

رسول الله

عَلَيْهِ
سَلَامٌ

The
Prophetic
commandments

Dr. Mohamed Bakr Ismail

Part six

151 - 198

Rasoulallah.net

The prohibition of making lost property announcements **in the masjid**



Rasoulallah.net

[f LiseOnSunnah](#)
[t Rasoulallah](#)
[y RasoulAllahnet](#)
[i RasoulAllah_net](#)



The prohibition of making lost property announcements in the masjid

Abu Huraira, may Allah be pleased with him, reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) said: If anyone hears a man crying out in the mosque about something he has lost, he should say: May Allah not restore it to you, for the mosques were not built for this. [Muslim]

The mosques were built to establish the rituals of Islam: praying, remembering Allah, reciting the Qur'an, and teaching the religious and linguistic sciences in addition to the other sciences that benefit people in their religious and worldly affairs.

Glorifying the mosques is a type of glorifying the rituals, which is a sign of piety, and a proof that the heart is free from what disturbs the faith and what contradicts the light of certainty.





The prohibition of making lost property announcements in the masjid

Allah willed to elevate these houses over everything that is incompatible with the sacredness and the function of the best places on the earth.

Among these etiquettes, which the Muslim should observe in the mosque is not to make lost property announcements in the masjid, because the mosques were not built for this purpose.

What is meant in this hadeeth is the camel, and the other animals. It is prohibited to ask in the mosque about one's camel, or cow, or donkey. The attendees shall respond to him saying: "May Allah not restore it to you". The mosque is not the place in which the animals harbor. In principle: the mosque is not built for making lost property announcements.

The same ruling applies for selling, buying, reading poetry, the controversy that leads to adversity, laughter and speech with a loud voice, the idle talk, and sleeping in the mosque for no pressing reason, etc.

In addition to the other matters which contradict the sanctity of the mosque and are incompatible with its Highness and majesty.



Man must not come to his family like (an unexpected) **night visitor doubting their fidelity**



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah_net



Man must not come to his family like (an unexpected) night visitor doubting their fidelity

Jabir (May Allah be pleased with him) reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "When one of you stays away (from his family) for a long period of time, let him not surprise his family by night."

In another narration, Jabir (May Allah be pleased with him) said: The Messenger of Allah (may the peace and blessings of Allah be upon him) prohibited us from coming back to our family at night.

[Al-Bukhari and Muslim].





*Man must not come to his family like
(an unexpected) night visitor doubting their fidelity*

It has been narrated on the authority of Jabir (May Allah be pleased with him) that the Messenger of Allah (may the peace and blessings of Allah be upon him) said:

If one of you comes (back from a journey) at night. he should not enter his house as a night visitor (but should wait) until a woman whose husband has been away from house has removed the hair from her private parts and a woman with dishevelled hair has combed her hair. Sahih Muslim

Jabir (May Allah be pleased with him) said:
The Messenger of Allah (may the peace and blessings of Allah be upon him) forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses.

The Islamic legislation is an integrated approach to the virtuous life, it did not leave a small or large thing which people need but it included it in a manifest way.

This wise legislation, in particular, introduced the characteristics of the Muslim, pointing to what is good for him, his family and society as a whole. It organized for him the scientific and moral behaviors.

The people of the Book and the polytheists amazed of the comprehensiveness of this legislation, its accuracy, and its relationship to the ethics. To the extent that one of the infidels said to Salman al-Farsi may Allah be pleased with him: I see that your friend even teaches you about the excrement!!

Inspite of the simplicity and briefness of this commandment, it dealt with something that people do not care about and do not pay attention to even though it is very important.





*Man must not come to his family like
(an unexpected) night visitor doubting their fidelity*

The Prophet (may the peace and blessings of Allah be upon him) said: " When one of you stays away (from his family) for a long period of time " it indicates that this commandment is confined for this one, with the exception of the one who is expected to come at any moment or that his family is waiting for his arrival at night or day.

The wife knows the time when he often comes, So that the people of the house will be able to meet him in the way he likes and avoids what displeases him.

As for he who has been away from house for a long time, he shall not come to his house suddenly, especially if it is at night. This disturbs them and reduces their pleasure because of seeing him, and hinders them from having a good meeting with him. They will be embarrassed if he saw what he dislikes or that his wife is untidy or not in a good mode.

From this we know that informing the family of arriving during the day is also desirable.

There is no objection for he who has been away from his house for a long time to return suddenly if there is a pressing need.



When one of you sees a dream that
he likes, then it is from
Allah



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah_net



*When one of you sees a dream
that he likes, then it is from Allah*

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: I heard the Prophet (may the peace and blessings of Allah be upon him) saying, "When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others)."

Another narration adds: the Messenger of Allah (may the peace and blessings of Allah be upon him) said, "He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him."

[Al- Bukhari and Muslim].





*When one of you sees a dream
that he likes, then it is from Allah*

The dreams come from the subconscious mind, when a person sleeps deeply, or that the dream is an expression of what is going on in the mind of man during the day.

The dream is what the sleeper sees and then he does not remember all of its events when he wakes up.

If these events, which he saw, are not consecutive and there is no connection between them, then it is a mixture of false dreams.

The vision that is from Allah the Almighty gives the glad tidings or warns or interprets obscure things or guide to what shall be done or what shall be abandoned.

Whoever saw a vision that he likes, and wishes that it will happen, he shall praise Allah a lot and considers that it is a good tiding of which Allah informed him.

It is desirable to inform those whom he loves and trust. He shall narrate this vision to the one who can interpret it.

The one who saw a disturbing vision shall do five things: to spit on his left three times, to seek refuge from Allah against the devil three times, to turn on his other side as a sign of optimism that Allah will change his situation to the best, not to inform anyone of it aspiring that it is a mixture of false dreams, and then to perform ablution and offer the prayer until he becomes sure that Allah will remove his anxiety.



رسول الله

54 The commandments
of the Messenger
of Allah

Convey from me,
even if it is one verse

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah_net

رسول الله

*Convey from me,
even if it is one verse*

Narrated 'Abdullah ibn 'Amr may Allah be pleased with him: that the Messenger of Allah (may the peace and blessings of Allah be upon him) said: "Convey from me, even if it is one verse, and narrate from the Children of Isra'il, and there is no harm, And whoever lies upon me purposely, then let him take his seat in the Fire."

[Al- Bukhari].

Allah sent his Prophet Muhammad (may the peace and blessings of Allah be upon him) to teach people the fundamentals of religion, which he accepted for his slaves and made them naturally inclining to it, to complete the ethics, to purify the evil souls from whatever may disturb the faith and affects negatively the soundness of the hearts. So that people follow the path of Allah to whom belong whatever in the Heavens and the earth.



#the_prophetic_commandments
#We_live_according_to_his_sunnah



Convey from me, even if it is one verse

The Prophet (may the peace and blessings of Allah be upon him) said: " Convey from me, even if it is one verse," as if he said: convey from me what you have heard of me, or you have seen me doing. Those behind you have not seen or heard from me what you have seen and heard. This is one of the greatest duties that you have to do. As well those who received the knowledge from you shall convey it.

What is meant by the verse – in this Hadith - is the Quranic verse as it is apparent; because the Quran is the book in which Allah clarified for his servants all that they need. Therefore, it is obligatory on every Muslim who memorized a verse of it to convey it. The Sunnah is included because it illustrates the Qur'an. Indeed, the Qur'an and Sunnah are one entity, as many scholars hold this view, because they are related.

It was narrated from Zaid ibn Thabit, may Allah be pleased with him, that:

The Messenger of Allah (may the peace and blessings of Allah be upon him) said: "May Allah cause his face to shine, the man who hears what I say and conveys it (to others). There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do. "

Obtaining this glad tiding is contingent on conveying this blessed call. In other words, Allah will not illuminate the face of any one who conceals the knowledge. The scholars are the heirs of the Prophets, as we know, and they are an extension of the Prophets in the call to Allah the almighty. They have to convey what they heard.





*Convey from me,
even if it is one verse*

Therefore, the companions of the Prophet, may Allah be pleased with them, used to verify what they will convey, so that they would not convey to people but they are sure of hearing it directly from the Prophet (may the peace and blessings of Allah be upon him), or heard it from someone who heard it directly from him (may the peace and blessings of Allah be upon him).





Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah_net



you should walk calmly with tranquillity to join the congregation

Abu Hurairah (May Allah be pleased with him) reported: I heard the Messenger of Allah (may the peace and blessings of Allah be upon him) saying, "When the Iqamah is pronounced, do not come to the prayer running, you should walk calmly with tranquillity to join the congregation. Then join in what you catch for and complete what you miss."

[Al-Bukhari and Muslim].

The companions of the Prophet (may Allah be pleased with them), were the most keen to attend the congregational prayer in the mosque and to perform it with reverence behind the Prophet, may the peace and blessings of Allah be upon him. Yet, if the Iqamah is pronounced some of them may hurry up to catch the congregational prayer. Therefore, the Prophet, may the peace and blessings of Allah be upon him, forbade them from doing so because the prayer is based on the reverence. It requires prior preparation which is the state of tranquility in which the Muslim should be in all the acts of worship, especially the prayer.





you should walk calmly with tranquillity to join the congregation

There is a sanctity for the prayer, the mosque where the prayer is held, the Messenger of Allah (may the peace and blessings of Allah be upon him) and the imam who leads people in prayer. Moreover, those who pray should not be distracted from their prayer. All of these reasons require the slave of Allah to walk with tranquility in order to attend the congregational prayer.

The slave shall hasten to pray before pronouncing the Iqamah if he wants to be one of those who proceed to the goodness. The Prayer is a kind of striving against the soul and the devil. He who fought himself and his devil has won and attained the reward of the world and the rewards of the Hereafter, indeed with Allah is the good reward.



Eat and drink moderately



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasmusoulAllah_net



Eat and drink moderately

It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah (may the peace and blessings of Allah be upon him) said: 'Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity.'" The chain of narrators of this Hadith is weak.

Allah permitted for his servants the lawful things, and prohibited them from consuming the unlawful things, and relieved them of their burden and the shackles which were upon them.

Allah said (interpretation of the meaning): { O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.} Quran (2: 168).





Eat and drink moderately

Allah said (interpretation of the meaning): { O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship. }
Quran (2 :172).

This commandment is an interpretation and explanation of the meaning of these verses and the like. The Prophet (may the peace and blessings of Allah be upon him) permitted what Allaah permitted to his slaves. He said:

" Eat and drink, give charity and wear clothes " he enjoined them to give charity as a matter of necessity. For the charity will dispel the wrath of the Lord, wards off stinginess and protects the believer against the torment of the fire.

As for the Islamic dress code; it has some guidelines including that men must not dress like women and vice versa.

The charity that is not followed up by harm or reminders is pleasing to Allah Almighty, and saves the Muslim from the tribulations in this world, and the torment of the Hereafter. It is a fortification for the wealth, a source of healing the diseases, a means of removing the sadness and to ward off the envy.

The Prophet (may the peace and blessings of Allah be upon him) forbade extravagance and vanity in a wise manner, because he made it a condition for enjoying food, drink and clothing.



He who has a right is entitled to speak



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah_net



He who has a right is entitled to speak

Abu Huraira (may Allah be pleased with him) reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) owed (something) to a person. He behaved in an uncivil manner with him. This vexed the Companions of the Prophet (may Allah be pleased with them), whereupon the Messenger of Allah (may the peace and blessings of Allah be upon him) said: He who has a right is entitled to speak, and said to them (his Companions): Buy a camel for him and give that to him. They said: We do not find a camel (of that age) but one with better age than that. He said: Buy that and give that to him, for best of you or best amongst you are those who are best in paying off debt.

Sahih al-Bukhar

The ethics of the Prophet (may the peace and blessings of Allah be upon him) were like an uninterrupted sequence that formed his personal genius.





He who has a right is entitled to speak

Every aspect of his character was a key to his personality; since all of them have reached the level of human perfection. One can not say: The key to his personality is the forbearance, mercy, justice, or courage, but it is said: the key of his character is the noble morals, as described by Allah the Almighty (interpretation of the meaning) : { And indeed, you are of a great moral character.}.

Quran (68 : 4)

If you want to describe the morals of the Prophet (may the peace and blessings of Allah be upon him), you may say: " Justice is his law, mercy is his way, forbearance is his guide, and generosity is his custom."

He was the Quran exemplified; he applied the meanings of the Quran to the extent that he was a copy of the Quran walking among people. They can see the verses of the Quran with their eyes and hear them with their ears through the character of the Messenger of Allah (may the peace and blessings of Allah be upon him).

The Prophet (may the peace and blessings of Allah be upon him) was the ideal example of modesty and leniency; he did not differentiate between the free men and the slaves, nor between the rich and the poor.

The Prophet (may the peace and blessings of Allah be upon him) is the best of the greatest people without exception. He is the best role model of all the creatures in terms of the virtuous morals and noble behavior, but only the believing people will follow him.



**Do not let yourselves
'be 'yes-men**



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah_net



Do not let yourselves be 'yes-men'

Hudhaifah, may Allah be pleased with him, narrated that the Messenger of Allah, may the peace and blessings of Allah be upon him, said:

"Do not let yourselves be 'yes-men', saying: 'If the people are good then we will be good, and if they are wrong then we will be wrong.' Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly." Jami` at-Tirmidhi

Man is a moving being by will, according to the definition of many philosophers.

The meaning of this definition is that it is the will that distinguishes man from the animals. If one is robbed of will, he will turn to be a person with no identity. Then he moves as the animal moves, whereas he does not know what to do? Why did he do so? How did he do so?





Do not let yourselves be 'yes-men'

He is lead by his inclination, not by his mind, and is dragged behind his desires and pleasures without awareness or restriction to prevent him from the misguidance.

The yes-man is he who has no opinion and no determination, he follows the opinions of anyone and may not stick to one opinion. The believer may not ever be in this state. He is wise enough to control his emotions and restrains himself whenever he feels that it is about to deviate from the path of Allah.

The true believer is the one whose inclination is according to the rules of Islam, his goal is to make this worldly life a farm to plant for the Hereafter, to take the Quran and the Prophetic Sunnah as the criteria according to which he estimates all the matters, his ultimate aspiration is to please Allah; to seek his satisfaction when dealing with people regardless of whether people do good for him or not. Rather, he does good for everyone out of expressing thanks for the blessings of Allah.

The believer is a role model for people in his words and deeds, he is an example to be followed in terms of the noble behaviors which distinguishes him among people along with the religious knowledge.

It is from this commandment that we learn how to restrain the soul, deter it from committing evil, and push it to the good places and the paths of righteousness so that acting righteously becomes its habit in all the conditions.





Free the captives

Narrated Abu Musa may Allah be pleased with him:
The Prophet (may the peace and blessings of Allah be upon him)
said, "Free the captives, feed the hungry and pay a visit to the
sick." Sahih al-Bukhar

Islam is the religion of love, brotherhood and cooperation on
righteousness and piety. No one may be oppressed under the
Islamic legislation. It is a religion which defends the human
principles that call upon man to respect his fellow man and to
appreciate his feelings, talents and abilities, and to take into
consideration his general and special circumstances.

It is a religion the calls for sticking to the ethics, it encourages its
followers to feed the poor, to relieve the distress of the oppressed,
to comfort the sick and the needy.





Free the captives

This commandment is one of the hundreds of commandments that express the tolerance of this religion even with its enemies, because it is a religion that responds to its aggression against its followers. All the sins committed by the disbeliever are expiated once he embraced Islam. Then he will be considered a brother to all of the Muslims and that he shall enjoy all the relevant rights as long as he sticks to the apparent rituals of Islam.

In this commandment the Messenger of Allah (may the peace and blessings of Allah be upon him) orders all the Muslims to free the captive, to feed the hungry, and to visit the sick so as to relieve his suffering and renew his hopes for healing. Moreover, to remind him of the reward which Allah prepared for the patient ones.

Omar ibn al-Khattab may Allah be pleased with him assigned a portion of the Muslim treasury to free the Muslims captives. If there is no Muslim treasury, the rich should do this duty. If some of them did not do it, then all of them will incur a sin, unless they repent, rectify their conditions for the sake of Allah and spent their money for his sake out of seeking his forgiveness. This is the way to escape from the torment of Allah in this world and in the Hereafter.

Freeing the captive is imposed on the people of the land on which he is fighting, but if the people of the land on which he is fighting fail short to free him, the people of the land next to them must do their best to free him because the Muslims must assist their brother.





Free the captives

There is nothing wrong with the exchange of the captives so that we return to the enemies their captives and take back our Muslim captives according to the circumstances and customs, and to the extent agreed upon between us and them.

Let a Muslim captive be exchanged with one or two infidel captives if necessary after consulting and taking opinion.

Concerning each case separately.

As for the prisoners of the infidels, we shall treat them well to show them the tolerance of Islam. Moreover, we shall let them hear the Book of Allah so that they may respond to the call of nature (Islam) and give up their pride and then believe in Allah as their Lord.

We have known from the biography of the companions of the Prophet, may Allah be pleased with them, the good treatment of the captives in a manner that calls us to be proud of this upright religion, which urges its followers to pardon when they are able to take revenge, and to forgive those who abused them if this will rectify their affairs.



**NONE AMONGST YOU SHOULD POINT
A WEAPON TOWARDS
HIS BROTHER**

*None amongst you should point
a weapon towards his brother*

Abu Huraira, may Allah be pleased with him, reported that the Messenger of Allah (may the peace and blessings of Allah be upon him) said: "None amongst you should point a weapon towards his brother, for he does not know that Satan might cause the weapon (to slip) from his hand and (he may injure anyone) and thus he may fall into Hell-Fire." Sahih Muslim

The Prophet (may the peace and blessings of Allah be upon him) taught his companions to be cautious about any thing that may harm the religious commitment, the soul, the offspring, the mind or the wealth. These are the five necessities that Muslims must preserve by the lawful means.

The Prophet (may the peace and blessings of Allah be upon him) used to discipline them with the etiquette of the Holy Quran, such as to respects the Muslim brothers, to avoid the matters that he dislikes, or the words that he considers to be a sort of abuse, indifference or hurting his feelings.





None amongst you should point a weapon towards his brother

The Prophet (may the peace and blessings of Allah be upon him) said: " None amongst you should point a weapon towards his brother." meaning that none of you shall point to his brother with a weapon even if he is joking.

It is enough foolishness to point to a Muslim brother with a weapon.

The wise shall abstain from this matter for the undesirable results; he may affect his brother with this weapon, he may think that his friend wants to kill him so he hits him suddenly to end his life, pointing with the weapon may provoke hostility between them, perhaps his family members would rush to fight the one who holds the weapon so that it will be the spark that set fire to the fuel, none is aware of its extent but Allah.

The same ruling applies for everything that frightens or harms the believer; Islam is based on the absolute justice and to avoid causing harming to the soul or wealth.

Anyone who contemplates the teachings of Islam, he will confirm that its rules are based on justice, virtue and mutual respect between people.





Grant shelter to him who begs for it in the Name of Allah

Ibn 'Umar (May Allah be pleased with them) said:
The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "Grant shelter to him who begs for it in the Name of Allah, give to him who begs in the Name of Allah, accept the invitation of him who invites you, and requite him who does a favour to you, but if you are unable to requite him, go on praying for him till you are sure that you have requited him adequately."
[Abu Dawud and An- Nasa'i].

This valuable commandment invites us to behave politely with Allah Almighty and with people.

To treat Allah politely is one of the greatest ranks aspired by those who are established in knowledge, through it one will treat people politely; once the slave knew the beautiful attributes of Allah as much as the human capacity, he will know what pleases Allah, and will do his best to achieve it,





Grant shelter to him who begs for it in the Name of Allah

as well he will know what displeases Allah so that he abstains from it; out of feeling ashamed before Allah, and in anticipation of his reward, and out of hoping in his great bounty and vast mercy.

If we want to know how to behave politely with Allah, then it is to check whether all our words, deeds and conditions are pleasing to Allah, so that Allah does not see his slave where he forbade him to be, and that Allah does not miss his slave where he ordered him to be.

As for the politeness with people that stems from being polite with Allah: it is to obey the commands of Allah in terms of dealing with people, even if they oppressed you, this is the ultimate politeness with people in brief.

The Prophet (may the peace and blessings of Allah be upon him) said: " Grant shelter to him who begs for it in the Name of Allah " it is a calls for peace, pardon, and to delay taking the decisions and issuing the judgments.

It is most likely that the one who does so, deserves mercy; for his inability to resist, or his inability to bear the suffering. Perhaps his seeking refuge with Allah stems from his tendency to peace and hatred of discord, his love for reconciliation, his sense of remorse and his determination to repent sincerely.

Therefore, we should not take the general indication of the text if we find an evidence that restricts the generality; in other words we are not obliged to shelter everyone who seeks refuge in the name of Allah, or that we have to continue to shelter the one whom we once sheltered then he continued in wickedness. Otherwise, this would be a call to ingage in more evils, and thus we would have harmed ourselves and helped him to transgress.





Grant shelter to him who begs for it in the Name of Allah

The saying of the Prophet (may the peace and blessings of Allah be upon him): " give to him who begs in the Name of Allah " .

This is another rule based on the good manners. It teaches us to be polite with Allah and to have mercy on the needy ones.

The saying of the Prophet (may the peace and blessings of Allah be upon him): " accept the invitation of him who invites you " is another rule of good manners and the noble behaviors.

Accepting the invitation is liable to the five provisions, namely: to be obligatory, or to be recommended, or to be permissible, or to be disliked, or to be prohibited.

With the light of his insight with some knowledge of the provisions of the religion, the believer can answer himself and decide the ruling of accepting the invitation.





There is no emigration after the conquest (of Makkah)

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah_net



There is no emigration after the conquest (of Makkah)

A'ishah (May Allah be pleased with her) narrated that the Prophet (may the peace and blessings of Allah be upon him) said, "There is no emigration after the conquest (of Makkah) but only Jihad [(striving and fighting in the cause of Allah) will continue] and good intention.* So if you are summoned to fight, go forth."

[Al-Bukhari and Muslim]

The migration for the sake of Allah is the focus of the Muslims and their ultimate aspiration in every time and place. They do not neglect it to collect the debris of this world and seeking it diligently, as done by many of those whose money and children make them forget about the remembrance of Allah. They continue to be immigrants in the way of Allah with their own money, with their souls and with their intentions.

Migration is of two types: the migration of the body and the migration of the soul. If you like, you may say: the migration with the deeds, and the migration with the intention.





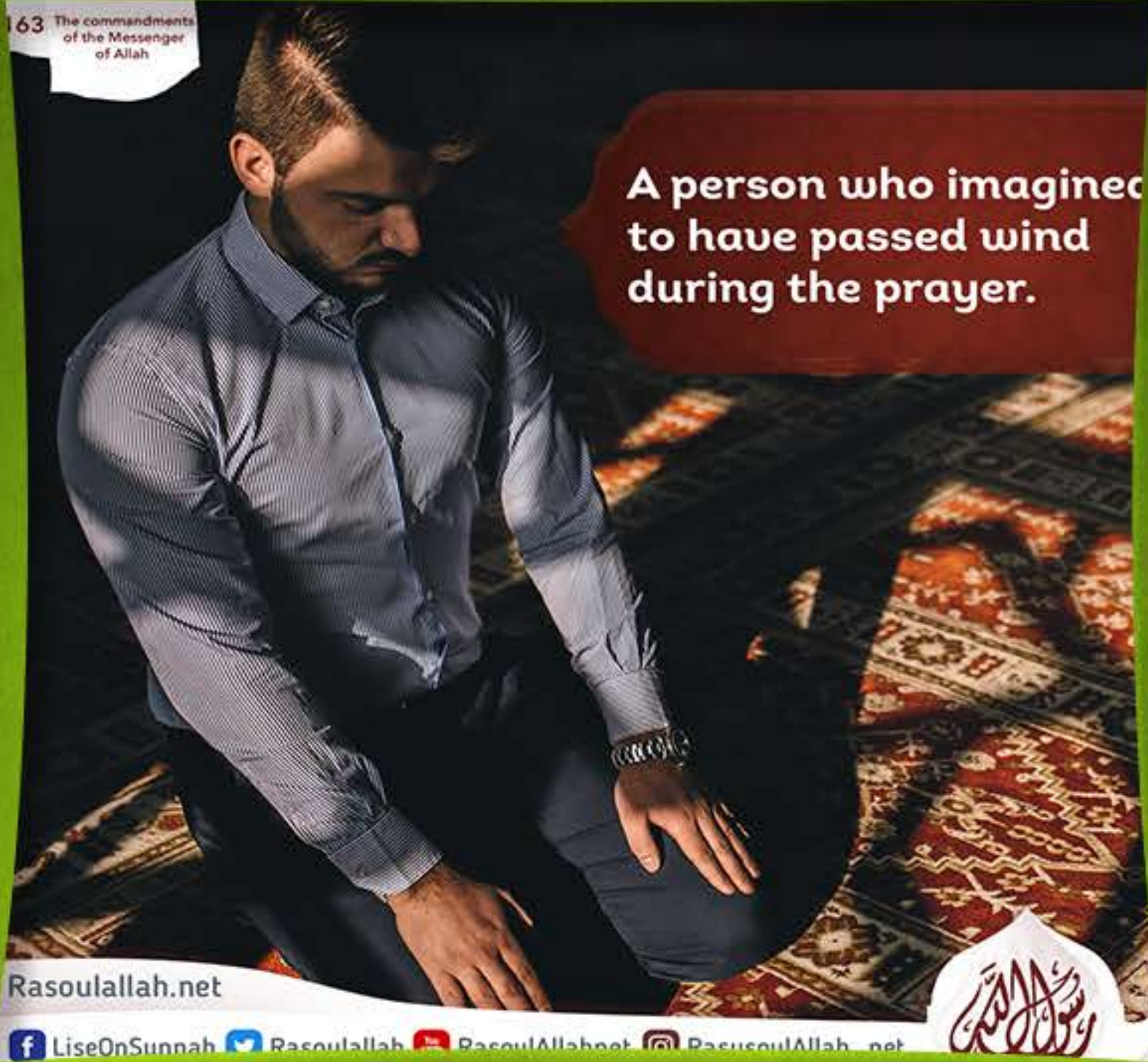
There is no emigration after the conquest (of Makkaah)

The migration of the body is of two types: the migration of seeking the reward and closeness to Allah and the second type is emigration from the wrath of Allah.

The migration of the soul is of two types as well: to migrate from the sins to worshipping Allah, and to migrate from Allah to Him, as one can not escape from Allah but to him.

As for the migration before the conquest, it is better than migration after it with no doubt; because it was for spreading Islam and to reach the place from which they start to fight shirk and the idolaters, and to ward off the sedition that is infidelity and misguidance, and because the Muslims who emigrated with the Prophet, may the peace and blessings of Allah be upon him, were the elite of his companions and the best of His men.





Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahbook i RasoulAllah.net



A person who imagined to have passed wind during the prayer.

Narrated `Abbad ibn Tamim may Allah be pleased with him: My uncle asked Allah's Messenger (may the peace and blessings of Allah be upon him) about a person who imagined to have passed wind during the prayer. Allah's Messenger replied: "He should not leave his prayers unless he hears sound or smells something." Sahih al-Bukhari

This hadeeth is one of the origins of Islam. The jurists have extracted from it jurisprudential rules that collaborate with each other. The scholars said: The certainty is not waived by doubt. They said: The certainty is not waived except with certainty. And said: It is essential to keep the original ruling and to ignore the doubt. Another rule states: things are to remain on their original status unless there is a certain fact that changes the original status. Another rule states : Doubt does not count. All the wordings are close in meaning.





A person who imagined to have passed wind during the prayer

This comprehensive Hadith deals with a mental and psychological illness whose danger escalated and whose harm negatively affected many people, especially those who have taken their way to Allah, blessed be He. These are the devil's efforts to keep them away from the right path, to corrupt their worship, to cast the suspicions in their hearts and to cause them to doubt everything related to the matters of religion.

For this reason, the Prophet (may the peace and blessings of Allah be upon him) warned against taking doubts about the matters related to beliefs, worship, and transactions, and persisting in following the whispers that the Shaytaan casts to spoil their religious commitment and imposes on them a severe embarrassment that hinders them from performing their religious and worldly duties.

Al-Hasan ibn 'Ali, may Allah be pleased with them, said: "I remember that the Messenger of Allah (may the peace and blessings of Allah be upon him) said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'"

That is, depend on the certainty in all of your affairs; the certainty is sincerity and sincerity is a reassurance of the heart and a source of the tranquility of the soul. However, falsehood does the opposite of that.

The Prophet (may the peace and blessings of Allah be upon him) used to read Sura Al-Falaq and Sura An-Nas in the morning and in the evening to dispel the whispers of the Devil, this is the state of the infallible Prophet so how shall the sinner like us do.





*If anyone of you becomes drowsy,
let him sleep until he feels refreshed*

On the other hand, the Prophet (may the peace and blessings of Allah be upon him) instills reassurance in the hearts of the believers. So that the whispers of Satan have no access to them.

He recommends that they conunt only on the certainty and to disregard the doubt concerning the prayer and all the other religious and worldly matters.

So this commandment is the origin to which the jurists refer in terms of establishing the rules which encompass the rulings of the religious and worldly matters.



If anyone of you becomes
drowsy, let him sleep
UNTIL HE FEELS REFRESHED,



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net



*If anyone of you becomes drowsy,
let him sleep until he feels refreshed*

It was narrated that 'Aishah, may Allah be pleased with her, said: "The Prophet (may the peace and blessings of Allah be upon him) said: 'If anyone of you becomes drowsy, let him sleep until he feels refreshed, for he does not know, if he prays when he feels drowsy, he may want to say words seeking forgiveness but (instead) he ends up cursing himself.'"

Jami` at-Tirmidh

The spirit of the prayer is the reverence.

The reverence is achieved through the perfect attention and vigilance, it decreases if the worshiper is distracted during performing the prayer or is preoccupied with any of the world's concerns or is sleepy for any reason. Then what should he do? Should he continue the prayer or that he should sleep and then return to the prayer afterwards.





*If anyone of you becomes drowsy,
let him sleep until he feels refreshed*

Considering this commandment reveals the tolerance of Islam, its easiness, removing the hardship, and spreading mercy among its followers. If the worshiper feels mild sleepiness, he shall continue what he intends to pray and then sleeps. If he had intended to pray two rak'ahs and was overcome with drowsiness after he had knelt down for the first rak'ah, then he should not invalidate his righteous deed, but he should complete it.

It is taken from this Hadeeth - above what we have mentioned - that it is obligatory to take precautionary measures in prayer, because the Prophet (may the peace and blessings of Allah be upon him) has explained the matter with a possible reason that happens often; The drowsy person does not know exactly what he is saying in his prayer. We learn from this Hadith to urge achieving reverence and the presence of the heart in prayer so that the Muslim performs the prayer as complete as possible.

It is also taken from this Hadeeth that a Muslim should perform his duties with all his mental and psychological powers - especially - in prayer as it is the close bond between the slave and his Lord, and as it is the pillar of Islam. The presence of the heart is one of the necessities to have the prayer accepted by Allah the Almighty. The prayer requires the heart to pay attention to the remembrance of Allah whereas drowsiness is inattention, it makes no sense to combine the two opposites in the act of worship that depends on the worshipper's full awareness of what he does and says.

In order to avoid sleeping during the prayer, the worshipper should not eat too much. He who eats a lot, will sleep a lot, he who sleeps a lot, will miss many good things.

It is recommended for the Muslim - if he wants to pray a great deal - especially at night - to activate himself if he felt lazy, and to pray in an enlightened place, because darkness brings sleep and laziness - mostly.



Hasten in performing these good deeds (before these)

six things (happen)

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasmusoulAllah_net



Hasten in performing these good deeds (before these) six things (happen)

Abu Huraira, may Allah be pleased with him, reported Allah's Messenger (may the peace and blessings of Allah be upon him) as saying: Hasten in performing these good deeds (before these) six things (happen): (the appearance) of the Anti christ, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large-scale massacre) and death of masses and individuals. Sahih Muslim

The Prophet (may the peace and blessings of Allah be upon him) used to remind his companions of the norms of Allah. As well he used to tell them about the major and minor signs of the last day, and warns them of the seditions: be them small and large, hidden or appearant. Accordingly they gathered a great deal of knowledge, they lived between fear and hope, so they won the benefits of the world and the Hereafter, because they learned how to fear Allah, and how to hope in his mercy.





Hasten in performing these good deeds (before these) six things (happen)

The believing souls do not feel safe against the cunning of Allah. Rather, they fear him and avoid what provokes his anger in all the situations.

The companions of the Prophet (may the peace and blessings of Allah be upon him) are the elite; once they heard the exhortation, they would have imagined that the Hour had been established, the fire had been prepared for the wicked, and the Paradise had been prepared for the righteous. They live in the light of the Prophetic commandments until they passed away.

The spirit of this commandment, its secret and its impact lies in the saying of the Prophet (may the peace and blessings of Allah be upon him): " Hasten in performing these good deeds (before these) six things (happen)". It has brought together several things that must be taken into account

The first is the mercy of the Prophet (may the peace and blessings of Allah be upon him) with this nation, his keenness on its faith, and his fear for the nation from the torment of Allah in this world and in the Hereafter.

The second is that a Muslim must prepare himself to deal with the expected matter, even if it seems to him that it is far away, and will not happen in his time.

The third is that a Muslim who fears Allah should multiply the good deeds because they will be the lifeboat on the Day of Judgment, and according to which the degrees will be elevated in the Paradise.

Fourth: the knowledge of the deeds which protect the slave of the torment of Allah so that he choose the best and dearest of them to Allah the Almighty.





*Hasten in performing these good deeds
(before these) six things (happen)*

As for the fifth: that the Prophet (may the peace and blessings of Allah be upon him) commanded us to prepare for it is the death. It is like a cup from which all people will drink, forgetting it is an obvious misguidance, and neglecting it and what follows it is an evidence of the corruption of the mind and the cruelty of the heart.

The most wise of people are those who always remember death and prepare to that which follow it.

As for the sixth, it is the "public affairs" A Muslim must hasten to do the good deeds before people preoccupy him so that he forgets to do many acts of worship. He may take up a position that occupies most of his time so that he can not perform the important task for which Allah created him.

This commandment drives us to the means of our happiness in this world and the Hereafter, it take us to the determination and hastening to what pleases Allah the Almighty with all our strength and firmness, before a Day in which there is no exchange and no friendship and no intercession.. so that we endure patiently the tribulations of this world, and we became devoted for the Hereafter. Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not.



Why don't you pledge allegiance to
the Messenger
of Allah



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah_net



*Why don't you pledge allegiance
to the Messenger of Allah*

Malik al-Ashja'i, may Allah be pleased with him, reported: We, nine, eight or seven men, were in the company of the Messenger of Allah (may the peace and blessings of Allah be upon him) and he said: Why don't you pledge allegiance to the Messenger of Allah? -while we had recently pledged allegiance. So we said: O Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? And we said: O Messenger of Allah, we have already pledged allegiance to you. He again said: Why don't you pledge allegiance to the Messenger of Allah? We stretched our hands and said: O Messenger of Allah, we have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you. He said I (You must pledge allegiance) that you would worship Allah only and would not associate with Him anything, (and observe) five prayers, and obey- (and he said onething in an undertone) -that you would not beg people of anything. (And as a consequence of that) I saw that some of these people did not ask anyone to pick up the whip for them if it fell down.





Why don't you pledge allegiance to the Messenger of Allah

The Prophet (may the peace and blessings of Allah be upon him) advised his companions to abstain from asking people and to be satisfied with what Allah decreed for them so that they do not look to what the people possess. He generally advised them to stick to asceticism in this world in general, and to rely on Allah the Almighty, to trust him and to supplicate him earnestly with humility.

In this commandment, the Prophet (may the peace and blessings of Allah be upon him) paves the way for those who seek the glory. He establishes for them the path to Allah in a balanced manner. His companions, may Allah be pleased with him, asked him about the things that guarantee the happiness of this world and the Hereafter.

They asked the Prophet (may the peace and blessings of Allah be upon him) about the terms of the pledge, its rules and conditions. Then he answered them clearly.

The saying of the Prophet (may the peace and blessings of Allah be upon him) "Why don't you pledge allegiance to the Messenger of Allah?" in which he gently invites them to accept the terms of the pledge which he wants. The question here is meant to exaggerate the urge to pledge in allegiance with firmness and determination.

The concept of allegiance is derived from the sale of goods; that is to exchange the benefits between the seller and the buyer, in this sense the pledge in allegiance, when a person who puts his hand in his brother's hands to offer him something, is similar to the case of the seller and the buyer when each one puts his hand in the hand of the other so as to affirm the sale contract.





Why don't you pledge allegiance to the Messenger of Allah

The true Muslim is the one who is proud of his Lord the Almighty, he lives in his care satisfied with his judgment, thankful for his blessings, he sees that the tribulations are gifts so that he praises his Lord and continues to thank him in both prosperity and hardship, he does not forget to mention his Merciful Lord during the night and day;

if it were not for the mention of Allah, the heart would not have reassured. The tranquility of the heart is the greatest blessing at all, and only attained by the faithful believers.

Pledging allegiance to the Prophet (may the peace and blessings of Allah be upon him) entails the ultimate honor so hasten to pledge your Lord to worship him devotedly, to perform the five daily prayers in a congregation,

to listen to and obey those who order you to do what is good and forbid you from doing what is evil, and to be satisfied of what Allah decreed for you and to refrain from looking to what the people possess as much as you can.



167 The commandments of the Messenger of Allah



None of you shall abstain from saying the truth out of fearing people

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah_net



None of you shall abstain from saying the truth, out of fearing people

Abu Saed al-Khudri, may Allah be pleased with him, narrated that the Messenger of Allah, may Allah be pleased with him, said: "None of you shall abstain from saying the truth, out of fearing people, once he saw or witnesses it because it neither draws nearer the death nor moves away the provisions"

The believer is the one who knows the truth and knows its people. He supports them, defends the truth wherever he is, calls people to follow it during the night and day, gathers his heart for it in all his conditions. He knows the reality of falsehood. Therefore, he avoids it, calls people to avoid it and warns them of its evil consequences in this world and in the Hereafter. The people of falsehood will not overpower those who follow the truth; the people of truth are supported by Allah in every place and time, even if they are hindered by some obstacles in their way to realize the victory.





*None of you shall abstain from saying
the truth, out of fearing people*

This commandment calls upon the people of truth to say the truth, even if it is bitter, and to bear witness of what they know without fearing of anyone, or fear of penalty, or greed in worldly gains, because of their great trust in their Lord, and for their satisfaction with his decree.

The saying of the Prophet (may the peace and blessings of Allah be upon him) said: " None of you shall abstain from saying the truth "

This means that none of the believers may be prevented from giving his opinion in a case, regardless of his age, low lineage and financial position. He who has a right, can demand it, the true Muslim is the one who sets out with the power of truth to fulfill the truth and invalidate the falsehood, Without intimidating people; because those who fear Allah are not afraid of people. If he is called to testify, he will give testimony according to its [true] objective.

The bitterness of truth is accompanied by the sweetness of victory over the persistent evil self, the Devil that commands to indulge in the sins, the worldly life which deceives and the inclination that makes one blind and deaf.

Recognizing the sense of the sweetness of victory entails a worldly reward, and in the Hereafter the Paradise which width is the heavens and the earth.

Woe to those who chase the vain worldly benefits and miss this double reward, whereas he knows that the worldly pleasures are temporary. O child of Adam, do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in Sadaqah (charity) (to those who deserve it), and that what you will have in stock for yourself.





*None of you shall abstain from saying
the truth, out of fearing people*

The true believer is the one whose aim is to establish the truth and does not care whether the people are pleased or displeased with him. He is not afraid of them because he firmly believe in the divine decree so that his heart is not liable to doubt in the care of his Lord. His utmost aim is to support the truth without disturbing himself with what hinders him from performing his duty, and defending his religion and the sanctities of the Muslims.



I love you for the sake of Allah

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net

I love you for the sake of Allah

Anas ibn Malik (May Allah be pleased with him) reported: A man was with the Prophet (may the peace and blessings of Allah be upon him) when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)". The Messenger of Allah (may the peace and blessings of Allah be upon him) asked, "Have you informed him?" He said: "No". The Messenger of Allah (may the peace and blessings of Allah be upon him) then said, "Tell him (that you love him)". So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you."

[Abu Dawud].





I love you for the sake of Allah

The love for the sake of Allah the Almighty is not attained except to those whose hearts are pure, those who are praised by people, those who are keen to learn the rules of Islam, and those whose natural inclination is free from the suspicions. These qualities rarely gather in a soul of our time, but they frequently gathered in the companions of the Prophet, may Allah be pleased with them, then in those who followed them.

The hearts of the companions of the Prophet, may Allah be pleased with them, were devoid from all that disturbs the light of faith, and the certainty, so that they loved each other for the sake of Allah - they gathered on it and departed on it, and lived with it embracing each other so that each one prefers his brother over himself even if he is in need.

The brotherhood between them was achieved by the word of Allah the Almighty, so that the emigrants dissolved in each other, and the Ansar dissolved in each other, and then the immigrants and Ansar dissolved in one melting pot, they all cooperated with love on righteousness and piety, they were consistent with each other and agreed on a word that is equitable to worship none except Allah and not associate anything with Him and not take one another as lords instead of Allah.

Since love is the most important thing in life, the Prophet (may the peace and blessings of Allah be upon him) recommended showing it to the beloved and expressing it with the relevant words and deeds, to deepen it in the soul more and more.

The Messenger of Allah (may the peace and blessings of Allah be upon him) said: "Tell him (that you love him)". Because if he tells him that he loves him, his brother will exchange love with him, and they will have good relations and close bonds which often lead to constructive cooperation between them and their families.





I love you for the sake of Allah

In this world, love for the sake of Allah gathers the lovers on the guidance, and then it will gather them in the highest ranks of the heavens in the Hereafter.

Love for the sake of Allah has fruits earned by the lovers as long as the love exists between them. One of the greatest fruits is the sense of sweetness of faith which flow in the hearts like the blood flows in the veins so that the body is refreshed.

It is taken from this Hadeeth: that whoever loves a person for a worldly life purpose, then he shall free himself from this purpose and establish his love for the sake of Allah so that he attains the virtue of this noble love, and that his heart tastes the sweetness of this love.

Love for the sake of Allah is perfect and permanent. Otherwise, it will not be sincere for Allah alone. How great is this love, and how beautiful are its effects and fruits.



My younger brother,
share me in your
supplication

My younger brother, share me in your supplication

Narrated Umar ibn al-Khattab may Allah be pleased with him: I sought permission of the Prophet (may the peace and blessings of Allah be upon him) to perform umrah. He gave me permission and said: My younger brother, do not forget me in your supplication. He (Umar) said: He told me a word that pleased me so much so that I would not have been pleased if I were given the whole world. The narrator Shu'bah said: I then met Asim at Medina. He narrated to me this tradition and reported the wordings: "My younger brother, share me in your supplication." Sunan Abi Dawud. Classed as weak by al-albani

The companions of the Prophet (may Allah be pleased with them) consulted him in all their affairs if they did not find a text from the Book of Allah or a clear Hadith on his tongue – may the peace and blessings of Allah be upon him – so that he shows them the right thing to do. For example one may consult the Messenger of Allah concerning travelling or marriage so that he advises him.





My younger brother, share me in your supplication

They used to stick to this etiquette, their motivation behind that is respecting him and announcing the love and appreciation of his opinion, waiting for his advice, rationalization and guidance concerning what benefits them in this worldly life and in the Hereafter.

Here is Umar ibn al-Khattab, may Allah be pleased with him, comes to him in the time of Umrah, he is the dearest of people to the Prophet, may the peace and blessings of Allah be upon him, after Abu Bakr may Allah be pleased with them, to seek his advice or to seek the blessings of his supplication as he used to do with his noble companions, .

The Prophet (may the peace and blessings of Allah be upon him) used to supplicate for his companions, as Allah wills, then to say a brief statement which will be better for him than this world and what is in it.

The Messenger of Allah (may the peace and blessings of Allah be upon him) said to him, as he was on his way to 'Umrah: " My younger brother, share me in your supplication " This is a word of courtesy. It is a farewell word accompanied by a good commandment in his religious as well as his living affairs.

It is taken from this hadeeth: The Prophet (may the peace and blessings of Allah be upon him) was merciful to them, he used to treat his companions with love, serenity and simplicity. He does not like to be distinguished from any of them, he does not show them what makes them fear him and avoid talking with him, he would never be separated from them. Rather, he would check their conditions of living, and spares no effort to fulfill their needs and help them to do what they like, which agrees with the Sharia and meets the customs approved by the wise people of purity and altruism.



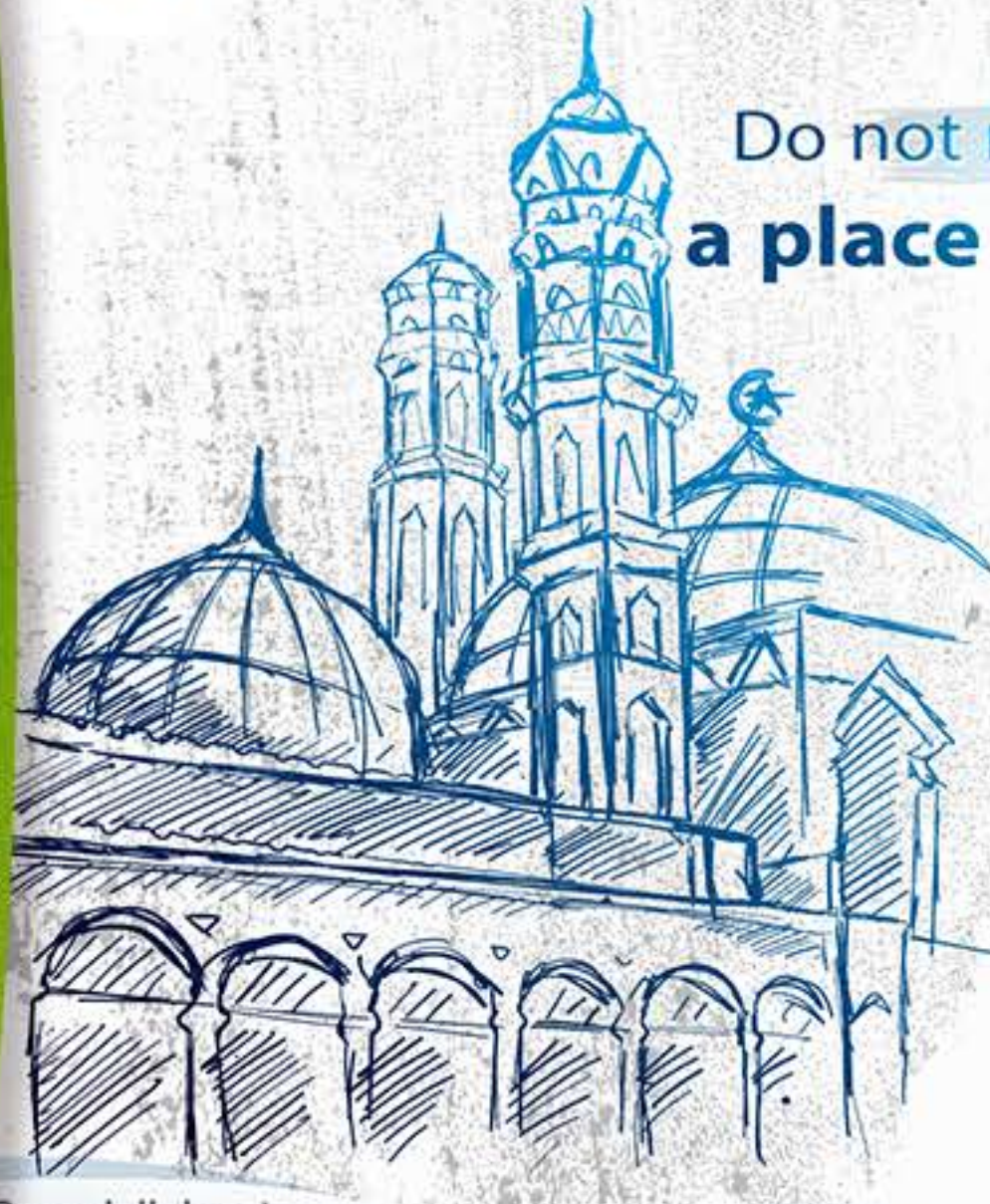


*My younger brother, share me
in your supplication*

Why does not each one of us ask his brother to supplicate for him?!

Please read this Hadith attentively, the Prophet (may the peace and blessings of Allah be upon him) used to say: 'The supplication of a man for his brother in his absence will be answered. By his head there is an angel who says Amin to his supplication, and every time he prays for his brother, he says: "Amin, and the same for you."'





Do not make my grave
a place of festivity

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net



Do not make my grave a place of festivity

Narrated Abu Hurayrah may Allah be pleased with him:
The Prophet (may the peace and blessings of Allah be upon him)
said: Do not make your houses graves, and do not make my grave a
place of festivity. But invoke blessings on me, for your blessings reach
me wherever you may be.

Sunan Abi Dawud

The Prophet (may the peace and blessings of Allah be upon him) was
keen on contradicting the Jews, the Christians and other people of
infidelity and misguidance in their worship and customs, especially
those to which they give a religious dye. He used to warn strongly his
companions and those who come after them, from entertaining
themselves with the games, kinds of amusement and the rituals in
which they show their love and glorification to their prophets, and the
righteous people during the festivals in partiqular.





Do not make my grave a place of festivity

the Messenger of Allah, may Allah bless him and grant him peace, said, "O Allah! Do not make my grave an idol that is worshipped. The anger of Allah has intensified against those who took the graves of their Prophets as places of prostration." . the wrath of Allah will be on those who take the graves of the righteous people as places of prayer and other acts of worship, they travel to visit these places, spend their money to celebrate beside these places and slaughter the animals in order to draw closer to the righteous buried in the graves. These practices would distract them from the total devotion to Allah - the Exalted - by taking them as intermediaries to Him.

Since Prophet Muhammad (may the peace and blessings of Allah be upon him) is the best of the creation and the most honorable of the apostles, he feared that his grave would be glorified, accordingly this will lead to the corruption of the correct doctrine.

This prohibition may have another meaning added to this meaning, that they celebrate the day of his birth or the day of his death at his grave, as people do today with the dead righteous slaves; on their graves some people have set up shrines.

It is noteworthy to mention that the Muslim shall visit the grave of the Prophet (may the peace and blessings of Allah be upon him) sometimes and abstain from visiting it sometimes, because there is no text that indicates that this deed should be maintained.

The continuous visiting to the grave of the Prophet, may the peace and blessings of Allah be upon him may preoccupy people from more important matters.

We should know that visiting the Prophet (may the peace and blessings of Allah be upon him) in his mosque has a great virtue. It is one of the greatest gatherings.





Do not make my grave a place of festivity

One of the etiquets that shall be followed with the Prophet (may the peace and blessings of Allah be upon him) is sending the prayers upon him, it is the unbreakable link between us and him. He who lives according to his Sunnah and wishes to meet him in wakefulness, will savor the sweetness of conferring the prayers upon the Messenger of Allah because his ultimate goal is to attain his intermediation, to be resurrected with him and to be his companion in the Paradise.

As much as love increases the reward of conferring the prayer upon the Messenger of Allah, may the peace and blessings of Allah be upon. Since the reward of the one who supplicates Allah with a heedless heart will not be like the reward of he who supplicates Allah attentively while his heart is immersed with love and seeking the closeness and contentment of his Lord through this love.

Whoever supplicates Allah with both his heart and tongue, Allah will reward him abundantly, and will answer his supplication. Therefore the Prophet (may the peace and blessings of Allah be upon him) commanded us to confer the prayers to him so as to have our supplication accepted.



give respite to the debtor



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasmusoulAllah_net



give respite to the debtor

Abu Qatadah (May Allah be pleased with him) reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "He who likes Allah to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances." [Muslim].

Cooperation on righteousness and piety is one of the fundamentals of Islam, under which all the origins of ethics gather, and upon which all the believing hearts gather.

Cooperation is the mutual help between man and his fellow human being, in a way that brings benefit and wards off harm from each of them.

The Islamic law is based on preserving the interests of people in the worldly life and in the Hereafter.





give respite to the debtor

People will continue to cooperate on righteousness and piety as long as they adhere to the spirit of Islam. Otherwise, once the faith decreases, people lack the religious commitment and the hearts turned to self-centeredness they will surely fail to cooperate on righteousness and piety.

When one feels that he lives alone, and no one feels his suffering if he is hungry or sick or in case he is in trouble, even though he lives in a land where every one is busy with his own affairs.

This commandment is an invitation to us to protect ourselves from the distress of the Day of Judgment by relieving the suffering of people. Therefore, one will reap what he sowed;

He who relieved the distress of his brother through spending some of his money to fulfill his need and bring pleasure to him so that he feels that he is not alone in this life, thus seeking the contentment of Allah - the Almighty. Allah will relieve him from many hardships because of relieving his brother from this distress, based on the Islamic principle the reward of the good deed will be multiplied- at least ten times - as much as sincerity of the slave.

There is no difference between the one who gives the insolent, the one who fulfills his need, and the one who puts off his debt in whole or in part, or gives him a respite.

In case if the indebted is a poor and the like of the needy people, then it is recommended to give up the loan for the sake of Allah. There is no doubt that he who gives repite to the insolvent is indeed of the generous people. Indeed if the slave treats people generously, Allah will treat him in a far generous way.

In return for his good deed, Allah will surely pardon him on the Day of Resurrection.

The Prophet (may the peace and blessings of Allah be upon him) used to treat the people generously and to treat the sinners with forbearance.





If Allah has given you wealth, then let the effect of Allah's blessing and generosity be seen on you

It was narrated from Abu Al-Ahwas, from his father, :
That he came to the Prophet [may the peace and blessings of Allah be upon him] wearing shabby clothes. The Prophet [may the peace and blessings of Allah be upon him] said to him: "Do you have any wealth?" He said: "Yes, all kinds of wealth." He said: "What kinds of wealth?" He said: "Allah has given me camels, cattle, sheep, horses and slaves." He said: "If Allah has given you wealth, then let the effect of Allah's blessing and generosity be seen on you."

Sunan an-Nasa'i

The Prophet (may the peace and blessings of Allah be upon him) taught his companions how to take advantage of their share from the worldly life without extravagance, to enjoy the good things in a way that does not go beyond the level of moderation.

He recommends that they take their caution from the excess asceticism, without neglecting the demands of the body, he described for them the best way to use the bounties of Allah in the limits set by Allah and loved by people.





If Allah has given you wealth, then let the effect of Allah's blessing and generosity be seen on you

Allah is beautiful and loves beauty, and people also love the man who appears in a beautiful appearance that comforts the eye, and fits the customs approved by the Shari'ah.

The Prophet (may the peace and blessings of Allah be upon him) shows us that the Book of Allah recommends the enjoyment of the good things.

It is desirable that the Muslim take his fortune from this world without extravagance or negligence, believing that the virtue lies between the two evil things; the extravagance and the negligence, and that Islam is the religion of moderation in all matters.

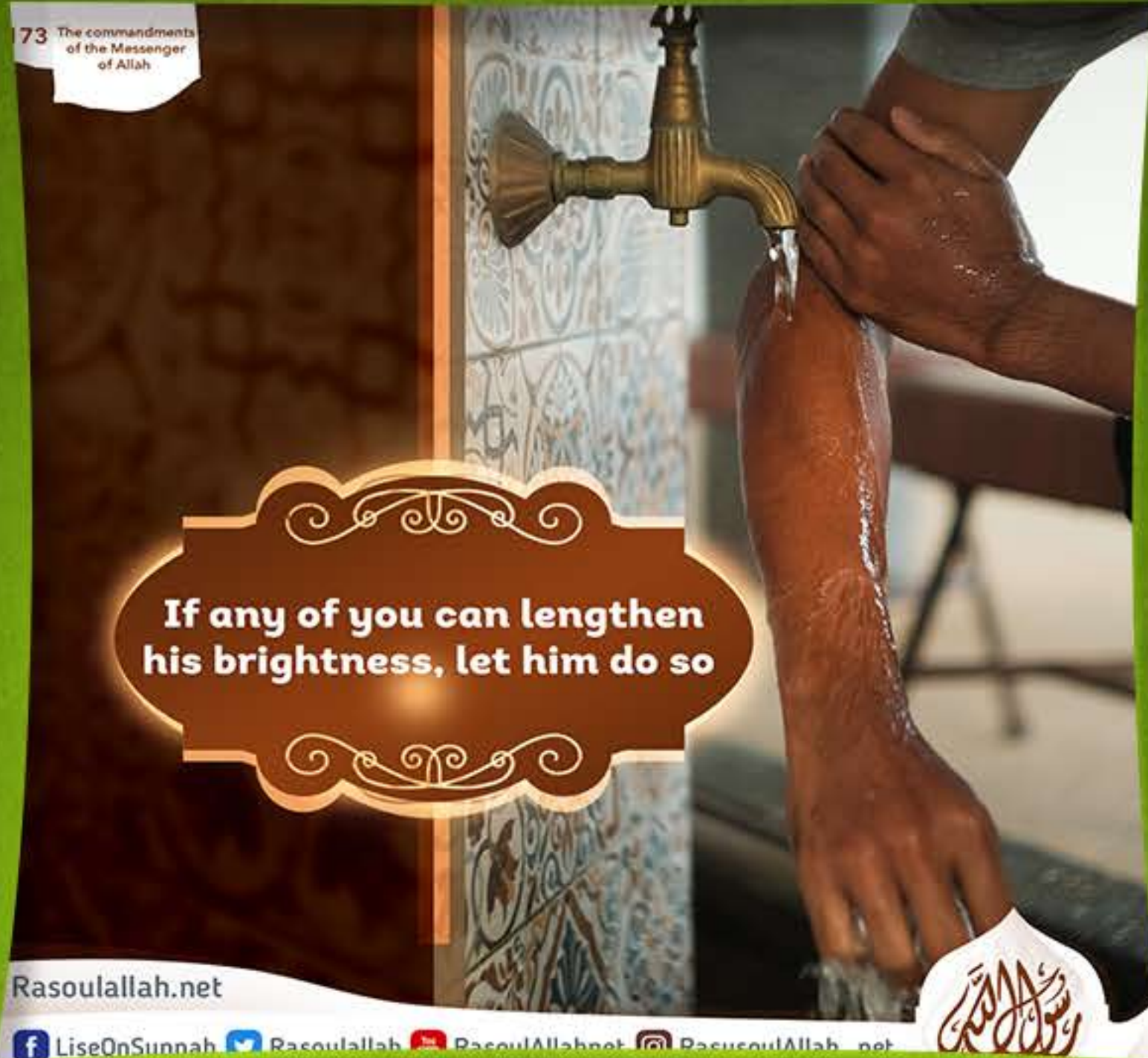
This Hadith is an argument against those who claim that asceticism in this world is austerity, roughness and deprivation of the permitted pleasures, they wear the most rough clothes and appear in front of the people in a disgusting manner contrary to the accepted customs and traditions, and impose this on their followers. Moreover, they claim that this is the asceticism to which the religion of Islam calls and the way liked to the Lord of the worlds.

The true asceticism in this world means to suffice with the good things without extravagance or arrogance.

Piety is to leave the suspicions out of seeking the safety for the religious commitment and the honor, and leave the permitted things if they inevitably lead to falling into the unlawful matters. This is a proof of the tolerance of Islam and its validity for all times and places. It is a realistic religion in its approach. Its rulings are based on the fulfillment of what is required by nature and necessitated by the circumstances and events.

The Muslim is a true image of Islam in his words, deeds, and conditions.





If any of you can lengthen his brightness, let him do so

If any of you can lengthen his brightness, let him do so

Abu Huraira (may Allah be pleased with him):

I heard Allah's Messenger (may the peace and blessings of Allah be upon him) saying, "My people will come on the Day of Resurrection with bright faces, hands and feet from the traces of Wudu. If any of you can lengthen his brightness, let him do so". [Agreed upon and this is Muslim's version].

Ablution is the purification with water from the minor ritual impurity. The Arabic term Wudoo` (ablution) is derived from light, splendor, purity and serenity. Allah prescribed it to purify the heart and the body. Allah considered purity a condition of the validity of prayer and circumambulation around the Ka`ba, the purification is a light for the believer on the Day of Resurrection, as it was a light in the worldly life reflected from his face on his heart and from his heart on his face.





*If any of you can lengthen
his brightness, let him do so*

The prophets used to wash the body parts of ablutions once, yet our Prophet, may the peace and blessings of Allah be upon him, used to wash these body parts three times; as stated in many narrations.

Ablution expiates the sins, increases the reward, and raises the degrees. It is the weapon of the believer, it protects him from the evil concerns of the soul, and the whispers of the devil. While he is in a state of ablution, the believer feels psychological comfort, an expansion in his chest, and virility of his body, which he can not find while he is not in a state of ablution.

Moreover, ablution extinguishes the anger, and its light shines on the face of the believer.

This commandment includes a good promise to those who perform ablution completely in the prescribed manner. Those who lengthen wiping the faces and the other body parts will get a additional rewards.

The Messenger of Allah (may the peace and blessings of Allah be upon him) will boast of his nation on the Day of Resurrection. He will distinguish his nation from the other nations with the light that covers their faces and their legs thanks to the light they obtained from the ablution in this world.



74 The commandments of the Messenger of Allah

The one who is most versed in Allah's Book should act as Imam for the people

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahbook i RasoulAllah.net



The one who is most versed in Allah's Book should act as Imam for the people

Abu Mas'ud al-Ansari reported that the Messenger of Allah (may the peace and blessings of Allah be upon him) as saying:

The one who is most versed in Allah's Book should act as Imam for the people, but If they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah if they are equal regarding the Sunnah, then the earliest one to emigrate; it they emigrated at the same time, then the earliest one to embrace Islam. No man must lead another in prayer where (the latter) has authority, or sit in his place of honour in his house, without his permission. Ashajj in his narration used the word, " age " in place of " Islam " .

Sahih Muslim





*The one who is most versed in Allah's Book
should act as Imam for the people*

Leading people in prayer has special requirements; he shall be knowledgeable, virtuous, ascetic, and precedes to the good deeds.

The imam must be loved by the those who pray behind him. He will not be accepted by people except by his good qualities, his knowledge of the Qur'an and the Sunnah, and his love for those who follow him.

It is not surprising that a man may be well versed of the Holy Quran whereas he is not well aware of many parts of the Sunnah; it is noteworthy that many of the companions of the Prophet (may Allah be pleased with them) were occupied by the Qur'an from memorizing the Hadeeths of the Prophet.

There is no doubt that the combination of knowledge of the Qur'an and the Sunnah is much better than to be knowledgeable of just one of them.

Islam is a religion of tolerance and mercy. It encourages its followers to adhere to the virtue wherever it is, and forbids them from committing vice, wherever it may exist, and invites them to mutual love, constructive cooperation and meeting on good in all fields, especially the meeting to perform the prayer.





Do not talk too much



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah_net



Do not talk too much

Ibn 'Umar, may Allah be pleased with him, narrated that the Messenger of Allah (may the peace and blessings of Allah be upon him) said:

"Do not talk too much without remembrance of Allah. Indeed excessive talking without remembrance of Allah hardens the heart. And indeed the furthest of people from Allah is the harsh-hearted."

Jami` at-Tirmidhi

Speaking so much without mentioning the Allah is an unjustified idle talk. There is no good or benefit from such words. It has bad consequences that one has to bear and then to suffer in his life.

He who wants to speak, let his tongue be behind his heart, so that he does not speak unless he knows the meaning of the word and its result, because once he utters a word he can not revoke it. Yet, he will be hold accountable for it, and his apology because of it may not work.





Do not talk too much

May Allah have mercy on he who speaks to win, or kept silent to be safe, The best of people: is the one who looks for the word that fulfills the purpose, and is acceptable according to the etiquets.

The Prophet (may the peace and blessings of Allah be upon him) this commandment warns us against the fatal mistake which many people fall in; that the speech is devoid from the remembrance of Allah, whether our words are few or many.

The remembrance of Allah the Almighty gives the speech splendor and beauty, and increase the speakers in obedience to Allah Almighty. Therefore, the words will be blessing, and the remembrance of Allah will expiate the ill words which were said during their meeting.

The remembrance of Allah Almighty softens the hard hearts, expand the narrow breasts, opens the way to the mind in meditation and consideration, and prepares it to realize the evidences - of the oneness of Allah and his power – which are scattered in this vast universe.

The heart is softened by the remembrance of Allah and hardened by abandoning it. Its roughness increases as man moves away from the gatherings of remembering Allah, to the extent that it becomes more severe than the stones, so that it can hardly be rectified then it will die consequently.

The remembrance of Allah is the eternal bliss, which has no earthly equivalent. Woe to those who neglect the remembrance of Allah, I fear he will continue to be heedless until death comes suddenly. Then regret will not benefit him.

Indeed, those who turn away from the remembrance of Allah will not benefit from the reminders.



WHICH OF THE DEEDS IS THE BEST ?



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net



Which of the deeds is the best?

Abu Dharr, may Allah be pleased with him, reported: I said: O Messenger of Allah, which of the deeds is the best? He (the Holy Prophet) replied: Belief in Allah and Jihad in His cause. I again asked: Who is the slave whose emancipation is the best? He (the Holy Prophet) replied: One who is valuable for his master and whose price is high. I said: If I can't afford to do it? He (the Holy Prophet) replied: Help an artisan or make anything for the unskilled (labourer).

I (Abu Dharr) said: O Messenger of Allah, you see that I am helpless in doing some of these deeds. He (the Holy Prophet) replied: Desist from doing mischief to the people. That is the charity of your person on your behalf.
Sahih Muslim





Which of the deeds is the best?

Abu Dhar al-Ghaffari (may Allah be pleased with him) asked the Prophet (may the peace and blessings of Allah be upon him) a lot about the best of the deeds in the sight of Allah and the deeds to be given priority in case the deeds are equal. The Prophet (may the peace and blessings of Allah be upon him) responded to him with all pleasure, because he loved him very much since he strived to do all the good deeds. The Prophet (may the peace and blessings of Allah be upon him) was the best role model and the best companion in the residence and traveling to his companions.

The belief in Allah is the origin of the doctrinal, legal and moral assets, as he, may the peace and blessings of Allah be upon him, said: "Faith has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman."
[Al-Bukhari and Muslim].

Abu Dhar understood what this answer contained and knew what the Prophet (may the peace and blessings of Allah be upon him) wanted from him, namely, to observe the jihad for the sake of Allah, based on faith, and he was a man of knowledge, who knows the goals of speech.

He knew that faith includes all the good deeds. If the Prophet (may the peace and blessings of Allah be upon him) answered him briefly, Abu Dhar al-Ghaffari would not have find his persuit.





Which of the deeds is the best?

However, the answer included a branch of faith, and that the mention of faith before it was a condition for its validity and acceptance, then the answer to his question is: strive for the sake of Allah while you are a believer.

We know that the validity and acceptance of the deed depend on the sincerity, it can not be achieved except with full faith; it is stated in the Sahih hadeeth: " verify the sincerity of your deed, it will suffice you even if it seems little."

Sincerity implies that the heart gets rid of the observation of the creation and seeking their contentment through the righteous deeds and to attach the heart to Allah alone the owner of the glory and honor.

One's faith is measured by the degree of his devotion to his religion and the submission of his heart to the Creator the king. He whose faith is strong, will surely have a strong determination and control himself, hence he can move the Satan away from his heart, and then be a soldier of Allah fighting for his sake out of seeking his contentment.

Faith is the base, then Jihad and then all the other good deeds. All of which are of the requirements of faith, from which they stem and in which they pour.





I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping

Rasoulallah.net

[f LiseOnSunnah](#) [t Rasoulallah](#) [y RasoulAllahnet](#) [i RasoulAllah_net](#)



I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping

Narrated Abdullah ibn Amr ibn al-'As may Allah be pleased with him: A man came to the Messenger of Allah (may the peace and blessings of Allah be upon him) and said: I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping. He (the Prophet) said: Return to them and make them laugh as you made them weep.

The migration from Mecca to Madina was obligatory upon every Muslim capable of its expenses and consequences. Allah opened its door after the second pledge of alligiance of the Ansar, this was about thirteen years after the mission of the Prophet Muhammad may the peace and blessings of Allah be upon him. The Muslims were commanded to migrate to Madina until after the conquest of Mecca when the Messenger of Allah, may the peace and blessings of Allah be upon him, said: "There is no emigration (after the conquest of Makkah), but only Jihad (striving in the path of Allah) and some intention. So when you are summoned to go forth (for Jihad), go forth."





I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping

Al-Ansar has promised to support him if he migrated to them, and prevents him from his enemy as they prevent themselves and their children and women, and then he migrated to them after many of his companions migrated.

A man came to give him the oath of allegiance to emigrate, as many of his companions pledged. He said: I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping. This word had a deep effect on the feelings of the Messenger of Allah. He replied, with the inspiration of Allah: "Return to them and make them laugh as you made them weep." Meaning: Go back to them with your heart and your body and do your best to treat them kindly, so that they will be pleased with you and allow you to emigrate if they wish.

This commandment has several benefits:

It is a part of the Prophetic etiquettes that the child tries to please his parents in every matter he intends to do. As well the child must relieve their grief whenever they look sad because he is responsible for their psychological conditions as he is responsible for their living conditions.

Islam is keen to ensure that every person gets his full undiminished rights. The parents have rights over their child and he must perform them within his capacity. On the other hand the child has rights over his parents.

The balance of justice in this religion is to give the due rights just as one is obliged to fulfill the duties.

This commandment sheds the light on the rule: In case if two obligatory matters opposed then the Muslim has to give preference to the most important of them.



Do not harm the Muslims nor revile them



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah_net



Do not harm the Muslims, nor revile them

Ibn 'Umar, may Allah be pleased with them, said:

"The Messenger of Allah (may the peace and blessings of Allah be upon him) ascended the pulpit and called out with a raised voice: 'O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslims brother's secrets, Allah exposes his secrets wide open, even if he were in the depth of his house.'" Jami` at-Tirmidhi.

Islam is a religion that calls its followers to adhere to the virtues which are so many, they are not confined to a specific circle. Rather, they encompass all the aspects of life. These virtues spring from the faith and pour in it, they are its branches, which diverge from each other, and under each division there are uncountable good qualities. The balance of these virtues is the absolute justice and complete fairness between people concerning the public rights.





Do not harm the Muslims, nor revile them

One of the most destructive factors that kill the feelings of brotherhood and friendship between the societies - the disregard of a human being; to degrade or to mock of him, would inspire hatred, aggression, disobedience and rivalry.

Ridiculing people is one of the greatest types of harm, none accepts to be subject of making fun of him. The believer is more honored in the sight of Allah than the angels, because he willingly obeys his orders, resists his inclination and whims as well as the devils of both Jin and human beings, he preferred the contentment of his Lord over all the pleasures of the worldly life. The believer is the brother of the believer, he may not harm him even with a thorn, he avoids hurting his feelings with a hateful word, despising him with a treacherous look. He does not ever conceal in his heart what displeases his brother.

The true believer is the one who loves his brother what he loves for himself, and he hates for his brother what he hates for himself. If the Devil whispered to him so that he hurts his brother, the piety will restrict him, and prevent him from wronging his brother. Moreover, his faith will call him to forgive his brother.





you will either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you.

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net



you will either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you

Hudhaifah (May Allah bepleased with him) reported:

The Prophet (may the peace and blessings of Allah be upon him) said, "By Him in Whose Hand my life is, you will either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted".

[At-Tirmidhi].

Enjoying what is good and forbidding what is evil is one of the most important foundations on which this religion is based. It is the pure monotheism which Allah chose for his slaves since their creation.

It is well known that this religion is based on four main foundations: the correct doctrine based on the pure monotheism, the good deeds as proof of its validity and integrity, the virtuous manners; the fountain of good deeds, and the noble behavior; it is a translation of the virtuous manners and the expression of it.





*you will either enjoin good and forbid evil,
or Allah will certainly soon send His punishment to you*

Hence, the meaning of enjoining what is good and forbidding what is evil is to call upon people to comply with what Allah has commanded and to avoid what Allah has forbidden, with wisdom, good exhortation, constructive dialogue and convincing arguments.

The way of Allah is to abide by his commands, to avoid his prohibitions and calling to him with the most convincing argument; this enjoining what is good and forbidding what is evil. The insight is the convincing argument which is based on the diagnosis of disease and the prescription of the medicine, then to call to the way of Allah with wisdom and fair preaching, all of this must be based on the pure monotheism.

Allah has gathered all the virtues to this nation, completed the religion and completed the grace, and made it the best nation brought out to people; because they enjoin the virtue and apply it, and forbid evil and abstain from it, and renew faith in Allah through the repentance and good deeds.

The addressee in the hadeeth is every person who is able to enjoin what is good and forbid evil without exception. According to his capacity.

It is not accepted to say: The addressee are the Muslim leaders and scholars but not the common people; it is a general commandment with no specification.

The common people know instinctively what is permissible and what is forbidden. They necessarily know that this act is good and that act is evil, what meets the customs and what is contrary to the customs. Therefore, he will simply order what is good once he is sure that it is good and will forbid what is evil when he considers that this is evil.

Anyone who is unable to do what is good and forbidding evil must deny it with his heart - as we have mentioned - or migrate to another land where he finds good people.



Verily, Allah likes three things for you and disapproves three things for you

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net



Verily, Allah likes three things for you and disapproves three things for you

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "Verily, Allah likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not to be divided among yourselves; and He disapproves for you irrelevant talk, persistent questioning and the wasting of the wealth."

[Muslim].

To say that Allah the Almighty likes or disapproves this refers to the command or the prohibition and the reward or the punishment, as if he says: Do so, it pleases me and I will reward you for it, but do not do so for it angers me and I will punish for it.

The Messenger of Allah (may the peace and blessings of Allah be upon him) said: " Verily, Allah likes three things for you ". this is in particular since Allah likes what guarantees happiness for us in this world and in the Hereafter.





*Verify, Allah likes three things for you
and disapproves three things for you*

There are numerous examples of this fact. Since Faith is composed of seventy-seven branches under each one there are uncountable good qualities. The first thing of these three: is to worship Allah the Almighty alone, that is to obey his commands and to avoid what he prohibited, to surrender to him, and to express the need to him in all cases.

The second thing is not to associate anyone or anything with him in worship, so that the slave worships his Lord sincerely, seeking nothing but his contentment. The third thing: to holdfast to the rope of Allah - the Almighty - that is to adhere to his Holy book and the Sunnah of his Prophet may the peace and blessings of Allah be upon him. Islamic unity is a long and arduous road, but it is inevitable for the upright life and the salvation.

Working to realize the Islamic unity is an ancient honor if it is accompanied by believing in Allah, relying on his bounty, a positive response to the Qur'an and the Sunnah, full awareness of the requirements and of the modern time and understanding the real pros and cons of life. He who is heedless of the mention of Allah preoccupies himself by tracking the defects of people, backbiting and criticizing them all of this is done by the foolish people.

The best people are those who leave what is not useful in terms of religious and worldly affairs; because the attachment to it is a kind of foolishness. The best people are those who spend generously and abstain from looking to the preproperties of other people, their questions are limited to what is useful.

In summary, the pure Tawheed is the origin, and that the Muslims will not achieve their unity unless they gathered on the Book of Allah and the Sunnah of His Messenger, may the peace and blessings of Allah be upon him, and worked to achieve what benefits them in their religion and in their worldly affairs.





Command your children to perform the prayer when they are seven years old

'Amr bin Shu'aib reported on his father's authority that his grandfather (May Allah be pleased with him) said: The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "Command your children to perform the prayer when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together".
[Abu Dawud].

Our children are the comfort of our eyes, perhaps they will be our intermediaries before Allah on the Day of Judgment, they are an extension of our good deeds after death. They are to complete what we started in our lives. Therefore, we have to raise them up properly so that we care about their physical, spiritual and mental education, and instill in them the love of Allah and His Messenger. The Prophet (may the peace and blessings of Allah be upon him) commanded us to do so in many hadiths.





Command your children to perform the prayer when they are seven years old

In this commandment he stressed on teaching the children to pray because the prayer is the most important practical pillar of Islam, it is the close connection between the slave and his Lord the Almighty. It has many virtues some of which we knew, yet there are virtues we did not know.

Taining the child to pray; means that the child will learn how to cleanse his skin, to maintain his personal hygiene through ablution, to avoid the impurities that may be attached to his body, or the garment he wears, or the place where he prays then to purify himself from the impurities in case he is spoiled with it. As well he will learn how to read the Quran and how to praise and exalt his Lord, in addition to the other types of the words of remembering Allah. In the prayer his heart is connected to his Creator more than it is connected to his parents. This connection between him and his Lord will be deepen so that he loves his Lord and feels tranquility when he mentions his name, his soul will be connected to the prayer until it fills his time, and he finds in it a pleasure that he does not find in any thing else.

The child may not understand the rules and does not know their usefulness before he reaches seven years old, therefore the Messenger of Allah, may the peace and blessings of Allah be upon him, said: " Command your children to perform Salat (prayer) when they are seven years old " That is to command them decessively with wisdom and fair preaching along with encouraging them in an easy way without discussing the details. We must take care to study the ways in which the Prophet (may the peace and blessings of Allah be upon him) speaks to us in his commands, prohibitions and all of his instructions so as not to miss understanding any meaningful letter in the sentence.

In this Hadith, there is another significant matter: to separate between the boys and girls in the bedding, to make a separate bed for each of them if possible.





Command your children to perform the prayer when they are seven years old

If this is not feasible, then the parents shall make the head of the first child on one side, and head of the other child on the other side.

We must take seriously the instructions of the Prophet (may the peace and blessings of Allah be upon him) because he does not speak out of the self inclination, then we shall teach the boys and girls to follow his Sunnah.



No one
of you
should belittle
himself

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net

No one of you should belittle himself

It was narrated from Abu Sa'eed, may Allah be pleased with him, that the Messenger of Allah (may the peace and blessings of Allah be upon him) said:

"No one of you should belittle himself." They said: "O Messenger of Allah, how could anyone of us belittle himself?" He said: "If he sees something concerning which he should speak out for the sake of Allah but does not say anything. Allah will say to him on the Day of Resurrection: "What prevented you from speaking concerning such and such?" He will say: "Fear of the people." (Allah) will say: "Rather you should have feared Me."

Sunan Ibn Majah. Its chain of narrators is weak.





No one of you should belittle himself

When the slave reaches the complete faith, he will not fear anyone except Allah, he submits only to the truth legislated by the Creator, he does not refrain from supporting the truth with the sword or the tongue. He firmly believes in the saying of the Messenger of Allah (may the peace and blessings of Allah be upon him) "And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you". [At-Tirmidhi].

The Prophet (may the peace and blessings of Allah be upon him) reminds his companions and all the Muslims after them that they are the supporters of the truth, where they were defending it with all their strength. He said: " No one of you should belittle himself." This prohibition may be interpreted in several ways. Therefore, the companions, may Allah be pleased with them asked him for a clear answer

The Prophet (may the peace and blessings of Allah be upon him) answered this question, so that the true meaning is to be determined and the other potential meanings, such as humbleness, disappear.

It is taken from this commandment, above what we have said, that the word of truth should be said in its due place and time, in an appropriate manner without fearing the rich or powerful people.

The bitterness of the truth is sweeter than the honey in the sight of the believer because it allows the believer to reap the benefits of this world and the Hereafter, the limit of this goodness is known only to the one who rewards, controls all the matters and on him every believer depends to realize his demands.





No one of you should belittle himself

One of the elements of power is the honesty of the Muslim. He faces people with an open heart and well-known principles. He does not do anything that undermines his dignity and the dignity of the truth supporters. Rather, he derives his power from the power of the faith that he represents and lives for.

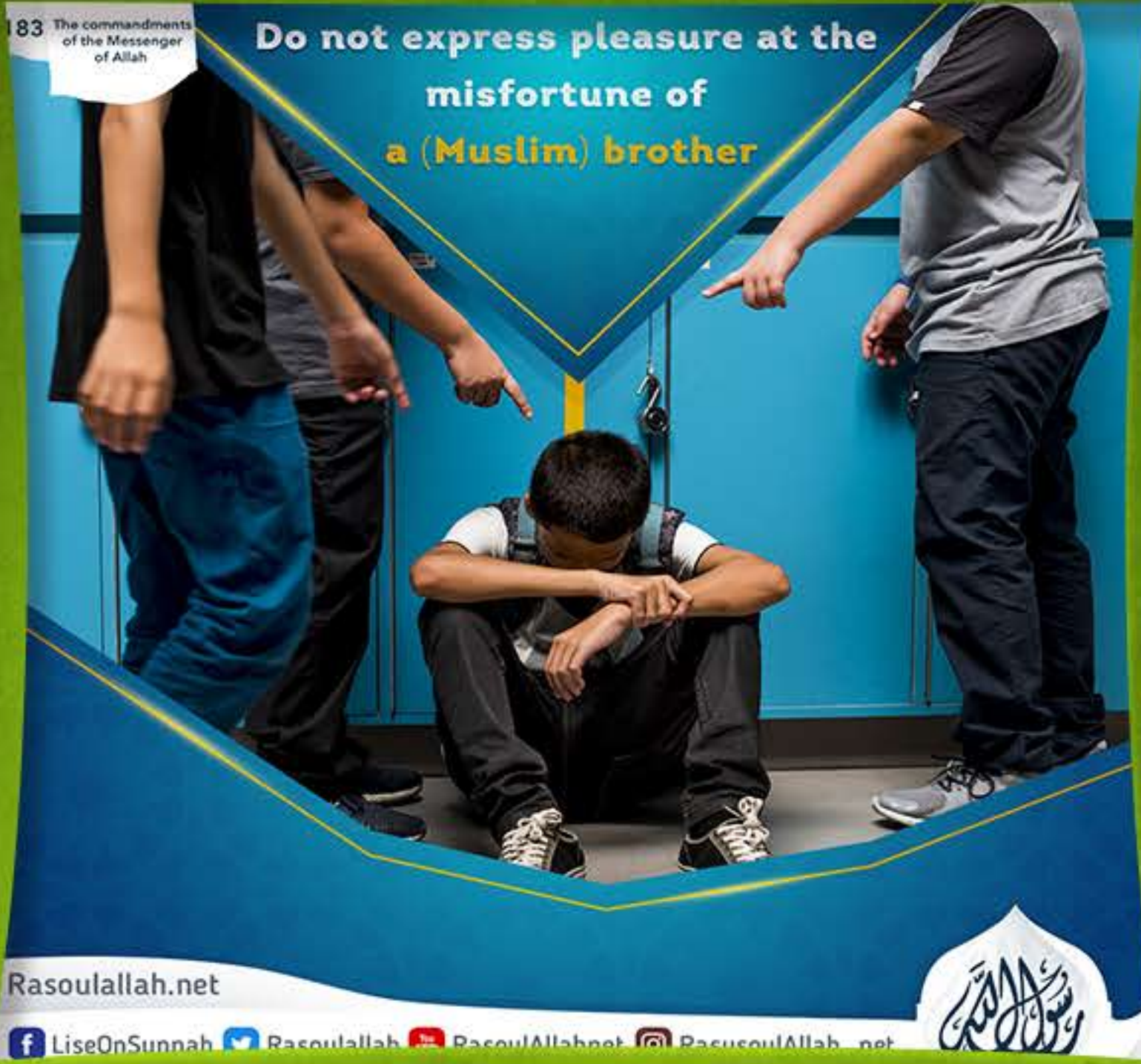
The Muslim who lives for the facts does not trade in falsehoods, he is not in need for that, and his frankness testifies for his wealth of honor, it suffices him from exploitation, and establishes his biography on fixed pillars of virtue and perfection.

The Muslim should give the example of himself and does not let his religion to be degraded. He calls to Allah on the guidance of the Holy Quran, while seeking light from the righteous predecessor and seeking nothing but the contentment of his Lord through the righteous deeds.



183 The commandments of the Messenger of Allah

Do not express pleasure at the misfortune of a (Muslim) brother



Do not express pleasure at the misfortune of a (Muslim) brother

Wathilah ibn Al-Asqa' (May Allah be pleased with him) said: The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune."

[At- Tirmidhi].

The brotherhood of the believers is based on the mutual love between them, this love is inspired by the freedom of the heart from hatred, envy, jealousy, vanity, wonder and selfishness. Whoever fully believes in Allah, he will love for his brother what he loves for himself. He will share him in pain and hopes.





Do not express pleasure at the misfortune of a (Muslim) brother

In this commandment, the Messenger of Allah (may the peace and blessings of Allah be upon him) addresses the believers whose faith is not yet complete, warning of a disease that will bring affliction, misery and deprive the Muslim from enjoying the good things in this life.

Expressing pleasure at the misfortune of a (Muslim) brother is the temporary joy of an affliction befalls another person; out of envy and hatred, it is an evidence of enmity.

It is a proof of disappointment according to the customs of the early Arabs.

The Prophet (may the peace and blessings of Allah be upon him) forbade expressing pleasure at the misfortune of a (Muslim) brother, even if you felt comfortable for the misfortune that befall your brother, do not express it, but strive to remove it from your heart with all your knowledge and wisdom."

The true believer is the one who calls for reconciliation, does not make a path for the devil to him, and does not pollute his heart with this abhorrent defect. He knows that no one will be always safe from the afflictions: if he is safe one day, he will be liable for afflictions afterwards.

The well being is a vast word in both meanings and implications. It means the safety of the body from the diseases, and the safety of the heart from hatred, envy, jealousy, hypocrisy and all other things that disturb the faith, and the safety of the wealth from damage or decrease or mixing with the illegal money or spending it unlawfully.

My Muslim brother, expressing pleasure of the misfortune of your brother, as we have mentioned, arises from hatred, envy and other defects that are contrary to true faith. Therefore, the one who insisted on committing this sin is liable to taste the same torment as a kind of the fair treatment.



Beaware of spoiling
the relations
between people

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah_net



Beaware of spoiling the relations between people

Narrated Abu ad-Darda' may Allah be pleased with him:
The Prophet (may the peace and blessings of Allah be upon him)
said: Shall I not inform you of something more excellent in degree
than fasting, prayer and spending in charity? The people replied: Yes,
O Messenger of Allah! He said: It is putting things right between
people, spoiling them is the shaver (destructive). Sunan Abi Dawud.
Its chain of narrators is weak.

Maintaining the ties of kinship is one of the principles of this religion,
a branch of faith, a proof of the integrity of the heart and the
truthfulness of the certainty.

It is a noble moral that adorns the Muslim, and elevates him among his
family, relatives, neighbors and all those who deal with him.
There is no one better than those who maintain the ties of kinship,
treat them kindly and likes for them what he likes for himself.





Beware of spoiling the relations between people

In many verses, the Qur'an urges us to maintain the ties of kinship and warned against severing it.

The Prophet (may the peace and blessings of Allah be upon him) recommended maintaining the ties of kinship in many Hadeeths that are hardly counted.

In his saying (may the peace and blessings of Allah be upon him) : "spoiling them is the shaver (destructive)". He warned us of severing what Allah ordered to be maintained through the ill-treatment, evil assumptions and misconduct.

Putting things right between people include the matters which connect people such as kinship, neighborliness, friendship, fellowship in work, companionship in the way, and other social relations.

One of the greatest of these links is the brotherhood of faith. It is the surest link between the righteous worshipers of Allah, between the nation of (there is no god worthy of worship but Allah), since the descendants of Adam, peace be upon him, until Allah inherits the earth and whatever on it.

Maintain the ties of kinship deepens the roots of the brotherhood based on faith, and gives it a special taste, since compassion is built on them together. It is said: So is the brother of so in the faith and he is his brother in lineage.

The relationship between the neighbors is like the ties of kinship. If the believers are close to each other, and they have ties of blood and lineage, they will be like one soul, and they are drawn together by the bonds of closeness and love from every side.





Beware of spoiling the relations between people

Therefore, they shall reconcile the ties with this spirit, which smelted them in one crucible, and establish their order on the religion that Allah has chosen for them.

This religion is the most powerful link that is never inseparable, and its people are not dispersed in any way, and their lives are not aimless. Because their persistence and compassion is a proof of the validity of their faith and the soundness of their certainty. The unity is a source of strength and dispersion is a source of weakness, holding fast to Allah is the mainstay of their strength, the path of guidance. Sticking to his book and the Sunnah of his Prophet peace be upon him is the basis of their brotherhood, and the method of their lives, they will not be protected from the evil of themselves except with resorting to it



A time should be devoted (to the worldly affairs)



and time should be devoted (to worship)

*A time should be devoted (to the worldly affairs)
and time should be devoted (to worship)*

Hanzalah Al-Usayyidi (May Allah be pleased with him) who was one of the scribes of Messenger of Allah (may the peace and blessings of Allah be upon him), reported:

I met Abu Bakr (May Allah be pleased with him) he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite". He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allah (may the peace and blessings of Allah be upon him) and he reminds us of Hell-fire and the Paradise, we feel as if we are seeing them with our very eyes, and when we are away from the Messenger of Allah (may the peace and blessings of Allah be upon him), we attend to our wives, our children, our business, most of these things (pertaining to the Hereafter) slip out of our minds." Abu Bakr (May Allah be pleased with him) said, "By Allah, I also experience the same thing". So Abu Bakr (May Allah be pleased with him) and I went to the Messenger of Allah (may the peace and blessings of Allah be upon him) and I said to him,





*A time should be devoted (to the worldly affairs)
and time should be devoted (to worship)*

"O Messenger of Allah, Hanzalah has turned hypocrite." Thereupon Messenger of Allah (may the peace and blessings of Allah be upon him) said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and the Paradise, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon the Messenger of Allah (may the peace and blessings of Allah be upon him) said, "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, a time should be devoted (to the worldly affairs) and time should be devoted (to worship)". He (the Prophet (may the peace and blessings of Allah be upon him)) said this thrice.

[Muslim].

One of the Islamic principles that we should understand is that any legitimate worldly affair turns to be an act of obedience to Allah, may He be glorified and exalted, and a reason for His reward if one did it sincerely for the sake of Allah out of seeking his reward even if this deed is related to the worldly life like eating or drinking or having sexual relationship with one`s wife. The Messenger of Allah (may the peace and blessings of Allah be upon him) said: "By Him in Whose Hand is my life if your state of mind remains the same as it is in my presence and you are always busy with the remembrance (of Allah), the angels will shake hands with you in your beds and in your roads."





*A time should be devoted (to the worldly affairs)
and time should be devoted (to worship)*

That is, you would have been like the angels in being committed to devotion and total abandonment of the worldly affairs without looking at what suits your natures, and what rectifies your affairs, as well as the affairs of your dependents of women and children, it would be possible for the Angels to shake hands with you because you become of different nature which is similar to the nature of the Angels that is the ultimate devotion.

The Prophet (may the peace and blessings of Allah be upon him) said: "but Hanzalah, a time should be devoted (to the worldly affairs) and time should be devoted (to worship)". This valuable commandment teaches us to stick to justice in everything, especially in the division of times according to the rights and duties.

That is to say, but make a time for your Lord, and a time for your body, and a time for your family, according to your capacity. The Prophet (may the peace and blessings of Allah be upon him) repeated this statement three times; as a confirmation of what should be done, so as to leave no room for hesitation and puzzlement, and to free the liability of this noble companion from hypocrisy. Since he does what the other good people do.

The Prophet (may the peace and blessings of Allah be upon him) warned his companions against the excesses of religion, being extremists in words and deeds, and depriving themselves of the good things in this life.

Entertaining oneself is one of the necessities of life. It is indispensable but should be only with the good lawful things and the best ways that do not contradict with the virtuous morals of those who believe in Allah and His Messenger. The conclusion of this commandment is that Islam is a religion that expresses the familiar reality, and responds to the needs of man without extremism; it is the religion of moderation, with no excessiveness or negligence, It is obligatory on the Muslim to be fair in dividing his time between the acts of worship and the permissible customs.



He who deceives is not of us



He who deceives is not of us

Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (may the peace and blessings of Allah be upon him) happened to pass by a heap of corn. He thrust his hand in that (heap) and his fingers felt wetness. He said to the owner of that heap of corn, "What is this?" He replied: "O Messenger of Allah! These have been drenched by rainfall." He remarked, "Why did you not place this (the drenched part of the heap) over the corn so that people might see it? He who deceives is not of us."

[Muslim].

Since he is humble, the Prophet (may the peace and blessings of Allah be upon him) used to go to the market, to buy what he needed, and to know the merchants' situation in it, so that he would appreciate the good transactions, and would preach those who act in contrary to the behavior of faithful believers. Then he would teach them the rulings of trading.





He who deceives is not of us

The Prophet (may the peace and blessings of Allah be upon him) is forbearing, generous and merciful by nature, calls for good and enjoins the good, and forbids evil with wisdom, good advice and convincing argument.

The one who deceives is the enemy of himself and the enemy of his nation, he who fights against the truth will surely lose. Islam demands that its followers to have a clear heart and a living conscience, so as to preserve the rights of Allah and the rights of the people, and to protect the transactions from neglect and deceit.

In this commandment, the Prophet (may the peace and blessings of Allah be upon him) teaches the deceiver a lesson from which he learns the honesty in its highest form. Honesty and truthfulness are the two comprehensive virtues, each of them is indicative of the other.



Picking up a lost thing



Picking up a lost thing

Narrated Zaid ibn Khalid may Allah be pleased with him:

A man came to the Messenger of Allah (may the peace and blessings of Allah be upon him) and asked about Al-Luqata (a fallen thing). the Messenger of Allah (may the peace and blessings of Allah be upon him) said: "Recognize its container and its tying material and then make a public announcement about it for one year and if its owner shows up, give it to him; otherwise use it as you like." The man said: "What about a lost sheep?" the Messenger of Allah (may the peace and blessings of Allah be upon him) said, "It is for you, your brother or the wolf." The man said "What about a lost camel?" the Messenger of Allah (may the peace and blessings of Allah be upon him) said: "Why should you take it as it has got its water-container (its stomach) and its hooves and it can reach the places of water and can eat the trees till its owner finds it?"

Sahih al-Bukhari





Picking up a lost thing

The companions of the Prophet, may Allah be pleased with them, used to do their best to avoid the doubtful matters whatever they are.

So as to keep their religion and honor blameless.

If they did not know the ruling of a certain matter; whether it is prohibited or not, they will ask the Messenger of Allah (may the peace and blessings of Allah be upon him), then he will answer them as his Lord inspires to him.

The Luqatah is all types of wealth that is subject to loss while no one knows its owner. Whether it is money or clothing or food whose owner will search for it if he lost it. Whether it is found on the road or in the mosque or in a house that is not inhabited or in a car or a train. Picking up the lost thing is liable to different rulings, it may be obligatory, or recommended, or permitted, or prohibited.

Picking up the lost thing is obligatory if one is afraid of its loss, especially if it is respectful money unless one yearns to possess it, then he shall not take it.

Picking up the lost thing is recommended if he wants to return it to its owner, because it is part of the cooperation that Allah which commanded us to do. It is permissible to abstain from picking up the lost thing if it is most likely that the owner will find it by himself if he asked for it or remembered its place or it is most likely that someone else will take it and send it to the owner.

whoever finds any property in Makkah, it is not permissible for him to pick it up unless he will stay and ask about its owner for the rest of his life, and if he dies before finding its owner, he will leave instructions to his children to ask about its owner or his heirs after him... And so on. In this commandment, I discussed the rulings of picking up the lost thing briefly, and I shall – so as to complete the benefit - mention the rule of the foundling, a child who lost his way, yet no one knows his house or even any one of his family.

I say: Every Muslim who founds this child shall protect him against loss, take him to the nearest police station, or ask by the people of the place from which he picked him up, and then report the mass media. He shall fear Allah and treat him kindly until he finds his family.



**He who observed the Fajr prayer (in congregation),
he is in fact under the protection of Allah**



*He who observed the Fajr prayer (in congregation),
he is in fact under the protection of Allah*

Anas ibn Sirin reported:

I heard Jundab ibn Qasri saying that the Messenger of Allah (may the peace and blessings of Allah be upon him) said: He who observed the Fajr prayer (in congregation), he is in fact under the protection of Allah and it never happens that Allah should make a demand in connection with the protection (that He guarantees and should not get it) for when he asks for anything in relation to His protection, he definitely secures it. He then throws him flatly in the Hell-fire.

Sahih Muslim

The five prayers are a renewal of the covenant between the slave and his Lord. Once the slave offered the prayer, his heart will feel the tranquility,. Hopefully he delivered the trust and that he is free from the liability of the duty that is to be performed in a specific time. Then he engages in his worldly affairs for a short period of time. But when he hears a caller crying out: hasten to the prayer hasten to success.





*He who observed the Fajr prayer (in congregation),
he is in fact under the protection of Allah*

. He returns to the prayer area to seek the relief from his troubles, get rid of his worldly concerns and to enter into the sanctuary of his Lord again; to perform his duty humbly and submissively. He strives to do so during his day and night, to keep the close contact between him and his Lord Almighty, to expose himself to his mercy and to seek his forgiveness from the sin whenever he feels its pinch and weight on his heart, so that the slave meets his Lord while he is pleased with him. These are the highest manifestations and the finest meanings of happiness. It is truly the light with which the believer walks among people. It is majesty, beauty and perfection.

Whoever persevere it and performs it with reverence and subjugation, he has fortified himself from the concerns of the soul and the whispers of the devil, his heart will hardly fall short to fulfill the rights of his Lord. He will refrain from what displeases his Lord.

If he commits minor sins, his prayer will expiate them, he will be forgiven, as long as he avoids the major sins.

The Prophet (may the peace and blessings of Allah be upon him) said: " He who observed the Fajr prayer (in congregation), he is in fact under the protection of Allah " When he responded to the call of the Fajr prayer, he covenanted to hear and to obey his Lord then in the Thuhr prayer he shall remember the covenant and renew it. This shall be the case of the believer in every prayer until the next day when he performs the Fajr prayer in congregation.

The Prophet (may the peace and blessings of Allah be upon him) said: "for when he asks for anything in relation to His protection, he definitely secures it. He then throws him flatly in the Hell-fire." This is a clear prohibition of abandoning the covenant of Allah to submit to his commands, that is, do not let Allah ask you for his right while you fall short to do it, so that you will surely be destroyed; the slave has to do his best to fulfill the covenant of Allah.

The good life is the life in which the believer tastes the sweetness of the remembrance and the ecstasy of obedience, even though he lived poor and destitute.

He who forgott his Lord and broke the covenant of his Lord will taste the bitterness of suffering.



Give yourselves good



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah_net



Give yourselves good names

Narrated Abu ad-Darda' may Allah be pleased with him: The Prophet (may the peace and blessings of Allah be upon him) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names. Its chain of narrators is weak.

Man is indicated with his name;
The good name carries good meanings to his owner and anyone who hears it. On the opposite of it is the ugly name, it has bad effects on the soul, the child may be hurt when he hears the ugly name and then feels shy and avoids mixing with people throughout his life. The scholars have divided the names into three sections: the disliked names, the prohibited names, and the recommended names. Examples of the prohibited names: the name which causes pessimism if it is negated, for instance the name Zeyad that is increasing in Arabic. If some one asked is Zeyad here, then the negated answer causes a sort of pessimism.





Give yourselves good names

The ugly names such as: harb (war), time, murra (bitter), Kalb (dog), kulaib (small dog) Asi (disobedient), Satan, unjust, donkey, and the like. The names of the Pharaohs and mighty people, such as Pharaoh, Qaroon, Haman and Walid.

It is forbidden for a person to be called with one of the names of Allah or to give this name to his son. It is forbidden to call oneself or to call his son the slave of the Prophet, or Abdur Rasool, or Abdul Hussein, and other names that add the word slave to other than Allah.

It is forbidden to name oneself or ones child the King of Kings, Sultan of the Sultans, and Shahinshah - means King of Kings in Persian.

It is disliked to take the names of the angels according to the view of some jurists such as Gabriel, Mikael, and Israafil.

It is desirable to take the names Abdullah and Abdur Rahman. Among the best names are the names of the prophets, and the best of their names are: Muhammad and Ahmad, then Ibrahim and Ismail, Joseph, Jonas, Shoaib and Saleh, Moses and Aaron, Zakaria and Yehia.

It is a part of ignorance that a man gives his child an ugly so as to protect him from sudden death, this is often done by women in the villages.

It was common among the ignorant women that if a woman gave her child an ugly name, it will live and will not be hurt by the evil eye. This is a baseless lie.

Deciding the name of the child is the father's right not the mother's right according to the view of the majority of scholars without dispute. However, if they disputed over naming the child then the decision is to the father, because he is attributed to him.



Cover vessels, waterskins



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet i RasoulAllah.net



Cover vessels, waterskins

Jabir, may Allah be pleased with him, reported Allah's Messenger (may the peace and blessings of Allah be upon him) as saying: Cover vessels, waterskins, close the doors and extinguish the lamps, for the Satan does not loosen the waterskin, does not open the door and does not uncover the vessels. And if one amongst you fails to find (something) to cover it well, he should cover it by placing (a piece of) wood across it. Qutaiba did not mention the closing of the doors in the hadith transmitted by him.

Sahih Muslim

This commandment clearly shows that taking caution is a must. Precaution is required in every matter that is feared to cause harm, it is one of the reasons that one should take. Then one shall hope in the grace and mercy of Allah that this reason will yield its fruits. This commandment is thought to benefit the inhabitants of the deserts and backward villages only;





Cover vessels, waterskins

Covering the vessel is a civilized behavior required by the natural disposition, common sense and public interest.

The sealing of the water containers is also a civilized behavior; the water is affected by what affects the food, so it must be preserved and cared for its purification from all the impurities.

Islam preceded to this important precaution and recommended it in this simple way; so that we apply it in our time.

In this era, we shall tighten the bottles in which the water is and to close the faucets and taps, so as not to waste the leaking water. It should be known that Islam calls for moderation in everything especially in using water.

The Prophet (may the peace and blessings of Allah be upon him) said in this commandment: "Close the doors" is one of the things that people know clearly and they do not need to be commanded, but man usually forgets. He may forget or neglect closing the door and say what contradicts caution. Closing the door makes the owner of the house or room feels more safe, then sleeps in peace.

As for extinguishing the lamp, it is a necessity that should be taken care of before sleeping if the lamp is lit by gas and the like. Because darkness brings sleep calmly, removes man's physical and moral fatigue, and reassuring him of his continuous concern.



wipe over the orphan's head and give food to the needy



Rasoulallah.net

[f LiseOnSunnah](#)
[t Rasoulallah](#)
[y RasoulAllahnet](#)
[i RasoulAllah_net](#)



wipe over the orphan's head and give food to the needy

Abu Huraira, may Allah be pleased with him, said: A man complained to the Messenger of Allah from the cruelty of his heart. Therefore, the Messenger of Allah (may the peace and blessings of Allah be upon him) said: "wipe over the orphan's head and give food to the needy". The Prophet (may the peace and blessings of Allah be upon him) said: "Bring the orphan close to you, wipe his head and give him some of your food, for that will soften your heart and fulfil your need." Al-Silsilah al-Saheehah, 854.

It is a sign of the man's belief that he recognizes the cruelty of his heart. This is because once the heart is enlightened by the light of Allah, it will be softened by mentioning Allah and responds to the sermons and the lessons he hears.





wipe over the orphan's head and give food to the needy

On the other hand, if the faith became weak, the light will begin to diminish according to the decrease of the faith and then the Muslim will feel the cruelty and hardness, but the remaining faith will urge him to search for the cause of the decrease that led to the cruelty of his heart, and calls him to think seriously in rectifying his affairs, and take his way to reform himself with all the determination and ambition until his faith returns to its previous state. Thus, he takes care of himself whenever he feels the cruelty of his heart so that he meets his Lord waving between fearing him and hoping in his mercy.

The Messenger of Allah (may the peace and blessings of Allah be upon him) said: " wipe over the orphan's head and give food to the needy".

The meaning is clear but includes provisions which we need to know. Islam, encouraged the wealthy people of righteousness, to sponsor the orphans, to be compassionate to them, to protect their money, and to work on preparing them physically and mentally to become good people.

The Messenger of Allah (may the peace and blessings of Allah be upon him) used to exaggerate in taking care and honoring the orphan. He greatly encouraged his companions to treat the orphans kindly, not only because he lived as an orphan and tasted its related bitterness, but also because he felt the need of the orphan to do so.

If the orphan is poor, then feeding him and taking care of him multiplies the reward with Allah the Almighty.
It is permissible for the poor to consume the orphan's money as much as necessary.





wipe over the orphan`s head and give food to the needy

It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a man came to the Prophet (may the peace and blessings of Allah be upon him) and said:

"I am poor and I do not have anything, and I have an orphan (under my care)." He (may the peace and blessings of Allah be upon him) said: "Eat from the property of your orphan without being extravagant, wasteful or keeping it as capital for yourself."

What concerns us in explaining this commandment is that we learn from it how to be compassionate with the orphan, which is a broad word that encompasses all the types of generosity and kindness to him. He who hopes for the reward of Allah shall discipline, educate and prepare the orphan well to enter the field of life with determination and firmness, and know what is useful and what is harmful. Wiping the head of the orphan is an honest expression of love and compassion for him, provided that this wiping is purely for the face of Allaah.

One of the greatest aspects of honoring the orphan is not to remind him of his orphanhood, his poverty and hardship so as to protect him from the psychological problems when reaching the adulthood and mixing with people.



Trade with the property of the orphans



Rasoulallah.net

[f LiseOnSunnah](#)
[t Rasoulallah](#)
[y RasoulAllahnet](#)
[i RasoulAllah_net](#)



Trade with the property of the orphans

Anas, may Allah be pleased with him, narrated that the Messenger of Allah (may the peace and blessings of Allah be upon him) and said: "Trade with the property of the orphans and then it will not be eaten away by zakat." Muwatta Malik

Islam protects the weak – like the orphans - from the hands of the oppressors, and saves their money from loss by its strict legislation and guidance, so it neither lets orphans to be humiliated, nor lets those whose hearts are cruel to spoil their property nor lets the idle people freeze the wealth of the orphans to the extent that it decreases gradually then the orphan remain without money, and then be subject to humiliation and disgrace.





Trade with the property of the orphans

Allah has called the worship and the good deeds a trade, because that is related to the person's immediate and urgent benefits.

The Prophet (may the peace and blessings of Allah be upon him) said: " and then it will not be eaten away by zakat." Indicates that it is obligatory to pay the Zakat for the wealth of the orphans, his guardian is obliged to pay it on behalf of the orphan on the head of every lunar year. It is well known that paying the Zakat while using the wealth in trade will not decrease the wealth.

We conclude from the foregoing: that the care of orphans' money is a social, economic and humanitarian necessity in general, and that zakah is a legitimate duty in money in general terms according to the conditions stipulated in the books of fiqh, such as reaching the Nisab (minimum amount of money liable to the Zakat), the passage of one Lunar year and so on.





Reconcile between people if they boycotted each other

Anas ibn Malik, may Allah be pleased with him, narrated that the Messenger of Allah, may the peace and blessings of Allah be upon him, said to Abu Ayyob, may Allah be pleased with him, "shall I not inform you of a trade Reconcile between people if they boycotted each other and bring them closer if they are distant from each other".

The Prophet (may the peace and blessings of Allah be upon him) recommended to his companions, may Allah be pleased with them, what fits their psychological, moral and social qualifications. So that the commandment becomes more effective.

I have noticed in many of the commandments: that they deal with the psychological problems, and correct many of the social behaviors so that they follow the straight path of Allah to whom belongs what ever is in the heavens and the earth.





Reconcile between people if they boycotted each other

The true Muslim is the one who seeks the satisfaction of Allah with all his deeds. He sells to Allah himself and his money and gives him all his breaths and the traces of the good deeds after his death, so that he will be a true slave of the Lord, who will taste the sweetness of slavery and enjoy its bliss.

Perhaps one of the greatest good acts is to reconcile between the opponents, and to bring closer the separated Muslims; it is a trade that will not ever be unprofitable with Allah or people.

People will remain fine as long as there are those who rectify their corrupt hearts with wisdom, good exhortation, and constructive dialogue.

If those who call them to the goodness, enjoins them to do what is good, forbids them from evil and reconcile between them disappeared, the self inclination will overwhelm them, and the fire of sedition will burn them all.



BE AWARE OF THE INSIGHT OF THE BELIEVER

Rasoulallah.net

[f LiseOnSunnah](#)
[t Rasoulallah](#)
[y RasoulAllahnet](#)
[i RasoulAllah_net](#)



Be aware of the insight of the believer

Abu Umama al-Bahili, may Allah be pleased with him, narrated that the Messenger of Allah, may the peace and blessings of Allah be upon him, said: " Be aware of the insight of the believer for he looks with the light of Allah " .

The insight is the skill of knowing the hidden matters, and to take the right decision from many decisions.

It is the insightful consideration of what he sees and hears, and the view concerning what is harmful and what is beneficial.

It may be based on excessive intelligence and the experience in people's habits and the circumstances of life.

Only the believers have bright insights and enlightened hearts. The granted insight is much greater than the acquired insight; the first one is a light cast by Allah in the heart of the believing servant the second is intelligence and workmanship. The faith based insight suffices for the acquired insight. However, the opposite is not true.





Be aware of the insight of the believer

The true insight is courteousness, that is to consider the aspects and dimensions of goodness immediately and in the future.

The insight of the believer is derived from the light of Allah. It is liable to increase and decrease according to abiding by the commandments of Allah.

The insight of the believer entails recognizing the good or evil in the faces, and to know what is concealed in the hearts; because what is involved in the heart appears on the face.

One of the most insightful people at all is Muhammad, may the peace and blessings of Allah be upon him, because he is the best of people in terms of fearing Allah the Almighty.



Follow and do not innovate

Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahbot @ RasoulAllah_net

رسول الله

Follow and do not innovate

Abd Allah ibn Masoud, may Allah be pleased with him, narrated that the Messenger of Allah, may the peace and blessings of Allah be upon him, said: " Follow and do not innovate for the religion is complete. Adhere to the old way (i.e., the way of the Prophet (peace and blessings of Allah be upon him) and the companions)

The Prophet (may the peace and blessings of Allah be upon him) said: "Follow and do not innovate." It is a command to follow the approach that Allah has prescribed for us in His Book and on the tongue of His Messenger, may the peace and blessings of Allah be upon him, to seek its guidance in both the acts of worship and customs. Do not add to the practices of religion anything that is a part of it. The guidance has reached you so that you are on the white path, and your Lord has set the limits which you must not exceed.

Allah has completed to you the religion, which encompasses all the aspects of life. Therefore, you are not in need for the legislation of human beings and the laws they invented with the limited minds and limited consideration.





Follow and do not innovate

Following Islam truly is the evidence of the love of Allah and His Messenger, the proof of the validity of faith and the soundness of certainty.

The religious innovation is a violation of the sanctity of the religion, and an accuse of the invalidity of its legislations. Rather, it is a demolition of its construction. The Islamic religion is complete, no one may increase or diminish anything of it.

In brief: In the terminology of sharee'ah, bid'ah means something that has been introduced into the religion of Allah that has no general or specific basis to support it. If it has baies in the religion it may be called an innovation linguistically.

The Muslim, who fears the Hereafter and hopes for the mercy of his Lord, must adhere to what is stated in the Qur'an and Sunnah and what is narrated from the righteous predecessors of the companions of the Prophet (may Allah be pleased with them) since they were the best of people in terms of knowing the origins and branches of the religion.





Do not to wish to be the like of except two men

Rasoulallah.net

[f LiseOnSunnah](#)
[t Rasoulallah](#)
[y RasoulAllahnet](#)
[i RasoulAllah_net](#)



Do not to wish to be the like of except two men

Narrated Abu Huraira may Allah be pleased with him :

The Messenger of Allah (may the peace and blessings of Allah be pon him) said, " Do not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say, 'I wish I had been given what so-and-so has been given, for then I would do what he does."

Sahih al-Bukhari

Envy is one of the major destructive sins, it is the first sin that occurred in creation. Yet, it is recommended to wish what draws the slave closer to Allah the Almighty.





Do not to wish to be the like of except two men

The believer competes with the other believers in the act of goodness. In this sense the believer follows those who seeks the supreme goals, strives against his self inclination to force himself to stick to the obedience and asceticism.

The man whom Allah has taught the Qur'an, has undoubtedly a great share of goodness. Pray to Allah Almighty to teach you what he taught him, then follow the supplication with the good deed: Go to a teacher to learn the verses of the Qur'an.

Begin with the short Surahs; they are easy for you mostly to memorize, they are the first parts that descended from the Qur'an. Be resolved to accomplish your noble goal whatever the cost is. Perhaps Allah will open the gates of his mercy for you then you can memorize the Qur'an.

Ask Allah to guide you maintain reading it during the hours of the day and the night. The slave must use the available reasons but he is not obliged to reach the goal.

There is no doubt that this type of envy accompanied by the determination will sooner or later enable the slave to reach all or part of his goals, let us take the way to Allah while seeking his assistance.

Above what we mentioned, we learn two things from this Hadith: The first is that one of the greatest blessings that Allah has granted to the believer is the memorization of the Qur'an and the continuation of its recitation along with learning and applying its meanings, as well as teaching it to people as much as possible.

The second is to encourage spending the money generously to those who deserve the help like the poor, the needy, and the disable ones, and to avoid stinginess as much as possible.



Spread the Salam,
feed(others)



Rasoulallah.net

f LiseOnSunnah t Rasoulallah y RasoulAllahnet @ RasoulAllah .net

رسول الله

Spread the Salam, feed(others)

'Abdullah ibn Salam, may Allah be pleased with him, said: "When the Messenger of Allah (may the peace and blessings of Allah be pon him) arrived- meaning in Al-Madinah – the people came out to meet him. It was said that the Messenger of Allah (may the peace and blessings of Allah be pon him) had arrived, so I went among the people to get a look at him. When I gazed upon the face of the Messenger of Allah (may the peace and blessings of Allah be pon him), I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the Salam (Islamic greeting), feed (others), and perform the night prayer while the people are sleeping; you will enter Paradise peacefully.'" [At-Tirmidhi].

When Allah wills good for a servant, he guides him to his straight path, and established his heart on the sincere faith, so he enjoys the good life in this world and in the Hereafter. This commandment included four branches of the faith. The first branch: spreading the salam (Islamic greeting) ;to say and to return it.





Spread the Salam, feed(others)

Spreading the salam carries the spread of peace among the believers in the country, peace is safety; if a man greeted his brother with the salam, he secured him and his money, the same applies if he returned the salam to him. In this way peace reigns among believers, so their hearts and souls converge. Their goals converge on the support of religion and the fulfillment of what they desire in a spirit of cooperation and brotherhood.

The Second branch: Feeding people, ie, to give it kindly to those who need it, the reward will be multiplied if one gave food for the family members, relatives and guests, the poor, the needy and the like. The food includes all that is edible or drinkable, one tastes it, and the body benefits from it. Feeding people is a good tradition of the Arabs. Then Islam approved it, called people for it, and considered it a branch of faith and one of the rituals of Islam in many events.

Gathering to have food is a source of blessing, he who invited his brother to eat with him even if it is a little amount of food; then Allah the Almighty will pour his blessings on it, so that it suffices them. The Third branch: maintaining the ties of kinship, which is one of the highest demands that Islam urges its followers to do. It is one of the greatest acts of worship with which the slave draws closer to his creator.

The Fourth branch: to perform the Prayer at night while people are sleeping. It is one of the best prayers after the obligatory prayers, as stated in Sahih Muslim. Only the righteous slaves maintain performing it.

These are the four branches of faith mentioned in this commandment, which reserve for the believers good connection to their Lord and good connection with each other. It is enough to enter the Paradise in peace, without obstacles nor panic nor despair of the mercy of Allah the most Merciful.

