalted. 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.

“Indeed, those who...spend out of what We have provided them, secretly and publicly [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Hadith found in Sahih Muslim, number 2376, the Holy Prophet Muhammad, peace and blessings be upon him, indicated that the one who spends in ways pleasing to Allah, the Exalted, will be rewarded according to what they give. And he warned not to hoard otherwise Allah, the Exalted, will withhold His blessings.

It is important to note, that one must only obtain and spend lawful wealth as any righteous deed which has a foundation in the unlawful will be rejected by Allah, the Exalted, irrespective of one's intention. This has been warned in a Hadith found in Sahih Muslim, number 2342.

In addition, this spending is not only through charity but includes spending on one's own necessities and the necessities of their dependents according to the teachings of Islam without waste, excessiveness or extravagance. This is in fact a righteous deed according to a Hadith found in Sahih Bukhari, number 4006. A muslim should spend in a balanced way whereby they help others without becoming needy themselves. Chapter 17 Al Isra, verse 29:

“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.”

A muslim should donate regularly according to their means even if it is a little as Allah, the Exalted, observes one's quality meaning, their sincerity, not the quantity of a deed. Regularly donating a little is far better and more beloved to Allah, the Exalted, than donating a larger amount once in a while. This has been advised in a Hadith found in Sahih Bukhari, number 6465.

It is important to note, as mentioned in the main Hadith under discussion when one gives according to their means Allah, the Exalted, will reward them according to His infinite status. But the one who holds back will find a similar response from Allah, the Exalted. If a muslim hoards their wealth they will leave it behind for others to enjoy while they are held accountable for it. If they misuse their wealth it will become a curse and burden for them in this world and a punishment in the next.

“Indeed, those who...spend out of what We have provided them, secretly and publicly [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Hadith found in Sahih Muslim, number 2336, the Holy Prophet Muhammad, peace and blessings be upon him, advised that every day two Angels supplicate to Allah, the Exalted. The first asks Allah, the Exalted, to compensate the one who spends for His sake. The second asks Allah, the Exalted, to destroy the one who withholds.

The aim of this Hadith is to encourage one to become generous and avoid being stingy. It is important to note that spending for the sake of Allah, the Exalted, does not only involve the obligatory charity but it also includes spending on one's own necessities and the necessities of their family as this has been commanded by Islam. Anyone who fails to spend on these elements deserves for their wealth to be destroyed as they have failed to fulfil its purpose which in reality makes wealth useless. It is important to note, spending for the sake of Allah, the Exalted, never leads to an overall loss as a person is compensated one way or another. In fact the Holy Prophet Muhammad, peace and blessings be upon him, has guaranteed that charity does not decrease one's wealth in a Hadith found in Jami At Tirmidhi, number 2029. Chapter 34 Saba, verse 39:

“...But whatever thing you spend [in His cause] - He will compensate it...”

A muslim should remember a generous person is close to Allah, the Exalted, close to Paradise, close to people and far from Hell. Whereas, the stingy person is far from Allah, the Exalted, far from Paradise, far from people and close to Hell. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 1961.

Finally, it is important to note that this Hadith applies to all blessings one possesses, such as their good health, not just wealth. So if one fails to dedicate and expend their blessings in the correct way as commanded by Allah, the Exalted, the supplication against their blessing by the Angel maybe accepted by Allah, the Exalted. Therefore, it is vital for muslims to correctly use each blessing according to the teachings of Islam so that they receive more which in reality is true gratitude. Otherwise, they may well lose the blessing forever. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”

“Indeed, those who recite the Book of Allāh and establish prayer and spend out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

It is important for muslims to strive in the obedience of Allah, the Exalted, by fulfilling His commands, refraining from His prohibitions and by facing destiny with patience as Allah, the Exalted, has guaranteed a good life in both worlds for the one who behaves in this manner. Chapter 16 An Nahl, verse 97:

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

This good life will protect a muslim from severe grief, depression and other extreme moods and mental disorders which can destroy a person's life. Even though, muslims will face difficulties which will sadden them but if they obey Allah, the Exalted, this sadness will never become extreme and effect their entire life on a long term basis. This is because a muslim who strives in the obedience of Allah, the Exalted, has an excellent reason to continue moving forward through their difficulty without giving up and turning to depression and even suicide. For example, they look forward to the countless reward which will be granted to the patient. Chapter 39 Az Zumar, verse 10:

“...Indeed, the patient will be given their reward without account [i.e., limit].”

Whereas, the muslim who does not strive in the obedience of Allah, the Exalted, and only claims the title of being a muslim with their tongue will not be granted this attitude and a good life. And whenever they face difficulties it will drive them to extreme moods and mental disorders which will destroy their entire life.

“Indeed, those who recite the Book of Allāh and establish prayer and spend out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Hadith found in Jami At Tirmidhi, number 2465, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever prioritises the hereafter over this material world will be granted contentment, their affairs will be corrected for them and they will receive their destined provision in an easy way.

This half of the Hadith means that whoever correctly fulfils their duties in respect to Allah, the Exalted, and to the creation, such as providing for their family in a lawful manner while avoiding the excess of this material world will be granted contentment. This is when one is pleased with what they possess without being greedy and actively striving to obtain more worldly things. In reality, the one who is content with what they possess is a truly rich person even if they possess little wealth as they become independent of things. Independence of anything makes one rich in respect to it.

In addition, this attitude will allow one to comfortably deal with any worldly issues which may arise during their life. This is because the less one interacts with the material world and focuses on the hereafter the less worldly issues they will face. The less worldly issues a person faces the more comfortable their life will become. For example, the one who possesses one house will have fewer issues to deal with in respect to it,

such as a broken cooker, than the one who possesses ten houses. Finally, this person will easily and pleasantly obtain their lawful provision. Not only this but Allah, the Exalted, will place such grace in their provision that it will cover all their responsibilities and necessities meaning, it will satisfy them and their dependents.

But as mentioned in the other half of this Hadith the one who prioritises the material world over the hereafter meaning, by neglecting their duties or striving for the unnecessary and excess of this material world will find that their need, meaning greed, for worldly things is never satisfied which by definition makes them poor even if they possess much wealth. These people will go from one worldly issue to another throughout the day failing to achieve contentment as they have opened too many worldly doors. And they will receive their destined provision with difficulty and it will not give them satisfaction and never seem enough to fill their greed. This may even push them towards the unlawful which only leads to a loss in both worlds.

“Indeed, those who recite the Book of Allāh and establish prayer and spend out of what We have provided them, secretly and publicly, [can] expect a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Divine Hadith found in Sahih Muslim, number 6833, the Holy Prophet Muhammad, peace and blessings be upon him, advised that whoever does a good deed will have a minimum of ten times reward.

Throughout Islamic teachings different amounts of reward have been declared for performing righteous deeds. Some teachings advise ten times reward like this Hadith, others seven hundred times and in some cases a reward which cannot be counted. Chapter 2 Al Baqarah, verse 261:

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills...”

This varying reward is dependent on one's sincerity. The more sincere a person is the more they will be rewarded. Meaning, the more they perform the righteous deed for the sake of Allah, the Exalted, the more they will be rewarded. For example, the one who only acts to please Allah, the Exalted, without desiring a lawful worldly blessing will obtain more reward than the

one who acts in order to please Allah, the Exalted, and seeks a lawful worldly blessing.

“Indeed, those who recite the Book of Allāh and establish prayer and spend out of what We have provided them, secretly and publicly, [can] expect [hope] a transaction [i.e., profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty...”

In a Hadith found in Jami At Tirmidhi, number 2459, the Holy Prophet Muhammad, peace and blessings be upon him, described the difference between true hope in the mercy of Allah, the Exalted, and wishful thinking. True hope is when one controls their soul by avoiding the disobedience of Allah, the Exalted, and actively struggles for preparing for the hereafter. Whereas, the foolish wishful thinker follows their desires and then expects Allah, the Exalted, to forgive them and fulfill their wishes.

It is important for muslims not to confuse these two attitudes so that they avoid living and dying as a wishful thinker as this person is highly unlikely to succeed in this world or the next. Wishful thinking is like a farmer who fails to prepare the land for planting, fails to plant seeds, fails to water the land and then expects to harvest a huge crop. This is plain foolishness and this farmer is highly unlikely to succeed. Whereas, true hope is like a farmer who prepares the land, plants seeds, waters the land and then hopes Allah, the Exalted, will bless them with a huge harvest. The key difference is that the one who possesses true hope will actively strive to obey 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. And whenever they slip up they sincerely repent. Whereas, the wishful thinker will not actively strive in obeying Allah, the Exalted, and instead follow their

desires and still expect Allah, the Exalted, to forgive them and fulfill their wishes.

Muslims must therefore learn the key difference so that they can abandon wishful thinking and instead adopt true hope in Allah, the Exalted, which always leads to nothing except good and success in both worlds. This has been indicated in a Hadith found in Sahih Bukhari, number 7405.

“...Indeed, He is Forgiving...”

Allah, the Exalted, conceals and covers the faults of His repentant servants without punishing them or holding it against them in anyway.

A muslim should therefore never lose hope in the mercy of Allah, the Exalted, as this leads to unbelief. Chapter 12 Yusuf, verse 87:

“...and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.”

A muslim should understand that the forgiveness of Allah, the Exalted, is unlimited while their sins will always be limited. The limited can never overcome the unlimited. But it is important to note this applies to the one who repents sincerely not the person who continues sinning believing they will be forgiven. This is merely wishful thinking not true hope in the forgiveness of Allah, the Exalted. Sincere repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and if necessary from people, sincerely promising to refrain from the same or similar sin again and making up for any rights which have been violated in respect to Allah, the Exalted, and people.

Muslims should act on this blessed divine name by overlooking and forgiving the mistakes of others. It is logical to understand that if one desires the forgiveness of Allah, the Exalted, they should learn to forgive others. Chapter 24 An Nur, verse 22:

“...and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”

“...Indeed, He is...Appreciative.”

Allah, the Exalted, appreciates the sincere efforts of His servants and rewards them accordingly. This is an indication of the infinite mercy of Allah, the Exalted, as He is the One who provided them with the knowledge, strength, inspiration and opportunity to obey Him yet, He still appreciates their efforts and rewards them for it. The muslim who understands this fact will be grateful by using the blessings they possess according to the pleasure of Allah, the Exalted. This will lead to an increase in blessings. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]...”

A muslim should act on this divine name by firstly appreciating the blessings Allah, the Exalted, has given them. This should be done through one's heart by acknowledging it and through correcting their intention so that they only act to please Allah, the Exalted. They should show gratitude through their words by praising Allah, the Exalted, and as mentioned earlier, through their actions by using the blessings they possess correctly according to the teachings of Islam.

In addition, they must show appreciation for the favours done by people. The Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 1954, that the one who is not grateful to people cannot be grateful to Allah, the Exalted. Even though, the source of all blessings is no one except Allah, the

Exalted, yet the creation conveys these blessings to a person. So being grateful to the messenger of the blessing is in fact being grateful to the Sender of the blessing namely, Allah, the Exalted. It is just like when an ambassador of a king is honored because they represent the king. If Allah, the Exalted, is appreciative of the efforts of His servants even though He is the source of their efforts how can a muslim believe they are somehow superior to showing appreciation to people for their favours? Grateful servants of Allah, the Exalted, are few as it involves abandoning one's desire and instead using each blessing according to the pleasure of Allah, the Exalted. This is the characteristic of the true servants of Allah, the Exalted. Chapter 34 Saba, verse 13:

"...And few of My servants are grateful."

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