

The prophet's attitude in dealing with orphans

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**In the name of Allah
the most Gracious, the most
Merciful**

**The prophet's attitude in dealing
with orphans**

**Praise be to Allah, lord of the
worlds.**

**And the best blessings be on
prophet Muhammad, who had the
greatest character and was sent as
a mercy to all creatures**

First: Introduction

It is impossible for humans to realize how perfect the prophet's character was. Allah (T.) praises the prophet in the Glorious Qur'an and says: "verily, you are of a great character".

Therefore, we see that anyone who wants to write about this subject, finds himself unable to do so properly.

However, I am going to write and praise the character of the prophet (S), especially his trait of mercy.

Dr. Khaleel Malla Khater stated in his book "Ar-Rahma al-Muhdat" that Allah (T.) created mercy in His prophet (Muhammad) (S) and that mercy is not human.

Allah (T.) says in the Glorious Qur'an " It is part of the Mercy of Allah that you deal gently with them." (3: 159) And also He says: "We sent you not, but as a mercy for all creatures" (21: 107) Allah also made the prophet kind to believers: " Now has come unto you a messenger from amongst yourselves, it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful."(9:128)

Allah (T.) made His prophet a complete mercy in every aspect. That's why the prophet (S) said: "I am just a mercy given (to humanity) " [a sound Hadith narrated by Al-Hakem]

We cannot realize his character nor can we realize his great mercy. But we will try to speak about his mercy in dealing with orphans and widows.

O Messenger of Allah you have honored orphans by being an orphan yourself.

So you are the best consolation to orphans. You were born as an orphan. And were brought up as an orphan and our Lord – Most High-says: "We sent you not, but as a mercy for all creatures". Who needs mercy more than orphans?

Second: An example of divine Mercy:

In order to appreciate the mercy of the prophet (S) and make it a bridge to orphans we have to live an example of divine Mercy.

The Night Journey (Isra') and Ascension (Mi3raj) of the prophet (S) might be one of the aspects of the divine Mercy to the prophet (S).

We are going to read that story and analyze it to discover the meanings of Mercy.

a- Before Isra' and Mi3raj:

Lady Khadija (wife of the prophet (S) passed away and for the prophet (S) she was a source of calm, wisdom and wealth.

Another dear person also died: the uncle of prophet Muhammad -Abu Taleb- who was a protector and defender. That's why that year was known as the year of sorrow'.

Prophet Muhammad (S) suffered a lot when he went to Taif (southeast of Makkah) to invite people to Islam but they mocked him and rejected his call. He had great disappointment.

The prophet (S) was then in extreme sorrow.

b- A sudden happy divine surprise:

the angel Jibril unexpectedly came down to prophet Muhammad (S) and told him that Allah, the Almighty invited him to visit Him in heavens and told him that the means of transport was ready.

Could any human heart or mind understand this invitation? I don't think so, because it is greater than the laws of humans and even greater than imagination. Its greatness comes from the greatness of the One who is inviting, from the value of the one invited, and from the carrier of the invitation. It was really a great honor unlike anything on earth.

Let's imagine what was the prophet's heart like at that time.

A short time earlier he was in his sorrow and all of a sudden he was called by Jubril to a journey to Allah. The prophet's heart calms down and rejoices with what he hears and quickly forgets all the sorrow and grief. Every atom in his existence says: "Here I am my lord!" Jibril says: "Muhammad! We are going to do this trip in great speed covering extraordinary distances, unknown except by Allah. Preparation must be done by washing your noble heart with the noblest water on earth i.e: the water of zamzam (in Makkah) (1).

For more details read the author's books "The law of water in Islam "and" Electro magnetism ".

The journey included three elements:

- a- A sudden invitation.
- b- Preparation.
- c- The divine gifts.

Thus, we see that all the sorrow and grief which was bigger and more influential than his orphanhood in his childhood was wiped out by this divine journey which healed his heart and put him in a state of extreme happiness.

Third: An example of the prophet's guidance:

Directly we move on to an example of the prophet's mercy resulting from the great Mercy of Allah (T.) Al-Baihaqi (one of the Muslim authorities in Hadith) narrated from Bishr ibn Ghuzayyah [a companion of the prophet (S)] who said:

"In one of the battles my father was martyred. The prophet (S) passed by me when I was crying and said to me: " stop crying. would you be pleased to be in my house treated like a son of mine and, my wife 3aisha would be your mother? "

I said: "May my father and mother be a sacrifice for you O Messenger of Allah !"

[from the book of " Shu3ab Al-Iman" by sheikh As3ad As-Sagherji –p.190 volume 2]

What happened to the heart of that young companion (R.) ? In fact the prophet(S) caused the spirit of that boy to feel the ecstasy of happiness and love which compensated all his misery of being an orphan.

What could be better than having the honor of being brought up in the house of the Messenger of Allah? So that

was the sudden surprise of goodness from the prophet(S) to that young companion (R.).

Four- the methodology of the prophet's mercy:

The prophet's mercy was directed towards the community, or rather to all the worlds. So the remedy to treat orphans starts by dealing with them in a kindness drawn from the prophet's mercy This would entail a great work to be done by the whole society. And so we see that the prophet's attitude in dealing with orphans includes three points:

- a- an unexpected good
- b- preparation
- c- gifts (and favors)

Five: who is included in the circle of the prophetic mercy (concerning orphans)?

Any person doing any effort or support for the life of an orphan is included in that great circle. Such people are the committees, the donors, the patrons, the workers, the administrators and those who take charge of the orphans. But in my opinion and after 30 years of work in this field, I think that those who directly deal with the orphans are in the focus of that circle.

I also think that the more kindness we show to orphans, the closer we would be to the prophet(S). The noble characters of the prophet (S) are a means of the prophet (S) who said: "He who provides for an orphan will be just next to me in paradise like these two finger, (the

forefinger and the middle one). (related by al-Bukhari, At-Tirmidhi, Abu Dawood, Ahmad and Malek)

He Also said: "A supporter of an orphan whether a relative or non will be with me in paradise like my two fingers"

And he showed the forefinger and the middle one.

(Narrated by Muslim, Ahmad and Malek).

From 3abdullah Ibn 3abbas (R.) who said that the prophet (S) said: "If someone provided for three orphans would be like someone who spent his life worshipping Allah in night prayers, fasting and striving in the way of Allah.

He would be with me like my brother in paradise as these twin fingers (And the prophet (S) joined his two fingers: the forefinger and the middle one)

(Narrated by Ibn Majah).

In another Hadith the prophet (S) stated that on the Day of Judgment a woman would be racing to the gate of paradise trying to enter before the prophet (S).

When he asked her who she was and how she dared to do that, she said she was a woman whose husband had passed away and she remained without marriage after him just to raise her orphan children (according to a Hadith narrated by Abu Ya3la from Abu Hurairah).

And from the above Hadiths we see that supporting orphans combines the rewards for fasting, praying at night and jihad (striving in the way of Allah.

It also states that the reward of supporting orphans is ever continuous.

Sixth: the prophet's attitude in dealing with orphans:

The attitude of the prophet (S) in dealing with orphans was based on the dearest part in man which is his heart.

The heart is the thing which makes man noble and aspirant.

We know that when any thing grows from inside it will grow in all directions in a balanced way, but when you magnify an outer part that kind of growth will not be consistent, nor balanced.

Hearts are filled with mercy then they flow with goodness and kindness.

This applies to sponsors, orphans and caretakers alike.

In order to exhort people to care for orphans, the prophet(S) described the houses in which orphans are kindly treated, as the best houses on earth.

After addressing hearts, the prophet (S) asked people to meet the needs of orphans: food, drink and clothes.

Then the prophet (S) showed us the way to treat orphans in kind words and mercy in order to remove the hardness and worry from people's hearts.

The prophet (S) guided us to care for orphan's mothers too. A lot of rewards are given to those who support widows and those who provide for orphans.

On the other hand we find in the prophet's (Hadith) some sayings which condemn any bad treatment of orphans whether moral or physical.

1- kindness to orphans results in:

a- accompanying the prophet (S) in paradise.

Allah (T) poured His mercy upon His chosen Messenger Muhammad (S) who in turn poured forth that mercy upon orphans when he guaranteed being in paradise in his company for people who support orphans.

b- providing for orphans is a protection from Hellfire:

From 3aisha (R.) who said: "A woman came to me and with her were two young girls.

She asked me for something to eat, but I didn't find anything except one date.

She divided it and gave a half to each girl and then left.

Then came the prophet (S) and when I told him about what happened, he said: "whoever is in charge of such girls and treats them in kindness, he will be protected from Hellfire." [Narrated by Bukhari and Muslim]

c- The best houses:

Ibn Majah narrated from Abu Huraira who said that the prophet(S) said:

"the best house in Muslim community is that wherein there is an orphan child taken care of, and the worst house in Muslim community is a house wherein there is an orphan child badly treated." [At-Targheeb wat-Tarheeb 3-348]

At-Tabarani and Al-Asbahani narrated that Ibn 3umar related that the prophet (S) said: "The most beloved house to Allah (T) is a house in which there is an

orphan child treated well. " That love by Allah means mercy, blessings and safety against any evil.

d- The excellence of Quraishi women:

The prophet (S) declared once that the women of Quraish (the biggest tribe in Makkah) are the best women of Arabia because of their kindness to orphans. Narrated Abu Huraira (R.) that the Messenger of Allah (S) said: " the best women who have ever ridden on camels are the ladies of Quraish for they are the kindest to young orphans and the best wives who care for their husbands." [Narrated by Imam Muslim 4/9958]

In fact this witness by prophet Muhammad (S) was mainly for the Quraishi women's kindness to children, especially to orphans.

Being the best according to the Glorious Qur'an might mean being equal to ten as we read in the Qur'an: "He who gives a charity will be rewarded tenfold" [Al-An3am: 160].

We also read: "He who gives a charity will be given something better. " [Al-Naml: 89].

E- the prophet's modesty and joking with orphans:

From Anas Ibn Malek (R) who said that: " Um sulaim (R) had an orphan girl at her home. Once the prophet (S) saw that girl and said to her: "so, it's you. You have grown up. May you not grow up more"

The little girl was displeased and went to Um Sulaim crying. Um Sulaim asked her "what happened" and the girl said: "the prophet (S) prayed that I should not grow up more .

Now I am afraid I will not be older."

Um Sulaim put on her headcover and quickly went out and met the Messenger of Allah (S) who said: " what's wrong Um Sulaim?" she said:"O prophet of Allah, have you prayed against my orphan girl?" he said: "what is that Um Sulaim? " she said: " the girl claimed that you prayed that she would not grow older. The prophet (S) laughed and said: "don,t you know that I have already stated a condition with my Lord and said: I am only a human being, I might be pleased like any human or might get angry as any other human so, if I pray against anyone of my nation (Muslims in general) and he does not deserve it, I asked my lord to make it for that person a cause of forgiveness, purity and render it a cause to make him close to Allah on the day of Judgment" [this Hadith is according to Muslim's version-quoted from the book (the Given Mercy)]

F- Another aspect of the prophet's kindness to widows and orphans:

[From "Ar-Rahma al-Muhdat" (the Given Mercy)]

3imran Ibn Husain (R.) said : " Once I was on a travel with the prophet (S) at night next morning we felt sleepy and slept till sunrise then he asked me and some other men to go and try to find some water because we were very thirsty.

We went and suddenly we met a woman who had two water vessels.

We asked her about the source but she told us we couldn't get the water. Then we asked her how far was

the source from her people. She said it was one day and one night's walk.

Then we asked her to meet the Messenger of Allah (S) she asked what a Messenger was but we brought her to our camp where she met the prophet (S) who asked her questions like ours and she told him she was a mother of some orphan boys. Then the prophet (S) ordered us to make her camel kneel down and he spat in the water vessels, then all of us (40 men) drank of the water and filled all our water vessels. Then the prophet (S) asked us to give the woman some of our food so we collected some bread and a good amount of dates and asked her to feed her children with them.

He also told her that her water was never decreased. Then when she met her people she said: " I met the greatest magician or he is a prophet as he says ", and she told them about what had happened, so they all were guided to Islam." [Narrated by Bukhari and Muslim. This is Muslim's version].

in this Hadith we are interested in some points:

- the evident miracle by which the prophet (S) made the water increase when he spat into the two water vessels.
- The blessing brought by that woman to her tribe who embraced Islam because of her.

2- An invitation to feed and provide for orphans (life necessities):

Ibn 3abbas (R.) related that the prophet (S) said: "whoever takes an orphan and provides him/her with food and drink Allah will surely make him go into paradise unless he did an unforgivable sin.

b- the devil will never get near orphan's food. Abu Musa (R.) related that the prophet (S) said: "If any orphan child sat with some people to eat from their dishes, the devil would not get near their dishes." [Narrated by At-Tabarani and Asbahani – in At-Targheeb wat-Tarheeb, p513]

3- kindness to orphans is the way to be saved on the Day of Judgment:

a- From Abu Huraira (R.) who said that the Messenger of Allah said:" I swear by Him who sent me as a Messenger, Allah (T.) will not punish anyone who is kind to orphans and speaks with them gently and whoever does not harm his neighbor by boasting of his wealth given by Allah." [Narrated by At-Tabarani and Al-Asbahani in At-Targheeb wat-Tarheeb, p. 514].

In this Hadith the prophet (S) shows us the methodology by which we should deal with orphans:

- kindness to orphans indicates moral and spiritual care.
- Speaking gently to orphans means to communicate with orphans in kind words which greatly influence the hearts and does more impact than food and drink.
- Caring for an orphan's weakness means comprehensive material care.

b- kindness to orphans is a remedy for "tough hearts".

Narrated Abu Huraira (R.) that: "A man came to the prophet (S) and complained about his heart being tough. The prophet (S) said: "would you like to soften your heart and get what you want?

Have mercy on orphans, pass your hand on their heads and give them some of your food." [ibid, p. 541].

Al Baihaqi narrated from Abu Umama (R.) who said that the Messenger of Allah said: "Whoever passed his hand on an orphan's head just for the sake of Allah (T.) Allah would give him as many rewards as every hair that was touched. And whoever treats an orphan kindly will be with me (in paradise) as my two fingers (the middle one and the forefinger)" [Narrated by Imam Ahmad in At-Targheeb wat-Tarheeb, p. 514].

Someone once asked me, when I was giving a lecture in San3a' (yemen), about the wisdom of first passing one's hand on orphans' heads and then giving them food. I said it was for the benefit of both: the man with a hard heart to be healed of that and the orphan.

Also, the energy passes from the hand of a person to the child's head.

And that is better for the orphan than food itself, and the orphan's need for that touch of kindness is greater than the need for food.

We also know that our minds are the center of orders and when they are influenced the whole body will be influenced as well.

4- caring for widows and poor people is as rewarding as striving in the way of Allah (Jihad):

Kindness to orphans would not be complete without caring for other members of the family i.e: widows. In case of a careful faithful widow this can be very essential. From the following hadiths we will see how important caring for widows is:

Bukhari and Muslim narrated from Anas Ibn Malek who said that the prophet (S) said: "He who provides for a widow or a poor person is like someone striving in the way of Allah (Jihad) " In another narration of the Hadith there is something more ((...and he is like someone observing prayers at night and fasting by day"

That is: in constant worship all his time.

5- The prophet's direction to observe Allah in dealing with widows and orphans:

The prophet (S) who was concerned about the whole humanity gave his instructions about widows and orphans in his very last words before passing away. Anas (R.) said: "we were present as he was dying and he said to us: "Fear Allah in observing Salat (prayer) [He repeated that 3 times] , Fear Allah in dealing with your servants, Fear Allah in the two helpless people: widows and orphans – Fear Allah in observing Salat (prayer). [Narrated by Al-Baihaqi in his book " Shu3ab Al-Iman].

The prophet (S) also said: "I do emphasize the rights of the two helpless people: orphans and widows" [Narrated by An-Nasa'i from Abu Shuraih, Khuwailed Ibn 3amr Al-Khuza3i].

6- The story of the prophet Jacob:

Al-Hakem and Al-Baihaqi related from Anas (R.) that the prophet (S) said that a man asked Jacob the prophet about the reasons why he went blind and why his back was bent. He said I went blind because of crying over Yusuf (Joseph) and being sorry for losing Benjamin. Gabriel asked Jacob: "are you complaining about Allah?" He said: "I am only expressing my sorrow to Allah. "Gabriel said: "I know what you said more than you do" then Gabriel left and Jacob entered his house, and said: "My Lord, won't you have mercy on the old man? You made me blind and bent my back. Turn back to me my two beloved sons and then do whatever you want to me. "Gabriel came back and said: "Jacob! Allah (T) sends his blessings to you and says you should have the good news. Your children will get back to you. Do you know why Allah made you blind and bent your back and what made Joseph's brothers do what they did to him?" Jacob said : "I don't know my Lord! Gabriel said: once a poor orphan came to you and he was hungry. You and your people slaughtered a sheep and ate it all but did not feed that orphan. I don't like any thing among my creatures as I like orphans and miserable people. So cook some food and feed poor people". And later on Jacob used to send someone to call out every evening: "whoever is fasting let him come to eat my food, and every morning he would call out "whoever is not fasting let him come to eat Jacob's food.

7- The prophet (S) prevents us from ill-treatment of orphans and from devouring their property:

a- warning people of making an orphan cry:

Abu Sa3id Al-Khudri narrated that the prophet (S) said: "Beware of making an orphan cry, for his cry will be heard by Allah at night while people are a sleep." [Narrated by Al-Asfahani].

This means that even when people are heedless of an orphan's cry, Allah is always present and always hears everything.

In fact we should know the reasons of orphans' cries. If they were resulting from moral or physical insult without any reason, then this is what the Hadith means.

However, if it were done for discipline then we should ask when we can use strictness with orphans especially in an orphanage or when you are sponsoring an orphan in your house. I would say that you can use strictness if the relationship with the orphans were in general one of extreme love and kindness but strictness were used only for reforming reasons, not for any vengeance or whimsicality. This kind of punishment should be done with full care and kindness, although we can do without it sometimes, or we can make measures to prevent it by using principles of right guidance and sound bringing up.

This Hadith sums up the matter: Al-Tabarani narrated from Jaber Bin 3Abdillah (R.) who said: "I said:O Messenger of Allah what should I beaten orphan (in my house) for? He said: "For what you beat your own child

and do not take his money." [Shu3ab Al-Iman, Sagherji, from Majma3 Al-Zawa'ed 8-163].

b- Warning of devouring orphans' property:

1- The prophet (S) gave an advice to Abu Dhar (R.) saying:

" O Abu Dhar I see you are not strong enough and I wish for you what I wish for myself. Do not be in charge of two people and do not be in charge of orphans' property"[because it is a big responsibility]. [Sound Hadith narrated by Muslim, An-Nasa'I, Abu Dawood and Ahmad]

2- Abu Huraira (R.) narrated that the prophet (S) said: "Beware of the seven deadly sins." Among which are: "associating someone with Allah, black magic, murder, usury and devouring orphans' money." [sound Hadith narrated by Bukhari and Muslim].

3-In many Hadiths prophet Muhammad (S) emphasized the fact that devouring orphans' properties is one of the deadly sins.

And in the Hadith About 'Isra' and Mi3raj' (the Night Journey and the Ascension) he said: "During my journey I saw some people tortured by others who were breaking their jaws and others throwing rocks from hell into their mouths and then those rocks went out of their bottoms. I asked Jibril (Gabriel) who are these being tortured? He said: these are the people who devour orphans' property without right. In fact they eat fire in their bellies".

Thus is the punishment for those who encroach upon orphans rights and property.

Seventh: some of the meanings of Surah Al-Duha:

In the Noble Qur'an we read Allah's words addressing prophet Muhammad (S) saying: "Did not he find you an orphan and gave you a refuge? And He found you unaware (of the Qur'an, its laws and prophethood) and guided you? And He found you poor and made you rich?" [Surah 93-v.6-7-8]. In these verses Allah (T) reminded the prophet (S) that divine providence cared for him since his early childhood till he was chosen as a prophet.

First he was an orphan child who had lost his father, then he lost his mother too.

Second: he was guided to the great religious facts and to the path of salvation and eternal happiness in this world and in the Hereafter.

Third: He started his life as a poor child but Allah facilitated for him the means to be rich.

The lady khadijah (R.) helped him and some of the hints of the Qur'anic verse may mean this fact about khadijah (R.).

So those were three graces from Allah and now he wants to pay the debt in the following manner:

Gifts	Responsibilities
1- He found you an orphan and gave you a refuge.	1- treat not the orphan with oppression.
2- He found you unaware (of the Quran and prophethood).	2- Proclaim the Grace of your lord.
3- He found you poor.	3- Repulse not the beggar.

And so we find that the favors from Allah came in a natural sequence:

Refuge – guidance – enrichment. On the other hand he was to be thankful to those favors by observing three duties:

- 1- To honor orphans and not oppress them.
- 2- To be kind to the poor and help them.
- 3- To follow the guidance given by Allah by guiding others and proclaiming Allah's grace.

Finally I thank Allah the Al-Mighty who made some people help me do this work, especially Mr. Talal Al-3ajlani Al-Hasani and Muhammad Al-Husari. May Allah reward them well.

*Written by
The servant of orphans
and widows*

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- Wasael Al wusul Ila shamael ArRasul, sh. Yusuf An-Nabhani

And a number of lectures and practical experience about the Ethics of Prophethood Dr. Abdul Aziz Al- Masri

Eight: the practical application of the lecture on " the prophet's attitude in dealing with orphans"

At the end of every lecture I used to ask the audience to write down five bad things they were doing and five good things also. Then we wrote on a board two lists: one for good deeds and another for bad deeds, and then we promised to change our bad habits and acquire good ones and by that we would be following the ethics of the prophet (S) who said : " Among you, the ones who will be closest to me on the Day of Judgment are those who have the best morals." Allah (T) says in the Qur'an : " say (O Muhammad) if you love Allah, you should follow me and Allah will love you! "

There are two list of the good and bad deeds : the good ones to keep, and the bad ones to shun:

Deeds to shun and get rid of :

- Not to start eating in the name of Allah
- Arrogance
- Lying to people
- Argument
- Following one's caprice
- Watching bad films
- Grudge
- Putting on clothes beginning with the left side
- Ignoring some 'Sunan' (acts done by the prophet (S)
- Chaos and not organizing one's time
- Exaggerating things
- Being talkative

- Not observing fasting on Mondays and Thursdays.
- Excitement
- Delaying regular prayers without reason
- Hypocrisy
- Wasting time
- Mistrust in Allah
- Hasty reactions
- taking off the right shoe first
- violent instruction
- responding to a bad treatment in the same manner
- ignorance
- eating with the left hand
- mixing with the opposite sex
- talking very loudly
- despising others, especially the weak
- calumny
- showing off
- egotism
- drinking in a standing position
- anger
- to be upset not for Allah's sake
- overblaming others
- loving 'Dunya' (Preferring this life to the Hereafter)
- keeping the company of bad friends
- deceit
- wasting things
- being impatient

Deeds to observe: جدول التحلية

- thinking well of Allah
- pardoning others when you are powerful
- removing harmful things on the street
- using the right hand in eating drinking and putting clothes on.
- I do not ask people to do favors to me, but I help everyone when they ask me.
- Leaving argument
- Putting a head cover when I go into the bathroom.
- To keep silent as long as I can.
- To respect elders and be kind to those younger than ourselves
- Good manners in dealing with others
- To persevere in doing Zikr morning and evening and after prayers
- Using polite words instead of impolite ones
- To persevere in performing night prayers (Tahajjod)
- Spreading peace
- Being humble
- Spiritual development
- Being merciful
- honesty
- altruism
- patience
- Islamic education
- To respond positively to bad treatment of others
- Clemency

- Performing prayers between Maghreb and 3isha' prayers
- Sincerity
- Being kind to one's mother and father
- Smiling
- Helping others
- Persevere in performing the prayer after sunrise
- Using 'Siwak' (toothbrush)
- Being a good example
- Generosity
- Perseverance and using one's time usefully
- Good manners
- Spirit of cooperation
- Saying: "Yarhamuka Allah" when somebody sneezes.
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Translator's notes

- (T) Stands for 'ta3ala' in Arabic which means Most High or Almighty we use these words after mentioning the word 'Allah'
- (S) stands for Salla Allah 3alaihi wa Sallam in other books you may find (S) i.e: peace be upon him.
- (R) Stands for 'Radiya Allahu 3anhu' (May Allah be pleased with him / her.
This is used after the names of Sahaba (companions of the prophet (S)).
- 3 Is an equivalent of the letter ع in Arabic, e.g: 3umar stands for عمر, sometimes written Omar.

About The Author المؤلف فى سطور

- He was born in Al-Qusair near Homs in 1955
- University degree in oil engineering – Geophysics 1979.
- Ph.D. in 1999
- International expert and negotiator in the field of water studies.
- Researcher in scientific miracles of the prophet.
- Researcher about the water of Zamzam in Makkah.
- Wrote a book about the law of water in Islam and a book about electromagnetic energy in the human body.
- Expert in orphan care.
- Fluent in English and Turkish.

صفحة الإهداء

Dedication to the Dearest Beloved Prophet(S) of the
Greatest Ethics and then
To my Daughter Suzan who is the nearest to the ethics of
the prophet (S).

صفحة الغلاف الأولى

Series of orphans and widows
Compassion (1)
The prophet's Attitude in dealing with orphans
Prepared by eng. Abdul Aziz Al-Masri