

رَسُولُ اللَّهِ

عَلَيْهِ  
سَلَامٌ

The  
Prophetic  
commandments

**Dr. Mohamed Bakr Ismail**

Part three

61 - 90

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رَسُولُ اللَّهِ

61 The commandments  
of the Messenger  
of Allah



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رَسُولُ اللَّهِ

## *Fasting is a shield*

Abu Huraira, may Allah be pleased with them, reported Allah's Messenger (may the peace and blessings of Allah be upon him) as saying:

Allah the Exalted and Majestic said: Every deed of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward for it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him he should say: I am a fasting person. By Him, in Whose Hand is the soul of Muhammad, the breath of the fasting person is dearer to Allah on the Day of judgment than the fragrance of musk. The one who fasts has two (occasions) of joy, one when he breaks the fast he is glad with the breaking of (the fasting) and one when he meets his Lord he is glad with his fasting.



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## *Fasting is a shield*

This is a Qudsi Hadith, narrated by the Prophet (peace and blessings of Allah be upon him) from his Lord the Almighty.

Allah the Almighty has attributed the fast to himself, he said: "every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward for it."

How eloquent is this expression.

A question stems from this statement. That is: why did Allah attribute the fasting to himself whereas he did not do so with the rest of the deeds to the child of Adam, despite the fact that fasting is one of the deeds of the child of Adam?

What is intended by the deeds? Are they both the good deeds and the bad ones or the good deeds only?

What is the significance of attributing the fasting to Allah, may He be glorified and exalted? Why did he say, "I (alone) will reward for it," despite the fact that he is the one who rewards for all the good deeds. In addition to the other questions going on in the mind of the Muslim.

The answer to this complex question that is based on meditation and consideration is summarized as follows:

What is meant by the deeds of the child of Adam in the Hadith is the good deeds because of excluding the fasting from them; it is a good deed excluded from the good deeds.

The meaning of (is for him): it is written to him by Allah, the good deed is recorded ten times and multiplied as Allah wills.

Attributing fasting to the Almighty: it is said that because this deed is not liable to showing off unlike the other deeds.







## *Fasting is a shield*

Another group of the scholars said: Because fasting is not desired.

His saying: "I reward for it." This statement indicates the abundance of the reward. The Most Generous himself is the one who will reward for this deed.

Then the Prophet (peace and blessings of Allah be upon him) said: "Fasting is a shield" i.e. it is a protection for the fasting person against the sins as well as the mental and physical diseases.







## *the way of salvation*

'Uqbah ibn 'Amir (May Allah be pleased with him) said: I asked the Messenger of Allah (may the peace and blessings of Allah be upon him) "How can salvation be achieved?" He replied, "Control your tongue, keep to your house, and weep over your sins."  
[At-Tirmidhi].

The companions of the Prophet (may Allah be pleased with them) feared the torment of Allah - blessed and exalted is he - due to the reminders which they heard from the Messenger of Allah (may the peace and blessings of Allah be upon him).







## *the way of salvation*

To the extent that one of them assumes that the fire is in front of him and would see it with his eyes. As if he would be drawn to it because of his sins and his failure to obey his Lord.

Therefore, many of them used to ask about the ways to protect themselves from the torment of Allah - the Almighty – they would say the following statement in this world before they say it in the Hereafter: Where to escape from the torment of Allah? He says it while believing that there is no shelter from Allah except to Him, and no escape from His wrath except with His kindness.

We derive three lessons from the first commandment: One of them is that the best one in terms of remembering Allah is the best one to act righteously. The first thing that a Muslim should do is to guard his tongue against telling lies, backbiting, slandering people and insults.

The second lesson is that the tongue which is a small organ, is the most persisting among the organs in terms of committing the sins. It will not stop talking unless one controls it and puts it behind his heart.

The third lesson is that holding the tongue is something that only the believer can do. He is the one who always makes his tongue behind his heart so that does not utter any word unless he understands its meaning.





**Do not impose strictness on yourselves**



**so that strictness will be imposed on you**

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*Do not impose strictness on yourselves so that strictness will be imposed on you*

The Messenger of Allah (may the peace and blessings of Allah be upon him) used to say:

Do not impose strictness on yourselves so that strictness will be imposed on you, for people have imposed strictness on themselves and Allah imposed strictness on them. Their survivors are to be found in cells and monasteries. (Then he quoted:) "Monasticism, they invented it; we did not prescribe it for them."

Intolerance in religion is more dangerous than negligence, or say: both negligence and excessiveness stand against moderation, which is to observe fairness in all the matters.



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*Do not impose strictness on yourselves so that strictness will be imposed on you*

Unnecessary strictness entails unjustified cruelty, and eliminating the characteristics of Islam, which has been previously mentioned, which is easiness, removing the hardship and the fewness of the obligations.

Imposing strictness on people is a sort of injustice and aggression against them, and a violation of the balance of justice, which this religion confirmed in all of its legislations.

The types of extremism are not countable, despite this fact all of them fall under two origins:

The first is the exaggeration in religion in order to exaggerate in worship. This is all evil and an innovation that is denied by the heavenly laws in general, and the law of Islam in particular. The second is that the fabricated cruelty leads to the contradictions of the Islamic instructions.





even by giving a piece  
**of date as charity**

**Protect yourself from Hell-fire**

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*Protect yourself from Hell-fire even by giving a piece of date as charity*

'Adi ibn Hatim (May Allah be pleased with him) reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "Protect yourself from Hell-fire even by giving a piece of date as charity."

[Al-Bukhari and Muslim].

The Prophet (may the peace and blessings of Allah be upon him) preached his companions and reminded them of the consequences of things, he urged them to work in order to enter the Paradise and warned them of the Hellfire. He used to do this in their free time when their hearts are free from the concerns of this world. He used to weep with them out of fearing Allah as he was the most pious of them. These sermons were very heart touching to the extent that they would assume that this is the last sermon he gives them.







*Protect yourself from Hell-fire even  
by giving a piece of date as charity*

One day he mentioned the Hellfire and sought refuge in Allah from it whereas he is safe from it. So what shall people like us do? Our sins accumulated and surrounded us from every side. Moreover, our good deeds do not protect us from its heat.

What is meant: if you do not find a piece of a date to spend in charity, then avoid the torment of the Hellfire with a good word - that pleases your Lord- perhaps it would be a shield against his punishment.

Allah said (interpretation of the meaning) : { Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.} Quran (2:263)







Spend according  
to your means



and do  
not hoard

*Spend according to your means;  
and do not hoard*

Asma', the daughter of Abu Bakr, may Allah be pleased with them, reported that she came to the Messenger of Allah (may the peace and blessings of Allah be upon him) and said:

O Messenger of Allah, I have nothing with me, but only, that which is given to me by Az-Zubair (for household expenses). Is there any sin for me if I spend out of that which is given to me (by Az-Zubair)? Upon this he (the Holy Prophet) said: Spend according to your means; and do not hoard, lest Allah will withhold from you.







*Spend according to your means;  
and do not hoard*

The women of Makkah were known for their love for their husbands, their kindness to them, their keenness on pleasing them and for keeping their properties in their presence and in their absence.

Islam came to increase them in goodness. Islam disciplined them and taught them how to keep the trusts, preserve the belongings, it revived the sound nature, set for them the limits that may not transgressed and draw for them the milestones of worshipping their Lord and treating their husbands in particular, as well as all people in general.

Asma` the daughter of Abu Bakr - may Allah be pleased with them - is a first class lady in terms of the noble behavior; she was a perfect wife of a perfect husband.

She was a helpful wife, endured the hard life conditions with him patiently, groomed his horse, crunch the nucleus of dates, and carry it for him in the remote areas.

The Prophet (may the peace and blessings of Allah be upon him) gave her permission to give the little charity which one usually spend, and will not cause her husband to blame her if he knew about it.





When anyone of you ask  
**Allah for something,**  
 he should ask with determination



*When anyone of you ask Allah for something, he should ask with determination*

Narrated Anas may Allah be pleased with him: Allah's Messenger (may the peace and blessings of Allah be upon him) said, "When anyone of you ask Allah for something, he should ask with determination and should not say, 'O Allah, if You wish, give me.', for nobody can force Allah to do something against His Will.

It is well known to every believer that all the creatures are under his will – may he be exalted - his commands is effective on them. His judgment is fairly established over them. Whatever he wills will happen and whatever he does not will, will not ever happen. Allah decides; there is no adjuster of His decision.







*When anyone of you ask Allah  
for something, he should ask  
with determination*

All the creatures are in need for him and he is free of need for them. Their obedience will not benefit him, and their disobedience will not harm him.

As long as that is the case, the slave should supplicate him secretly and openly, out of hope and fear and during all the day and night. When the slave invokes his Lord he shall rest assured in his response and confident in his forbearance.

Allah the Most generous may not reject the supplication of any slave who invokes him with humility, while his income is legally earned, his faith is not mixed with hopelessness or despair, and his calls are not accompanied by what is contrary to politeness with the creator or exceeds the proper limits in demanding.

This prophetic Hadith that instructs the faithful to be resolute when asking Allah and not hesitate to do so for any reason that sometimes invites them to hesitate, such as the feeling of negligence on their part in terms of obeying their Lord the Almighty and the sense of guilt and so on; Allah the Almighty is merciful to his servants more than they are merciful to themselves.

His mercy encompassed everything.







*Stand in the night prayer and sleep.  
Fast some days and do not fast  
some days.*

'Abdullah ibn Umar, may Allah be pleased with them, is reported to have said: the Messenger of Allah (may the peace and blessings of Allah be upon him) said, "I have been informed that you observe fast continuously and recite (the whole of the Qur'an) every night." I said, "Messenger of Allah! It is right, but I covet thereby nothing but good," whereupon he (may the peace and blessings of Allah be upon him) said: "Then observe fasts like the fasting of Prophet Dawud as he was the most ardent worshipper of Allah; recite the Qur'an once every month." I said, "O Prophet of Allah! I am capable of doing more than that







*Stand in the night prayer and sleep.  
Fast some days and do not fast  
some days.*

. " He said, "Then recite it (the complete Qur'an) in every twenty days." I said, "O Prophet of Allah I am capable of reciting more than that." He said, "Then recite it once in every ten days." I said, "O Prophet of Allah! I am capable of reciting more than that." He said, "Then recite it once in every seven days, but do not recite in less than that." The Prophet of Allah also said to me, "You do not know, you may have a longer life". When I grew old I wished I had availed myself of the concession (granted to me by) the Prophet of Allah.

In another narration 'Abdullah is reported to have said: the Messenger of Allah (may the peace and blessings of Allah be upon him) said, "The best fasting with Allah is that of (Prophet) Dawud, and the best prayer with Allah is that of Dawud for he would sleep half of the night and stand for prayer for the third of it and (then) would sleep sixth part of it; he observed fast one day and leave off the other. He would not flee on meeting the enemy".

Moderation in all matters is the approach of Islam, it is a realistic approach based on moderation in everything. Then there should be neither negligence nor transgressing the limits. As well there shall be harm or reciprocating harm.

The right of the body is to give it some rest, to respond to its sexual desires moderately, feed it with the permissible foods and beverages without extravagance, to protect it from the severity of heat and cold without overburdening oneself, to care for the health so as to avoid the diseases and to be able to function satisfactorily. To wear the permissible adornment as feasible; for it is a part of the chivalry, on which every honored man should be keen.







*Stand in the night prayer and sleep.  
Fast some days and do not fast  
some days.*

The right of the eye is to let it sleep; therefore the Prophet singled it out after he mentioned the body while it is a part of the body; this is for the sake of confirmation.

Allah has made sleeping a rest for the human, so that no man or animal can dispense with it. It is one of the greatest blessings. Worship is not limited in the prayer and fasting. Rather, every useful movement and useful work, fruitful meeting, innocent promenade, and permissible entertainment may be considered an act of worship.

If a person is cut off from the other people, how can he fulfill his duty to his relatives, friends and neighbors, and all these rights to them.

Allah has enjoined His slaves to know each other and to cooperate with each other on righteousness and piety, so how can he do that while he is secluded in his place of worship, or isolated is in his house, fasting the day and performing the night prayer, but he does not visit the people or welcome them in his house.





The excessive laughter  
**CAUSES THE HEART DEATH**



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*The excessive laughter causes  
the heart death*

The Messenger of Allah, may the peace and blessings of Allah be upon him, said:

Do not laugh too much, for the excessive laughter causes the heart death (morally).

This proves true by the experience. No one laughs too much except the one who is intellectually obsessed and morally corrupted. His heart suffers, and he fails to free his heart from the pain, grief, darkness, and silliness. He is like a slaughtered bird which dances because of the pain intensity.







## *The excessive laughter causes the heart death*

If those who are arrogant and self boasting know the reality of this and the torment awaiting for them, they would laugh but a little.

The Messenger of Allah, may the peace and blessings of Allah be upon him, did not say that the mere laugh causes the heart death. But he said: " the excessive laughter causes the heart death"

It is necessary for a person to amuse himself but without extravagance, in the proper places, times and situations.  
The wise one knows when to laugh, and when to stop laughing.





It is better  
**for you to leave your  
 inheritors wealthy**  
 than to leave them  
**poor begging the  
 others**

*It is better for you to leave your inheritors wealthy than to leave them poor begging the others*

Narrated Sa`d ibn Abu Waqqas may Allah be pleased with him:

The Prophet (may the peace and blessings of Allah be upon him) came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra." I said, "O Allah's Messenger! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No". I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging the others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sa`d had only one daughter.







*It is better for you to leave your inheritors wealthy than to leave them poor begging the others*

The Messenger of Allah, may the peace and blessings of Allah be upon him, gave reason for this answer by saying: "It is better for you to leave your inheritors wealthy than to leave them poor begging the others".

The intended meaning: It is better for you and your heirs to leave them rich than to leave poor heirs begging the people who may put something in their hands, which will be a humiliation to them in this world and in the Hereafter.

What is meant by the richness in this Hadeeth is the self sufficiency, not the superfluity of money.

He who has enough food, drink and housing, it is as though he possessed the whole world. Otherwise, his heirs will be a burden on other people; begging them for charity.

The Muslim is responsible for his dependants as long as he has the means to support his heirs after he passes away.

Man is but a good recollection, and to be mentioned with goodness is considered a second age for man. Therefore, man should leave righteous prints including leaving money for his heirs.

His money may benefit him if he lived long, so he should not rush to spend all of his money or even half or one third of it as long as he hopes to live and act righteously.

If he is to leave a bequest then he may do within one third of the legacy.





The commandments  
of the Messenger  
of Allah

Endurance is to be shown  
at the first blow,  
or at the first shock



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رسول الله

*Endurance is to be shown at  
the first blow, or at the first shock.*

Anas Ibn Malik, may Allah be pleased with him, reported that Allah's Messenger (may the peace and blessings of Allah be upon him) came to a woman who had been weeping for her (dead) child, and said to her:

Fear Allah and show endurance. She - did not recognize him - and said: You have not been afflicted as I have been. When he (the Holy Prophet) had departed, it was said to her that he was the Messenger of Allah (may the peace and blessings of Allah be upon him), she was mortally shocked. She came to his door and she did not find doorkeepers at his door. She said: O Messenger of Allah. I did not recognize you. He said: Endurance is to be shown at the first shock.



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*Endurance is to be shown at  
the first blow, or at the first shock*

Piety with patience hold a unique status of faith like that of the spirit in the body. Piety has deep effects in the hearts of the believers; patience is one of its effects, rather it is its mate which does not leave it.

The patience is: facing the difficulties with a welcoming chest and a heart that is satisfied with the decree of Allah, giving up all that brings despair and discontentment with the shock, along with seeking aid in a great deal of remembering Allah, reading the Quran, praying in the night, sincere supplication, listening to the sermons, avoiding the places wherein he feels depressed, yet one shall go to the places where his chest feels rest, on the condition that he will not violate the limits set by Allah.

The Scholars have divided patience into sections with different considerations. They said: there are three types of patience. The first is to be patient to stick to the obedience of Allah, to be patient to resist the sins, and to be patient to endure the calamities. As for the patience to stick to the obedience of Allah, it means: to perform the obligatory and the voluntary acts of worship without negligence or slowness; for the sake of pleasing Allah, and out of hoping in his mercy and fear of his punishment.

As for the patience for resisting the sins, it is not less honorable than the first section; obedience is to obey the commands and to avoid the prohibitions, and the slave is not considered obedient except by fulfilling both of them.

The third section of patience, which is the patience to endure the calamities, it stems from the satisfaction with the decree of Allah as we have indicated before, it is linked to the first two types. The reward is multiplied according to the relevant hardship.







*Endurance is to be shown at  
the first blow, or at the first shock*

Patience to endure the calamities has some degrees, the greatest of which is to show patience at the first shock, because it often robs the wisdom of the person, upset his heart, and change his mood. Therefore, he loses his forbearance, says what he should not say, does inappropriate acts. The greatest statement by which the Muslim can show satisfaction with the decree of Allah the Almighty is to say: "inna lillahi wa inna ilayhi raji'oon" (which means) indeed we belong to Allah and to him we shall return" so that it emanates from the depths of his heart. In order to take easy the shock, he should repeat it a lot whenever the specter of shock strikes him.







*Rejoice and hope for that which will please you*

'Amr bin 'Auf Al-Ansari (May Allah be pleased with him) reported:

Messenger of Allah (may the peace and blessings of Allah be upon him) sent Abu 'Ubaidah bin Al-Jarrah (May Allah be pleased with him) to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got news of it and joined with the Prophet (may the peace and blessings of Allah be upon him) in the Fajr prayer. When the Prophet (may the peace and blessings of Allah be upon him) concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu 'Ubaidah with something from Bahrain". They said, "Yes! O Messenger of Allah!". He (may the peace and blessings of Allah be upon him) said, "Rejoice and hope for that which will please you."







## *Rejoice and hope for that which will please you*

By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them".

[Muslim].

It was the habit of the Arabs to say: "rejoice" that means your need is fulfilled or will be fulfilled soon, this word has a good impact on the hearts, and develops the sense of optimism.

As for his saying (may the peace and blessings of Allah be upon him): " and hope for that which will please you " means: Demand whatever you want for I will not reject your requests as long as you can meet it. It is recommended to hope in the goodness.

You believe in Allah, you hope for richness and fear poverty and this does not contradict the true faith; it is an original aspect of the human nature. Money is likable, it has countless benefits, and it is the base of a well established life.

But behind this saying are wise words which put an end to this hope, and limit it to moderation.

If poverty is harmful, richness also has its own negative effects. All the goodness lies in being committed to moderation, so that the Muslim has enough means for living but not to violate the limits set by Allah.





رسول الله

72 The commandments  
of the Messenger  
of Allah

so when one of you sees  
a woman

he should come  
to his wife

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رسول الله

*so when one of you sees a woman,  
he should come to his wife*

Jabir(may Allah be pleased with him) reported that Allah's Messenger (may the peace and blessings of Allah be upon him) saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them:

The woman advances and retires in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.

The Prophet (may the peace and blessings of Allah be upon him) gave his companions the good example, and he showed them how to fear Allah, and how to guard against the seditions and to deal with them if the Muslim is tested.



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*so when one of you sees a woman,  
he should come to his wife*

For this purpose, marriage is legislated. It is obligatory for the one who is in a dire need for it, he fears to commit adultery and is able to afford the marriage expenses. It is recommended for the one who is in a need for it is able to afford the marriage expenses but he is not afraid of committing adultery.

That is why Allah ordered men and women on equal basis to lower the gaze and to protect the private parts.

It is better for the man to lower his gaze if he saw a woman than to follow the footsteps of the Satan which he will continue to follow if he followed the first step. Perhaps he may not be able to turn back until he does the last thing the devil wants from him.

Allah has prescribed guidelines for men and women, to prevent them from the free mixing with each other in order to avoid all the forms of sedition, so that the believer remain purified and far away from the deviated lusts and the delusion of Satan. It is clear that these guidelines are prescribed to guard against the doubtful matters and to keep one`s honor blameless.

One of the bad effects of letting the gaze free is that it distracts the soul from the remembrance of Allah, and that it causes the heart to be permanently grieved until it is broken.

Allah will reward the slave is grater better than his deeds; the Most Generous one compensates the slave who lift the prohibited matters with better than that he lift. If the slave restricted his gaze, Allah will grant him an insight and opens to him the doors of knowledge and faith.







**Go back and perform ablution well**

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*Go back and perform ablution well*

Jabir (may Allah be pleased with him) reported: 'Umar ibn Al-Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah (May the peace and blessings of Allah be upon him) saw that and said: Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer.

The jurists defined wudoo 'as: the purification with water for specific body parts with the intention of worshipping Allah. They call it: the minor purity. They call ghusl from janaabah, menstruation and postpartum bleeding the major purity. The wudoo ' has obligatory and recommended acts, as well as the conditions and etiquettes mentioned by the jurists in their books.







## *Go back and perform ablution well*

In order for your wudoo 'to be complete, you have to observe these etiquettes, for you will be rewarded for that and your faith will increase.

It is not permissible to leave any spot in a part of your body during wudoo ' without letting water touch it.

But we should know that in order to attain the virtue of wudoo ' which is meant in the hadeeth, we shall perform Wudoo` correctly as Allah explained.

If you want to increase your faith, to strengthen your certainty, to purify your heart, and to reach the status of reverence in prayer, be keen on three things from the first part of your body you wash to the last part.

It is to remember the grace of your Lord on you in each part you wash so that you thank him, to remember the sins it committed so that you seek forgiveness for it, and to be determined to protect it from what it committed accordingly you will finish Wudoo` remembering your Lord, thankful to him, seeking his forgiveness and repenting from the sins.

When you use the water, remember the grace of Allah who gave it to you, enabled you to use it, and thank him for all of that with your heart and tongue.

When you wash your hands, remember the grace of Allah and thank him for that, remember the sins they committed, ask forgiveness for that, and repent sincerely perhaps Allah will accept it from you.







## *Go back and perform ablution well*

when you rinse the water in your mouth, remember Allah's blessings on you concerning this mouth and what is in it, thank him for that, ask forgiveness from Allah for the sins of your tongue, and repent sincerely.

Continue to do this when you wash your face and hands, wipe over your head and when you wash your feet. It is the Wudoo 'in its proper sense, when you realize that the purification is half of the faith.







**Be on your guard against  
two things which provoke cursing**

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*Be on your guard against two  
things which provoke cursing*

Abu Huraira (may Allah be pleased with him) reported:  
The Messenger of Allah (may the peace and blessings of Allah  
be upon him) said: Be on your guard against two things which  
provoke cursing. They (the companions present there) said:  
Messenger of Allah, what are those things which provoke  
cursing? He said: Easing on the thoroughfares or under the  
shades (where people take shelter and rest).

Islam calls for cleanliness and refrainment from all that which  
contradicts the sound nature, or cause harm to people. The  
purity is half of faith and cleanliness is a proof of the integrity  
of nature the refrainment from all that which bring blame  
indicates adopting the virtuous manners and noble behaviors.







## *Be on your guard against two things which provoke cursing*

His words, may the peace and blessings of Allah be upon him, Be on your guard against two things which provoke cursing. Is an eloquent manner that the hearer needs to understand and meditate. Then he explained these two things to be avoided;

That is, to urinate or to defecate in the public road and in the places where people used to sit, where the shadow is spread - under the trees - or under the walls - and so on.

Just as it is not permissible to answer the call of nature in the way of people, it is not permissible to throw stones, shuck, and other dirts, or to put obstructions that stand in the way of people and deprive them of rest.

This is reflected in the high voices in the gatherings, roads, houses, mosques and others, and verbal abuse from which the people of modesty and virility feel shy.

The Islamic legislation return people to the sound nature and eliminates all customs that are incompatible with this normal nature.

Those who know and adhere to this legislation have avoided every act that defies modesty or contradicts the proper manners.





Plague is a calamity  
**or a disease which**

Allah sent to a group  
**of the children**  
**Isra'il**

*Plague is a calamity or a disease  
which Allah sent to a group  
of the children Isra'il*

Usama ibn Zaid, may Allah be pleased with him, said: I would inform you about it. The Messenger of Allah (may the peace and blessings of Allah be upon him) said: Plague is a calamity or a disease which Allah sent to a group of the children Isra'il, or to the people who were before you; so when you hear of it in land, don't enter it and when it has broken out in your land, don't run away from it.

Islam is realistic in its approach, just in its legislation, easy in its commands, based on the care of the interests of the slaves in their present and future.

The interests of the slaves lies in two things: to ward off evil and to bring the benefits.







*Plague is a calamity or a disease  
which Allah sent to a group  
of the children Isra'il*

Preventing evil takes priority over bringing the benefits, as the scholars said, and clearing out the heart from the bad manners takes priority over applying the good manners. As the scholars of Al-Azhar said. Prevention is better than cure as the doctors said. This Hadeeth is one of the origins of the prevention of harmful diseases and deadly pests, it represents the so-called quarantine. That is to prevent the contact of healthy people with the patients and to prevent the contact of the patients with the healthy people.

The plague is a fatal tumor that occurs in the armpit and behind the ear, in the nose and in the soft meat, a disease that corrupts the organs and changes what is next to it, and may leak blood and pus leads to rapid death.

The Prophet (may the peace and blessings of Allah be upon him) said: "This plague is a calamity" a severe punishment that afflicted the children of Israel and those who are like them as a sort of punishment.





رَسُولُ اللَّهِ

77 The commandments  
of the Messenger  
of Allah

O Allah, I ask You  
the good which

**Your Prophet  
Muhammad**

(may the peace and blessings of Allah be upon him)

begged You

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رَسُولُ اللَّهِ

*O Allah, I ask You the good which  
Your Prophet Muhammad (may the peace and  
blessings of Allah be upon him) begged You*

Abu Umamah (May Allah be pleased with him) reported:  
The Messenger of Allah (may the peace and blessings of Allah  
be upon him) made many supplications which we did not  
memorize. We said to him: "O Messenger of Allah! You have  
made many supplications of which we do not remember  
anything." He said, "Shall I tell you a comprehensive prayer?  
Say: 'Allahumma inni as'aluka min khairi ma sa'alaka minhu  
nabiyyuka Muhammad sallallahu 'alaihi wa sallam. Wa 'a'udhu  
bika min sharri mas-ta'adha minhu nabiyyuka Muhammad  
sallallahu 'alaihi wa sallam. Wa Antal-Musta'anu, wa  
'alaikal-balaghu, wa la hawla wa la quwwata illa billah (O Allah,  
I ask You the good which Your Prophet Muhammad (may the  
peace and blessings of Allah be upon him) begged You; and I  
seek refuge in You from the evil where from Your Prophet  
Muhammad (may the peace and blessings of Allah be upon  
him) sought refuge.



#the\_prophetic\_commandments  
#We\_live\_according\_to\_his\_sunnah

35





*O Allah, I ask You the good which  
Your Prophet Muhammad (may the peace and  
blessings of Allah be upon him) begged You*

. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allah the Exalted, the Great."

[At- Tirmidhi]

The Prophet (may the peace and blessings of Allah be upon him) used to call upon Allah - the Almighty - with many supplications which combine all the aspects of goodness, in a magnificent manner that touches the hearts of the believers and controls their feelings. They can only strive to memorize and perceive them. So that they mention these supplications continually in submission to their Lord, in implementation of their role model may the peace and blessings of Allah be upon him.

For they knew that the supplication is essence of the worship, the sincere translation of the pure servitude, and the profound manifestation of the perfection of the need for the Only true god.

The du'aa is a significant part of the tradition of the Prophets. They are the best of people to supplicate their Lord, especially the most pious of them Muhammad may the peace and blessings of Allah be upon him.

The righteous slaves of Allah followed their approach. The best of them are the companions of Muhammad, may Allah be pleased with them and then those who follow them with the righteousness until the Day of Judgment.

There is no doubt that the authentic supplications of the Messenger of Allah (may the peace and blessings of Allah be upon him) is better, closer to acceptance and greater in reward. This is why the companions of the Prophet, may Allah be pleased with them, were keen on memorizing the supplications of truthful and the trustworthy one may the peace and blessings of Allah be upon him.







*O Allah, I ask You the good which  
Your Prophet Muhammad (may the peace and  
blessings of Allah be upon him) begged You*

The Muslim should choose from him what is easy for him to memorize, easy for his tongue to pronounce, that which he feels its sweetness in his heart, and what is most clear in terms of expressing his demand from his Lord the Almighty.

The proper form of supplication is that which represents the complete need to Allah the Almighty and all the permissible demands.

Please note that the etiquettes of the supplication should be observed. Otherwise, it is possible that the supplication may be rejected.







*'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter*

It was narrated that Anas ibn Malik, may Allah be pleased with him, said:

"A man came to the Prophet (may the peace and blessings of Allah be upon him) and said: 'O Messenger of Allah, which supplication is the best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came on the next day and said: 'O Messenger of Allah, which supplication is the best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter.' Then (the man) came on the third day and said: 'O Prophet of Allah, which supplication is the best?' He said: 'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter, for if you are forgiven and kept safe and sound in this world and the Hereafter, you will have succeeded.'"







*'Ask your Lord for forgiveness and to be kept safe and sound in this world and in the Hereafter*

wellness: is the lifting of the calamity and harm, the prevention of the bad consequences, and the cure from all the diseases. It is said that the healthy one is in wellness.

Wellness and well-being have the same meaning.

It is said: to be granted wellbeing is that when Allah suffices you from people, and suffices people from you. As well when he distract their harm from you, and vice versa.

It is clear to us that Whenever wellbeing is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective. There is no demand beyond it..

If the slave asks his Lord for wellbeing, then he asked for forgiveness and pardon, and surely if his supplication was responded to, he will be admitted to the Paradise.

The Prophet (may the peace and blessings of Allah be upon him) used to ask Allah for the wellbeing in all of his affairs, in this life and in the Hereafter.





**Spend (on charity),  
O son of Adam, and I shall spend on you**



*Spend (on charity), O son of Adam,  
and I shall spend on you*

On the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (may the peace and blessings of Allah be upon him), who said:

Allah (mighty and sublime be He) said: Spend (on charity), O son of Adam, and I shall spend on you.

The meaning of this Hadith is apparent, but we have reflections that we want to show you, O Muslim brother, to consider and share with your friends.







*Spend (on charity), O son of Adam,  
and I shall spend on you*

1-The saying of Allah: "spend" it is an imperative that indicates the obligation of spending in the obligatory channels like the Zakah , the maintenance of the wife and the dependents, the maintenance of the parents and those like them, such as the grandfather and the grandmother, and the maintenance on the disabled brother and the sister who has no provider.

As well it entails the recommendation to spend in the voluntary channels such as charity that the Muslim voluntarily pays to the poor, the needy and those with similar needs. Especially if they are relatives, neighbors, friends, students of knowledge and of the righteous people.

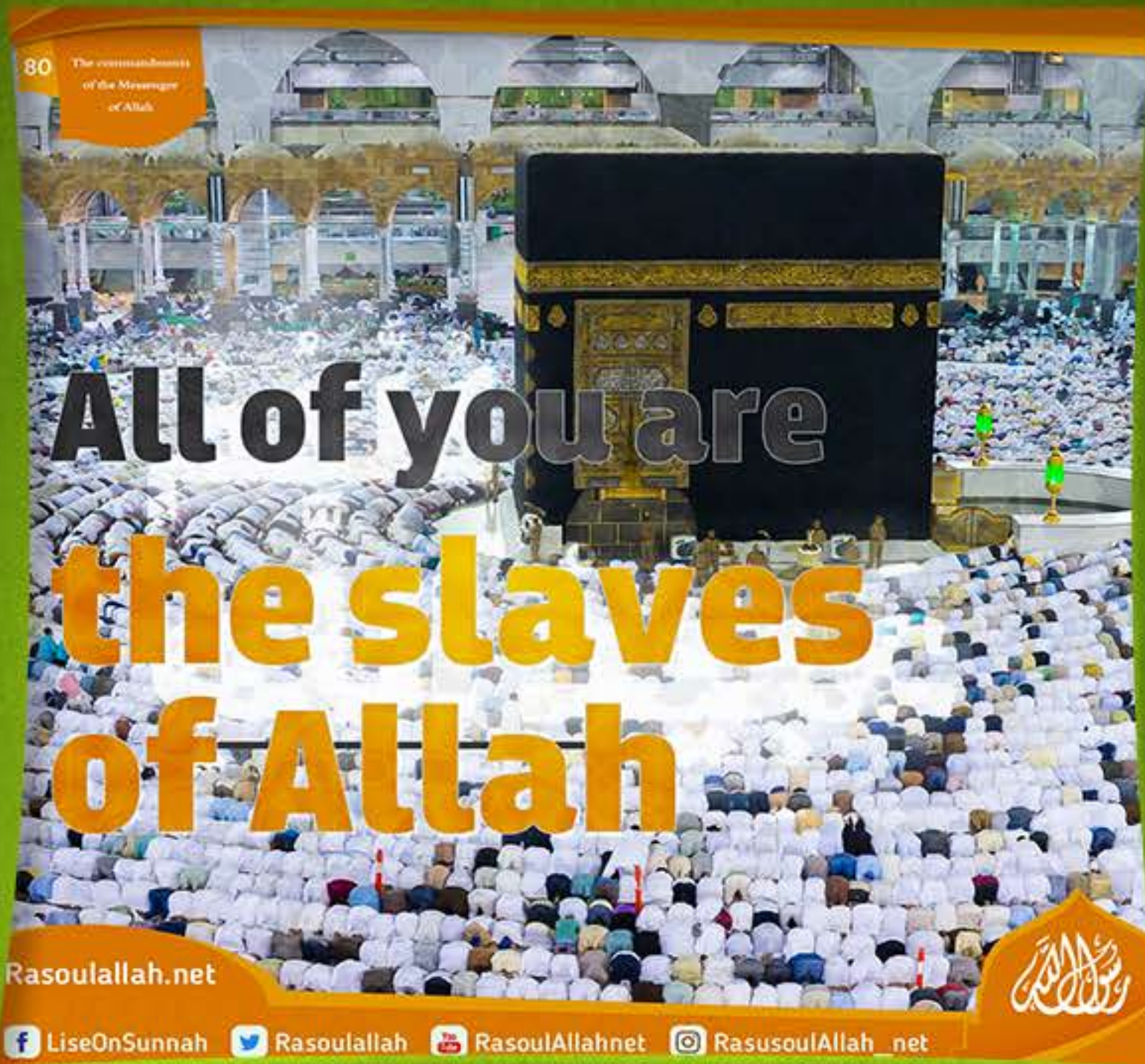
2-The word spend entails that the Muslim spend generously for the sake of Allah. The Muslim is not considered generous unless he spends frequently in charity, especially the best of his properties for the sake of Allah. He will not escape the punishment of Allah unless he is saved from the moral defects; stinginess and greed. Moreover, he shall find this world trivial so that he renounces the worldly pleasures and attach his heart to the Hereafter. Whatever you spend for the sake of Allah you will receive better than it in this world and the Hereafter.

His generosity never ceases to extend; he continues to shower his slaves with his blessings even if they did not ask him and bless those who believe in him and spend from what he made them trustee therein.

The Prophet - may the peace and blessings of Allah be upon him- was the most generous person ever. His noble biography clearly shows that he favors the others over himself, he did not spare any effort in honoring the guest, used to relieve the distressed, feed the hungry and pay the debts on behalf of the debtors.







*All of you are the slaves of Allah*

Narrated Abu Huraira may Allah be pleased with him: The Prophet (may the peace and blessings of Allah be upon him) said, "You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.) (Saiyidi), or my guardian (Maulai), and one should not say, my slave (Abdi), or my girl-slave (Amati). All of you are slaves of Allah and all of your women are slaves of Allah. Rather, he should say, my lad (Fatai), my lass (Fatati), and 'my boy (Ghulami).

An important lesson is taken from this Hadith; that is to search for the best and the most beneficial words on the one hand. On the other hand one must avoid what contradicts the proper manners of dealing with Allah and with people. One must be aware of the improper words that oppose the moral principles and the good traditions.







## *All of you are the slaves of Allah*

This requires a Muslim to be familiar with the vocabulary of the selected Arabic language which corresponds to the language of the righteous people. The true Muslim shall follow the ways of the Prophet (may the peace and blessings of Allah be upon him) and his companions in their conversations.

The law of Islam is a complete legislation, and a complete life style. It leaves nothing of the people's interest without legislating the rules that protect it.

The companions of the Prophet (may Allah be pleased with them) learned from him how to deal with people, and how the Muslim chooses the words that do not hurt their feelings as stated in this Hadith.

The Prophet (may the peace and blessings of Allah be upon him) said: " You should not say, 'Feed your lord (Rabbaka), help your lord in performing ablution, or give water to your lord, but should say, 'my master (e.g. Feed your master instead of lord etc.)'" This is one of the prophetic etiquettes to deal with Allah.

This is to avoid addressing the servants with these descriptions which reflect humiliation on the part of the servants as well as pride and arrogance on the part of the master.

The one who feels shy from Allah, would not ever utter these words. All of us are servants of Allah - Blessed and Exalted - and all of our women are his female servants. We knew that according to the natural inclination, and believed in it wholeheartedly with no doubt.







## *All of you are the slaves of Allah*

The Messenger of Allah (may the peace and blessings of Allah be upon him) taught us what to say when we speak to them. He (may the peace and blessings of Allah be upon him) instructed us to address them with the words:

" my lad (Fatai), my lass (Fatati)." These words speak of love, The speaker experiences the tenderness of the feelings and the kindness of the good sense with Allah and then with the people. As well it aims to discipline the soul, so that it will be cleansed of its arrogance and to submit to the greatness of the Creator.

Islam has been very careful to abolish slavery but in a quiet and purposeful manner, which has no negative effects on the economy, nor does it conflict with the justice. Rather, it is compatible with mercy and care of the interests of slaves in their present and in the future.





Your slaves are  
your brethren

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*Your slaves are your brethren*

Narrated Al-Ma'rur ibn Suwaid may Allah be pleased with them:

I saw Abu Dhar Al-Ghifari wearing a cloak, and his slave, too, was wearing a cloak. We asked him about that (i.e. how both were wearing similar cloaks). He replied, "Once I abused a man and he complained of me to the Prophet (may the peace and blessings of Allah be upon him). The Prophet (may the peace and blessings of Allah be upon him) asked me, 'Did you abuse him by slighting his mother?' He added, 'Your slaves are your brethren upon whom Allah has given you authority. So, if one has his brethren under his control, he should feed them with the like of what he eats and clothe them with the like of what he wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their hard job).'







## *Your slaves are your brethren*

The Prophet, may the peace and blessings of Allah be upon him, clearly stated that your servants are your brothers. This Hadith stresses on proving the brotherhood to them; because the presence of the servants beside their masters is not less than relative brotherhood at all if faith is the basis of it.

The servant may be more beneficial to his master than his sibling. As the Arabic saying goes : " perhaps you would have a brother to whom your mother did not give birth " .

Allah has confirmed the brotherhood of faith in many Quranic verses, such as the saying of the Almighty (interpretation of the meaning):

{And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers.} Quran (3:104 )

Let the master be compassionate with his servants, appreciating their feelings, taking into account their circumstances and the extent of their needs and their aspiration to what he enjoys of the life pleasures.

If he gave the servant anything from these pleasures, his heart may be purified from jealousy, hatred, envy, humiliation, and deprivation. Moreover, he would feel that he is a member of the family, be keen to perform his duty according to the way his master likes, be careful about his interests. Yet if he failed to do so, he would apologize to him.

The servant obeys you as much as you give him, and is keen on your interests as much as you are keen on his dignity as a human.







## *Your slaves are your brethren*

It is either to be honest or to be a traitor, the honest servant must be honored and rewarded, and the traitor must be expelled. If you honored him, you win his feelings and make him obedient to you, friendly to your family, loving you whether in your presence and in your absence, unlike the wicked, even if you gave him, he would not thank you.

We have the best role model in the Messenger of Allah, may the peace and blessings of Allah be upon him, he was pleased to share the house work with his women and servants; he used to sew his dress, mend his shoes, and so on.

As well he used to cooperate with his companions may Allah be pleased with them.





## Do not revile the fever,

for it cleanses out the sins of the children of Adam in the same way that a furnace removes the dirt of iron



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*Do not revile the fever, for it cleanses out the sins of the children of Adam in the same way that a furnace removes the dirt of iron*

Jabir (May Allah be pleased with him) reported:

The Messenger of Allah (may the peace and blessings of Allah be upon him) visited Umm As-Sa'ib (or Umm Al-Musaiyyab) and asked her, "What ails you O Umm As-Sa'ib (or Umm Al-Musaiyyab)? You are shivering." She replied: "It is a fever, may Allah not bless it!" He said to her, "Do not revile the fever, for it cleanses out the sins of the children of Adam in the same way that a furnace removes the dirt of iron."

[Muslim].

The Prophet (may the peace and blessings of Allah be upon him) used to visit his companions due to his tenderness and caring for them. He used to accept their invitations.







*Do not revile the fever, for it cleanses out the sins of the children of Adam in the same way that a furnace removes the dirt of iron*

He had a special care on visiting the sick so as to comfort them and console their hearts, to bring pleasure to them, and pray for them.

The Fever and the like diseases removes the sins of the children of Adam little by little as long as it exists, until one is completely purified on the condition that one is patient and expects the reward from Allah.

The similitude in this Hadith is very precise and eloquent. The furnace completely remove the rust of the iron, until it looks like new, and so the fever acts like the fire which continues to clean the sins as long as Allah wills. It is like a gift that followed the test..

This Hadith teaches us to be polite with Allah the Almighty, we may not utter a word that indicates dissatisfaction with fate, even indirectly. One may not ever utter any word that entails despair. It would have a negative effect on those around him who may reject his words or hate him. It would be worse if the listener is a flunkey who imitates this falsehood.





**Do not abuse  
the dead**



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### *Do not abuse the dead*

'Aishah (May Allah be pleased with her) said:  
The Messenger of Allah (may the peace and blessings of Allah  
be upon him) said: "Do not abuse the dead, because they  
have attained that which they had forwarded (i.e., their deeds,  
good or bad)."  
[Al-Bukhari].

During the pre Islamic period, the Arabs used to boast of their  
ancestors. This pride leads them to satirize the living and  
insult the dead. They would incite their poets to mention their  
merits as well as the defects of others. Their hearts were filled  
with hatred. The sedition remained, and the drums of war  
went on overnight; so the war almost ends until it erupts  
again. However, the tolerant legislations of Islam demolished  
the tribal – based fanaticism and significantly limited its  
danger.







## *Do not abuse the dead*

The Messenger of Allah (may the peace and blessings of Allah be upon him) taught people how to behave in accordance with the rules of ethics and the best practices until he met his Lord - the Almighty - while the people were on the straight path, from which none deviates except the one who makes a fool of himself.

In the name of faith, their Lord - the Almighty – prohibited them from ridiculing, that is: to disdain and disrespect people. This indicates the arrogance, pride and vanity.

It is forbidden to call each other with offensive names, which one hates to be called with. This is considered dissoluteness, a contradiction of the characteristics of the believers.

What we want to say here is that what is meant is any word that may harm the dead and the living; the insult of the dead hurts their relatives, neighbors, their friends, and others who have merciful hearts.





**When  
you visit a sick or a  
dying person,  
you should utter good  
words**



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*When you visit a sick or a dying person,  
you should utter good words*

Umm Salamah (May Allah be pleased with her):  
The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "When you visit a sick or a dying person, you should utter good words because the angels say )Amin( at what you say." She added: When Abu Salamah (May Allah be pleased with him) died, I came to the Prophet (may the peace and blessings of Allah be upon him) and said: "O Messenger of Allah, Abu Salamah has died." He (may the peace and blessings of Allah be upon him) directed me to supplicate thus: "Allahummaghfir li wa lahu, wa a`qibni minhu `uqba hasanah [O Allah, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allah gave me a man who was better for me than Abu Salamah (i.e., the Prophet Muhammad (may the peace and blessings of Allah be upon him)). (The Prophet (may the peace and blessings of Allah be upon him) married Umm Salamah afterwards.) [Muslim].







*When you visit a sick or a dying person,  
you should utter good words*

The Muslim presence with his Muslim brother when the latter is ill is considered a blessing on him and his family; he consoles his brother with his kind words, soothes his pain with his preaching, guidance, and humor. In addition to the other things that makes his patient brother happy, taking into account the general ethics prescribed by the Prophet – may the peace and blessings of Allah be upon him - and conveyed by his companions in words and deeds.

His presence at the time of death is an intercession for him; because he supplicates for the sake of his brother with what benefits him in his grave and the on the day of Resurrection.

There is nothing better for the sick and the dead than the supplications.

The Muslim should choose for himself and his brother the full and complete supplications, which is taken directly from the Qur'an and Sunnah.

The supplication should be in accordance with the patient's condition and need, and beneficial for the deceased in the Hereafter. Rather, he should include in his supplication the family of the patient and the family of the deceased. He shall supplicate with what relieves their grief and sorrow, and help them to be satisfied with the decree of Allah.

That will surely brings them tranquility and tranquility, and promises them the good consequences and great reward for being patient and thanking their Lord.







*When you have finished your (obligatory) prayer in the mosque, you should observe some of your voluntary prayers at home*

Jabir (May Allah be pleased with him) reported:  
The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "When you have finished your (obligatory) prayer in the mosque, you should observe some of your voluntary prayers at home; for Allah will bless your homes because of your prayer (in your homes)."  
[Muslim]

The prayer is the most important practical pillar of Islam. He who established it has established the religion, and he who lost it has destroyed his religion. It is the manifest light for those who performed it with submissiveness, reverence and humbleness, and on the due time. It will be the source of rest and tranquility for the one who is mindful of its obligatory and voluntary parts.







*When you have finished your (obligatory) prayer in the mosque, you should observe some of your voluntary prayers at home*

It is the close connection between the servant and his Lord, in which he expresses the complete servitude and need for his Lord. There is no worship in which the slave expresses such a thing as prayer. He puts his forehead and nose on the ground whatever his status is and regardless of his authority.

What is meant by the prayer that the Muslim performs in the mosque is the obligatory prayers and the voluntary prayers related to them. Please note that If a Muslim comes to the mosque, he shall pray the greeting of the mosque.

We understand that obligatory prayer must be performed in a congregation unless there is a compelling necessity and a compelling excuse, no one but a hypocrite or a man whose faith weak.

Ibn Mas'ud (May Allah be pleased with him) reported: He who likes to meet Allah tomorrow (i.e., on the Day of Requital) as a Muslim, should take care and observe the prayer when the Adhan is announced for them. Allah has expounded to your Prophet (may the peace and blessings of Allah be upon him) the ways of right guidance, and these (the prayers) are part of the right guidance. If you have to perform the prayer in your houses, as this man who stays away (from the mosque) and performs the prayer in his house, you will abandon the Sunnah (practice) of your Prophet (may the peace and blessings of Allah be upon him), and the departure from the Sunnah of your Prophet (may the peace and blessings of Allah be upon him) will lead you astray. I have seen the time when no one stayed behind except a well-known hypocrite. I also saw that a man was brought swaying (on account of weakness) between two men till he was set up in a row (in the mosque).

[Muslim].







*When you have finished your (obligatory) prayer in the mosque, you should observe some of your voluntary prayers at home*

Offering the voluntary prayers in the houses spreads the goodness in the houses and the families including blessing the livelihood, the angels attend this prayer and hear what is read, the houses will be enlightened by the light of Allah the Almighty in addition to the other benefits which we do not know.

The one who applied this instruction will attain a great share of goodness in this world and in the Hereafter. He is a real Muslim who follows the Sunnah of the Prophet Muhammad. The Prophetic traditions instruct us to give the mosque its rights and to give the house its rights. This Muslim is a good example for his family and neighbors in terms of reviving the houses with the remembrance of Allah the Almighty.







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*O Allah, I seek refuge in you  
from anxiety and grief*

Narrated Abu Sa'id Al-Khudri may Allah be pleased with him: One day the Messenger of Allah (may the peace and blessings of Allah be upon him) entered the mosque. He saw there a man from the Ansar called AbuUmamah.

He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer?

He said: I am entangled in cares and debts, Messenger of Allah.

He replied: Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt?

He said: Why not, O Messenger of Allah?







*O Allah, I seek refuge in you  
from anxiety and grief*

He said: Say in the morning and evening: "O Allah, I seek refuge in you from anxiety and grief, I seek refuge in you from incapacity and slackness, I seek refuge in you from cowardice and niggardliness, and I seek refuge in you from being overcome by debt and being put in subjection by men."

He said: When I did that Allah removed my care and settled my debt.

I seek refuge in you O Allah, I seek the protection of your majesty against worry and sorrow, and whatever leads to them. O Allah open my chest with the light of faith so that the devil may not grieve me with his insinuations of the whispers and suspicions. O Allah protect me against his attempts to distort my faith, and to make me dissatisfied with whatever you decreed.

The companions of the Prophet, may Allah be pleased with them, love to be alone in their homes and in mosques; to remember and to supplicate Allah, and to think about the creatures of the Almighty during their leisure time. If one of them is distressed, he would hasten to pray, so as to emulate the traditions of the Messenger of Allah (may the peace and blessings of Allah be upon him), because the slave is closer to his Lord in the state of prostration.

The Prophet (may the peace and blessings of Allah be upon him) expressed that the supplication should be said from the depths of the heart, with certainty that he would be answered, so that this communication seems as if the supplicant speaks to his Lord with his heart, tongue and whole being.

Anxiety is the hardship resulted from expecting a hated matter- it is said that anxiety is: the most important thing that I am tired of thinking about it and fear of the occurrence of what is disliked.





I seek  
refuge in Allah's  
Perfect Words  
from His anger

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*I seek refuge in Allah's Perfect Words  
from His anger*

‘Amr ibn Shu‘aib narrated from his father, from his grandfather, may Allah be pleased with them, that the Messenger of Allah, may the peace and blessings of Allah be upon him, said:

“When one of you is frightened during sleep, then let him say: ‘I seek refuge in Allah’s Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the Devils, and their presence (A`ūdhu bikalimātilāhit-tāmmati min ghaḍabihī wa `iqābihī wa sharri `ibādihi, wa min hamazātish-shayāṭīni wa an yaḥḍurūn).’ For verily, they shall not harm him.”

The words of Allah are complete and involves no deficiency or defect as Imam An-Nawawi said.







*I seek refuge in Allah's Perfect Words  
from His anger*

It was said: they are the beneficial healing words. There are other scholarly opinions concerning the interpretation of these words; some scholars consider them to be the Quran. Others said: they are the divine names and attributes, and another group of the scholars held the opinion that they are all the words which Allah revealed to his prophets.

The most preponderant opinion - and Allah knows best - that these words are: Subhaan Allah Glory be to Allah, Alhamdu lillah praise be to Allah, la ilah illa Allah there is no god worthy of worship but Allah, and Allahu akbar Allah is the greatest; as each of them indicate the pure monotheism and the most ultimate beauty and perfection.

As for the whisperings of the devils: they put pressure on man, and fill his heart with grief so that they push him to doing evil, and to abstain from goodness. They do their best to hinder him from the straight path. Moreover, they present during one's death to divert him from uttering la ilah illa Allah.

That is why Allah commanded His Prophet (may the peace and blessings of Allah be upon him) to seek refuge in Allah from the devil's whispers.

If a person is to call upon Allah, then to remember his sins and acknowledge falling short to fulfill the rights of his Lord. The slave shall ask his Lord to protect him against his anger and punishment before asking him any of the demands of this world, even with his heart, for the recognition of guilt and the fear of punishment makes the supplication more worthy to be accepted.





## Stick to telling the truth

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### *Stick to telling the truth*

Ibn Mas'ud (May Allah be pleased with him) reported:

The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "Truthfulness leads to righteousness and righteousness leads to the Paradise. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a liar."

[Al-Bukhari and Muslim].



#the\_prophetic\_commandments  
#We\_live\_according\_to\_his\_sunnah





## *Stick to telling the truth*

This Hadith combines the origins of goodness. The believer shall receive it with his heart, and perceive it with his mind so that his conscience will find reassurance in it. There is nothing better than truthfulness for it is the noblest form of faith.

Every branch of faith is relevant to the truthfulness. Honesty, sincerity, patience, thanking... all of these noble attributes in addition to the other branches of faith are based on truthfulness.

This Hadith teaches us the unique rank of truthfulness in the hearts of believers, especially if they are the callers for Allah. This commandment includes the educational means that instill in the noble souls all the human virtues and moral values without exception.

The Prophet (may the peace and blessings of Allah be upon him) commanded us to stick to truthfulness in a wise method which arouses the emotions, sharpens the feelings, encourages to quickly perform the required deed.

This Hadith instructs us to: get to know the truth, seek to love from the bottom of the hearts, to stick to the truth in all words, actions and situation, with our Lord the Almighty, with ourselves and with all people, not to leave it, even if the swords are on our heads for our salvation lies in telling the truth. Do not resort to telling a lie except in the case of dire necessity. This is a proof of the soundness of your faith, the safety of your hearts, and being attached to the Lord of the Heavens and the earth.

If the Muslim is honest with Allah, with himself and with people, he may not commit a sin but out of ignorance or negligence. There is no doubt that righteousness leads to Paradise as much as one is committed to it.







*O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you*

On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (may the peace and blessings of Allah be upon him) is that among the sayings he relates from his Lord (may He be glorified) is that He said:  
 O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me.







*O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you*

O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself. It was related by Muslim (also by at-Tirmidhi and Ibn Majah).

This Qudsi Hadith is manifest in establishing the justice between people. It is a plain declaration for those who reflect upon its meanings. It is a reminder for those who want to take lessons. It includes the guidance for those who seek it, the glad tidings for those who look after it and the whole goodness for those who want to be thankful.

Allah has revealed its meaning to His Messenger, may the peace and blessings of Allah be upon him, who interpreted it in such an eloquent manner. The Qudsi Hadith is what which the Prophet, may the peace and blessings of Allah be upon him, stated that: Allah says such and such.

It is a great pleasure in this Hadith that Allah the Almighty addressed his slaves ten times by saying: "O my servants," it is a speech in which the believer feels the love and closeness.







*O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you*

It is no secret in this speech sharpens the resolutions, stirs the slaves to seek the satisfaction of Allah through their actions and words, to show the need of his grace in every matter, and to rely on him completely.

As the Almighty negated committing any injustice, he made it obligatory to stop the injustice and to avoid the reasons that lead to it. He said: " so do not oppress one another." So avoid it as much as you can.

