

رَسُولُ اللَّهِ



Dr. Mohamed Bakr Ismail

Part five

121 -150

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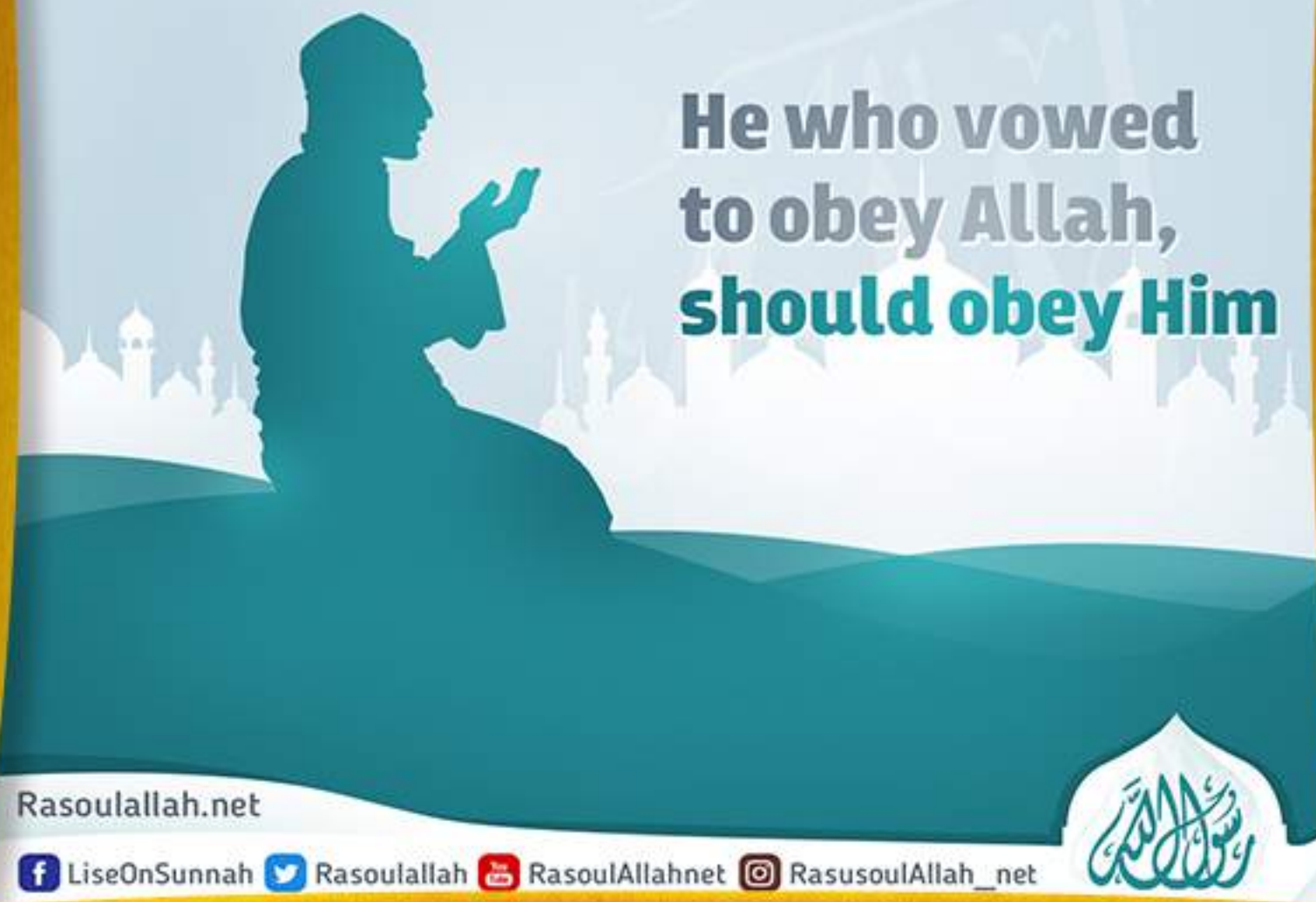
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رسول الله

121 The commandments
of the Messenger
of Allah



*He who vowed to obey Allah,
should obey Him*

'Aishah (May Allah be pleased with her) said:
The Prophet (may the peace and blessings of Allah be upon
him) said, "He who vowed to obey Allah, should obey Him.
But he who vowed to disobey Allah, should not disobey Him."
[Al- Bukhari].

Vowing is one of the permitted things, provided that it implies
drawing closer to Allah.

In some cases vowing would be recommended, as in the case
of expressing thanks for Allah because of a blessing.



#the_prophetic_commandments
#We_live_according_to_his_sunnah

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He who vowed to obey Allah, should obey Him

In some cases vowing would be disliked, if it is contingent on something that one wants from his Lord – the Almighty - as if to say: If Allah healed me I will slaughter a ram, or I will pray one hundred rak'ahs, or I will fast two days a week; This vow is not befitting to Allah. Because one seeks through his vow to obtain a thing that is not decreed for him, or to ward off anything that Allah has decreed for him.

From this statement we understand that the saying of the Prophet (may the peace and blessings of Allah be upon him) said, "He who vowed to obey Allah" refers to performing the recommended matters, or to perform the obligatory matters with certain conditions identified by the one who vows, with the intention of seeking closeness to Allah, to discipline the disobedient soul and to restrain the self inclination.

Let the one who vowed to do a recommended matter do his best to fulfill it. It is like a debt that must be settled unless he is unable to fulfill it.

One may not slacken to fulfill his vow, for if he fails to fulfill his vow, he will not be one of the righteous whom Allah has promised the abundant reward.





He who vowed to obey Allah, should obey Him

The saying of the Prophet (may the peace and blessings of Allah be upon him) " But he who vowed to disobey Allah, should not disobey Him." Means that it is expressly forbidden to fulfill it, because fulfilling it is contrary to fulfilling the right of Allah, so that it is not considered an act of worship, but rather a sin. It also includes a prohibition of the vow of sin.

One should not overburden himself with the matters that he does not have the ability to do, or with what brings hardship, or diseases and illnesses which he can not endure.

The vow is intended to seeking closeness to Allah but one can not draw closer to Allah with the prohibited things or with what is beyond the legally recommended matters.

It is taken from this Hadeeth above what is said: that in principle: the vow of sin is not permissible, even if one uttered it, it will not count and it must not be fulfilled, the one who utters it is considered to be a sinner in any case.

Allah is the Most Merciful. The entirely Merciful and the one who likes to pardon and forgive.

everyone is well aware of himself, it is wise not to overburden oneself with what is hard on him, but one shall adopt an easy approach to fulfill the obligatory and the recommended matters as much as he can.



**Beware of the
(evil)
deeds that are
regarded as
insignificant sins**

*Beware of the (evil) deeds that
are regarded as insignificant sins*

Sahl ibn Sa`d, may Allah be pleased with them, narrated that

The Messenger (may the peace and blessings of Allah be upon him) :“Beware of the (evil) deeds that are regarded as insignificant, sins, like a people who camped in the bottom of a valley, and one man brought a stick, another man brought a stick, and so on, until they managed to bake their bread. There are some insignificant sins which, once (they accumulate) and a person is questioned about them, they lead to his doom.

One of the most serious sins that entails the most severe punishment is to despise one's sin without taking into account its consequences in this world and in the Hereafter.





Beware of the (evil) deeds that are regarded as insignificant sins

Perhaps one may consider a sin as insignificant, then it may be a reason for depriving him of a grace or it may turn to be an affliction.

The companions of the Prophet, may Allah be pleased with them, did not use to differentiate between the sins out of fearing of Allah, they were watching him in private and in public and did not refrain from mentioning him. Yet, if they failed to mention their Lord for some time in which they do some permissible things, they regret for their loss and ask Allah for forgiveness and repent to Him.

The scholars divided the sins into major and minor ones; so as to arrange this division with provisions but not to belittle some sins and to magnify other sins. The believer sees the sin, no matter how small, as a mountain which will collapse over his head.

Whereas the dissolute sees the great sin as a fly passed over his face and then departed.

Allah Almighty counts the acts of his slaves in a record, the knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets.

On the Day of Resurrection, the slave will be shown the record of all his good deeds and bad deeds. The good doer will wish to increase in the good deeds. However, the evil doer will wish that he ceased from the evil deeds but the regret will be of no avail on that day.





Beware of the (evil) deeds that are regarded as insignificant sins

The sins that are expiated with the ablution and prayer and so on are the minor sins. As for the major sins, they are not expiated but with the sincere, repentance and the good deeds, which testify for the validity of the repentance.

Please be informed that the accumulation of the sins takes away the light of the heart, it makes him of those whose hearts are hardened against the remembrance of Allah .

He who wants to have a way out of every distress and relief from every anxiety, let him fear wherever he is, and to repent from his sins as much as possible.





lengthen the prayer and shorten the sermon

Abu Wa'il reported: 'Ammar delivered to us the sermon. It was short and eloquent. When he (Ammir) descended (from the pulpit) we said to him: O Abd al-Yaqzn, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (may the peace and blessings of Allah be upon him) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding. So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression.





lengthen the prayer and shorten the sermon

The religion of Islam is the easiness itself - as this indicated in this Hadith – through its approach, Islam overcome all the extremists or those who overburden themselves with the deeds which they can not afford.

The preachers should put this commandment before their eyes to avoid the burden of excesses, which causes hardship to the sick, the elderly, those who have errands to do or those who will travel.

The Friday sermon precedes the prayer. People wait for it in a state of ablution, the disable ones can not wait for long time, especially in case of overcrowding, some patients can not still for a long time without answering the call of nature or at least passing wind. Yet, they will not be able to renew the ablution, then what to do?! Whereas the preacher goes on in his sermon, moving from one subject to another subject, and forgetting these patients, people with needs, and those who sit in the sun. This preacher really committed injustice against these people!

It is clear that he wronged and violated the Prophetic Sunnah. Moreover, he cause people to dislike the prayer and the sermon, this really happens and we may see some people leaving the mosque during the Friday sermon because of the extended sermon.

I call upon all the preachers to follow this prophetic tradition, and to choose the words which are easy and perceivable to the minds of people of the different classes.





lengthen the prayer and shorten the sermon

The preacher shall plan his sermon properly; he shall choose the subject which he wants to cover so that the elements may not exceed it. He shall be keen on attracting the peoples` minds to the topic. The preacher must support his sayings with the Qur'anic verses and the Hadiths of the Prophet (may the peace and blessings of Allah be upon him).

Speech is an art based on attracting the emotions and feelings of people, the choice of what suits them, and the exploration of the times when they are more attentive and receptive to what is said to them.



A judge should not judge between two persons while **he is in an angry mood**



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A judge should not judge between two persons while he is in an angry mood

Narrated `Abdur Rahman ibn Abi Bakra:

Abu Bakra, may Allah be pleased with them, wrote to his son who was in Sijistan: 'Do not judge between two persons when you are angry, for I heard the Prophet (may the peace and blessings of Allah be upon him) saying, "A judge should not judge between two persons while he is in an angry mood."

Anger is one of the situations in which one loses a large part of his mind and consciousness because it hinders him from thinking about what is going on. He does not judge properly as expected of him. In this case he is not fit to judge. Therefore, he may not judge until he is completely free of anger and restores his forbearance.



A judge should not judge between two persons while he is in an angry mood

The extreme anger overwhelms the human mind, to the extent that the wise man behaves just like the mad so that his words and deeds do not count. However, he is responsible for destroying the property of the people, and then the sayings and actions are attributed to anger and not attributed to him.

If the judge is angry, his judgment is not valid, and he should have a second look at the case again if he is appointed by the leader of the Muslims.

But if the adversaries have asked him to rule among them, but he judged while he was angry, then they shall not accept his judgment, and they shall search for another judge.

The same ruling applies for: the hungry, the thirsty, the one who struggles to keep the urine, the gas or the feces.

It is also applied to the poor one who is concerned with feeding his children.

It is good for you, Muslim, not to judge between two unless you found no alternative.



The World is
sweet and green (alluring)

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The world is sweet and green (alluring)

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

Messenger of Allah (may the peace and blessings of Allah be upon him) said: "The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women".

[Muslim].

The worldly life is not praised or dispraised with regard to the time, but with regard to the deeds of people; some of them act for its sake alone, and disregard the Hereafter.



The world is sweet and green (alluring)

Other people acts righteously for the Hereafter, but their deeds do not allow them to reach the ranks sought by the righteous; the reason is that the worldly life is their utmost hope.

Other good people desire the Hereafter and exert the effort due to it, they do not care about the worldly life whether they obtained the worldly gains or not.

The worldly life is sweet, but it is temporary. Let whoever takes from it what he likes.

Let whoever claim that he deprives himself of it out of asceticism, be aware of its nature.

His saying – may the peace and blessings of Allah be upon him -: " The world is sweet and green (alluring); and verily " indicates two things: -

First: that it has a sweetness, somehow, to some extent, to someone, at some time. the believer may enjoy it as much as Allah decreed for him, and then he shall thank Allah for his bounty, because he knows that the blessings increase with thanking Allah.

The second thing is that it is ephemeral, because the green vegetation will soon be corrupted or weakened. Let one take his share from it and accept it. Satisfaction is the greatest of all the faith ranks. Those who are satisfied with the decree of Allah are the best of people



The world is sweet and green (alluring)

As for the conclusion, it is a reminder of the state of the children of Israel concerning the temptation of women and competing each other in this regard. We – Muslims – are ordered to contradict them. Moreover, we are forbidden from imitating them in their customs and transactions.



رسول الله

126 The commandments
of the Messenger
of Allah

The Muslim's
bequest

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رسول الله

The Muslim's bequest

Ibn Umar (Allah be pleased with them) reported Allah's Messenger (may the peace and blessings of Allah be upon him) as saying

It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without having his will written down regarding it.

Death comes suddenly. Man does not know when death will reach him. If one did not leave a bequest, his heirs may lose a part of their properties because of his negligence. One must keep in mind that he is a guardian in his house and responsible for his dependants.





The Muslim's bequest

Then he has to write a bequest for his family concerning whatever he leaves after him, in order to save the rights of his heirs, he shall write: such and such owes me so and so, and I owe for such and such so and so. So that his heir can count their estate and fulfill their duties as Allah legislated.

This commandment is obligatory according to the correct view of the Jurists, if the wealth is big. However, some of the Jurists held the view that leaving a bequest is obligatory regardless of the amount of wealth one may leave behind him.



رسول الله

127 The commandments
of the Messenger
of Allah

So you should marry
the religious woman



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رسول الله

*So you should marry
the religious woman*

Narrated Abu Huraira may Allah be pleased with them:
The Prophet (may the peace and blessings of Allah be upon
him) said, "A woman is married for four things, i.e. her wealth,
her family status, her beauty and her religion. So you should
marry the religious woman (otherwise) you will be a losers.

Marriage is one of the highest demands because it secures
preserving the offspring, and the stability of human life on the
earth in a way where man can reform the life as intended by
the Creator the Almighty.



#the_prophetic_commandments
#We_live_according_to_his_sunnah

17



So you should marry the religious woman

Women and men are working together to establish the limits set by Allah and to perform what Allah commanded them, so that each one will assist the other in achieving his/her aspirations. As well each of them shall help his partner to bear the consequences of life as much as possible.

The noble lineage is one of the considerations among people in marriage in particular, and concerning the other matters in general in general; because it is a link between two families. Then there must be material and moral accordance between the two families so as not to harm any of them.

Competence in terms of lineage is one of the conditions of the marriage validity according to the view of many jurists in the sense that the man is competent for the woman.

If a man desires to marry a woman of honorable lineage and high rank, then he did well on the condition that she is religiously committed.

This is why the Prophet (may the peace and blessings of Allah be upon him) said: " So you should marry the religious woman (otherwise) you will be a loser." In other words, make it the ultimate goal; for this marriage is a support for you, because the beauty of the religiously committed woman lies in her morals and good behavior because the religiously committed woman is protected against whatever her husband dislikes, and adorned with a special beauty which the illicit women lack.





So you should marry the religious woman

Her capital is her religion also because Allah blesses whatever she is granted even if it seems little. It is well known that the righteous woman is often self contented. Her heart is devoid of the passions, which causes her to be greedy and to ask her husband for the things that he can not afford, she usually follows the approach of moderation in terms of spending; because The Quran taught her to do that.

The religiously committed woman reflects the outward beauty and the inward beauty in her words, actions and conditions.

As for her words, the truthfulness is their nature. As for her actions, the faith is her dye. As for her condition; they are controlled by the moderation so that if she became angry, she may not persist in anger, or violate the limits set by Allah because of her anger.



Marry the one who is fertile and loving



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Marry the one who is fertile and loving

Narrated Ma'qil bin Yasar 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 have found a woman who is from a good family and of good status, but she does not bear children, should I marry her?' He told him not to. Then he came to him a second time and he told him not to (marry her). Then he came to him a third time and he told him not to (marry her), then he said: 'Marry the one who is fertile and loving, for I will boast of your great numbers.'"

Multiplication is one of the greatest fruits of marriage and one of the most important purposes. Rather, it is the original purpose and the other purposes follow it. Multiplication is a communal obligation in the sense that if all people refused to multiply, all of them will be considered sinners.





Marry the one who is fertile and loving

This is because procreation is the preservation of the offspring and the continuation of the humanity until Allah inherits the earth and whatever is on it.

For this purpose, Allah legislated marriage and established a strict and precise system that guarantees the rights of each spouse in the light of affection and compassion, and urged them to give birth in a manner that fulfills their desire and so that they thank Allah for it.

The Prophet (may the peace and blessings of Allah be upon him) said: "Marry the one who is fertile and loving, for I will boast of your great numbers." This commandment decisively forbids marrying a sterile who can not give birth.

The "loving" this word shows her great affection for her husband and his family, her neighbors and her relatives.

She is friendly by nature. It is clear that pretending to love people will soon be known to people as false, then her husband and his family will not feel comfortable with her.

The fertile woman is the one who have many children so that her husband is pleased with her.

Many people still love males more than their love for females, although the females are good for their parents in this world and in the Hereafter, if they knew.





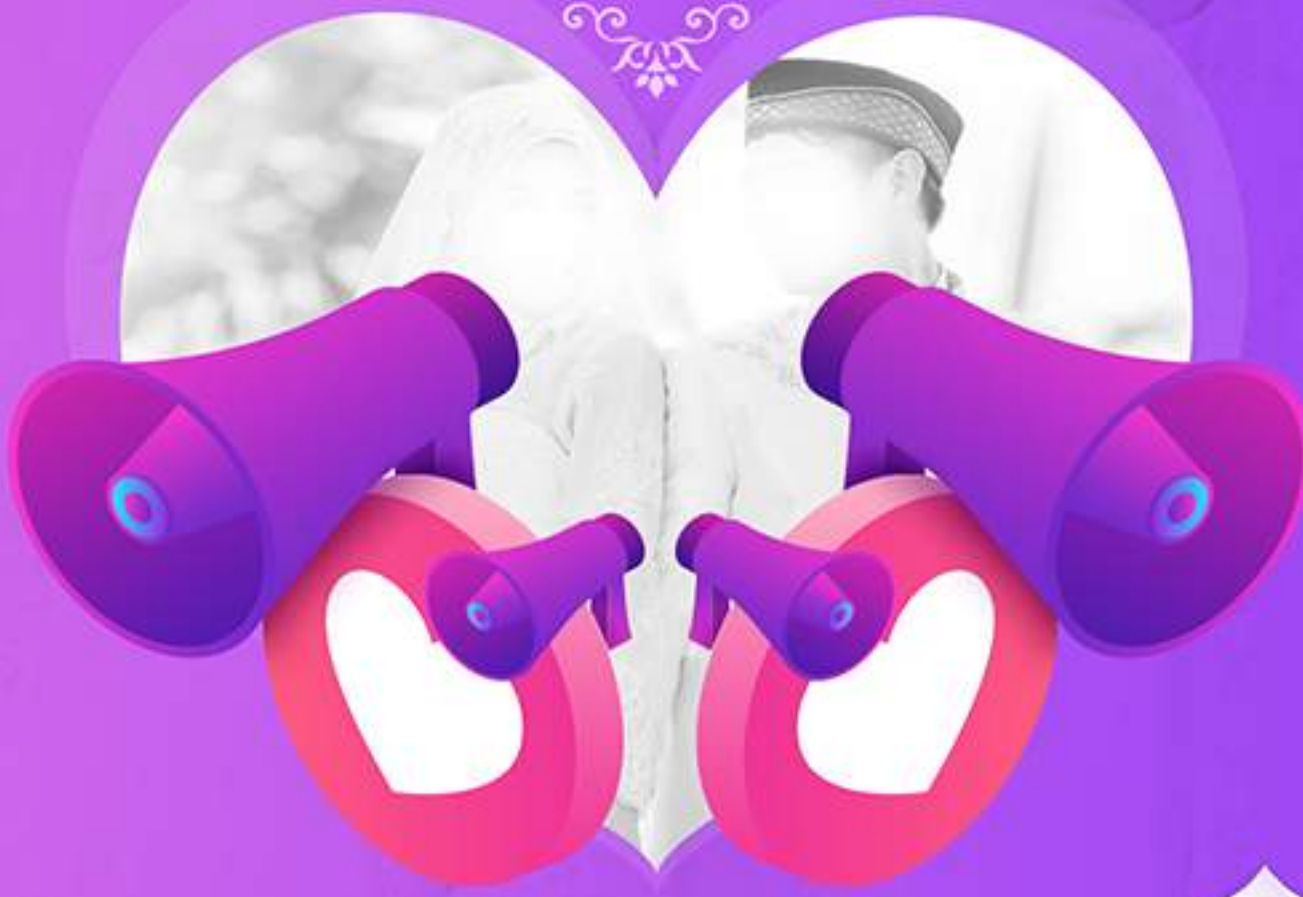
Marry the one who is fertile and loving

The Messenger of Allah – may the peace and blessings of Allah be upon him- encourages men to marry this type of women in order to have the good offspring, of which he will boast the nations on the Day of Resurrection.

The wicked offspring is not meant in this Hadith because the Messenger of Allah – may the peace and blessings of Allah be upon him- described them to be scum and rubbish like that carried down by a torrent.



Publicize this marriage



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Publicize this marriage

Aishah, may Allah be pleased with her, narrated that: The Messenger of Allah, may the peace and blessings of Allah be upon him, said: "Publicize this marriage, and hold it in the Masjid, and beat the Duff for it."

Marriage is a sacred contract and a solemn covenant, taken by each of the spouses over the other, according to which it is permissible for them to enjoy each other according to the limits set by Allah Almighty.

It is one of the natural instincts and one of the necessities of life. Through marriage the links between the families and communities become firmly established as well the lineage is preserved.





Publicize this marriage

This contract should be well-known and declared among the family members, neighbors and contacts of the spouses, in order to preserve the lineage and honors of gossip.

This is why the Prophet (may the peace and blessings of Allah be upon him) recommended that the families of the two spouses announce the marriage contract by the available means known in their time and in the Mosques.

This Hadith includes three correlative commandments. The first commandment: The announcement of marriage by the legitimate means, which are many and well known.

People have inherited customs in the declaration of marriage, Islam approved the good customs and denied the evil ones.

The second commandment clarifies the place where the marriage should be declared. It is the mosque where the righteous gather together in each prayer, which are the best places of the earth, as well the marriage contract is also one of the best and most honorable contracts. No wonder the Prophet (may the peace and blessings of Allah be upon him) commanded to do so for the relevant benefits.





Publicize this marriage

Including: that Allah - the Almighty - bless this contract, and grants the contractors the good companionship, and increase then in affection and mercy.

There is another benefit that people hardly see, namely, that the couple - in the House of Allah – agree to stick to the honesty, sincerity and good treatment before Allah in the dearest of the places to him, they get out of the mosque covered with tranquility and reverence, and find good acceptance which they may not find if the marriage contract is done in another place.

They will continue to remember this majestic place, in which they announced the contract, so that love is renewed and deepened between them.

Any marriage which began with the obedience to Allah, must be a source of happiness, let every one who contracted his marriage in the Mosque rejoice, all the pleasure lies in obedience to Allah.

The third commandment is that it is a matter of beating the tambourim, and it should be exclusively for the women and outside the mosques



Haven't you got any amusement
(during the marriage ceremony)



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*Haven't you got any amusement
(during the marriage ceremony)*

Narrated 'Aisha may Allah be pleased with her: that she prepared a lady for a man from the Ansar as his bride and the Prophet said, "O 'Aisha! Haven't you got any amusement (during the marriage ceremony) as the Ansar like amusement?"

People have customs and traditions in terms of expressing their joys, some of them are approved by the Shari'a, others are disapproved. Yet, another part of them is approved after modification and removal of the moral or social defects.

Islam, as we know the religion of the natural instinct, does not deprive it of what preserves its vitality and flexibility, but Islam removes from its way what is inconsistent with it or that which does not respond to its requirements.





Haven't you got any amusement (during the marriage ceremony)

People will remain good as long as long as they stick to the natural instinct on which Allah created them, so this religion is called the religion of natural instinct.

His saying – may the peace and blessings of Allah be upon him -: " Haven't you got any amusement (during the marriage ceremony) " a question, the purpose of it is the encouragement.

It is taken from this commandment above what we have said: that Marriage is one of the great blessings of Allah, and that the expression of which in a legitimate way is type of showing gratitude to Allah for this blessing. The Muslim shall intend to thank Allah by announcing the marriage so as to be rewarded for expressing the pleasure, Allah is so generous; he will reward his believing slave for the breath he takes while obeying him.

We learn from this commandment that the legitimate enjoyment in such occasions is desirable. Therefore, one shall not deprive himself and the others from enjoying this lawful amusement.

if it were not for these good occasions in which a person entertains himself, one will lose his mental and psychological balance and he will be fed up with this life.



*Haven't you got any amusement
(during the marriage ceremony)*

Let each of us be warned of reasonless strictness, and saying that this is unlawful or this is lawful without knowledge; it is a type of inventing falsehood against Allah, this sin must be abandoned and one must repent from it.

The expression of pleasure during the marriage ceremony through the innocent songs instills familiarity between the couple and their families, and this memory will remain in their minds a long life, especially the couple.

This is a psychological treatment of many diseases, such as suppression, introversion and lack of self-confidence as well as the other psychological problems that doctors may be unable to treat.



O Allah, I ask You for the good in her, and in the disposition You have given her



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O Allah, I ask You for the good in her, and in the disposition You have given her

'Amr ibn Shu'aib on his father's authority said that his grandfather (Abdullah ibn Amr ibn al-'As) reported the Prophet (may the peace and blessings of Allah be upon him) said:

If one of you marries a woman or buys a slave, he should say: "O Allah, I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing.

Abu Dawud said: Abu Sa'id added the following words in his version: He should then hold her forelock and pray for blessing in the case of a woman or a slave.





*O Allah, I ask You for the good in her,
and in the disposition You have given her*

The good woman is one of the blessings of this world because man feels comfortable with her, depends on her in terms of protecting his house and managing his affairs and raising his children. He assumes to find the good treatment with which every good woman treats her husband. Therefore, he exerts his efforts in choosing the good wife.

She is the best thing that comes after fearing Allah the Almighty

The Prophet (may the peace and blessings of Allah be upon him) said: "If one of you marries a woman" that is, if he is in a seclusion with her, then he shall hold her forelock and supplicate with this du'aa ', after he praises Allah with his heart and tongue and then send the prayers and peace of Allah upon the Messenger of Allah - as is known when starting the du'aa '.

Then to supplicate O Allah, I ask you to benefit me with her, so make it a fortress for me from what you deemed unlawful, and suffice me with her from looking for what I can not look at.", O Allah allow me to enjoy her money and beauty - if she is rich and beautiful – remove my anxiety with her sweet words, guide her to obey you then to obey me, provide us with the righteous boys and girls, in addition to the other demands that one recalls while supplicating Allah; the goodness is a comprehensive term that encompasses all this and others .

This du'aa 'is not limited to the first night of the marriage, but it is required when each of them feels something of evil or is afraid to have sex with his/her spouse. Yet, in the first night it is highly recommended.





*O Allah, I ask You for the good in her,
and in the disposition You have given her*

It is dearer to Allah to repeat the words of the Messenger of Allah or their meanings. Moreover, one shall persistently supplicate Allah to have his supplication answered.

As well one shall include his wife in his supplication. It is recommended for her to supplicate for herself with what he supplicates for himself.

The supplication in this case brings tranquility to the couple and makes them more intimate, as each of them feels the care of the other partner to get good from him in this life and in the Hereafter.

This du'aa 'is not limited to the first night of the marriage, but it is required when each of them feels something of evil or is afraid to have sex with his/her spouse. Yet, in the first night it is highly recommended.





Beware of entering upon the ladies

Narrated `Uqba ibn 'Amir may Allah be pleased with him:

Allah's Messenger (may the peace and blessings of Allah be upon him) said, "Beware of entering upon the ladies." A man from the Ansar said, " O Allah's Messenger! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Messenger of Allah (may the peace and blessings of Allah be upon him) replied: The in-laws of the wife are death itself.

Islam is keen to protect the honors from any harm; it safe guards the families from the slander or even to be afflicted indirectly.





Beware of entering upon the ladies

Nothing is more precious to the believer than his religion and his honor, his religion by virtue of which all his affairs is protected. Therefore, the believer may not overlook any of its instructions, or fail short to fulfill the rights of the Creator, or even underestimate any part of the Sunnah of the Messenger of Allah, may the peace and blessings of Allah be upon him.

In order to preserve religion and honor, the Prophet, may the peace and blessings of Allah be upon him, warned us against falling into the doubtful matters, which often leads to falling into the prohibited matters or at least leads to gossip.

For this reason, the Prophet, may the peace and blessings of Allah be upon him, forbade men to enter into the rooms of the women other than their mahram (non marriageable) women and wives because the mere fact of entering their places raises suspicion and may cause one to fall into the temptation, especially if it happens usually and is not disapproved according to the customs. Such a false custom is not recognized by the Sharia of Islam and has no authority in any matter.

This Hadith teaches us when to enter the rooms of women, those upon whom one is allowed to enter, what are the conditions that must be met in marriage, and what is the risk of violating this Prophetic commandment. It is noteworthy to mention that this Prophetic commandment aims to protect the honors.



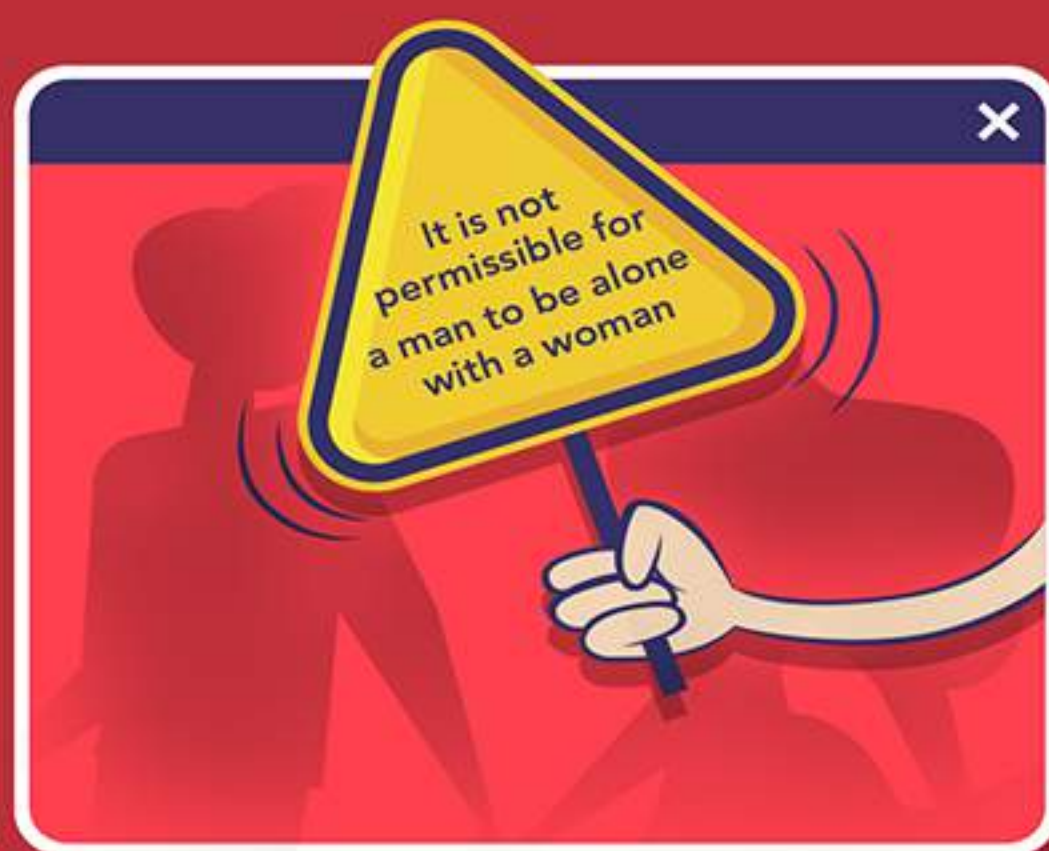
Beware of entering upon the ladies

If one is afraid of death, let him be afraid for himself and his wife from the in-law, who is traditionally allowed to enter the house whenever he wants: with or without seeking permission.

If he is asked about that, or banned from entering the house, he will say: "What is wrong with you?" This is my brother's house, and in it is my brother's wife. There is no strange woman in the house, until the last thing the devil dictates.

My dear brother, be fair and follow the truth, protect your home from anyone who enters it without permission, especially your relatives and the relatives of your wife.





*It is not permissible for a man
to be alone with a woman*

Narrated Ibn `Abbas may Allah be pleased with him: That he heard the Prophet (may the peace and blessings of Allah be upon him) saying, "It is not permissible for a man to be alone with a woman, and no lady should travel except with a Mahram (i.e. her husband or a person whom she cannot marry in any case for ever; e.g. her father, brother, etc.)." Then a man got up and said, "O Allah's Messenger! I have enlisted in the army for such-and-such Ghazwa and my wife is proceeding for Hajj." Allah's Messenger (may the peace and blessings of Allah be upon him) said, "Go, and perform the Hajj with your wife."

Being in seclusion with a woman is a reason of suspicion and temptation. It is a great sin for those who insist on committing it or take this matter lightly and disregard its consequences.



*It is not permissible for a man
to be alone with a woman*

The travel of a woman without a mahram (non marriageable man) or a husband for a distance that makes her liable to risk is a type of self-endangerment, a deviation from the good manners and the customs that should be observed and followed.

The resolute and jealous man will not let his wife go out alone in a journey - even to perform an obedience to Allah - without being with her, unless one of her mahrams (non marriageable men) or a husband accompanies her.

This commandment is a strong warning to both women and men, because man is a guardian and responsible for their protection.

The intended meaning is that the man should not meet the woman in seclusion unless there is one of her mahrams (non marriageable men) or a husband present. The Muslim woman must not allow a non mahram man to be in seclusion with her. The presence of the mahram is not only meant to defend her, but also to ward off the suspicion and gossip. The honor is like the pure milk, if polluted it will not return to its previous state. The travel for which it is obligatory on a woman to be accompanied with a mahram (non marriageable man) or a husband is not limited to the distance of shortening the prayer, nor the nights and days of traveling, but it depends the distance or period in which she is expected to be in danger if there is no mahram.

If a woman wants to travel, even if the destination is far away, while the road is safe and she is with a good companionship, this good companionship is the place of the mahram.

The good companionship is composed of two men and three women, according to the Maalikis point of view, or four women, according to the Shaafa'is point of view.



*It is not permissible for a man
to be alone with a woman*

The good companionship is composed of two men and three women, according to the Maalikis point of view, or four women, according to the Shaafa'is point of view.

We should not be too strict about this, but we must take into account the circumstances in which women travel, and also take into account their ability to protect themselves, their experience with the road and their culture, and the place to which they are moving.



Spend in charity,
even to spend from your Jewellery



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*Spend in charity, even to
spend from your Jewellery*

Zainab Ath-Thaqafiyah (May Allah be pleased with her) the wife of 'Abdullah bin Mas'ud (May Allah be pleased with him) reported:

When Messenger of Allah (may the peace and blessings of Allah be upon him) told the women that they should give Sadaqah (charity), even if it should be some of their jewelry, I returned to 'Abdullah bin Mas'ud and said, "You are a man who does not possess much, and Messenger of Allah (may the peace and blessings of Allah be upon him) has commanded us to give Sadaqah. So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else.





Spend in charity, even to spend from your Jewellery

" He asked me that I should better go myself. I went and found a woman of the Ansar at the door of Messenger of Allah (may the peace and blessings of Allah be upon him), waiting to ask a similar question as mine. The Prophet (may the peace and blessings of Allah be upon him) was endowed with dignity, and so we could not go in. When Bilal (May Allah be pleased with him) came out to us, we said to him: "Go to Messenger of Allah (may the peace and blessings of Allah be upon him) and tell him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilal (May Allah be pleased with him) went in and asked him, and Messenger of Allah (may the peace and blessings of Allah be upon him) asked him who the women were. When he told him that they were a woman of the Ansar and Zainab, he asked him which Zainab it was, and when he was told it was the wife of 'Abdullah bin Mas'ud, he (may the peace and blessings of Allah be upon him) said, "They will have a double reward, one for maintaining the ties of kinship and another for Sadaqah".

[Al-Bukhari and Muslim].

The Prophet (may the peace and blessings of Allah be upon him) used to address women after he finished preaching men, since they are the counterparts of men so that he reminds them of the good deeds and let them feel the responsibility of spending for the sake of Allah and feeding the poor. Just as men do, as long as they have surplus money to spend from.





Spend in charity, even to spend from your Jewellery

In this speech, women find a sweetness that leads them to hear and obey more than men sometimes, and they rush to do the good deeds and compete with men in performing prayer, fasting, zakah and all the other acts of worship.

Women are more emotional than men, they feel compassionate for the relatives, orphans, and the poor. The good women are more motivated than many men to spend in charity so as to have their sins expiated.

The saying of the Prophet (may the peace and blessings of Allah be upon him): " Spend in charity, even to spend from your Jewelry." He encourages them to spend some of their wealth voluntarily to the poor, orphans and the needy in order to draw closer to Allah. Even if they will spend from their jewelry which is the dearest of the woman property. Women hardly sell their jewelry because they boast of it. However, the Messenger of Allah(may the peace and blessings of Allah be upon him) wanted to say to them: Do not spare any of your money no matter how it is dear to you; the Hereafter is better and more lasting. The slave will not reach the noble ranks unless he spends from what he likes.

It is possible that the saying of the Prophet (may the peace and blessings of Allah be upon him): " Spend in charity, even to spend from your Jewelry." Intends to cut off their excuses for withholding the charity in the sense that any woman can simply spend from her jewelry, even if the jewelry is something that a woman can not replace it with something else or dispense with.

As for charity, its reward depends on the sincerity of the one who spends, according to his financial state.



'Beware of
suspicion, for it is
the worst of false tales

*'Beware of suspicion, for
it is the worst of false tales*

Narrated Abu Huraira may Allah be pleased with them: Allah's Messenger (may the peace and blessings of Allah be upon him) said, 'Beware of suspicion, for it is the worst of false tales and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another O Allah's slaves, be brothers!'

The provisions of Islamic law are based on honesty and certainty, not on the suspicion and speculation. The rules of Islam are conclusive with neither doubt, nor confusion nor contradiction.

Islam is keen on liberating the Muslim from the shackles of doubt and its surroundings, the fears of the soul and the devil's whispers and steps. One's destiny is contingent on the soundness of his heart.





*'Beware of suspicion, for
it is the worst of false tales*

The heart will not be sound except with leaving behind the illusions, which are received from here and there; they disturb the heart and cover its light, and removes its tranquility.

Therefore, the Prophet (may the peace and blessings of Allah be upon him) warned us in this commandment of the bad assumptions, he said: " Beware of suspicion, for it is the worst of false tales"

It is the worst of the false tales in the sight of Allah and the wise people.

Assumption is of two types: 1- To have good assumptions of people which will surely lead to righteousness, and cut the suspicion leading to the evil.

2- To have bad assumptions of people which will surely lead to the tracking of the defects the violation of the sanctities, the false accusation of the innocent and the spreading of the sedition among the people.

We know that the slave will not escape from the torment of Allah in the Hereafter except with the soundness of the heart and the truthfulness of certainty.

The Muslim should think well about his Muslim brother as much as he can.

Even if you thought ill of someone, do not try to achieve this suspicion by searching and following the defects.

If you are pessimistic, replace it with optimism, and go ahead, while relying on your Lord the Almighty.





Stick to kindness

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Stick to kindness

'A'isha, may Allah be pleased with her, mounted upon a wild camel and she began to go round and round. Thereupon Allah's Messenger, may the peace and blessings of Allah be upon him, said: " Stick to kindness for kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective".

The Prophet (may the peace and blessings of Allah be upon him) was merciful to the animal as he was merciful to people. He (may the peace and blessings of Allah be upon him) was the fountain of compassion, and benevolence in every situation.

Islam is the religion whose legislation gathered the assets of wisdom, which are the causes of mercy with which people treat each other, and have mercy even on the animal,





Stick to kindness

These animals are created as mercy and blessing for them. Therefore, people have to thank Allah for this blessing through being kind to the animals and to avoid harming them as much as they can.

Kindness is a perfect remarkable noble behavior at all times and places.

Allah - the Almighty - has prescribed kindness on everything. The believer is merciful to himself, merciful to his brethren, merciful with what he has of the beasts and cattle, and what he sees in the land and the sea; so that if the animal is thirsty he would give it water, and would feed it, if he found it hungry, and surely the Muslim will release it, if it is unnecessarily imprisoned. However, if the Muslim wants to keep the animal, he will treat it kindly.

Please note the we are commanded to stick to kindness even in the case of slaughtering the animals.



Beware of taking oaths a great deal when selling



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Beware of taking oaths a great deal when selling

It was narrated from Abu Qatadah Al-Ansari that he heard the Messenger of Allah say:

"Beware of taking oaths a great deal when selling, for it may help you to make a sale but it destroys the blessing."

Traders in the markets and other places continued to swear in order to promote their goods, and to tempt people to buy the items at high prices, motivated by the greed.

They use the various tricks, and they do not care about the sins they commit which are the cause of their loss in this world and the Hereafter.

One of the major sins they commit: is swearing by Allah the Almighty, which is forbidden except in case of necessity.





Beware of taking oaths a great deal when selling

As in the case when one is accused of committing a crime or taking money from so and so and then the ruler orders him to swear by Allah, or that he sees that he will not be saved from this accusation except with swearing that he is innocent.

Since swearing by Allah happens frequently during the trade from both the sellers and buyers deliberately or unintentionally, the Prophet – may the peace and blessings of Allah be upon him - forbade it, and warned of its bad consequences. He clarified that swearing annuls the blessing so that the profit will not be beneficial, and the loss is closer to the one who swears than the lace of his shoe. Then surely he will be depressed.

It is one of the fundamentals of the successful trade: the permanent honesty with Allah and with people, so that the trader does not cheat or promote his goods through the twisted ways and tricks. Honesty is like the spirit of the body, there is no truthfulness without honesty.

Trade - as we know - is a double-edged sword, the seller will win in this world and in the Hereafter if he is truthful and fair as much as possible in his trade. Otherwise, he will be of the losers if he cheated, concealed the defects and used to swear by Allah regardless of the reason.

Please be informed - my brother - that trade is of two types: trading with Allah, and trading with people, you should not be preoccupied with the second and forget the first one, but be of those who are not distracted by the demands of the world to the extent that they forgot the Hereafter.



Give
him honey



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Give him honey

Abu Sa'id al-Khudri reported that a person came to Allah's Messenger (may the peace and blessings of Allah be upon him) and told him that his brother's bowels were loose.

Thereupon Allah's Messenger (may the peace and blessings of Allah be upon him) said:

Give him honey. So he gave him that and then came and said: I gave him honey but it has only made his bowels more loose. He said this three times; and then he came the fourth time, and he (the Holy Prophet) said: Give him honey. He said: I did give him, but it has only made his bowels more loose, whereupon Allah's Messenger (may the peace and blessings of Allah be upon him) said: Allah has spoken the truth and your brother's bowels are in the wrong. So he made him drink (honey) and he was recovered.





Give him honey

The Prophet (may the peace and blessings of Allah be upon him) was famous among his companions for medicine and wisdom. He knew how to diagnose the disease and prescribe the medicine, this is one of his insights, with which Allah has singled out him. He was accessible to anyone who likes to ask about the religious rulings or even the one who has personal needs of his own or one of his brothers. The Prophet (may the peace and blessings of Allah be upon him) would provide a convincing answer, he may be inspired directly from Allah or that he would receive the revelation from Gabriel - peace be upon him - and do what he recommends.

I have read in some books that if the one suffering from intestinal pain drank honey he would experience diarrhea, then the bacteria that cause the disease will gradually go out and he will be healed by the permission of Allah.

The honey has some healing, at some time, for a disease, and for someone, it is not a cure of all the diseases instantly, or for all people as some people assume.

What is proven and supported by the reality is that it is a cure for many incurable diseases, but not for all the diseases, nor for all the persons. But It is as we said a healing of some diseases... to the last thing we mentioned.

In this commandment, the certainty of the Prophet (may the peace and blessings of Allah be upon him) shows that honey is the successful treatment of abdominal diseases in general.



Give him honey

This does not prevent the presence of medicines other than honey, nor does it prevent the presence of diseases other than those which were prevalent in his time, honey does not benefit as a treatment for them. Since there is no text in the Qur'an or in the Prophetic Sunnah that indicates the generalization.



Anger comes from the devil



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Anger comes from the devil

Narrated Atiyah as-Sa'di:

AbuWa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyah who reported the Messenger of Allah (may the peace and blessings of Allah be upon him) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.





Anger comes from the devil

Anger is one of the bad things that overwhelms the human heart and his feelings so that his love and passion turns vice versa.

Anger also affects the mental and psychological faculties, it strongly affects the nerves and blood vessels; once one gets angry he will be afflicted with severe disorders, high blood pressure, and rapid pace of heartbeat as well.

A Muslim must avoid the reasons of anger as long as he can do so.

The most common diseases human suffers today are caused by the extreme anger as determined by doctors.

Please keep in mind my dear Muslim brother that the believer shall be strong in his faith and determination, as well he is the one who can control himself when he is angry, avoid quarreling with his rival, and safely withdraw from the path of troubles so as to be safe from the bad consequences of anger.

One of the remedies for anger is to seek refuge in Allah from the accursed Satan. He who seeks refuge in Allah will be granted protection against the evil.



Don't curse
your own selves



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Don't curse your own selves

Jabir, may Allah be pleased with him, narrated that the Messenger of Allah, may the peace and blessings of Allah be upon him, said: "... Don't curse your own selves, nor your children. nor your belongings. There is the possibility that your curse may synchronies with the time when Allah is about to confer upon you what you demand and thus your prayer may be readily responded...".

Man is hasty by nature, ungrateful in most cases, disputing even with himself, sometimes gets angry for the trivial reasons, and revolts against the one who angered him to the extent that he forgets all his good deeds, and his respect and love, then he insult and abuses him.





Don't curse your own selves

Sometimes the anger overwhelms him so that he supplicates against himself, then surely he will disapprove and regret for such words after he restores his mind.

Since the anger deprives man of his reason, and controls the whole entity, so that man became like a doll which the winds move here and there.

The Messenger of Allah – may the peace and blessings of Allah be upon him - tells us out of deep love and affection: " Don't curse your own selves, nor your children. nor your belongings " in the time of anger or while feeling distrust and despair; the believer frees himself from any of discouraging ghosts, which contradict trusting and relying on Allah, and heals Himself from those afflictions that disturbs the faith and the light of certainty.

Any sane person who properly estimates the consequences, will never supplicate against himself or his children, no matter how difficult the circumstances are.

We learn from this Hadeeth above what we have said: that the slave must be polite when dealing with his Lord - the Almighty – he may not ask him about something which he does not really wish for himself and his children. If one supplicated with evil against himself and his children, then he dealt with his Lord in an impolite manner.

There is no greater sin than bad manners with the Creator, the mighty, the powerful, other than whom there is no one worthy of worship.



Whoever has wronged his brother, should ask for his pardon

Whoever has wronged his brother, should ask for his pardon

Narrated Abu Huraira may Allah be pleased with him: Allah's Messenger (may the peace and blessings of Allah be upon him) said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter).

This commandment appears as if it is a farewell advice that carries things of concern, which man may forget them; for being distant from Allah, and for being attached to the worldly life and following his self inclination.





*Whoever has wronged his brother,
should ask for his pardon*

One of these things is the sincere brotherhood between the believers; the relevant rights that must be performed, the ethics that should be observed, and the sanctities must be preserved.

Including justice among Muslims and non-Muslims; knowledge of the bases on which they are based, and how to apply them optimally; in order to stabilize security and spread peace throughout the country among the slaves.

Such as that if a person wronged his brother, he must apologize to him, and return to him his rights if he managed to do so. Or ask his brother to kindly pardon him.

Injustice in the Arabic language: is to put the thing in the wrong place, which is the sense of prevention or lack.

It is called injustice for it resembles darkness, because it covers the facts and waste the rights.

There are two types of injustice:

A physical injustice related to the money, properties and so on.

A moral injustice related to the honors, sanctities and public morals which guarantee for each person the right of respect freedom, and so on; these rights must be observed.



Do not talk too much without
remembrance of Allah

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*Do not talk too much without
remembrance of Allah*

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."

The Messenger of Allah - may the peace and blessings of Allah be upon him - recommends in this Hadeeth not to speak unless our words is mixed with the remembrance of Allah. Then if we are to talk about something, we should not talk too much, but we should suffice with what meets the need. As the saying goes the balance of reason is to talk briefly.





Do not talk too much without remembrance of Allah

The Prophet (may the peace and blessings of Allah be upon him) disliked speaking without mentioning Allah as it causes the cruelty of the heart in the sense that the idle talk leads to the rudeness, bad behaviors and the darkness of the heart.

Once the heart is covered with darkness, it will be corrupt then one will be the farthest of people from Allah. The words of the righteous are based on mentioning Allah, because it is devoid of the idle talk, they are far away from the unbeneficial words, for they preoccupied themselves with the truth.

Please keep in mind that if you did not preoccupy yourself with the truth, it will preoccupy you with the falsehood. It is said: "May Allah have mercy on a man who speaks good so that he earns the reward, or that he keeps silent to remain safe."

It is a piece of wisdom: He who speaks so much, will incur too much faults.



**Avoid the seven
destructive things**



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Avoid the seven destructive things

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

The Prophet (may the peace and blessings of Allah be upon him) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering the chaste women who never even think of anything touching chastity and are good believers."

[Al-Bukhari and Muslim].

This commandment encompasses all the things that should not be approached.





Avoid the seven destructive things

The greatest of them is the polytheism, it is the greatest form of evil,.

Followed - in evil - by what is mentioned after it.

The Prophet (may the peace and blessings of Allah be upon him) used to include in his commandment several virtues as well as several characteristics of evil so that they would do what good and avoid what is evil. For example: " There are seven types of people whom Allah will shade in His shade on the day on which there is no shade except His shade...". Another example: " Whoever has the following four (characteristics) will be a pure hypocrite ..."

He says here: "Avoid the seven destructive sins." However, the major sins are not limited to seven, but he – may the peace and blessings of Allah be upon him - mentions the number seven to be remembered.

It seems to me from the first look at this commandment that the sins mentioned after shirk are not arranged from the gravest to the less grave of sins. Once I looked at every grave thing after shirk, I said: It is graver than that which is after it. However, when I looked at the one after it, I said: This is even more serious than the preceding one. And so on.

Indeed, each of these sins is greater than the others in some aspects, so that if I looked at them together I saw that they are equal in evil, after associating partners with Allah.





Avoid the seven destructive things

In this Hadith the Messenger of Allah, may the peace and blessings of Allah be upon him, commanded us to avoid the destructive sins: that is to be completely aware of their danger, to keep away from these sins and to repent to Allah - if one committed any of them - out of fearing the evil consequences in this world and in the Hereafter. The torment of the Hereafter is greater.

As for associating partners with Allah, it is the great disaster and the great crime that will never be forgiven.

Allah will not accept the deeds of a male or female if he/she is a polytheist; the condition that is necessary for the validity of the deeds is the pure faith that is free of polytheism.

The second destructive sin that the Prophet (may the peace and blessings of Allah be upon him) commanded us to avoid is the witchcraft, which is similar to disbelief.

These sorcerers have no share of the mercy of Allah in the Hereafter. Rather, they deserve a torment above their torment because of their corruption. The people of Pharaoh were good at some kind of magic that the Babylonians knew, Allah disgraced them by the miracle with which he supported the prophet Moses - peace be upon him.

The sorcerer is to be killed if he harmed people after he is given a respite to repent. If he repented and retracted from his misguidance, we will leave him alone until Allah makes clear his state, Allah is the most judge of the judges.





Avoid the seven destructive things

Every Muslim must keep away from the sorcerers, he may not approach them wherever they are.

One must not approach or seek help from a sorcerer who claims to know the unseen through receiving the revelation from the Jinn, or that they serve him by bringing the things that are absent, and fulfilling the desires in addition to the other false claims.

As well as the fortune-teller who opens the counterfeit books and looks at the stars, while he is more ignorant than the animals, tracks the traces and hit the sand and so on, the sound mind do not approve any of these matters.

The third destructive sin is to kill a soul unjustly, which is one of the most terrible crimes committed by man against his fellow human being, what land to carry him and what sky to shade him if he committed this terrible crime with ignorance without deterrent of religion or the conscience!!

At the end of the story of Cain and Abel, Allah mentioned the severity of this crime (interpretation of the meaning): { Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely.

And whoever saves one - it is as if he had saved mankind entirely. } Quran (5:32) it is as if he killed all the people and whoever revived it, as if he had revived all the people.



Avoid the seven destructive things

Allah considered killing one soul as the killing of all people; The worst kind of murder is the killing one's child for fear of poverty or the killing his daughter in fear of shame, as some Arabs used to do during the period of ignorance. The worst murder at all is to kill oneself out of rejecting the decree of Allah and out of despairing of his mercy.

The Fourth destructive sin: is consuming the usury, which is one of the sins which ruins its doer in this world and then in the Hereafter.

Allah has described the horrible situation of those who consume the usury on the Day of Resurrection, saying (interpretation of the meaning) : { Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. } Quran (2:275). They come from their graves as if they are crazy because of the intensity of panic, their stomachs will be like the mountains in front of them.

The one who consumes the usury is reasonless, because he considered that usury is profitable in the sense that he lends others a sum of money in return of an increase paid by the borrower in return for the postponement. Although this is the obvious loss, surely the one who consumes usury will lose his money in one way or another. Even if he kept his money, he will never benefit from it, neither will his heirs benefit from it.



Avoid the seven destructive things

If he was wise, he would have known that all the goodness lies in the good loan. It is a type of charity that extinguishes the wrath of the Lord, it benefits the Muslim in this world and in the Hereafter unlike consuming the usury.

There is no doubt that dealing with usury is – in addition to what we have mentioned - putting the money out of action, despite the fact that should be used to raise the production, and to employ the workers. Consuming the usury is gaining profits without charge,

The fifth destructive sin: consuming the orphan's money, it is not less serious than consuming usury. Rather, it is more severe and more terrible, because Allah - the Almighty - has stressed the threat for this crime, he said (interpretation of the meaning): { Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze. } Quran (4 : 10)

The orphan's money is a "fire" that burns anyone who stretches a treacherous hand. Whoever consumes it will be burned with its wrath in this world, and then will taste the severe torment of the Hellfire in the Hereafter.

So as to abhor this injustice, Allah paved the way for this threat with another threat. Allah said before this verse (interpretation of the meaning): { And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. } Quran (4 : 9)



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Avoid the seven destructive things

So let them consider the right of Allah, fear him when dealing with those orphans under their custody, let them preserve the wealth of the orphans, and treat them as they hope their children will be treated after them.

The best people in terms of fearing Allah and avoiding consuming the wealth of the orphans are the companions of the Prophet, may Allah be pleased with them, especially after the revelation of the verses warning from consuming the wealth of the orphans unjustly.

The best thing to be given to the orphan is to bring him up according to the Islamic instructions so that he became rational and takes charge of his wealth. This is the trust with which Allah charged the guardians of the orphans. However, if they fall short to fulfill the rights of the orphans their reckoning will be with Allah.

The sixth destructive sin: is fleeing from the battlefield, which is a major sin, unless it is intended to take side with a group of Muslims to help them to fight, or it is a trick to bring the enemy to a place where they can defeat them.

Steadfastness in the field of fighting is one of the greatest duties, it is the honor of the believer and a proof of his truthfulness with Allah.

On the contrary to escape from the battlefield, it is a betrayal of the Muslims, it weakens the motivation, and encourages the enemy to raid on the steady Muslims, but the escape has evil results often on those who leave the battlefield, it may be the cause of their murder, They shall die like the cowards,





Avoid the seven destructive things

, with no good mention of them in this world, and they shall have no share in the Hereafter except the curse and the torment of the Hellfire.

The companions of the Messenger of Allah, may Allah be pleased with them, were among the greatest people in terms of patience in the holy places of jihad. Their martyrdom was their hope, because they did know of its bounty and great reward. Their motto was "Make sure to die so that you will be given life."

The seventh destructive sins: is slandering the chaste women who never even think of anything touching chastity and are good believers. It is one of the most dangerous ruining factors against the Muslim community, which shall be distinguished from the other societies with purity, nobility and good behaviors.

The curse implies expelling them from the mercy of Allah in this world and the Hereafter.

This is deterrent to those who slander the Muslims and love to spread obscene in the Muslim community.

It is well known that the same ruling applies for slandering the chaste men, but the text of the Hadeeth refers to the women, because slandering the chaste women takes place more than slandering the chaste men and that it is more harmful, the woman is often harmed by what harms her husband, children and family.



Avoid the seven destructive things

Slander is tantamount to adultery in sin therefore, it's corporal punishment is the flogging.

This comprehensive commandment has placed us on the path of good and guidance and warned us from the destructive vices in general. These seven sins are the origins of sins and the source of vices. He who avoids them, will be safe from the diseases of the heart and the annulment of the rewards.





Allah has revealed to me that you should

humble yourselves to one another

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Allah has revealed to me that you should humble yourselves to one another

'Iyad bin Himar (May Allah be pleased with him) reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above any other one nor transgress against any other one." [Muslim].

This commandment encompasses all the goodness, inspired by Allah to the Prophet, may the peace and blessings of Allah be upon him, deepened its roots in his heart, allowed him to spread its meanings in many of his sermons, and made it the key of his character and made him accustomed to it in terms of the acts of worship as well as his transactions with people. It was clear in all of his affairs with Allah, and with people.





*Allah has revealed to me that you should
humble yourselves to one another*

It was - by the grace of Allah - one of the best commandments of which the close the worshipers seek help to reach the highest degree of love and satisfaction.

Humbleness is an honest translation of the pure servitude to Allah the Almighty. It is a conclusive evidence of the man self estimation and knowledge of his status with his Creator.

The spirit of slavery lies in the humility of the servant before the Creator, so that he considers that he has no right in the reward, as if he says: O Lord, if you rewarded me, then it is out of your benevolence. Yet, if you tortured me, then it is out of your justice.

When the soul rises to the ladder of perfection in slavery, it gets rid of the worldly aspirations, it does not care about obtaining or losing the blessings of this world. However, its biggest concern is attaining the satisfaction of Allah the Almighty.

Treating people humbly is what is meant by this commandment, as the Prophet (may the peace and blessings of Allah be upon him) said: " One should neither hold himself above another nor transgress against another. "

The slave can not worship Allah properly unless he sticks to humbleness to Allah the Almighty, it makes no sense to attest to the oneness of Allah and then to share him in one of his characteristics, which is pride.





*Allah has revealed to me that you should
humble yourselves to one another*

The required humbleness is that which entails no lowliness and does not undermine the honor of man, even indirectly, and does not cause one to overburden himself.

Allah will not reconcile between the hearts until people treat each other humbly, each of them considers the right of his brother in the good conditions as well as the bad conditions, refrained from arrogance and boasting of the genealogy, gathered their hearts on him, and humbled themselves to his greatness.

He who humbles himself to Allah, he will be honored. He who treats people humbly, he will possess their hearts. On the contrary, those who are haughty, will be crushed and despised by Allah. It should be noted that the one who treat people arrogantly will surely be detested.



رسول الله

145 The commandments
of the Messenger
of Allah

Be in the world
like a stranger
or a wayfarer



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رسول الله

*Be in the world like
a stranger or a wayfarer*

'Abdullah bin 'Umar (May Allah be pleased with them) reported:

The Messenger of Allah (may the peace and blessings of Allah be upon him) took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn 'Umar (May Allah be pleased with them) used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes.
[Al- Bukhari].



#the_prophetic_commandments
#We_live_according_to_his_sunnah

72



Be in the world like a stranger or a wayfarer

The worldly life is a farm in which we plant for the Hereafter and a passage to it. If the Muslim considered its reality, he will benefit from it, and his age will be blessed whether it is short or long.

Please read attentively this Hadeeth: Abdur-Rahman ibn Abi-Bakrah narrated from his father that a man said: "O Messenger of Allah! Which of the people is the best?" He said: "He whose life is long and his deeds are good." He said: "Then which of the people is the worst?" He said: "He whose life is long and his deeds are bad."

The best of people is he who considers the Hereafter as his biggest concern, and the ultimate limit of his knowledge and hope. Whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah].

The real believer uses this world as a means to draw closer to the Paradise and keep away from the Hellfire. He considers money as a shadow that will move or as a loan to be paid, and considers himself to be in a permanent travel, and a journey that never ceases; he is drawing closer to death every day and that it is nearer to him than his shoe lace.

The wise one is he who does not forget the death because of the requirements of the worldly life; forgetting death makes him divert from the way of Allah, and hinders him from reaching his goal in this world and in the Hereafter.

Strangeness in the world means two things:





*Be in the world like
a stranger or a wayfarer*

The first thing is not to forget the fact that he is returning to his Lord as the stranger returns to his country, with the difference between the two cases. He shall always ask himself: with what will I meet my Lord? Will he meet his Lord with the good deeds that draw him closer to his mercy so that he will be gathered with the honored slaves [on] the Day when Allah will not disgrace the Prophet and those who believed with him, or that he will meet his Lord with the wicked deeds so that his fate will be the fate of the ungrateful.

The second thing is asceticism, it is based on cutting the hope in residing in it, the abstinence from the desires, and to be satisfied with the minimum requirements. The wise shall spend his money and time in the beneficial fields. Islam encourages us to enjoy our share from the world legitimately and sufficiently without excess or negligence.

The true believer is the one who lives in this world between the state of fear and the state of hope, and legitimately takes from it what suffices his needs. and prepares himself for a day when no soul will suffice for another soul at all, and may not feel safe in the world.





'Treat people according to their status



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'Treat people according to their status

Maimun bin Abu Shabib (May Allah have mercy upon him) reported:

A beggar asked 'Aishah (May Allah be pleased with her) for charity and she gave him a piece of bread. Thereafter, one well-dressed person asked her for charity and she invited him to sit down and served him food. When she was asked about the reason for the difference in treatment, she said: "The Messenger of Allah (may the peace and blessings of Allah be upon him) instructed us: 'Treat people according to their status'".

[Abu Dawud].





'Treat people according to their status

The believer is wise enough to put everything in its right place and behaves with the light of his insight, so that his transactions is characterized by leniency, he treats people in a friendly way, respects the elders and has mercy on the children, he properly estimates the prestige of people; he behaves politely with the high class people, and do not despise any of the people because of being poor or ugly or even for the low lineage.

This brief commandment is a great rule in terms of giving everyone his due rights.

The Prophet (may the peace and blessings of Allah be upon him) did not make distinction between the free people and the slaves in terms of the good cohabitation, nor between the poor and the rich, nor between the strong and the weak, but he used to treat them fairly in his gatherings and in his speech. He used to apply the command of Allah (interpretation of the meaning) { And lower your wing to the believers }. Quran (15:88)He seemed to be as if he is an ordinary man.

The Prophet (may the peace and blessings of Allah be upon him) used to give the Muslim leaders nicknames that befit each one; he named Abu Bakr the truthful, gave the title of al-Farouq to Omar, the title of thu An-Noreen to Othman, Al-Karrar to Ali, the trustee of the nation to Abu Ubaidah, and named Khalid ibn Al Waleed the sword of Allah. He praised each man for his good qualities, accordingly the good people of all classes and different ages used to love him.





'Treat people according to their status

It is incumbent upon us to adhere to the letters and spirit of this Hadeeth. It is incumbent upon us to raise those whom Allah has raised, such as the scholars and the righteous.

We have to respect them, and behave politely with them in all the situations, defend their honors in their absence, supplicate for their sake whenever we hear their names, maintain the ties with those whom they maintain ties with, love those whom they love - as much as we can - for the sake of Allah.

We must follow the example of the Prophet, may the peace and blessings of Allah be upon him, in his treatment of the good and the wicked; so that we treat humbly those who deserve the humbleness, and we treat the haughty in a different way.



the one who gets back the charity is like a dog who swallows its vomit

the one who gets back the charity is like a dog who swallows its vomit

Umar ibn Khattab (Allah be pleased with him) reported: I donated a pedigree horse in the path of Allah. Its possessor made it languish. I thought that he would sell it at a cheap price. I asked Allah's Messenger (may the peace and blessings of Allah be upon him) about it, whereupon he said: Don't buy it and do not get back your charity, for the one who gets back the charity is like a dog who swallows its vomit.

If it were not for the favor of the Lord, man would not have donated, because he is stingy by nature, indeed the benevolence is from Allah the most generous.





*the one who gets back the charity is
like a dog who swallows its vomit*

The donator who really knows Allah, will consider himself but a helper. He who holds himself accountable will do his best to purify it from stinginess, and consider it indispensable for his salvation.

The most honored of the people are the prophets, and the most honored of the prophets is Muhammad may the peace and blessings of Allah be upon them all. He was keen to attain the rewards of the good deeds.

In principle: one can not withdraw his gift with the exception of the father who may take back his gift from his son according to the view the Maliki school of thought.

As for charity, there is no difference of opinion among the scholars that is it prohibited to be taken back under any circumstances; it is no longer the property of the one who spent it for the sake of Allah.



Do not lessen his sin
(through supplicating against him)



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Do not lessen his sin
(through supplicating against him)

Narrated Aisha, Ummul Mu'minin, may Allah be pleased with her:

Something of her was stolen, and she began to curse him (i.e. the thief). The Messenger of Allah (may the peace and blessings of Allah be upon him) said to her: Do not lessen his sin (through supplicating against him).

The Muslim should not be accustomed to cursing or to saying the indecent words, he may not be angry for any of the matters of the world unless it is related to the religion or the honor, or that it harms the life or the offspring or wealth. If the Muslim became angry, he shall pardon and forgive. Yet, if the ignorant people address him [harshly], he will say [words of] peace.





*Do not lessen his sin
(through supplicating against him)*

Since the believer knew that Allah is Allah is Exalted in Might and Owner of Retribution, he will let the matter to Allah and may wait for his vengeance.

It is not wise that the slave chooses a specific kind of revenge for the wrongdoer. Rather, he shall wait for Allah to decide what is best.

If it is necessary for the believer to relieve himself, let him say: sufficient for me is Allah and he is the disposer of the affairs. It will remove his anger, release his concern, and hasten the revenge of those who wronged him.

The Prophet (may the peace and blessings of Allah be upon him) is the greatest teacher who purifies the souls, and educate the men and the women in a unique way so that the Muslim reaches a great degree of closeness and divine love.

From this Hadeeth that the companions of the Prophet (may Allah be pleased with them) learned to pardon and forgive some of those who abused and wronged them.





**Keep straight, don't
be irregular**

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Keep straight, don't be irregular

Abu Mas'ud, may Allah be pleased with them, reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) used to touch our shoulders in prayer and say: Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them, then those who are next to them. Abu Mas'ud said: Now-a-days there is much dissension amongst you.

The Prophet (may the peace and blessings of Allah be upon him) was very careful to settling the rows of the prayer because the congregational prayer is an evidence of the unity of hearts and establishing the brotherhood of faith. The more the rows are straight, the stronger the hearts will be, and so Muslims will be more compassionate.





Keep straight, don't be irregular

The prayer is the most important pillar of Islam after the two testimonies, it is the proof of the soundness of the faith.

Therefore, gathering for performing the prayer is the best meeting known to the Muslims; because it is similar to the meeting of the angels who stand in rows in the Heavens to pray. If we stood properly and made shoulders adjacent to each other, and did not differ after the settlement to complete the prayer - we will be like the Angels.

His saying: " Keep straight, don't be irregular " is supported by his deeds, he used to say this while wiping the shoulders, although the mere action was enough to straighten the rows.

This statement affirmed his actions.

To stand in a straight row entails to be in one format. So that the feet are parallel and the shoulders are aligned.

To stand in a straight row in the prayer means: that the hearts seek pardon, forgiveness and mercy.

In other words, the congregational prayer is not done in the best way except by doing so, in order to attain the complete reward of the congregational prayer.



My friend (the Messenger of Allah, may the peace and blessings of Allah be upon him) has instructed me to do three things

To perform the Witr prayer

3

To perform the Duha prayer

To fast three days each month

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My friend (the Messenger of Allah, may the peace and blessings of Allah be upon him) has instructed me to do three things

Abu Huraira, may Allah be pleased with them, reported. My friend (the Messenger of Allah, may the peace and blessings of Allah be upon him) has instructed me to do three things: To fast three days during every month, to perform two rak'ahs of the forenoon prayer, and observing Witr prayer before going to bed.

This commandment was not for Abu Hurayrah, may Allah be pleased with him, in particular as it is apparent, but he transmitted it to the other believing men and women.

It is one of the commandments from which the Muslim learns firmness and determination and to force himself to walk on the path of Allah the Almighty; to train the soul to do what it dislikes, to discipline it, to deter it from indulging in the lusts and preferring the laziness.





My friend (the Messenger of Allah, may the peace and blessings of Allah be upon him) has instructed me to do three things

Fasting three days of each month is a Prophetic Sunnah followed by all the righteous except for an excuse. It is the minimum period to fast during all the months except the month of Sha'baan; the frequent fasting during it is more desirable than the other months. Fasting three days of each month is equivalent to fasting all the year.

Because one will receive ten folds of reward for every good deed, in other words every day of the three days equals one third of the month. If one continued to fast the three days every month, he is like the one who fasts for the whole of the month.

Please be informed that the reward is contingent on sincerity in the deed, perhaps one will do an simple deed according to his perspective and then be rewarded amply, and vice versa.

As for the Duha prayer it is virtuous and entails great rewards, it resembles the night prayer that is held while people are sleeping; the sincerity in both of these prayers is often available and the reward is contingent

Its time begins when the sun rises the distance of one or two spears and ends before noon time.

The minimum portion to be performed of the Duha prayer are the two rak'ahs, one may suffice with two rak'ahs, or continue to pray twelve rak'ahs.





My friend (the Messenger of Allah, may the peace and blessings of Allah be upon him) has instructed me to do three things

Please be informed that the prayer of the Duha helps the repentant to renew the repentance and to rectify the intention, to be free from negligence and break the control of the lusts.

As for the Witr prayer, it is a confirmed Sunnah. The Muslim should not leave it especially before going to bed.

It is a confirmed Sunnah, whether it is to be performed before or after sleep. Every Muslim is well aware of what suits his conditions (including the time of the voluntary prayers).

The time for Witr begins after the 'Isha' prayer and extends to the appearance of the true dawn.

He who performed the Witr prayer at the beginning of the night, and then he liked to pray voluntarily, let him pray whatever he wants, but he shall not pray the Witr prayer again, because the Messenger of Allah (may the peace and blessings of Allah be upon him) said: " There should not be two witr in one night."

