

رَسُولُ اللَّهِ



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**Part four**

**91 -120**

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*Call upon Allah while being certain of being answered*

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

“Call upon Allah while being certain of being answered, and know that Allah does not respond to a supplication from the heart of the heedless one who is occupied by play.”

Certainty in Allah – the Blessed and Exalted - is the highest degree of Ihsan. The one who firmly believes in Allah will submit to him, continue to rely upon him, hope for his mercy and will not stop supplicating him during the night or the day.



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





## *Call upon Allah while being certain of being answered*

The Messenger of Allah – may the peace and blessings of Allah be upon him - is the first of people to surrender to Allah, the best of them in terms of hoping in the mercy of Allah and supplicating him. He teaches his companions to be heedful when they supplicate Allah the Almighty as well as having good expectations in his bounty and being certain that he will respond to them when they urgently supplicate him. He admonished them saying " Call upon Allah while being certain of being answered."

Do not doubt, even for a moment, in the response of the supplication, as long as you supplicate Allah out of fear and hope, on the condition that you have purified your hearts of all that disturbs your faith in your Lord, obeyed him as much as you can, earned from lawful sources, began your supplication with the praise and compliment that befit to the Almighty. All of these are relevant to the certainty in Allah.



رَسُوْلُ اللهِ

92 The commandments  
of the Messenger  
of Allah

Seek refuge in Allah against

**the  
difficulties  
of severe  
calamities**

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رَسُوْلُ اللهِ

## *Seek refuge in Allah against the difficulties of severe calamities*

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (may the peace and blessings of Allah be upon him) said: "Seek refuge in Allah against the difficulties of severe calamities, attacks of misfortunes, from having an evil end and a bad fate and joys of the enemies."  
[Al-Bukhari and Muslim] .

The Messenger of Allah (may the peace and blessings of Allah be upon him) used to teach his companions to repeatedly seek refuge in Allah from these evil matters so as to ensure their wellbeing. It is well known that one must use the available means as well as supplicating Allah to fulfill his needs.



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

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## *Seek refuge in Allah against the difficulties of severe calamities*

It is an aspect of the false reliance on Allah to supplicate Allah without using the available means. It is clear that the true believer has to show humbleness before Allah and his inability to do anything except with the power of Allah.

Hence, the Muslim shall avoid whatever leads to his destruction while supplicating Allah, so that Allah guards him against the difficulties of severe calamities. Moreover, he shall consider the good consequences if he patiently endured the trials. Please be mindful of the fact that the tests may either be with the good or the evil matters.



رَسُولُ اللَّهِ

93 The commandments  
of the Messenger  
of Allah

**Seek refuge in  
Allah from this Devil**

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## *Seek refuge in Allah from this Devil*

Uthman ibn Abu al-'As reported that he came to Allah's Messenger (may the peace and blessings of Allah be upon him) and said:

O Allah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (may the peace and blessings of Allah be upon him) said:, That is (the doing of a) devil who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me.



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

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## *Seek refuge in Allah from this Devil*

The companions of the Prophet (may the peace and blessings of Allah be upon him) knew the devil's plots, and took the precautions to protect themselves. They used to seek refuge in Allah from him during all the times, so as to apply the commands of their Lord and their Prophet (may the peace and blessings of Allah be upon him). However, they may experience some whispers during offering the prayer.

Such a matter requires asking the Prophet Muhammad, may the peace and blessings of Allah be upon him, to prescribe the effective medicine for this disease so as not to increase the risk of his inability to spend the time in reciting the Quran, remembering his Lord and performing the night prayer in addition to the other acts of worship.

The Prophet (may the peace and blessings of Allah be upon him) said: " when you perceive its effect, seek refuge with Allah from it " If you feel that his whispers will preoccupy you with the world's affairs, so as to disturb your prayers and recitation then seek refuge in Allah from him.

He is the one who has power to protect you against his plots  
A slave can not get rid of the devil unless he is protected by Allah by remembering him throughout all the times and conditions.



رسول الله

94 The commandments  
of the Messenger  
of Allah

**Do not accompany  
except a believer**



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رسول الله

*Do not accompany except  
a believer*

Abu Sa'eed ( 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 accompany except a believer, and do not serve your food except to one with Taqwa."

Accompanying the good people brings nothing by goodness, even though one found disliked traits in his companion, one shall disregard such trivial things to maintain the ties of brotherhood for the sake of Allah.



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

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## *Do not accompany except a believer*

This is fitting for the believer, because he has a pure nature, with a sound heart that is free of all that disturbs the faith.

The believer will not feel comfortable with a man who is quite the opposite. Therefore, he shall search for the religiously committed friends.

The Prophet ( may the peace and blessings of Allah be upon him) ordered the believer to accompany a believer like him, so as to guard against the evil consequences of accompanying the wicked people.

Please be informed that the souls are like the recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities



**A man  
follows the religion of his friend**



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*A man follows the religion  
of his friend*

Abu Hurayrah, may Allah be pleased with him, narrated: The Prophet (may the peace and blessings of Allah be upon him) said:

Man follows the religion of his friend; so each one should consider whom he makes his friend.

This wise commandment entails one of the most important bases on which the personal relationships and social connections are based.

It is, as you can see, contains few words that are full of human meanings, which are understood and accepted by the sound mind. There is no doubt in their usefulness and effectiveness to form the virtuous manners.



## *A man follows the religion of his friend*

This commandment will be helpful to the one who has a mind that considers the consequences, and a pure heart which sees with the light of Allah what the others do not see with their eyes.

The Prophet (may the peace and blessings of Allah be upon him) said:

" Man follows the religion of his friend " means that he is influenced by his conditions, his words and his actions, to the extent that he would follow the way of his friend willingly or unwillingly. Perhaps he may turn to be a copy of his friend both in customs and transactions.

If one accompanied a man – who is lower than him in terms of knowledge and experience - for a long time then the higher one would have an impact on the lower one.

We can say: that the bad companion is often more influential than his good companion, because the devil is always with the bad companion, in addition to what he possesses of the bad traits.

The Hadith indicates that one will follow the ways, the doctrine and his behavior, etc... in addition to his other traits.

One shall have more than one close friend, whom he takes as brothers until they are as one man.



no one can testify  
the purity of others  
against Allah

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*no one can testify the purity  
of others against Allah*

Abu Bakra, may Allah be pleased with him, narrated:

A man praised another man in front of the Prophet. The Prophet (may the peace and blessings of Allah be upon him) said thrice, "Wailaka (Woe on you) ! You have cut the neck of your brother!" The Prophet (may the peace and blessings of Allah be upon him) added, "If it is indispensable for anyone of you to praise a person, then he should say, "I think that such-and-such person (is so-and-so), and Allah is the one who will take his accounts (as he knows his reality) and none can sanctify anybody before Allah (and that only if he knows well about that person.)".

This Hadith teaches us that we can not confirm the end of anyone or even his good intention because all of these matters are part of the unseen.





## *no one can testify the purity of others against Allah*

The well mannered man properly estimates the rights of his brother, he may commend him duly. Undoubtedly the praise has a good impact on the souls. Moreover, it encourages doing more good.

People are of different types in terms of the effect of the commendation; Some of them may be arrogant, proud and continue to show off.

Some of them will be too lazy to realize the high pursuits for he is sufficed with the praise of the people so he aspires nothing more than it. This is because he reached the rank of praise.

Another type of people will feel shy if praised, and be severely embarrassed. However, the best type of people are those who increase in faith if people praised them. They will be keen to do more good deeds, and work hard to meet the good expectations of people.

Yet, there is a type of praise that is considered a matter of deception in order to obtain a worldly gain, this is type is dispraised according to the Sharia law.

The Prophet (may the peace and blessings of Allah be upon him) praised many of his companions and gave them the glad tidings of entering the Paradise for their faith and devotion to Allah both in words and deeds.

The believer is sincere in tone, strong in his argument, he does not act like the hypocrites who meet a group of people with a face and then change into another face when meeting other people.



When you see those who shower  
(undue) praise (upon others),

**throw dust upon  
their faces**

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*When you see those who shower (undue) praise (upon others), throw dust upon their faces*

Hammam ibn al-Harith reported that a person began to praise 'Uthman and then al-Miqdad sat upon his knee; he was a bulky person and began to throw pebbles upon his (flatterer's) face. Thereupon 'Uthman said:

What is the matter with you? And he said: Verily, Allah's Messenger ( may the peace and blessings of Allah be upon him ) said: When you see those who shower (undue) praise (upon others), throw dust upon their faces.

The Prophet (may the peace and blessings of Allah be upon him) did not like flattery, because it leads to an exaggeration that calls for lying and hypocrisy, that is recognized on the face of the flatterer or in the slips of his tongue.



رسول الله

*When you see those who shower (undue) praise (upon others), throw dust upon their faces*

The Prophet (may the peace and blessings of Allah be upon him) was sometimes praised by his faithful companions as an expression of their love for him, but if one of them exaggerates in flattering the Prophet would forbid him gently and politely.



**A woman  
should not describe  
another woman  
to her husband**



*A woman should not describe  
another woman to her husband*

Narrated `Abdullah ibn Mas`ud may Allah be pleased with him:

The Prophet (may the peace and blessings of Allah be upon him) said, "A woman should not look at or touch another woman to describe her to her husband in such a way as if he was actually looking at her."

It is part of the virtuous morals to lower the gaze of what is not permissible for the Muslim to look at, to refrain from doing what he is not entitled to do, and to refrain from mentioning what he should not mention.





*A woman should not describe another woman to her husband*

This Hadith is not specific to women, as it seems to non-meditators, but the Prophet (may the peace and blessings of Allah be upon him) addressed the woman because women mostly gather in a place and took off some parts of their clothes and then talk about their husbands and their private affairs. Each of these women will hear from her sister about many hidden matters.

This is why the Prophet ( may the peace and blessings of Allah be upon him) prohibited them so as to restrict this evil habit, which is rooted in their nature. Perhaps they find in this commandment what prevents them from continuing this shameful behavior.

It is obligatory to lower the gaze of any 'awrah ( body parts that must be covered ). It is impermissible for a woman to look at the 'awrah of men or the ' awrah of women, except for an urgent necessity. Whether they are Muslims or non-Muslims.

How great is this commandment that preserves for men and women their honors, and protects the society in general from the family corruption.





*Do not wish to face the enemy (in a battle)*

Narrated Salim Abu An-Nadr:

The freed slave of `Umar ibn `Ubaidullah who was `Umar's clerk: `Abdullah ibn Abi `Aufa wrote him (i.e. `Umar) a letter that contained the following:-- "Once Allah's Messenger (may the peace and blessings of Allah be upon him) (during a holy battle), waited till the sun had declined and then he got up among the people and said, "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said,, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."





## *Do not wish to face the enemy (in a battle)*

Islam is the religion of peace. It rejects all the forms of aggression. Islam does not force anyone to embrace it, as well it calls for virtuous matters only, and forbids only that which is evil.

All the signs confirm that Islam did not spread by the sword; the Messenger of Allah ( may the peace and blessings of Allah be upon him ) did not fight unless he was forced to do so. He never attacked people unless he saw from them a sign of aggression.

Therefore, the Prophet (may the peace and blessings of Allah be upon him) recommended his companions to be heedful of this commandment ; that is to ask Allah for the well being is better for you than to be harmed. Yet if you have to submit to the command of Allah to fight if there is no escape from fighting.

This is the utmost justice.

He, may the peace and blessings of Allah be upon him, commanded them to stand firm and to guard against the state of division, because the steadfastness is a reason of victory. Make sure to seek the death, you will find many chances to live honorably. Frighten the enemy of Allah with your swords, bear patiently the hardships out of seeking the reward from Allah the Almighty. All these meanings fall under the banner of patience; it is the striking force in the battlefields





*I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend*

Abu 'Abdullah ibn Abul-'as (May Allah be pleased with him) reported:

I complained to the Messenger of Allah ( may the peace and blessings of Allah be upon him ) about a pain I had in my body. The Messenger of Allah ( may the peace and blessings of Allah be upon him ) said, "Place your hand where you feel pain and say:

'Bismillah (in the Name of Allah)' three times; and then repeat seven times: 'A'udhu bi'izzatillahi wa qudratihi min sharri ma ajidu wa 'uhadhiru ( I seek refuge in Allah and in His Power from the evil that afflicts me and that which I apprehend ).'"  
[Muslim].





*I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend*

This Hadith is a proof that a person can complain - without showing discontentment with the decree of Allah – to his beloved ones, so that they would help him, or for the righteous, so that he may find the blessing of their invocations.

Most likely they will supplicate Allah for him and advise him to follow the Prophetic traditions. He may reach all of these blessings because of his complaint.

The companions of Prophet ( may the peace and blessings of Allah be upon him ) used to complain to him. Yet, he did not blame them for that, because he knows that they do not complain to him out of discontentment with the decree of Allah. Rather, they want him to teach them the remedy of their physical and spiritual diseases.

The Prophetic love, mercy, leniency made him more merciful to them than themselves.

There is a secret in repeating this supplication seven times but we have to follow and submit to the Prophetic Sunnah.. How effective is the supplication in terms of healing, it is one of the greatest reasons for the satisfaction, but we should not neglect the medication of the known medicines, and ask Allah to make the medication useful with his permission.



## The tooth stick

**purifies the mouth and is pleasing to the Lord**

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*The tooth stick purifies the mouth and is pleasing to the Lord*

It was narrated from Abu Umamah that:  
The Messenger of Allah ( may the peace and blessings of Allah be upon him ) said:

"Use the tooth stick, for. Jibril never came to me but he advised me to use the tooth stick, until I feared that it would be made obligatory for me and my Ummah. Were it not that I fear that it would be too difficult for my Ummah, I would have enjoined it upon them. And I use the tooth stick until I fear that I may make the front of my mouth sore.' (i.e. my gums) (or cause my teeth to fall out due to brushing them so often)."

Using Siwak is one of acts of the natural dispositions, because it is necessary to clean the mouth from the food remnants, purify it from bad odors, and remove the tooth decay, swelling, and so on.





## *The tooth stick purifies the mouth and is pleasing to the Lord*

The Siwak is a means of disinfecting the mouth: so as to prevent the diseases.

Many are the mouth diseases including: the tooth decay, which should not be tolerated, because it ends with the teeth falling one after the other, until the mouth becomes empty, and then one regrets for his negligence in cleaning the mouth with Siwak, As the wise say: health is a Crown on the heads of the healthy. Prevention of the disease is better than seeking remedy.

It is well known that the mouth - as we know - is the natural entrance to the stomach, which is the origin of the disease and the open path of the germs and viruses to the lungs, chest and digestive system. It is necessary for every Muslim to care for the cleanliness of his mouth especially if its smell changed.

There is no doubt that the using the toothpaste is loved to Allah the Blessed and Exalted when reading the Quran and the other types of remembering the Lord.

It is more beloved to Allah to remember him with a pure mouth than to remember him with a mouth that is not so. the times when using Siwak is highly recommended are five: When performing wudoo', when praying, reading Qur'an, waking up from sleep, and if the smell of the mouth changed.

After all, using Siwak is recommended according to the modern medicine, all doctors consider it a health necessity, which should be observed by every person because the mouth is a natural entry of bacteria and viruses.



**When the Iqamah  
is pronounced,  
do not come to it  
running**



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*When the Iqamah is pronounced,  
do not come to it running*

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

In Sahih Muslim it is added: the Messenger of Allah ( may  
the peace and blessings of Allah be upon him ) said, "For  
when one of you is walking for Salat, he is, in fact, engaged  
in Salat."







## *When the Iqamah is pronounced, do not come to it running*

The prayer is the connection between the slave and his Lord, and the spirit of reverence. If the slave performed it properly, his heart will submit to his Lord willingly.

In order to ensure that the slave will perform the prayer properly, the Prophet ( may the peace and blessings of Allah be upon him) prohibited the Muslim from the speed walking if the Iqamah is pronounced; the speed walking prevents him from evoking the spirit of the prayer, as well as the completeness of the due reverence and the tranquility that should accompany it..

The speed walking may lead to a shortness of breath which will surely cause one to be less reassured.

The speed walking may lead to falling on the ground or any other harm..

Why would one hasten to walk to pray whereas Allah guaranteed the reward according to his intention!!  
Whoever performs ablution in his house, goes out to pray and finds the imam has preceded him with a rak'ah or two or three rak'ahs, there is nothing wrong with it as long as he has gone out in time and does not slow down or occupy himself with any thing other than the prayer. If he is close to the mosque, it is recommended for him to expand his pace slightly, so that he enters the row without being tired of walking.





## *Traveling is a kind of torture*

Abu Huraira, may Allah be pleased with him, said: The Prophet ( may the peace and blessings of Allah be upon him ) said, "Traveling is a kind of torture, as it prevents one from sleeping and eating! So when one has finished his job, he should return quickly to his family."

The Prophet ( may the peace and blessings of Allah be upon him) informs us in this commandment about the fact that travel is a type of torment; as it prevents one from his food, drink and sleep, in the sense that it prevents a person from eating his food at the time he wants and as he likes. Its preparation, the place where it is presented, the person who presents it, in addition to the other things he likes.





## *Traveling is a kind of torture*

With regards to sleeping, it is a rest for the body, it is not achieved completely except in one`s house, on his bed, in the appropriate atmosphere, in the appropriate time and in the appropriate way.

Then it is really a part of the torment that man receives in this world, as well as the feeling of alienation and being distant from the family, friends and the places he used to go in his hometown in addition to the other liked things.

This is because he is afraid of the unspeakable consequences and the hardships he finds in moving from a place to another place, no matter how convenient and quick the travel is.

Whether the travel is obligatory, or pressing need, a Muslim is required to return to his country and his family, as the Prophet ( may the peace and blessings of Allah be upon him ) commanded..

As for the traveler, if he returns from his journey after fulfilling his need, he will be relieved of the hardships that he found in his journey.

Whatever the traveler likes the travel and used to it, he is inevitably in need of his country and his people, it is a part of righteousness to take this merciful commandment so that he returns to his family without overburdening himself with more hardships or wasting the time in useless matters.



**Seek the knowledge**  
for the sake of Allah



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## *Seek the knowledge for the sake of Allah*

It was narrated from Jabir bin 'Abdullah , may Allah be pleased with him, that:

The Prophet, may the peace and blessings of Allah be upon him, said: "Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whoever does that, the Fire, the Fire (awaits him)."

This commandment is for those who seek knowledge and spend their ages in seeking it, to seek it sincerely for the sake of Allah, and to adhere to piety for it is the way to open the doors of knowledge.





## *Seek the knowledge for the sake of Allah*

Sincerity is the base for getting the deed accepted, piety is the combination of all virtues, one will not reach the useful knowledge in the world and the Hereafter, except with seeking the satisfaction of Allah, and sticking to obedience and submissiveness to Allah in whose hands are the keys of knowledge.

Knowledge is the highest demand to be sought by the believer; because it is the key to faith and certitude, there is no faith without knowledge, and certitude happens only after faith.

Whoever likes that Allah opens the doors of knowledge to him, shall seek the knowledge for the sake of Allah, from Allah and while seeking the aid of Allah.

This requires the seeker of knowledge to strip himself of the self inclination, pride, nervousness and the fanaticism, and the desire to seek leadership, sovereignty and high status in this world.

Therefore, the Prophet ( may the peace and blessings of Allah be upon him ) recommended that the knowledge seeker have to distract himself from the desire to show off before the scholars if the doors of knowledge were opened to him. Such an ostentation cuts the relationship between the slave and his Lord because the proud one has no share in the satisfaction of Allah.

Showing off the scholars is a kind of sterile debate. please note that all the debate is blameworthy except by the way which is the best.





## *Seek the knowledge for the sake of Allah*

The ignorant is the fool who falsely claims that he has the knowledge that did not reach the others.

It is one of the greatest calamities when the scholar argue with a foolish with the intention of overcoming him, which is far from the stars of the sky.

As well it is one of the greatest calamities when a scholar seeks with his knowledge the satisfaction of the chiefs, surely he would be despised by all people even the foolish. Knowledge without sincerity and piety is more harmful than ignorance.

The last part of this commandment is a severe threat for those who did so, since this act is far from sincerity and piety because its origin is the pride, arrogance, hypocrisy, ostentation and other deadly diseases.



'If you do not feel ashamed,

then do whatever you like

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*'If you do not feel ashamed, then do whatever you like*

Narrated Abu Mas'ud may Allah be pleased with him: The Prophet ( may the peace and blessings of Allah be upon him ) said, " One of the sayings of the prophets which the people have got is 'If you do not feel ashamed, then do whatever you like. "

The moral origins are agreed upon by the prophets and messengers, none of whom differed in their origins.

Modesty is one of the origins of the morals because all of which are based on it.





## *'If you do not feel ashamed, then do whatever you like*

This is the reason why modesty in particular was mentioned in his saying – may the peace and blessings of Allah be upon him: ( faith has over seventy branches - or over sixty branches - the uppermost of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of harmful object from the road, and modesty is a branch of faith. )

Modesty was and still a balance according to which the deeds are measured and the values of men and their differences in faith are known. The more one sticks to modesty the more he increases in faith.

The people of modesty are the people of Paradise, because their modesty prevented them from the disbelief in Allah, because it is not a sign of modesty to know that Allah created him from nothing and provided for him out of his generosity, then to deny his graces..

Modesty prevented the people of faith from the visible and invisible showing off, which is called the smaller shirk; because when the people of faith knew that Allah is the one who rewards for the good deeds they did not associate others with him in worship.

In other words, modesty is all the goodness, as the Prophet ( may the peace and blessings of Allah be upon him) said in another Hadith, it brings none but goodness, and that its status of faith is like the status of the head to the body. It is noteworthy to mention that modesty necessitates the cessation of every disliked deed.

It is defined as: "To guard the head and what it perceives, to guard the stomach and what it contains, and to keep in mind the death and the torn bodies."







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*Be afraid of Allah, and be just to your children*

Narrated 'Amir:

I heard An-Nu`man bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger ( may the peace and blessings of Allah be upon him ) as a witness to it. So, my father went to Allah's Messenger ( may the peace and blessings of Allah be upon him ) and said, 'I have given a gift to my son, but `Amra bint Rawaha asked me to make you as a witness to it, O Allah's Messenger!' Allah's Messenger (may the peace and blessings of Allah be upon him ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (may the peace and blessings of Allah be upon him) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift."





## *Be afraid of Allah, and be just to your children*

In brief, giving the children equally is a must if one fears of harming one of the children or that his giving may cause severing the ties of kinship, which is often expected. If giving the children equally is obligatory, the father must not distinguish one of them except with their permission and consent.

This Hadith in its various wordings necessitates giving the children equally, unless there is a Sharia approved reason that calls for distinguishing one of the children, as the necessities render permissible the prohibited matters as it is known from the Qur'an and the Sunnah.

Just as giving the children equally is required in Islam, treating them equally - as much as possible – is required so as not to cause them to hate each other.

Any preference for one of the children leads to the hatred between the children, they would grow up on separated and hating each other, parents certainly do not agree with such hatred despite the fact that they caused it.

Parents are required to instill love and mutual understanding between their children through the best educational methods, the most important of which is treating them equally as much as possible.

Dear parents be mindful of the fact that you will be held accountable before Allah, so let your children grow up according to the instructions of Islam.



رسول الله

08 The commandments  
of the Messenger  
of Allah

Do what is correct



and avoid the incorrect.

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رسول الله

*Do what is correct and  
avoid the incorrect.*

Harmala ibn 'Abdullah, may Allah be pleased with him, went to the Prophet, may the peace and blessings of Allah be upon him, and stayed with him until the Prophet, may the peace and blessings of Allah be upon him, recognized him. He said, "When we set out, I told myself, 'By Allah, I will go to the Prophet so that I will have more knowledge. I went in the evening until I was in front of him. I asked, 'What do you command me to do?' He replied, 'Harmala, do what is correct and avoid the incorrect.' Then I went back to the caravan. Then I came back again until I was in my place near him. I asked, 'O Messenger of Allah, what do you command me to do?'



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



## *Do what is correct and avoid the incorrect.*

He replied, 'Harmala, do what is correct and avoid the incorrect. Find out what you like to hear people tell you when you are with them. When you leave me, behave in that manner. Find out what you dislike for people to say to you. When you leave me, avoid that.' When I returned, I thought that these two statements did not omit anything."

The chain of narrators of this Hadith is weak.

The saying of the Messenger of Allah ( may the peace and blessings of Allah be upon him ) : ( do what is correct ) entails to know what is good, to do it, to maintain doing it and to call others to do it, in addition to all these correct meanings.

What is correct is that: which is approved by the Sharia and the mind recommended it accordingly, then the righteous souls find rest in it and the hearts of believers are reassured to it.

As for his saying – may the peace and blessings of Allah be upon him -: "Avoid the incorrect" entails: to make oneself distant from it and to keep away from every thing that may lead to it.

In conclusion: the wise is the one who admonishes himself, takes lessons from what happens to the others, and reflects upon what he sees and hear, if he sees the good results in a matter, he would do it. Otherwise, he would avoid it. The goodness lies in knowing the path of both good and evil so that one acts only when he is assured of the good consequences.

It is noteworthy that the greatest thing one obtains after faith is the wisdom that lets one acts and speaks according to the requirements of the wisdom.





## *Carry on doing (good deeds)*

Narrated `Ali may Allah be pleased with him:  
 We were in the company of the Prophet ( may the peace and blessings of Allah be upon him ) in a funeral procession at Baqi Al-Gharqad. He said, "There is none of you but has his place written for him in Paradise or in the Hell- Fire."  
 They said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?" He said, " Carry on doing (good deeds), for every body will find it easy to do (what will lead him to his destined place)." Then he ( may the peace and blessings of Allah be upon him ) recited: 'As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). So, We will make easy for him the path of ease. But he who is a greedy miser...for him, the path for evil.' (92.5-10)





## *Carry on doing (good deeds)*

Believing in the decree of Allah is one of the pillars of faith. The one who did not believe in the decree of Allah, he did not really believe in his oneness, nor in his perfection.

This is because the decree is one of the things that are peculiar to Allah and no one other than him knows it.

The decree of Allah: is his fair predestination in all that He created.

He knows what happened, what is happening and what will happen. The decree of Allah is based on his vast knowledge which encompassed everything. No one can resist his judgment. No one knows what Allah is capable of. Therefore no one may deny or discuss the details of the divine decree lest one will end up with falling in the doubts.

Every one is guided to fulfill the purpose for which he was created. Everyone will be facilitated to go to the abode in which he will reside either the Paradise or the Hell fire. The slave has to do his best to please his Lord but he is not obliged to fulfill all the demands of his slave. Dear Muslim brother please note that the means are in the hands of Allah the Almighty and that he will respond to those who ask him.



رَسُولُ اللَّهِ

110 The commandments  
of the Messenger  
of Allah

swear by Allah only, and swear by Allah only

when you are

speaking the  
truth

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رَسُولُ اللَّهِ

*swear by Allah only, and swear by Allah  
only when you are speaking the truth*

Narrated Abu Hurayrah may Allah be pleased with him:  
The Prophet ( may the peace and blessings of Allah be upon  
him ) said: Do not swear by your fathers, or by your mothers,  
or by rivals to Allah; and swear by Allah only, and swear by  
Allah only when you are speaking the truth.

During the pre Islamic period, the Arabs used to swear by  
their parents and idols. The Prophet ( may the peace and  
blessings of Allah be upon him ) forbade that custom,  
because this deed entails glorifying other than Allah. This is  
not befitting for any one who believes in Allah, and recalls  
his greatness and majesty in his heart.



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38



*swear by Allah only, and swear by Allah only when you are speaking the truth*

The one who knows Allah the Almighty by His beautiful names and attributes must love him more than he loves for father and his mother. Rather, he would love his Lord more than he loves himself. Accordingly, if he is to swear then he may swear only by the Almighty.

Whoever swears by other than Allah while believing that the one by whom he swore is like Allah, he would go out of the fold of Islam because of his deed. However, if one uttered such words out of mistake, this would not count.

As for the believer, he does not glorify other than Allah, he would not swear - when necessary - except by him. He is obedient to him and takes into consideration his right on him. He is the one in whose hand his survival lies.

The reason for swearing by other than Allah is that one swears too much on the important and the unimportant matters, he does not care about the prohibition of that matter in the words of the Almighty ( interpretation of the meaning ) : ( And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing. )

Swearing so much causes one to lose his credibility in some cases, and makes him careless in many things that should not be tolerated, such as the testimony, and the fulfillment of the promise, and so on.

A believer should be honest in his words, actions, and all his circumstances - honest with Allah, honest with people, and honest with himself.





When someone whose religion and character you are pleased with comes to you then marry (her to)

him

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*When someone whose religion and character you are pleased with comes to you then marry (her to) him*

Abu Hatim Al-Muzani, may Allah be pleased with him, narrated that:

The Messenger of Allah, may the peace and blessings of Allah be upon him, said: "When someone whose religion and character you are pleased with comes to you then marry (her to) him. If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad).

If you do not do so, then there will be turmoil (Fitnah) in the land and discord (Fasad)." They said: "O Messenger of Allah! What if there was something about him?" He said: "When someone whose religion and character you are pleased with comes to you then marry ( her to ) him." (And he, may the peace and blessings of Allah be upon him, said this) three times.





*When someone whose religion and character you are pleased with comes to you then marry (her to) him*

If one is to marry, he must choose a spouse who is religiously committed. It is okay to choose a woman of good lineage, wealthy and beautiful. One must be heedful of the fact that the religious commitment is the standard according to which any other thing would be accepted or rejected.

On the other hand, the woman should choose the religiously committed man who has good morals. This man is like a treasure if he likes her he would honor her. Otherwise, if he disliked her, he would not wrong her.

Her guardian must marry her from a man who has the meanings of manhood and is really competent for her as explained in this Hadith.

We know that man is responsible for and supervisor over the woman. The one who is not religiously committed and whose character is not accepted will not be able to maintain her rights and preserve her religion? A dissolute man is a misfortune for his wife, regardless of his superiority over many other men.

If this dissolute man is rich, his wealth would tempt him to indulge in the evils openly in front of the family, neighbors and friends. Even though he may have good lineage and prestigious status, the dissolute would continue to be a source of harm for those who know him, and those who do not know him.





*When someone whose religion and character you are pleased with comes to you then marry (her to) him*

The jurists have considered efficiency to be a requirement of the valid marriage, in the sense that men are competent for women in religion and character, there is no difference between them in that, and they differed concerning other qualifications.

It is permissible for a woman to marry a man who is less than her in terms of the prestigious status and wealth as long as he is a righteous man of a good character.

If the man is not religiously committed, the pride guardian has the right to reject his proposal.

In addition to what is mentioned above, this commandment entails that the lineage is not a condition for the validity of marriage. Unless the man is of too low lineage that will dishonor the wife, or be a reason to bring shame on the wife.

It is noteworthy that religiously commitment overwhelms poverty, old age, ugliness, and so on.

We conclude from this commandment that we should stick to humbleness before Allah in all matters, and that we should treat people humbly as long as this way does not entail harm. .



*Approach your tilth  
when or how you will*

Bahz ibn Hakim reported on the authority of his father from his grandfather (Mu'awiyah ibn Haydah) , may Allah be pleased with him, as saying:

I said: O Messenger of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her.

Abu Dawud said: The version of Shu'bah has: That you give her food when you have food yourself, and that you clothe her when you clothe yourself.



## *Approach your tilth when or how you will*

The Prophet ( may the peace and blessings of Allah be upon him ) likened the wife to the tilth as she is like the land ready for cultivation when her husband puts the seeds in her.

Likening the wife to the tilth gives an impression that her husband can have sex with her any time and by any way as long as the intercourse is in the normal place; this is by sowing the seeds ( the vagina ) as well the intercourse must not be in the anal because it is not a place to sow the seeds.

The Prophet ( may the peace and blessings of Allah be upon him ) said in this commandment: " give her (your wife) food when you have food, clothe when you clothe yourself. "

Indicates that the husband is obliged to spend on his wife in return for having sex with her, as well as for serving him.

Moreover, she is the mother of his children and the housewife entitled to have maintenance.

This maintenance shall be from the same kind of what he spends on himself. For instance, if he eats food she shall share it with him, it is not permissible for him to distinguish himself with anything worthy of mentioning except with her consent.

This is the justice required by the marriage that is based on affection and mercy. The balance of justice in Islam is to receive the due rights as well as to fulfill the duties.

The Prophet ( may the peace and blessings of Allah be upon him ) said: " do not revile her face, and do not beat her.

" ie, do not abuse her, do not look at her face scornfully.

Please note dear Muslim that the marital life is based on ten principles: justice, generosity, pardon, knowledge, piety, cooperation, honesty, trusting each other, sincerity and understanding.



## *Act kindly towards women*

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

He who believes in Allah and the Hereafter, if he witnesses any matter he should talk in good terms about it or keep quiet. Act kindly towards woman, for the woman is created from a rib, and the most crooked part of the rib is its top. If you attempt to straighten it, you will break it, and if you leave it, its crookedness will remain there. So act kindly towards women.

It is one of the greatest commandments that guarantees for men and women to live in peace and harmony, love, unity and mutual understanding, as well it clarifies for each one his/her rights and duties.





## *Act kindly towards women*

The Prophet (may the peace and blessings of Allah be upon him) advised men to act kindly towards women after he warned against harming the neighbor, because the woman is the adjacent neighbor, who is closely linked to her neighbor with a thick covenant approved by Allah from above seven heavens.

Thanks to it they were brought together in good, so that each of them became like a shelter for the other.

The wife has many rights since she is a Muslim, lives in her husband's house, adjacent to him and each of them find psychological and sexual rest with his/her spouse. Therefore, each of them has many rights and duties towards the other partner!

This is why the Prophet (may the peace and blessings of Allah be upon him) recommended men to treat them kindly; to take care of these multiple and intertwined rights, which we can not enumerate.

Let each one of you advise his brother to provide the due expenditure, clothing and good treatment. This commandment calls upon men to observe justice in all matters.

The balance of justice in Islam is to receive the due rights just as one fulfills the duties.



A believer must not hate  
(his wife) believing woman



*A believer must not hate  
(his wife) believing woman*

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (may the peace and blessings of Allah be upon him) said, "A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another characteristic".  
[Muslim].

It is well known to all of us that if a person was given something he may be deprived from some thing else; if he is praised for a good characteristic, he may be dispraised for another disliked characteristic. No human being is perfect except the prophets and very few people, they are perfect, yet they may not have every thing they need in this life, perhaps they endure the hardships of life while they have the minimum necessary to support life.







## *A believer must not hate (his wife) believing woman*

In the light of what we have said, this Hadith is understood, and we can recognize its meaning of the lofty purposes. If a man married a righteous beautiful woman does not necessarily mean that he will find all his desired qualities in her.

Any woman may be praised for such and such, and dispraised for such and such, this is inevitable, so her husband should not hate her to the extent that he abuses, refrain from copulating with her or even to divorce her. Rather, he must weigh her pros and cons with a proper balance. If he finds that her advantages outweighs her disadvantages then he shall keep her.

For example, a husband may see some physical or moral defects of his wife. However, he may not hate her, because if he dislikes some of her traits, he will be satisfied with her other good traits.

It is noted that the Prophet, may the peace and blessings of Allah be upon him, stressed on the moral aspects more than the physical aspects in this commandment, he said: " if he dislikes one of her characteristics he will be pleased with another" because the moral aspects are much more important than the physical aspects for both men and women.

The wise one shall consider the religious commitment and morals of the potential spouse before the physical aspects.





## *A believer must not hate (his wife) believing woman*

It is sufficient to seize the religiously committed spouse,  
"Nothing is of more benefit to the believer after fearing Allah than a righteous wife whom, if he commands her she obeys him, if he looks at her, he will be pleased, if he swears an oath concerning her, she fulfills it, and when he is away from her, she is sincere towards him with regard to herself and his wealth

In this Hadith, the believer is addressed, because he is the one who benefits from the reminder and is influenced by the exhortation. He is the one who responds to Allah and to the Messenger because this is the way to attain happiness in this world and in the Hereafter.

Therefore, the Messenger of Allah (may the peace and blessings of Allah be upon him) did not say, "A man must not hate (his wife)." Rather, he said: "A believer must not hate (his wife) believing woman"



**None of you  
should flog his wife**



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## *None of you should flog his wife*

Narrated `Abdullah ibn Zam`a:

The Prophet (may the peace and blessings of Allah be upon him ) said, "None of you should flog his wife as he flogs a slave and then have sexual intercourse with her in the last part of the day."

Another narration of this Hadith in Sahih Muslim reads "None of you should flog his wife as he flogs his female slave ". The slave is like an item to be sold. Therefore, one shall not hit his wife as he hits the slaves.

The Arabs used to beat the male and female slaves either for their vanity, or because the slaves were sloppy in their work. The flogging mentioned in this Hadith refers to beating in general; with any tool.





## *None of you should flog his wife*

This prohibition in the Hadeeth does not require the prohibition of beating at all, but rather proves it, yet it prohibits the severe beating. This is because the woman in her husband's house is like the female slave in some aspects.

Naturally, the woman is submissive and dependant on her husband. But the man has a degree of guardianship and care for her religious and secular affairs; this is why Allah enjoined the wife to obey him unless this leads to the disobedience of Allah the Almighty.

It is taken from this commandment in addition to what we have said that the ideal man does not even think to beat his wife except when it is impossible to reconcile.

The Prophet ( may the peace and blessings of Allah be upon him) did not ever beat any of his wives. It must be clear that if a man is allowed to beat his wife, then he shall do it under certain regulations.





## *Maintain the ties of kinship*

Anas ibn Malik, may Allah, be pleased with him, reported that the Messenger of Allah, may the peace and blessings of Allah be upon him, said, "Anyone who wants to have his provision expanded and his term of life prolonged should maintain ties of kinship."

This Hadeeth is one of the comprehensive commandments which benefit in this world and the Hereafter.

If we know that the provisions is preordained, we will simply realize that what is meant by the expansion of the provision is to have your provisions blessed so that one tastes its sweetness, finds clearly its benefit, and is guided to thank Allah Almighty for that. Hence, he attains the expansion of the provision in this world and the good reward of the Hereafter.





## *Maintain the ties of kinship*

This is the meaning of the expansion of the provision. Allah knows best.

This commandment encourages maintaining the kinship, it mentioned the good tidings of the reward of Allah for that in this world by the having blessed provisions and blessed lifetime, in addition to the reward of Allah in the Hereafter. The Prophet ( may the peace and blessings of Allah be upon him ) said: " ... should maintain the ties of kinship."

This is a general command encompasses all the kinds of righteousness and benevolence. Whoever maintains his kinship, as Allah has commanded, is one of the best believers. He is one of those whom Allah granted wisdom, patience and striving. Some relatives often reciprocate to the good deeds with the bad deeds. However, the believer shall not expect the applause of his relatives. 'Rather, the believer shall make up his own mind, if the people are good then he shall be good, and if they are evil, then he may not behave unjustly. The one who does good to those who did not behave righteously to him, is one of the devoted slaves of Allah.

The Muslim is in a constant struggle with himself and with people, and this jihad is of various fields and has many reasons, so the believer shall ask Allah the Almighty to guide him to the straight path, help him to face the difficulties in cohabiting people with good, and to bear the consequences of the divine decree with satisfaction. He who seeks the help of his Lord will be guided and granted steadfastness on the right path.



Shake hands and rancor will disappear



## *Shake hands and rancor will disappear*

Yahya related to me from Malik from Ata ibn Abi Muslim that Abdullah al-Khurasani said, "The Messenger of Allah, may the peace and blessings of Allah be upon him, said: 'Shake hands and rancor will disappear. Give presents to each other and love each other and enmity will disappear.' "

Islam is the religion of brotherhood, love, cooperation on righteousness and piety, and devotion to Allah the Almighty. The true believer is the one who does not feel any jealousy nor hatred or envy to his brother.

He keeps his faith based bond free from any thing that may affect it. Moreover, he maintains the friendliness atmosphere as much as he can.





## *Shake hands and rancor will disappear*

The relationship of the believer with another believer is like (the bricks of) a building, each one strengthens the other. If the relationship between the believer and his fellow believer is affected by any of the satanic symptoms, then the believer shall hasten to rectify it before the danger becomes severe; he seeks refuge in Allah from the accursed Satan, then he shortly apologizes to his brother for what he has done, and repent and ask forgiveness. After he rectifies his error, he shall resolute to be better than he was.

The Prophet (may the peace and blessings of Allah be upon him) said: 'Shake hands and rancor will disappear.' This is one of the greatest means to purify the souls and remove their hatred, hostility and rancor. But shaking hands has further meanings

If the faithful shake hands, it is as if they have agreed to renew love, affection and brotherhood.

The connection of hands is a reason for the connection of the hearts, so long as the two believers met and agreed to shake hands with his brother, then surely the hostility will go away, and they just have to reprimand if there is a need to do so, or to simply forgive each other. A Muslim should be cheerful when he meets his brother and supplicate for him with the goodness of the world and the Hereafter.





**Do not rule over (even) two persons,  
and do not manage an orphan's property**



*Do not rule over (even) two persons,  
and do not manage an orphan's property*

Abu Tharr (May Allah be pleased with him) reported: Messenger of Allah ( may the peace and blessings of Allah be upon him ) said to me, " O Abu Dharr, I see that you are weak and I like for you what I like for myself. Do not rule over (even) two persons, and do not manage an orphan's property."  
[Muslim].

The Messenger of Allah (may the peace and blessings of Allah be upon him) used to put the right man in the right place. Since, Abu Tharr, may Allah be pleased with him, has many concerns, and enough burdens. The Prophet (may the peace and blessings of Allah be upon him) saw that he will not be able to endure the hardship of the leadership or to be charged with the properties of the orphans.





*Do not rule over (even) two persons,  
and do not manage an orphan's property*

This is because the leadership is a job that needs a man to devote himself to it at the expense of the other religious and secular matters of. It is a heavy responsibility.

It should be noted that any man may be efficient in a field. Yet, he may be unable to do another thing.

His saying - may the peace and blessings of Allah be upon him -: "I see that you are weak and I like for you what I like for myself."

The Messenger of Allah (may the peace and blessings of Allah be upon him) considered Abu Tharr to be unable to bear the consequences of the leadership, Allah has guided you to what is better for you than the leadership, so choose what Allah has chosen for you, do not wish for anything that may bring you evil consequences.

There are men befitting for leadership, others befitting for teaching the Quran, and others are the knights of war. Glory be to He who gave each thing its form and then guided [it]



رسول الله

19 The commandments  
of the Messenger  
of Allah

Help your brother,



whether he is an oppressor  
or he is an oppressed one

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رسول الله

*Help your brother, whether he is an oppressor or he is an oppressed one.*

Anas, May Allah be pleased with him, narrated: Allah's Messenger (may the peace and blessings of Allah be upon him) said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's Messenger, It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (may the peace and blessings of Allah be upon him) said, "By preventing him from oppressing others."

In this commandment there are two rules to establish justice concerning the oppressor and the oppressed. First: the prevention of aggression, and the second: the response to aggression.



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

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*Help your brother, whether he is an oppressor or he is an oppressed one.*

The Prophet, may the peace and blessings of Allah be upon him, said: "Help your brother, whether he is an oppressor or he is an oppressed one." The meaning of the second phrase is clear. Yet, the first one is ambiguous; therefore, they wondered how to help the oppressor.

The Messenger of Allah ( may the peace and blessings of Allah be upon him) answered them, so as to remove the ambiguity; to prevent him from oppressing the others, this is the way to help him.

When he is angry, the oppressor does not know what to do. Then it is a must on those who are able to prevent him from the oppression, as well one must not slow down to prevent the oppression. Otherwise, he will have a share of the oppression.

This Prophetic commandment indicates the obligation is contingent on the ability to do so, it addresses those are capable of preventing the oppression, the same applies for enjoining good and forbidding evil, it is an obligation for those who are able to do so with their hands or tongues, as we previously mentioned in one of the Prophetic commandments.

If one is not able to support the oppressor or the oppressed even with the good advice and fair preaching, then let he reject the oppression with his heart, and for the oppressed to be supported.





*Help your brother, whether he is an oppressor or he is an oppressed one.*

Obedience is proportionate to the capacity, and Allah does not does not charge a soul except [with that within] its capacity.

The second is the settlement in the help between the oppressor and the oppressed so that one helps each of them fairly. One may not favor one of them over the other.

He is like a judge between them, saying to the unjust that you are unjust, or do not oppress such and such who does not harm you, and the soft words that absorb his anger and bring back his mind, and warns him of the consequences of injustice with wisdom and good exhortation.

The support of the oppressor and the oppressed is a type of cooperation on righteousness and piety without doubt, every Muslim should be in the service of his Muslim brother and in his help whenever he is able to do so; Allah will remain in the help of the slave as long as the slave helps his brother.



رسول الله

20 The commandments  
of the Messenger  
of Allah

When you pass by the gardens of Paradise,

**then feast**



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رسول الله

*When you pass by the gardens  
of Paradise, then feast*

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (may the peace and blessings of Allah be upon him) said:

“When you pass by the gardens of Paradise, then feast.” I said: “O Messenger of Allah, and what are the gardens of Paradise?” He said, “The Masajid.” I said: “And what is feasting, O Messenger of Allah?” He said: “‘Glory is to Allah, **(Subhān Allāh)**’ and ‘All praise is due to Allah, **(Al-Hamdulillāh)**’ and ‘None has the right to be worshipped but Allah, **(Lā Ilāha Illallāh)**’ and ‘Allah is the Greatest **(Allāhu Akbar)**.’”



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

61



## *When you pass by the gardens of Paradise, then feast*

This Hadith in its three wordings brings us one of the greatest commandments in this world and in the Hereafter. The gatherings of remembrance are the Paradise of this world. the Knowledge is its seedling The one whom Allah guides to the goodness will be granted understanding the religion, help him to remember him, thank him and to worship him properly, his heart will be attached to the mosques so that he will be nourished with the knowledge and finds the tranquility in the remembrance of Allah.

The Messenger of Allah (may the peace and blessings of Allah be upon him) likened the mosques and the gatherings of remembering Allah to the gardens of the Paradise because its joy is far better than any other bliss. Knowledge is the best pursuit to be sought by the diligent who like to please the Lord of the worlds, there is nothing more superior than the knowledge.

The one who tasted the sweetness of remembering Allah, he indeed has tasted the sweetness of faith, and will not be preoccupied with anything over seeking the satisfaction of Allah. The Paradise is the demand of the believers, and the satisfaction of Allah is the objective of the righteous. If a person really wants to feast, let him enjoy the gatherings of remembering Allah.

The people of Paradise do not enjoy anything more than remembering Allah.  
The religious knowledge is the proof of the validity of faith.  
There is no faith without knowledge.  
The people of knowledge are the most honored people.  
They enjoy the best rank in the sight of Allah.

