

## Hope

*Al-Ahzab (The Confederates) - Chapter 33: Verse 21*

**"Indeed, in the Messenger of God their is an excellent model for you - for whoever is hopeful of God and the Last Day and remembers God much."**



Striving with the energy of hope is more exalted than being compelled by fear. This is especially true when the benefits of one's acts touch the lives of others, which is the case with *sadaqa* (charity) for the needy. There is so much hope in Islam, its creed and ethos are rife with optimism and buoyancy. Planting a tree from which birds eat reaps the planter reward so long as that tree stands. **Hope is light!**

An act of worship done for the love of God is a higher station than those acts done out of fear of Hellfire. This is a common understanding among scholars throughout the ages. This view does not belittle the fear of punishment, but it does assign a higher station to guiding one's conduct out of awe of God and a heightened sense of His majesty and greatness.

## Lying

**"For as long as a person lies or justifies a lie, his (or her) name is recorded before God as one of the liars."** [Ibn Hanbal]

Imam al-Ghazali elaborates: 'Lying is forbidden in all things except when it is absolutely necessary. I must, therefore, be avoided at all times even in one's imagination and self-suggestion. One ought to make a deliberate effort not to sow the seeds of falsehood in one's thoughts, and to try to avoid it at all times.'

Among the instances when telling a lie may be necessary, is when it helps to save an innocent life. For example, if someone is trying to capture and kill an innocent person and asks another of his whereabouts, the respondent may tell a lie in order to prevent bloodshed. In the sayings of the Prophet, peace be upon him, three other instances when lying is permissible are noted: firstly, when it helps to remove hostility and create harmony between two parties; secondly, when it is done in order to mislead the enemy in warfare; and lastly, a man is allowed to praise and encourage his wife in order to please her, even if the speech so uttered is not literally true. [Al-Maqdisi]

# **Idolatry**

Idolatry has always been one of the pitfalls of monotheism. Because its chief symbol of the divine is a personalized deity, there is an inherent danger that people would imagine "himself" as a larger, more powerful version of themselves, which they could use to endorse their own ideas, practices, loves, and hatreds - sometimes to lethal effect. Once a finite idea, theology, nation, or ideology is made supreme, it is compelled to destroy anything that opposes it. We have seen a good deal of this kind of idolatry in recent years.

To make limited historical phenomena - a particular idea of "God," "creation science," "family values," "Islam" (understood as an institutional and civilizational entity), or the "Holy Land" - more important than the sacred reverence due to the "others" is a sacrilegious denial of everything that "God" stands for. **It is idolatrous, because it elevates an inherently limited value to an unacceptably high level.** Atheists are right to condemn such abuses. But when they insist that society should no longer tolerate faith and demand the withdrawal of respect from all things religious, they fall prey to the same intolerance.

## **The Market of the People of Paradise**

Muslim reported from Anas ibn Maalik that the Messenger of Allaah (Sallallaahu Alaihi Wa Salaam) said; ***"In Paradise there is a market to which the people will come every Friday, then a wind will come from the north and blow on their faces, and clothes, and they will increase in beauty. Then they will return to their wives, who will also have increased in beauty. Their wives will say to them, "By Allaah, you increased in beauty after you left us." And they will say, "And you too, by Allaah, you have increased in beauty since you left us."***

[Saheeh Muslim, Kitaab al-Jannah, Baab fi Sooq al-Jannah, 4/2178, no. 2833] an-Nawawi commented on this hadith, *"What is meant by a market is a gathering place where the people will come together, just as they gather in marketplaces in this world. Gathering together every Friday means that they will meet once a week, or what approximates to once a week; there will be no real weeks there, as there will be no sun or moon or days. The wind of Paradise was described specifically as being the north winds, because for the Arabs this is the wind that brings rain, coming from the direction of Syria, so they always hoped for a wind coming from the north. In the hadith this wind is called al-Muttheerah, i.e. something that carries things, because it will blow the sand or dust of Paradise into their faces, which is musk."* [Sharh an-Nawawi ala Muslim, 17/170]

