

رسول الله

عَلَيْهِ
سَلَامٌ

The
Prophetic
commandments

Dr. Mohamed Bakr Ismail

Part Two

31 - 60

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'Take it. If you are given something from this property, without your having asked for it or being eager to receive it.



'Take it. If you are given something from this property, without your having asked for it or being eager to receive it.

Salim bin 'Abdullah bin 'Umar narrated on the authority of his father, may Allah be pleased with them, that the Messenger of Allah, may the peace and blessings of Allah be upon him, used to give 'Umar bin Al-Khattab something (some money), but he would say to him, 'Would you give it to a person, who is more needy than me'?

The Messenger of Allah, may the peace and blessings of Allah be upon him, said to him, 'Take it. If you are given something from this property, without your having asked for it or being eager to receive it, otherwise, do not wish for it.'





'Take it. If you are given something from this property, without your having asked for it or being eager to receive it.

The Prophet, may the peace and blessings of Allah be upon him, was more merciful to his companions than they were to themselves, as his Lord - the Almighty – said (what means):

{There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. } Quran (9:128).

Therefore, his obedience is obligatory on the believers both in the matters of religion and the worldly life. They highly appreciated and respected his advice because they know that he says the truth and guides them to the straight path by the permission of Allah.

Abu Bakr, Omar, Othman, 'Ali, and others who preceded to embrace Islam and committed to accompany the Prophet, may the peace and blessings of Allah be upon him, did not do anything or adopt an opinion but after consulting the Prophet, may the peace and blessings of Allah be upon him. Unless there is a text in which he, may the peace and blessings of Allah be upon him, ordered them to go on or to refrain, They used to keep in mind the verse (which means) :

{ The Prophet is more worthy of the believers than themselves} Quran (33:6).



When a fly falls in the drink of one of you, he should fully dip it and then throw it away



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When a fly falls in the drink of one of you, he should fully dip it and then throw it away

Abu Huraira, may Allah be pleased with him, narrated: Allah's Messenger, may the peace and blessings of Allah be upon him, said: "When a fly falls in the drink of one of you, he should fully dip it and then throw it away because there is disease in one of its wings and cure in the other".

This Hadith is a scientific miracle of the Messenger of Allah, may the peace and blessings of Allah be upon him,. He informed about what the science has proven by experience. He is not a scientist, may the peace and blessings of Allah be upon him, nor is he an expert on insects.





When a fly falls in the drink of one of you, he should fully dip it and then throw it away

He does not rely on observation, experimentation, as the scientists do for the safety of the premises and the validity of the results. Rather, He is a messenger sent by Allah to guide people, so that Allah provided him with knowledge and wisdom. Moreover Allah informed him about some of these wonders including some of the benefits and harms that result from dealing with this insect.

I have been looking at the scientific references on the harms of flies and its benefits out of believing in this Hadith.

Finally, I found a scientific research published in Al-Azhar, documented by evidence, written by two of the leading scientists in the field of medicine and the study of harmful and useful insects.

It was mentioned:

In 1957, Moftis isolated antibiotic substances from the fungus farm found on the fly body. It was found to be potent in some gram-negative bacteria, such as typhoid bacteria, to resist germs that cause febrile diseases that require a short time of incubation. He found that one gram of these bio-toxic substances can sterilize more than (1000) liters of milk of contamination with the mentioned pathogenic bacteria. This is the largest evidence of the strong strength of the effect of these substances.



رسول الله

33 The commandments of the Messenger of Allah

Allah
has sent
down both
the disease
and the cure

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رسول الله

*Allah has sent down both the disease
and the cure*

Abu ad-Darda, may Allah be pleased with him, narrated that The Prophet, may the peace and blessings of Allah be upon him, said: Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.

The commands and prohibitions in the book of Allah and the Sunnah of his Prophet express our reality as the truest expression, match the requirements of our lives in perfect conformity, and meet the aims of the worldly life as well as the Hereafter in an easy manner and a strong approach.



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#We_live_according_to_his_sunnah

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*Allah has sent down both the disease
and the cure*

The Qur'an and the Sunnah are a clearly defined approach, and a white way whose night is the same as its day.

He who learns the rulings of Islam must acknowledge that it is a wise legislation, the legislators cannot bring the like of it, and that many of the intelligent minds, that are limited to the sciences of the world, could not realize the its wisdom; hence we cannot dispense with the worldly sciences and refrain from seeking the religious knowledge.

Islam, by its realistic method, destroys the popular myths among the ignorant of the Arabs and the like.

The clear argument and the clear proof respond to every suspicion that the Devil insinuates to his followers, whether they are false liars or they are among those who pretend to be of the righteous people



رسول الله

34 The commandments of the Messenger of Allah



'(There is)

no
'Adwa

(no contagious disease is conveyed without Allah's permission)

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رسول الله

'(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission)

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

Allah's Messenger, may the peace and blessings of Allah be upon him, said, '(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion.'

The Prophet (peace and blessings of Allah be upon him) was sent as a teacher to complete the good morals, he supported the sound beliefs and nullified the false ones.



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'(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission)

The messenger of Allah, may the peace and blessings be upon him, used to spare no effort to eliminate the myths inherited by the Arabs and the non Arabs.

They transferred such false beliefs through the generations until they considered it firmly established facts.

Believing in the Teyara (bad omens), Hamah and Safar.

Believing in the Teyara (bad omens) is a sort of pessimism, taken from letting the birds then to do or to refrain from doing something according to their direction of flying.

The Hamah is what comes out in the place where the victim was killed according to the belief of the ignorant Arabs.

As for Safar: the scholars differed in interpreting this word some of them held the opinion that what is meant is to fear the bad omens of the month of Safar.

However, some of them said: what is meant is a snake in the abdomen, when one feels hungry it says feed me.



رَسُولُ اللَّهِ

35 *The commandments of the Messenger of Allah*

Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you



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رَسُولُ اللَّهِ

Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you

‘Umar bin Abi Salama, may Allah be pleased with him, narrated:

I was a boy under the care of Allah's Messenger, may the peace and blessings of Allah be upon him, and my hand used to go around the dish while I was eating.

So Allah's Messenger, may the peace and blessings of Allah be upon him, said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.' Since then I have been applying those instructions when eating.



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Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you

This Hadith represents one of the Islamic etiquettes. Islam legislates the rules that purify the soul and discipline the behavior, as well as abolishing the habits of the Arabs inherited from the time of Jahelyya.

With these noble morals the Prophet, may the peace and blessings be upon him, disciplined his companions whether these etiquettes are related to eating and drinking, clothing and walking, sitting and sleeping, visitation and hospitality, to the other Habits of the people and their conditions.

Say "Bismillah" in the name of Allah when you begin to eat " so that your food will be blessed.

"(eat with your right hand) it is a very important matter, since the right hand has been made for everything that is a good, and that is why It was named (Yameen) meaning blessed.

(and eat of the dish that is nearer to you) eat from the side that is near you and under your hand from the dish, and do not eat from what is close to your neighbor, it is contrary to the good morals, modesty, nobility, it hurts the others and causes them to disgust you.



Do not forbid the female slaves of Allah from (going to) the mosques of Allah

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Do not forbid the female slaves of Allah from (going to) the mosques of Allah

Abdullah ibn Umar, may Allah be pleased with them, said, "The Messenger of Allah, may the peace and blessings of Allah be upon him, said, 'Do not forbid the female slaves of Allah from (going to) the mosques of Allah.' "

Women are the counterparts of men, Allah has ordered them to do what men are commanded to do, except for what one of them can not do, or is not fitting to their situation and status.





Do not forbid the female slaves of Allah from (going to) the mosques of Allah

Allah will reward them for their good deeds; the almighty said (what means) : { And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another."} Quran (3:195).

The prayer is the most important of Islam after the two testimonies, it is proof of the validity of faith, as the Almighty said in the verse of the Qibla in Surah Al-Baqarah: (And never would Allah have caused you to lose your faith.)
Quran (2:143)..

The closest position of the slave to his Lord is in his prostration as the Prophet, may the peace and blessings of Allah be upon him, mentioned in the Hadith. Offering the prayer in a congregation is an obligation or a confirmed Sunnah - as some of the scholars mentioned- this ruling is confined to men.

But they may share the men in offering the prayer with them in the mosques, and attend the assemblies of knowledge, provided that they are well covered, not wearing make up or perfume, and that they do not mix with men.

The Prophet, may the peace and blessings of Allah be upon him, forbade husbands, guardians, and others in the same position from forbidding women from going to the mosques as they are female servants of Allah like men are servants to Allah.

This Hadith is a response to those who say that the era and the situation has changed, and corruption has spread, so preventing them from going out to the mosques is a necessity, it is obligatory to keep them in the houses to save them from falling into the sedition, and keeping men safe from falling into temptation.



Make frequent prostrations before Allah

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Make frequent prostrations before Allah

Ma'dan ibn Talha reported: I met Thauban, may Allah be pleased with him, the freed slave of Allah's Messenger, may the peace and blessings of Allah be upon him, and asked him to tell me about an act for which, if I do it, Allah will admit me to Paradise, or I asked about the act which was loved most by Allah. He gave no reply.

I again asked and he gave no reply. I asked him for the third time, and he said: I asked Allah's Messenger, may the peace and blessings of Allah be upon him, about that and he said: Make frequent prostrations before Allah, for you will not make one prostration without raising you a degree because of it, and removing a sin from you, because of it. Ma'dan said that then he met Abu ad-Darda', may Allah be pleased with him, and when he asked him, he received a reply similar to that given by Thauban.





Make frequent prostrations before Allah

Prayer is the highest form of faith, namely worship in the finest sense, and the close connection between the person and the Creator, where he finds his spirit, he finds his natural disposition on which Allah created him; because it forbids indecency and evil, restores to the slave his mind with which he recognizes the beautiful attributes of Allah.

Accordingly the slave thanks him for his blessings, turns to him with a conscious heart that truly submits to the exalted Lord, as due to the great Lord who encompassed him with blessings. Along with those who have been saved by virtue of prayer from the impurities of polytheism even if they are hidden, and cleansed their minds of the stochastic suspicions, satanic tendencies, and was appropriated to be vessels of faith and knowledge.

The prayer is remembrance and thought.

As for the fact that it is a remembrance, it contains all kinds of remembering Allah by the heart and the tongue. The heart mentions Allah, the tongue translates, and the body parts are affected by this remembrance until it softens and settles.

The slave continue to grow in faith and increase in the tranquility that Allah put in his heart since he multiplies his prostrations to him due to loving and longing to his Lord until his personality turned from psychological whims to loving what pleases his Lord.





Make frequent prostrations before Allah

Prayer is a sort of escaping to Allah. Escaping to Allah is of three sections:

- To escape from disbelief to Islam, prayer is one of its pillars, and proof of its soundness.
- To escape from disobeying Allah to obeying him, prayer keeps one away from the sin and causes him to draw closer to his Lord Allah said (what means) : { indeed, prayer prohibits immorality and wrongdoing} Quran (29:45)
- To flee from him to him, in the sense that he says with his heart and tongue, as the Prophet, may the peace and blessings be upon him, says:
" I seek refuge in Your pleasure from Your wrath, and in Your pardon from Your punishment, and in You from You. I cannot enumerate Your praises as You praise Yourself. "



Then help me
in your request by
multiplying your
prostrations



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*Then help me in your request
by multiplying your prostrations*

Rabi'ah bin Ka'b Al-Aslami, May Allah be pleased with him, a servant of the Messenger of Allah, may the peace and blessings of Allah be upon him, and also one of the people of As-Suffah, said:

I used to spend my night in the company of Messenger of Allah, may the peace and blessings of Allah be upon him, and used to put up water for his ablution. One day he said to me, "Ask something of me." I said: "I request for your companionship in Paradise". He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations".





*Then help me in your request
by multiplying your prostrations*

The Prophet, may the peace and blessings of Allah be upon him, used to reward his servant, give him abundantly, pay special attention to him, draw him close to him, forgive his faults and to commend his good deeds. He, may the peace and blessings of Allah be upon him, used to do all of this not only because he serves him but also to assist him in devoting his good deeds for the sake of Allah as well as his good behavior with the Prophet's household. This companion has characteristics that made him exceed the other companions who embraced Islam with him.

In his public policy the Prophet, may the peace and blessings of Allah be upon him, used to estimate people, to put the right man in the right place, and to give everyone his due rights. So that no one feels that he is degraded.

This is his servant Rabia bin Ka'b, may Allah be pleased with him, spent the night with him so as to serve him. One day the Prophet, may the peace and blessings of Allah be upon him, let Rabia sit near him and said to him: (ask whatever you want from me). He is sure that the Almighty will achieve his demand and respond to his expectations..

The Messenger of Allah, may the peace and blessings of Allah be upon him, knows that his servant will not wish for worldly matters since he is ascetic, even if he asks for these very matters, it would be for the sake of worshipping Allah.

The servant had a noble mind therefore he requested one of the greatest demands at all; it is accompanying the Messenger of Allah in the Paradise.

Why would not he ask for it whereas it is the abode of mercy, no one enters it but those whom Allah love. Is there a better request than that.



STICK TO YOUR HOMES, YOUR STEPS TO THE MOSQUE ARE RECORDED



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stick to your homes, your steps (to the mosque) are recorded

Jabir, may Allah be pleased with him, reported: The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah, may the peace and blessings of Allah be upon him, said to them, "I heard that you intend to move nearer to the mosque".

They said, "That is so, O Messenger of Allah, we do want to do that". He said, "O Banu Salimah, stick to your homes, your steps (to the mosque) are recorded".

When the Prophet, may the peace and blessings of Allah be upon him, migrated to the Madina and built his mosque, the immigrants gathered around him and built their houses near him.





*stick to your homes, your steps
(to the mosque) are recorded*

. Many of the Ansar did as they did to be next to the Prophet, may the peace and blessings of Allah be upon him, so that they offer the congregational prayer with him and learn the rulings of Islam. Banu Salama whose homes were distant from the Prophetic mosque wanted to leave their homes to live near the Prophet, may the peace and blessings of Allah be upon him, yet he loved to keep these areas empty for Muslims to benefit from for other purposes such as training on fighting, tying the captives and so on.

He said to them: "I was told that you want to move near the mosque" to make sure the validity of the news he heard, and to guide them to what they should do. They said: Yes. O Messenger of Allah! We indeed wanted to do so.

They have confirmed the word "indeed" which indicates that they expect this very thing to happen, such as the saying of Allah (which means): { Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah . And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.} Quran (58:1)

And as s the muezzin says: (indeed he prayer has been established) that is; what you have been waiting for will surely happen. The Prophet, may the peace and blessings of Allah be upon him, said: O Banu Salamah, keep to your homes, your steps (to the mosque) are recorded

that is stick to your homes and do not leave them for Allah will record your steps to the mosque. The sons of Salamah rejoiced with this good tiding and thanked Allah that they did not leave their homes, as stated in another wording in the Sahih book of Imam Muslim: (it would not please us that we left our homes to live near the Prophetic mosque).




رَسُولُ اللَّهِ


40 The commandments of the Messenger of Allah

follow a middle course (in worship); if you can't do this, do something near to it.

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follow a middle course (in worship); if you can't do this, do something near to it.

`Aisha, may Allah be pleased with her, narrated that The Prophet, may the peace and blessings of Allah be upon him, said, " follow a middle course (in worship); if you can't do this, do something near to it, and receive good news because one's good deeds will not make him enter Paradise.

" They asked, "Even you, O Allah's Messenger , may the peace and blessings of Allah be upon him,?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me. Be informed that the dearest of deeds to Allah is that which done regularly even though it is little "



#the_prophetic_commandments
#We_live_according_to_his_sunnah

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follow a middle course (in worship); if you can't do this, do something near to it.

The Prophet, may the peace and blessings of Allah be upon him, used to instruct his companions to follow a middle course in worship so as to apply the verse which means {O you who have believed, fear Allah and speak words of appropriate justice.} Quran (33:70)

That is one shall stick to truthfulness in all of his acts and words. If one can not say or do the exact truth then he shall do or say what is near that as much as one can without overburdening oneself or distorting the truth. It is to do one's best to reach the truth so if one did not reach this very aim he shall do what is near to that.

For example, the testimony should be performed on the best way, without distortion or twisting, nor courtesy or favoring any one. It must be dedicated for the sake of Allah, because Allah says (interpretation of the meaning): { and establish the testimony for [the acceptance of] Allah } Quran (65:2). Be committed to the strict justice, and the balance that does not vary in increase or decrease.

Therefore, only the expert in the forms of speech can really bear the testimony, he must be aware of the course of things, changing of the situation, etc. he shall have an urgent desire to realize the truth and invalidate the falsehood. Yet if one can not fulfill these very requirements he shall do his best to reach what is near to that.



رَسُولُ اللَّهِ

41 The commandments
of the Messenger
of Allah

**This religion
is very
easy**

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رَسُولُ اللَّهِ

This religion is very easy

Abu Huraira, may Allah be pleased with him, narrated that: The Prophet, may the peace and blessings of Allah be upon him, said: "This religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way.

So, follow a middle course (in worship); if you can't do this, do something near to it and receive the good tidings; and gain strength by worshipping in the mornings, the afternoons, and during the last hours of the nights."



#the_prophetic_commandments
#We_live_according_to_his_sunnah



This religion is very easy

This Hadith represents some of the most comprehensive words of the Prophet, may the peace and blessings of Allah be upon him, who summed all the characteristics of this religion in a single word. The Prophet, may the peace and blessings of Allah be upon him, stated that anyone who would overburden himself will not be able to practice this religion regardless of the way he adopts, then recommended for his followers four commandments which are the corner stone of individual evaluation and social reform.

The word that summed up the characteristics of this religion is easiness.

Then what is easiness in the sight of the Islamic law?

It is to eliminate the difficulty and to ward off the hardship, in addition to its other features: the flexibility and absolute fairness of the legislation, its full equality in public rights, its observance of the conditions of people at all times and places, and helping them when an adversity befalls them with the types of concessions known in jurisprudence. Along with encouraging them to gain the multiplied reward of Allah through the good deeds, and opening the doors of repentance to all those who want to repent sincerely to Allah the Exalted.

There are many other benefits included in this concept.

This concept of easiness refer to the fact that no one will find easiness in other than the legislation of Islam, and he who adheres to Islam and tried to overburden himself will not remove the characteristic of easiness from this religion.



This religion is profound

This religion is profound

Anas, may Allah be pleased with him, narrated that: The Prophet, may the peace and blessings of Allah be upon him, said:

This religion is very profound so approach it in a gentle manner and do not make yourself hate the worship of Allah because the traveler who does not let his mount rest will not reach his destination and his mount will not be able to keep going.

The Prophet, may the peace and blessings of Allah be upon him, used to not let people exhaust themselves in worship, or fail short to giving the due rights; they do not let their bodies rest,





This religion is profound

nor give their spouses the right to pleasure because they spend the day fasting and night in prayer, they renounce the lawful pleasures of this life and suffice themselves with the few morsels and a piece of cloth to conceal the body parts that must be covered.

The Prophet, may the peace and blessings of Allah be upon him, called them to be fair with themselves and their spouses, and to follow a moderate course in worship lest they neglect it because of their extravagance. Consequently they will abandon the path that pleases Allah.

Islam is a religion of moderation, both excessiveness and negligence are not accepted in Islam. It is a fair religion that guides to path that is best. It overcome with its easiness and toleration every extravagant as well as every negligent.

This Hadith is an argument against four categories of people

1. The Jews who were too strict and deprived themselves of what Allah made lawful to them.
2. The Christians who also were too strict, kept themselves in monasticism and abstained from marriage and many of the lawful things.
3. The people of innovation who adopted the way of extremism in religion until they striped Islam of its most important characteristics, which is easiness, moderation, flexibility and the fewness of obligations.
4. Those who claim to be ascetic and pious yet they follow other than the correct way.

If they were fair they would not have exaggerate nor deprived themselves of the lawful things. However, ignorance of the easiness and leniency of the religion has led them to do so.





Facilitate things for the people and do not make things difficult (for them)

Abu Burda, may Allah be pleased with him, narrated that::

That the Prophet, may the peace and blessings of Allah be upon him, sent his (i.e. Abu Burda's) grandfather, Abu Musa and Mu`adh, may Allah be pleased with them, to Yemen and said to both of them "Facilitate things for the people (Be kind and lenient) and do not make things difficult (for them), and give them good tidings, do not repulse them and both of you should obey each other." Abu Musa, may Allah be pleased with him, said, "O Allah's Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bit" The Prophet, may the peace and blessings of Allah be upon him, said, "All intoxicants are prohibited."





*Facilitate things for the people and
do not make things difficult (for them)*

Then both of them proceeded and Mu`adh asked Abu Musa, "How do you recite the Qur'an?" Abu Musa, may Allah be pleased with him, replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu`adh, may Allah be pleased with him, said, "But I sleep and then get up. I sleep and hope for Allah's Reward for my sleep as I seek His Reward for my night prayer." Then he (i.e. Mu`adh) pitched a tent and they started visiting each other. Once Mu`adh paid a visit to Abu Musa and saw a chained man. Mu`adh asked, "What is this?" Abu Musa, may Allah be pleased with him, said, "(He was) a Jew who embraced Islam and has now turned apostate." Mu`adh, may Allah be pleased with him, said, "I will surely chop off his neck!"

The Prophet, may the peace and blessings of Allah be upon him, sent the Abu Musa al-Ash'ari - 'Abd Allah ibn Qais Jad Sa'id ibn Abi Barda, may Allah be pleased with him, the narrator of this Hadeeth - and Mu'adh ibn Jabal as governors to two districts in Yemen. It was a part of his Sunnah to command the missionaries. Each of his commandments confirms and strengthens the other.

We will not stand for long with the commandments of this Hadeeth since we discussed in details the easiness and leniency of Islam when we previously mentioned the Hadeeths pertaining to facilitation.

His saying, may the peace and blessings of Allah be upon him, Facilitate things for the people (Be kind and lenient) and do not make things difficult (for people) entails that they should stick to easiness in all the matters, be them related to the commands, the prohibitions, the Fatwas, the division of alms and charity, leading the people in prayer, sitting with people, walking with them in times of fighting ... to the other matters that require easiness. On the other hand he warned them against what contradicts this. Such an eloquent style increases the mind in pleasure and persuasion, raises the emotions of the soul, and makes the hearer feels the seriousness of the matter.



Two of you must not converse
privately ignoring the third



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*Two of you must not converse privately
ignoring the third*

Ibn Mas'ud, May Allah be pleased with him, said:

The Messenger of Allah, may the peace and blessings of Allah be upon him, said, "When three of you are together, two of you must not converse privately ignoring the third till the number increases, lest the third should be grieved."

This Hadeeth entails one of the etiquettes of companionship whether in the way and other than it.





*Two of you must not converse privately
ignoring the third*

It has its social dimensions. It is a part of good companionship that the Muslims meet for good purposes, deal with each other on the best way, and that each one of them should care for the feelings of the others; so that one may not embarrass the others neither by acts or deeds. Rather, one should do his best to choose the pleasant words and to avoid what angers and harms the others. As stated in the Hadeeth: "The Muslim is the brother of the Muslim.

" It was previously presented in this book
This noble moral is known to those of sound senses and determination, for they are capable to distinguish between what is harmful and what is useful, and what is acceptable and what is unacceptable.

We will not find an integrated system of public and private

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

" When three of you are together, two of you must not converse privately ignoring the third." Meaning: A man may not speak with another one in a faint voice.

The prohibition entails that it is disliked if the confidential talk is not so long and was not intended to exclude the third one, as well the third one do not expect something that makes him afraid or angry.

However if, these conditions are not fulfilled, such an argument is prohibited due to the relevant harm



رَسُولُ اللَّهِ

45 The commandments
of the Messenger
of Allah



*Do not exaggerate in praising me as
the Christians praised the son of Mary*

Umar, may Allah be pleased with him, narrated:

I heard the Prophet, may the peace and blessings of Allah be upon him, saying, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle."

The Prophet, may the peace and blessings of Allah be upon him, had superior morals, he is infallible from all the physical and moral defects.



#the_prophetic_commandments
#We_live_according_to_his_sunnah



*Do not exaggerate in praising me as
the Christians praised the son of Mary*

Allah praised him greatly in his book, and raised his rank it among the first and last generations, he said: { And indeed, you are of a great moral character.} Quran (68: 4). I.e, that you are in particular has noble character that surpassed all the creation.

In this Hadeeth, the Prophet, may the peace and blessings of Allah be upon him, forbids the most dangerous types of flattery, saying: " Do not exaggerate in praising me as the Christians praised the son of Mary." Do not say about me like that the Christians said about Jesus the son of Mary, in order to praise me.

I am the slave of Allah and his Messenger. Do not say what contradicts these two attributes - slavery and mission - the greatest ever qualities.

Slavery to Allah is the purpose of all creation, and the Prophecy is the choice of Allah from his devoted slaves.

Allah is one and has no partner nor a child, to him belong the utmost perfection and the complete glorification, thus one may only say what Allah ordered him to say.

Do not be like the Christians, they have gone astray, and raised Jesus the son of Mary to a place that does not befit any slave, he is free of all that they attributed to him

Dr. Mohammed Bakr Ismail





Hasten to do good deeds before you are overtaken by one of the seven afflictions

Abu Hurairah, May Allah be pleased with him, reported:

The Messenger of Allah, may the peace and blessings of Allah be upon him, said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter"





*Hasten to do good deeds before you
are overtaken by one of the seven afflictions*

It is a clear commandment confirmed by the Prophet, may the peace and blessings of Allah be upon him, in a way of questioning that encourage to do the good deeds and to take the initiative without hesitation or slackening. One shall seize the opportunities before he is occupied with matters that exhaust his power and fill his time then remorse will be of no benefit.

The Prophet, may the peace and blessings of Allah be upon him, said: " Hasten to do good deeds before you are overtaken by one of the seven afflictions.." this command entails not letting any chance to do good deeds by taking advantage of the available opportunities, to search for them, to choose the ways to reach them, to choose the best and the most consistent of which, as well as the most beneficial of them in this world and in The Hereafter provided that one do them sincerely for the sake of Allah.

The broad meaning of the concept (Hasten to do good deeds) entails all of the previously mentioned facts, Moreover, it implies other traits such as competition in doing good deeds, supporting each other etc. in the sense of racing to obtain the pleasure of Allah, through trading with him in the fields of worship, transactions and physical and spiritual manifestations.

The wise one will not leave an hour without working in it to draw closer to Allah, and will spare no effort to seek the causes of good for him and other Muslims. The most important feature is that one must not cease to mention Allah for it is best support for him to do so.



Hasten to do good deeds

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Hasten to do good deeds

Hasten to do good deeds (before you are overtaken) by turbulence which would be like a part of the dark night

Abu Hurairah, May Allah be pleased with him, reported:

The Messenger of Allah, may the peace and blessings of Allah be upon him, said: "Hasten to do good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods."





Hasten to do good deeds

This commandment is like what was mentioned in the previous Hadeeth but it in a more general and comprehensive way. In the previous Hadeeth the Messenger of Allah, may the peace and blessings of Allah be upon him, said:

"Hasten to do good deeds before you are overtaken by one of the seven afflictions." However, in this Hadeeth the Messenger of Allah, may the peace and blessings of Allah be upon him, said: "Hasten to do good deeds (before you are overtaken) by turbulence. Without mentioning their number, being indefinite signifies their increasing and overlap, it makes us feel their severity and cruelty; they are seditions that robs the mind of the wise man, and makes him commit foolishness to the extent that he loses his faith in his Lord in the morning or in the evening, they are seditions as dark as the pieces of the night wherein one can not find a glimmer of hope for salvation, and he does not see the truth as a true so that he can follow it, nor can he recognize the falsehood as false so that he can avoid it.

The wise shall seize the time to do good deeds before it lapse, walk on the paths of the righteous before the seditions incite him to walk in the path of the ungodly, seek the opportunities of goodness before you lose them, or be unable to recognize them, make sure to be virtuous before the temptations robs your mind then you find yourself unable to pardon or to deal with people honorably.

The devil is looking out to man so as to tempt him through the long hope to mislead him from the straight path.

The soul may incite one to his destruction and ally with the devil against him, it follows his orders, and shun from what he prohibits, except the one whom Allah protects from their plots.

The self inclination is the idol of the wicked in every time and place, it takes away their minds, so that they have no free will, no determination to do any of the useful matters.



You will see after me favoritism

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You will see after me favoritism

Ibn Mas'ud, May Allah be pleased with him, reported: The Messenger of Allah, may the peace and blessings of Allah be upon him, said, "You will see after me favoritism and things which you will disapprove of." They said: "What do you order us to do (under such circumstances)?" He replied, "Discharge your obligations and ask your rights from Allah".

Favoritism is the opposite of altruism, it is a degeneration, ungratefulness to the blessings of Allah, and contradicting the natural instinct.

This is the absolute evil even if it is mixed up with some benefits for oneself. It is the inclination to be followed and the stinginess to be obeyed by the wicked



You will see after me favoritism

It is to love oneself, that is called in our modern language selfishness, a term attributed to the pronoun "I", meaning that the stingy one says: myself, I only love myself, and I serve no one.

The Prophet, may the peace and blessings of Allah be upon him, informed that favoritism would occur after him.

In his era, may the peace and blessings be upon him, altruism was prevalent of the morals among his honorable righteous companions, be them of the immigrants or of the Ansaar.

Allah has described the Ansar as altruistic despite the fact that they are in need for what they give to their fellow Muslims do, but do not you assume that they are singled out with this noble manner excluding the immigrants who embraced Islam before them.

This noble description of the Ansar does not contradict the fact that it befits others than them, especially those who have been driven out of their homes and their property with no legal cause and have favored the Prophet, may the peace and blessings of Allah be upon him, with all their belongings.





Keep away from all those different sects

Hudhayfah bin Al-Yaman, may Allah be pleased with him, narrated: The people used to ask Allah's Messenger may the peace and blessings of Allah be upon him, about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He may the peace and blessings of Allah be upon him, said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)."





Keep away from all those different sects

I said, "O Allah's Messenger Describe those people to us." He may the peace and blessings of Allah be upon him, said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite on the root of a tree, till you meet Allah while you are still in that state."

Hudhayfah narrated that he was asking the Prophet, may the peace and blessings of Allah be upon him, about evil, while people were asking him about good, fearing that he would be disturbed by it, or that he could not ward it off if evil befalls him. Once one is aware of evil he would prepare for confronting it properly as well as to prevent the causes leading to it.

The wise is he who gets to know the evil not for evil purposes, but to ward it off and to take the precautions lest he would be afflicted. Getting to know the evil takes precedence over knowing the good, because warding off the harm takes precedence over bringing the interests as the scholars of Usool say.

After Hudhayfah, may Allah be pleased with him, knew that, he continued his talk with the Messenger of Allah, may the peace and blessings of Allah be upon him, with a question that he had to present to the Messenger of since it was the purpose of all the previous questions.

He said: O Messenger of Allah, what do you see - and in another narration: What do you order me to do if such a thing should take place in my life?

The Messenger of Allah, may the peace and blessings of Allah be upon him, replied: Adhere to the group of Muslims and their Chief





Keep away from all those different sects

That is: to adhere to the right approach and the noble behaviors of the believers, and to follow their approach in terms of worship and transactions and all other branches of Islam.

The Muslim community: They are those who knew Islam from its original sources, and worked as stated in the Quran and Sunnah at a time when Islam is strange as it began.

They are a group that one hardly knows because they are few, like those who will be between Mecca and Medina, as stated in Sahih Muslim and others on the authority of Ibn Umar - may Allah be pleased with them - that the Messenger of Allah may the peace and blessings be upon him said: "Islam began strange and will return strange. it recedes between the two mosques just as the serpent crawls back into its hole. "

the chief of the Muslims on that day: is the most knowledgeable among them who took the authority with the Muslims` authorization.



Repent to Allah



Repent to Allah

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

"The Messenger of Allah may the peace and blessings of Allah be upon him, delivered a sermon to us and said: (O people! Repent to Allah before you die. Hasten to do good deeds before you become preoccupied . Uphold the relationship that exists between you and your Lord by remembering Him a great deal and by giving a great deal of charity in secret and openly. (Then) you will be granted provision and Divine support.)

This commandment combines all good delivered by the Prophet, may the peace and blessings of Allah be upon him, to be a guide to people to rectify their lives, it is like a light that illuminates their way to Allah the Almighty..





Repent to Allah

The Messenger of Allah may the peace and blessings of Allah be upon him, began this Hadeeth with mentioning the repentance, because it accompanies the believer in the beginning of his way to Allah, as well as in its the middle and end. He lives under its shade by the night and day, recalls it in his heart whenever he felt his sin, and take a source of tranquility if he felt fear of the torment of his Lord, it relieves him from despair whenever it approaches him.

It has five pillars:

The first pillar: the knowledge of the seriousness of sin

The second Pillar: to initiate to repent, and not to insist on committing the sin

Third pillar: Determination not to return to sin.

The Fourth pillar: the determination to spend what is missed of prayer, fasting, zakat, etc., and to rectify the shortcomings in the acts of worship as possible.

The Fifth pillar: to return the rights to their owners if one is aware of their existence, otherwise they will be returned to their heirs, if he does not know their heirs he shall spend it in charity on behalf of the rights` owners.

People are of four categories when dealing with repentance:

- The first category: the repentance of those who have reassuring souls, those who repent to Allah sincerely and continue on the upright way to the end of life,
- The second category: the repentance of those who have reproaching souls, they are those who repent to Allah sincerely, and followed the straight path; they performed the main acts of worship, avoided the major sins, did not commit the minor sins deliberately, and whenever they commit minor sins they reproach themselves.





Repent to Allah

- The third category: the repentance of those who have enticing souls which usually overcame them, so sometimes they restrain their souls and other times they are unable to do so.
- the Fourth category: the repentance of those people whose souls order them to commit sins; their repentance is not accompanied by a determination to abandon the sins, not to rectify their past negligence, and then they indulge in sins and sins and do not repent.



Beware of the supplication of the oppressed



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Beware of the supplication of the oppressed

Narrated Ibn `Abbas, may Allah be pleased with him:
The Prophet may the peace and blessings of Allah be upon
him, sent Mu`adh to Yemen and said

be aware of the supplication of the oppressed for there is
no barrier between it and Allah

The Prophet, may the peace and blessings of Allah be upon
him, warned his companions severely against committing
injustice, and its grave painful consequences. On the other
hand he called them to support the oppressed by all the
legitimate means, encouraged them to take care of freedoms
and to maintain the honor and property of others so that they
establish justice among people in all cases.





Beware of the supplication of the oppressed

The Prophet may the peace and blessings of Allah be upon him, informed that the doors of the Heavens is open to the supplication of the oppressed , therefore it will not ever be rejected, because Allah has forbidden injustice to Himself and He has made it forbidden among people. In other words evil consequences of injustice will befall the one who commits injustice.

The meaning of the words of the Prophet, may the peace and blessings of Allah be upon him, in this commandment is: " for there is no barrier between it and Allah."

Is that it is unconditionally responded to and is raised directly to Allah for judgment. Once the oppressed supplicate to Allah whereas he is assured that Allah will respond to him, he will have his supplication answered.

Ahmad narrated in his Musnad on the authority of Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah, peace and blessings of Allah be upon him, said: "The supplication of the oppressed is responded to, even if he is dissolute since the consequences of his dissoluteness befall upon him".



**Whoever revives my Sunnah
then he has loved me**



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*Whoever revives my Sunnah
then he has loved me*

Narrated Anas bin Malik, may Allah be pleased with him:
"The Messenger of Allah, may the peace and blessings of Allah be upon him, said to me: 'O my son! If you are capable of (waking up in) the morning and (ending) the evening, while there is nothing of deception in your heart for anything, then do so.' Then he said to me: 'O my son! That is from my Sunnah. Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise.'"

Anas bin Malik - may Allah be pleased with him - accompanied the Prophet peace be upon him, he had the honor of serving the Prophet when he was ten years old. Anas, may Allah be pleased with him, was very keen to understand, memorize and apply whatever he hears from the Prophet, may the peace and blessings of Allah be upon him.





*Whoever revives my Sunnah
then he has loved me*

I admire such a compassionate advice that springs from a kind heart, let us reflect some of the benefit included in this Hadeeth:

1 - When the master calls his servant: "My son," this indicates his humbleness .

2 - It is a great call of a great man flowing with compassion and vitality, and pours mercy in the hearts so that Anas bin Malik drinks from it and his heart became clear and more resolute for remembering Allah and his faith in Allah and His Messenger increases.

3 – This call deepens the bonds of love so that Anas feels that he is the son of the Prophet, even if he is real his son, yet, he is considered a son in terms of receiving knowledge and faith from the Prophet, may the peace and blessings of Allah be upon him.

Please note that cheating has many forms some of them are very obvious whereas others are hidden.

- it may occur in financial transactions therefore it entails greediness, dishonesty and evil manners.

-One may falsely show friendship and intimacy to attain worldly benefits which is a sort of cheating.

- One may show righteousness in front of others so that people consider him pious whereas he is double-sided; he appears to be righteous only when he is in front of righteous people

• cheating may occur in terms of consultation and concealing the advice, Allah warned us severely - in many verses- from the consequences of such a treachery.



Let none of you die unless he has good expectations from



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Let none of you die unless he has good expectations from Allah

Jabir bin 'Abdullah, May Allah be pleased with him, reported:

I heard the Prophet, may the peace and blessings of Allah be upon him, saying three days before his death: "Let none of you die unless he has good expectations from Allah".

This is one of the last commandments that the Messenger of Allah, may the peace and blessings of Allah be upon him, enjoined upon his companions and those who follow them with righteousness until the Day of Judgment, so the Muslim must consider them as a guiding light to guide him in his path to Allah. One must not despair from seeking mercy and forgiveness from his Lord regardless of his continuous sins.





Let none of you die unless he has good expectations from Allah

It is a will of a man who will leave this world as we understand from the Hadeeth, as if it were a will from the one who saw death and felt the mercy of Lord approaching him and promising with the best abode.

The meaning of this commandment in general is to believe in Allah throughout all your life until you meet him - the Almighty. whoever dies on a state will be resurrected on the same state on the last day.

Be keen on having good expectations in His mercy as you are keen on the life itself, so that death will not reach you while you are unaware of this good belief. Recall it in your heart whenever the ghost of despair approaches you even from afar.

Please be mindful of the facts that the mercy of Allah has encompassed everything, that his forgiveness precedes his punishment, and that granting repentance to his slaves is closer to them than the cord of the vein.





When you go to bed say...

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When you go to bed say

Al-Bara' ibn 'Azib reported that Allah's, Messenger, may the peace and blessings of Allah be upon him, said to me:

When you go to bed, perform ablution as is done for prayer; then lie down on the right side and recite: " Allahumma aslamtu nafsi ilaika wa fauwadtu `Amri ilaika, wa wajjahtu wajhi ilaika wa alja'tu zahri ilaika, reghbatan wa rahbatan ilaika. La malja'a wa la manja minka illa ilaika. Amantu bikitabikal-ladhi anzalta; wa nabiiyikalladhi arsalta I have surrendered myself over to you and have turned my face towards You, and leave all my affairs to You and depend on You and put my trust in You expecting Your reward and fearing Your punishment. There is neither fleeing from You nor refuge but with You.





When you go to bed say

I believe in the Book (Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.' If you then die on that night, then you will die as a Muslim, let them the last thing to utter." I repeated it before the Prophet, may the peace and blessings of Allah be upon him, and when I reached "Allahumma amantu bikita-bika-l-ladhi anzalta (O Allah I believe in Your Book which You have revealed)." I said, "Wa-rasulika (and your Messenger)." The Prophet, may the peace and blessings of Allah be upon him, said, "No, (but say): 'Wanabiyika-l-ladhi arsalta (Your Prophet whom You have sent), instead."

The Prophet, may the peace and blessings of Allah be upon him, used to advise his companions to observe what benefits them whether in their religion or in their worldly life, the speech is directed to them in particular and to others in general, unless there is an evidence that confine the speech to the companions may Allah be pleased with them, in particular.

In this Hadeeth, the Messenger of Allah, may the peace and blessings of Allah be upon him, commanded Al-baraa ibn 'Azib may the peace and blessings of Allah be upon him, to act according to it after he had memorized it and was well aware of it, then he shall communicate it to others in act according to it. The narrators transmitted it accurately and honestly, so it was the commandment that combined many benefits. Those who are keen on remembering their Lord consider it the best of the commandments of the Prophet, may the peace and blessings of Allah be upon him, to be said when one goes to bed, lies down on his side, and delivers the soul to his Creator, if he wishes he will return it to him otherwise he would keep it with him.

It is a commandment that reassures the heart of the believer, and calms his soul when he settles into his bed to rest from the suffering of the work.



In Your Name, my Lord,
I lay my side down

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In Your Name, my Lord, I lay my side down

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 one of you goes to bed, then he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that for he himself does not know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and utter these words: 'In Your Name, my Lord, I lay my side down, and in Your Name I raise it. if You take my soul, then have mercy upon it, and if You release it, then protect it with that which You protect Your righteous slaves

(Bismika rabbī waḍa`tu janbī wa bika arfa`uhu, fa'in amsakta nafsī farḥamhā wa in arsaltahā faḥfazhā bimā taḥfazū bihī `ibādakaş-şāliḥīn)'"





In Your Name, my Lord, I lay my side down

This is another Hadeeth narrated by Abu Hurayrah, may Allah be pleased with him, in which the Messenger of Allah, may the peace and blessings of Allah be upon him, commands the Muslim when he goes to bed to clean it with the help of his lower garment fearing that there may be what harms him.. then he shall say this recommended supplications.

The Prophet, may the peace and blessings of Allah be upon him, explained the reason why he commanded to clean the bed, saying: " he himself does not know what he left behind him on his bed." He does not know what happened to it after he left it.

No doubt Islam is the religion of purity and cleanliness. The Messenger of Allah, may the peace and blessings be upon him, was the purest of people both in physical and moral traits, and used to keep his clothes and bedding clean.

The meaning of "in In Your Name, my Lord, I lay my side down ": With your help, and thanks to the mention of your name, I put my side on my bed, and were it not for you O my Lord, I would be able to move nor to stay still, for there is no power or might except with you.

In your name, the heavens and the earth were established, and in your name their affairs as well as the affairs of their dwellers were decreed. In your name, O my Lord, I wake up. if you will,. No one may comment on your judgment or change your decree.



**O Allah! I have considerably
wronged myself**

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ



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رسول الله

O Allah! I have considerably wronged myself

Abu Bakr As-Siddiq, May Allah be pleased with him, reported:

I requested the Messenger of Allah may the peace and blessings of Allah be upon him, to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite: 'Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'"





O Allah! I have considerably wronged myself

Abu Bakr, may Allah be pleased with him, used to supplicate Allah continuously by day and night. He used to fear Allah more than all of the companions of the Prophet, may the peace and blessings be upon him, so he was the most pious one after the Messenger of Allah.

Such a recognition if issued from the heart and uttered by the tongue, is the best of means to seek the pleasure of the Lord the Almighty, so that one gets what he asks from him, the Blessed and Exalted.

The righteous slave should remember so much this recognition, because it shows the slavery in its highest form and the deep need to the Creator.

Especially if it is said in the prayer that is the close link between the slave and his Lord, in which one shows the perfect submission, humiliation, and sticks his forehead and nose to the earth in honor of the greatness of his Lord and in obedience to his orders regardless of his position.

One should be keen to increase supplication during the prostration because it is the most likely position to have one's supplication answered.



La haul a wala quwwata
illa bil-lah

is one of the treasures of Paradise



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رسول الله

*La haul a wala quwwata illa bil-lah is one of
the treasures of Paradise*

Narrated Abu Musa, may Allah be pleased with him:

We were in the company of the Prophet, may the peace and blessings of Allah be upon him, on a journey, and whenever we ascended a high place, we used to say Takbir (in a loud voice). The Prophet, may the peace and blessings of Allah be upon him, said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but You are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "La haul a wala quwwata illa bil-lah." He said, "O `Abdullah bin Qais! Say: La haul a walaquwata illa bil-lah, for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: La haul a wala quwwata illa bil-lah."





*La haul a wala quwwata illa bil-lah is one of
the treasures of Paradise*

The Messenger of Allah, may the peace and blessings of Allah be upon him, said: Say: La haul a walaquwata illa bil-lah, for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: La haul a wala quwwata illa bil-lah."

The meaning of being one of the treasures of Paradise: It is like treasure, as the treasure provides man with money to get what he loves the pleasures of the world, so this word entails a large reward that facilitates to the Muslim reaching the high ranks of Paradise.

If we knew the virtue of this word, then it is necessary for us to increase mentioning it, it is a sufficient enough word to express the complete submission to Allah, through which the believer entrusts his entire affairs to the Creator to find tranquility and solace.

It is a word with which Allah firms up His slaves in the tribulations, strengthens their resolution in both distress and prosperity, and elevates them in this world and in the Hereafter.

It is a word by which Allah brings down the tranquility in the hearts of the believers, and increases their faith as much as their tongues mention it, their hearts believed in it, and their conscience absorbed its meanings and goals.

This is the fountain of wisdom and its source, because this word combines all kinds of remembering Allah after the word of Tawheed.





**O Allah, help me remember You, expressing
gratitude to You and worship You in the best manner**

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*O Allah, help me remember You, expressing gratitude
to You and worship You in the best manner*

Mu'adh (bin Jabal) (May Allah be pleased with him) reported:

The Messenger of Allah may the peace and blessings of Allah be upon him, held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".

There is no doubt that the Prophet, may the peace and blessings be upon him, was keen to deepen the roots of love in the heart of Mu'adh so that he goes ahead in obedience to Allah - the Almighty - and walk on his straight path until he meets his Lord.





O Allah, help me remember You, expressing gratitude to You and worship You in the best manner

When the hand of Mu'adh, may Allah be pleased with him, was reassured in the hand of the Prophet, may the peace and blessings be upon him, and felt the coolness of his kindness. The Prophet's heart expressed the inner feelings and normally the Prophet said: "By Allah, I love you". Mu'adh rejoiced the paradise of love enjoys the grace of closeness to the closest servant to Allah the Exalted - and knows for sure that he Prophet, may the peace and blessings be upon him, "that one will be with those whom he loves.

After the Prophet, may the peace and blessings of Allah be upon him, informed him that he loves him, he advised him: "O Mu'adh do not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, express gratitude to You and worship You in the best manner".

That is, do not fail to say after every obligatory or voluntary this supplication with your heart and your tongue. The heart is the one who speaks and the tongue translates its feelings.

This supplication combines all good for the Muslim in this world and the Hereafter, it is one of the most comprehensive supplications instructed by the Prophet, may the peace and blessings of Allah be upon him.



Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it



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Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it

Abu Huraira, may Allah be pleased with him, reported Allah's Messenger, may the peace and blessings of Allah be upon him, said:

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





Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it

This is a Qudsi Hadeeth, narrated by the Prophet, may the peace and blessings of Allah be upon him, from his Lord the Almighty. This unique degree is reflected in the respect the believer finds in his heart when he knows that the Prophet, may the peace and blessings of Allah be upon him, attributed it to his Lord the Almighty.

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

from this phrase a question arises;

Why did Allah attribute fasting to himself whereas he attributed the rest of the acts of worship to the Son of Adam, even though the fast is one of his deeds, is what is meant by the deeds all the good and bad deeds or the good deeds only? What is the benefit of attributing fasting to Allah? Why did Allah say I (alone) will reward it, whereas he rewards for all good deeds? Etc. in addition to the other questions going on in the Muslim mind.

The answer to this complex question from several thoughts suggested by reflection and consideration is summarized as follows:

1 – what is meant by the deeds of the son of Adam in the Hadeeth is his good deeds for Allah excluded the fasting from it, is a good deed excluded from the good deeds.

2 - The meaning of It is written to him with Allah as good ten times and many folds, as stated by the Hadeeth narrated by Muslim in his Saheeh from Abu Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah, may the peace and blessings be upon him "All the deeds of the son of Adam are multiplied ten good times to seven hundred times, Allah the Almighty said except fasting, it is for me and I reward for it; he abandons his sexual desire and food for my sake.





Every act of the son of Adam is for him, except fasting. It is (exclusively) meant for Me and I (alone) will reward it

3 –Allah attributed fasting to himself: (It was said that it is a work that this deed may not be affected with showing off unlike the other acts of worship, if the Muslim abandons his sexual desire, food and drink from the dawn till the sunset of with the intention of worshiping Allah, he is sincere to Allah Almighty, since he can eat, drink and fulfill his desire in secret - if he wants - and pretends to be fasting, therefore if he did not do so, that it is a proof that his fasting was free of showing off.

4 - His saying: "I will reward for it." Expresses the abundance of reward and its greatness;

The metaphorical images included in this expression not hidden all of which confirm the fact that fasting is the most honorable act of worship if the fasting person is sincere to Allah, and refrained from all the major and minor that Allah forbade.

