

## **THE GOOD OMEN IN THE SUNNAH OF THE PROPHET - PEACE AND BLESSINGS BE UPON HIM - AND ITS SOCIAL IMPACT**

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### **Abstract**

The blurring and lack of clarity afflicting the world today, and the lack of perceptions of some in receiving and properly displaying our Islamic heritage, which made it subject to criticism, distortion and stabbing, has made this a responsibility on the necks of researchers specialized in Islamic thought to dispel this ambiguity and take the initiative to address the Islamic heritage in the correct face that God and His Messenger wanted on the white argument, and with what the arrows of the critic, distorting the disinterested, and stabbing the hateful are responded to. What our Islamic heritage is exposed to from this criticism and insult is unfortunately because of some of those who oppose the call and fatwas in our Islamic world, as they portrayed the religion and Islamic law to the Muslim recipient before others as a religion predominantly cruel, severe, violent and bloodshed, so this meaning became popular in people's minds when The term (Islamic law) comes to their hearings as if they forgot that God Almighty described His Prophet with the most attributes of forgiveness, softness and compassion, and his acknowledgment, peace be upon him, that he came with mercy, and this confirms that it is not one of the goals of Islam to kill or destroy, rather it is to help people and save them from the burdens, oppression and unfairness of ignorance, and for that, we - Muslim researchers - must show the meanings of beauty, tolerance and mercy among people in the Islamic heritage, including the issue of (optimism or good omen), which we find in the approach of the Prophet Muhammad, may God bless him and grant him peace, of behaviors and natures, and show the educational impact that they have In the hearts of Muslims after him. I gathered what is related to this concept in his Sunnah, may blessings and peace be upon him, in this research which I called (optimism or good omen in the Sunnah of the Prophet, peace be upon him, and its social impact).

**Keywords: Sunnah, Prophetic hadith, good omen, impact, behavior, social.**

### **Introduction**

The fog and lack of clarity that afflicts the world today, and the lack of perceptions of some in receiving our Islamic heritage and presenting it properly, which made it vulnerable to criticism, distortion and challenge,

made this a responsibility in the necks of researchers specialized in Islamic thought to quash this fog and take the initiative to address the Islamic heritage in the correct manner that God and His Messenger wanted on the white argument, and with what is contained in the arrows of the critic, distortion of the tendentious and stabbing of the spiteful.

What our Islamic heritage is exposed to from this criticism and defamation is unfortunately because of some of those who confront the call and fatwas in our Islamic world, as they portrayed the religion and Islamic law of the Muslim recipient before others that it is a religion dominated by cruelty, severity, violence and bloodshed, so this meaning has become popular in the minds of people when they hear the word (Islamic law) as if they forgot that God Almighty has described His Prophet with the most eloquent descriptions of tolerance and leniency when he told the believers in the arbitrator of the download and he said His praise {You have come a messenger from yourselves, dear to him, what you mean is keen on you believers Raouf Rahim}, our prophet, peace and blessings be upon him, is the prophet of compassion and mercy as <sup>1</sup>described by his Lord Almighty, as he peace and blessings be upon him has clearly stated that he does not want to harm people in general, but his job is to save people and not their destruction when he said: ((I did not send a curse, but sent mercy )), and this is the most eloquent evidence that it is not the goals of Islam killing, bloodshed and the destruction of tillage and offspring, but rather to rescue people and save them from the burdens of ignorance and injustice and injustice, which we find many of its features today and unfortunately what looks like her boy, and painful that it is practiced in the name of Islam and its law, which is innocent.<sup>2</sup>

For this reason, we - Muslim researchers - must uncover many of the mysteries in the Islamic heritage that fuel the meanings of beauty, tolerance and mercy among people, which are intended to be forcibly hidden in order to remain the stereotype portrayed by the tendentious in describing Islam.

We find in the Sunnah of the Prophet, may God bless him and grant him peace, what has to do with psychology and people's behaviors, and some of the literature has been classified in it, and the behavior and character of the Prophet - and that some consider it simple, but it carries a far-reaching educational impact in the hearts of Muslims - the issue of (good omen) in the life of the Prophet, may God bless him and grant him peace, and how it was its impact on the biography of Muslims after him, so I tracked that in his Sunnah, peace and blessings be upon him, and collected it in this research, which I called (the<sup>3</sup> good omen in the Sunnah of the Prophet peace be upon him and his social impact) and made it after the introduction on two sections: the first: in the definition of the terms of the title in language and terminology, and the second: in his year, peace and blessings be upon him in the good omen and its impact on society, and a conclusion showing the results of the research, and I claim that it is useful for everyone who reads it to stand on the fact that our religion is a religion of human beings, tolerance and pleasure, not a religion of violence and cruelty.

## 1. The meaning of good omen in language and terminology

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<sup>1</sup> Al Tawbah, 9/128

<sup>2</sup> See: Muslim ibn al-hajjaj al-qushayri, *The correct mosque*, hinted. Muhammad Fouad Abdel-Baqi, (Beirut: House of Arab Heritage Revival, d.t.) "The Book of Righteousness - Etiquette and Connection", 24 ( No. 2599).

<sup>3</sup> I mention a book by Dr. Muhammad Othman Najati, which is: (The Prophet's Hadith and Psychology), which is printed and circulating, and an article by Dr. Muhammad Sayed Ramadan entitled: (The Prophet's Approach to Strengthening Self-Righteousness) published on the Islam Online website, the date of visit 14/1/2022.

It is necessary for the researcher to show the meanings of the keys to the research words in order for the reader to be familiar with the general entrance that reaches the fruit of the intended topic, and for that we address in this section the verbal and idiomatic meanings of the words of the title of the research, which are as follows:

### 1.1. Verbal meaning:

It came in the title of the term (good omen), a compound of two words: (omen) and (good), if we address the definition of individuals, it was stated in the book of the eye in the definition of the word (omen): it is against the tira and it is said: I was optimistic so-and-so, and it came in the refinement that (omen): that the man is sick and hears who says: O Salem, he thinks that he will be relieved of his illness for what he heard and what is similar to this meaning, related to hope and good thinking.<sup>45</sup>

It says in the tongue: "Tirah is only in what is bad, and the omen is in what is good and what is bad."<sup>6</sup> As for the word (good), it means that: if the thing is good, it is good, "and the good is against ugliness and the good is against the ugly", and it is said: and it is good, he wants to do the case, and collect the good Hassan, and it says: the<sup>8</sup> thing has been good if it becomes good.<sup>9</sup>

The definition of (good omen) is in addition: what is against the tira of conditions and is limited to what is good and not bad.

### 2.1 Idiomatic meaning:

Many of the verbal structures we find used in the same terminological sense, and most of that is rarely or less used and circulated among scientists, as it is sufficient for the linguistic concept without the need for a new term that he knows, and God knows best...

Therefore, it came in the definition of the term (omen) that: "saying or doing is hopeful", and from the derivatives of the word, we find that the meaning: (t<sup>10</sup> i i r it ) idiomatically that: t fulfillment of it, and its origin is optimism with the bird, and then used in all that is optimistic about it, and pessimism.<sup>11</sup>

In the definition of the term (good) came on several meanings and can enter into the use of the subject of our research, including that: (good) is: the fact that the thing is suitable for nature, such as joy, and the fact that the thing is a perfect characteristic, such as science, and the fact that the thing is a m a l s m d h, such as worship, or it is: what was characterized by the hon It has a self-established meaning, such as belief in God and His

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<sup>4</sup> See: Alfarahidi , *The Book of the Eye*, "Omen" , hinted. Mahdi Makhzoumi, (Cairo: Al-Hilal House and Library, d.t.).

<sup>5</sup> See: heroin, *Language refinement*, "Omn", Glimpse. Muhammad Awad Merheb, (Beirut: House of Revival of Arab Heritage, 1st Edition, 2001 AD).

<sup>6</sup> See: Ibn Manzur, *Lisan Al Arab*, "Omn"(Beirut: Dar Sader, 3rd Edition, 1414 AH).

<sup>7</sup> See: farahidi, *Eye* , "Good".

<sup>8</sup> See: heroin, *Language refinement*, "Good".

<sup>9</sup> See: Ibn Manzur, *Lisan Al Arab*, "Good".

<sup>10</sup> See: muhammad Rawas Take off - Hamid befriend Qunaibi, *Dictionary of the language of jurists*(Beirut: Dar Al-Nafais for Printing, Publishing and Distribution, 2nd Edition, 1988 AD), 1/338.

<sup>11</sup> See: saadi Abu Boy friend , *Fiqh dictionary language and idiomatically*(Damascus: Dar Al-Fikr, 2nd Edition, 1988 AD), 1/236

attributes<sup>12</sup>.

Another meaning states that: "Every joy is desired, either from the point of view of reason, or from the point of view of passion, or from the point of view of the sense, and most of what is said in the custom of the public in what is known by sight, and most of what is stated in the Sharia in what is perceived by insight."<sup>13</sup>

We can then define the term (good omen) as: saying or doing appropriate to nature, which is delightful desirable and promising, and is realized by sight or insight, either in terms of mind or in terms of passion or in terms of sense.

## 2 . The Sunnah of the Prophet - peace be upon him - in the good omen.

The Sunnah of the Prophet, peace be upon him, in the behavior of the good omen includes the various axes of life lived by the Muslim individual, and its impact appears in certain aspects that would draw the features of success and safety in the consequence of things, so I will go in explaining those aspects that the Prophet, peace be upon him, walked in order to raise the status of this nation by advancing to the happiness of things and reaching the platforms of success, on the following demands:

### 2.1. In Pan Omen and Tira.

The two sheikhs quoted from the hadith of Abu Hurayrah that the Prophet (peace be upon him) said: ((There is no tira, and the best of it is the omen)) He said: What is the omen, O Messenger of Allah? He said: ((The good word is heard by one of you)), and through Anas from the Prophet (peace be upon him) saying: ((There is no infection or tira, and I like the omen)) They said: What is the omen? He said: ((Good word)), and when Abu Dawood from the way of Anas raises it with the word: <sup>14</sup>((No infection, no tira, and I like the good omen, and the good omen <sup>15</sup>: the good word)), it is understood from the general meaning of these texts honorable forbidding pessimism and the tendency to optimism on what was launched from the words of the texts without allocating a specific matter of doom or omen, said rhetorical: "teaches us the Prophet peace be upon him in the meaning of the omen hear the human good word Vtfl by and blessed and carry the meaning that matches its name, and that the bird is different and took from the name of the bird", and that the Arabs were concluding its order from where the bird flies, the flew right spent and if flew north grabbed for "<sup>1617</sup>Peace be upon him forbade that any of them should have an effect in bringing harm or benefit, and it is mustahabb for the omen to hear the good word in terms of good faith in God." <sup>18</sup>

<sup>12</sup> See: ali coffee muhammad Sheriff Aljurjani, *Tariffs*, hinted. A group of scholars, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1983 AD), 87.

<sup>13</sup> See: saadi Abu Boy friend, *Dictionary Idiosyncratic language Idiomatically*, 89.

<sup>14</sup> See: Muhammad ibn Ismail Steam, *The correct mosque*, hinted. Muhammad Zuhair bin Nasser, (Beirut: Dar Tuq Al-Najat, 1st Edition, 1422 AH) " Medicine Book ", 5754 and Muslim, " book Peace ", 34 (No.2223). It is an agreed hadith.

<sup>15</sup> See: Steam, "Medicine Book", 43 (Number: 5776); and Muslim, "book Peace", 34 ( Number:2224), which is an agreed hadith.

<sup>16</sup> See: Abu Dawood Suleiman ibn al-Ash'ath al-Sijistani, *Sunan Abi Dawood*, hinted. Muhammad Mohieddin Abdel Hamid, (Beirut: Al-Asriya Library, d.t.), " Medicine Book ", 24 ( Number:3916).

<sup>17</sup> See: Abu Solomon commendation coffee muhammad coffee Ibrahim Rhetorical, *Milestones of the Sunan Aleppo*: Scientific Press, 1315 AH /19324/235), p.

<sup>18</sup> See: Rhetorical *Milestones of the Sunan*, 4/235.

And that the bird suspected despair has been stated in the prohibition of the wise Sharia in the words of the Almighty {Say, O my servants who wasted on themselves do not despair of the mercy of God }, and that despair suspected despair as well as the prohibition in the arbitrator of download by saying <sup>19</sup>{O my son, go and feel from Joseph and his brother and do not despair of the Spirit of God that there is no despair of the Spirit of God except the disbelieving people } <sup>20</sup>And the fate of despair to disbelief as understood from the apparent verse, psychologists have shown that: "Drivers of behavior are limited to three groups of motives and stimuli; the first: what the individual perceives and feels before he undertakes an action directly, and the second: what is going on in his mind long before the act, and the last: what is attached to it in the future of the results after taking action," and given the first motive that has been mentioned may cause despair imbalance in human behavior and result in Actions by the desperate individual lead him to destruction and harm to himself or others, such as the abuse of doctrines of reason or the production of aggressive behavior with others in reaction to what hit him, and may reach a dark stage that closes in his eye the doors of hope and then makes a decision to destroy himself by suicide, God forbid. <sup>21</sup>

The omen also guides the deputation has been mentioned in the download after the prohibition of despair in the words of the Almighty {and reproach to your Lord and surrender to him before the torment comes to you and then do not victory}, and the omen leads to trust in God and guidance to that was in the care of God and his kindness with the evidence of what came from Al-Tanzi to the wise by saying the Almighty <sup>22</sup>{and whoever trusts in God is according to him}.<sup>23</sup>

This is largely related to the issue of building self-confidence, and specialists have monitored a number of characteristics affecting the building of confidence in a person in himself and in all areas of life, and thus affect the level of joy or joy when the personality affected by it, increasing or decreasing them: "Many of them fear change and live their lives in fear, and they are often pessimistic, and tend to satisfy others instead of satisfying themselves, and see that they are victims and suffer from insecurity," and on the other hand, there are characteristics that enhance self-confidence Individuals have a strong ability to influence the future of their lives, such as: "ambitious and life-loving, setting certain goals for their lives and seeking to reach them without competing with others, having insight and the image of success in front of them, and good communication with others with good questions and listening, friendly and have good feelings towards others."<sup>24,25</sup>

Some specialists say: "The strongest positive phrases occur with emotion and deep meaning, and the realistic mind secures you to make the thing realistic," meaning that the words that are more influential in the positive direction and the most impact in the hearts of people are issued from the heart and touches the emotion and

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<sup>19</sup> Cliques, 39/53.

<sup>20</sup> Joseph, 12/87.

<sup>21</sup> See Dr. Fakhri Al-Dabbagh, *Arabic Book Behavior Humanitarian The truth and imagination*, (A quarterly series issued by Al-Arabi Magazine / Kuwait - Book Twelve - July 15, 1986 AD), 32.

<sup>22</sup> Cliques, 39/ 54.

<sup>23</sup> Divorce, 65/3.

<sup>24</sup> See: JUDY H. WERGOT, *Building self-confidence book using encouraging words* Translated by Dr. Mohamed Metwally Qandil - Dr. Dalia Abdel Wahed Mohamed, (Oman: house Thought, 1st floor, 1435 AH/2014), 38.

<sup>25</sup> Consider: JUDY H. WERGOT, *book building Trust Self Using Words Cheerleader*, 40.

what was this attribute finds the mind of it aware of reality because of the honest impact of those meanings.<sup>26</sup>

So if you want to build confidence in yourself or others, you have to use powerful words that evoke a sense of movement, such as: "I can do this... Or something like that", so that psychological confidence is supported by the ability to act, so that the work is accomplished, and it reflects on the soul with joy and happiness.<sup>27</sup>

Ibn Batal said: (The Prophet, peace and blessings be upon him, used to recommend the good name and the good omen, and God has made in the instinct of people the love of the good word and the good omen and the humane in it, as well as making them comfortable with the good news and the elegant view).<sup>28</sup>

## **2.2. Seeking good omen in matters of the world in a practical way.**

The matter of good omen in the life of the Prophet (peace be upon him) was not a theoretical matter, but it had an applied effect on the ground, and we can find this in real examples narrated to us by the purified Sunnah, which we summarize as follows:

### **2.2.1. In naming Muslim children after migration.**

We see this reality by following his Sunnah in the closest people to him, as it was reported from him, peace and blessings be upon him, that he chose for his grandchildren from the son of Fatima (peace be upon her) from the names that carry the most beautiful and best meanings of omen, in the hadith narrated by Imam Ahmed through the Commander of the Faithful Ali bin Abi Talib (may Allah be pleased with him) said: When al-Hasan was born, I called it war, and the Messenger of Allah (peace and blessings of Allaah be upon him) came and said: "Show me my son, what did you call him?" He said: "It is Hassan" When Husayn was born, I called it war, and the Messenger of Allah (peace and blessings of Allaah be upon him) came and said: "Show me my son, what did you call him?" He said: "Rather, he is Hussein," and when the third was born, I called it war, and the Prophet (peace and blessings of Allaah be upon him) came, and said: "Show me my son, what did you call him?" He said: "Rather, it is a sense n", and the<sup>29</sup> contemplation of the act of the Prophet peace be upon him in naming his tribes with these names seeks the truth of his realistic approach to optimism with the name with a beautiful meaning and good pronunciation, especially since this name remains inherent to man throughout his life, and that the first of parents to choose for their children of names what is good and nice and to leave from the names what is bad or tira or inferiority because of the troubles and problems it causes them among their peers such as disgust and ridicule, which it affects their behavior in their public life until it reaches them to isolate and refrain from mixing with people and sitting them because of those names, as well as when the Prophet (peace be upon him) was sent to bring people out of the darkness of ignorance and the clutches of polytheism to the light of faith in God Almighty as one Lord who has no partner or son, the effects of that light appeared successively in the Islamic community, including in the Prophet's adoption of

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<sup>26</sup> See: JUDY H. WERGOT, *book building Trust Self Using Words Cheerleader*, 40.

<sup>27</sup> See: JUDY H. WERGOT, *book building Trust Self Using Words Cheerleader*, 41.

<sup>28</sup> See: ابو Hassan ali coffee back coffee Bad, *Explanation of Sahih Al-Bukhari by Ibn Batal*, Glimpse. Abu Tamim Yasser bin Ibrahim, (Riyadh: Al-Rasheed Library, 2nd Edition, 11423 AH / 2003 AD), 9/437

<sup>29</sup> See: Ahmed ibn Hanbal, *the Kickstand*, hinted. Shuaib Al-Arnaout and others, (Beirut: Al-Resala Foundation, 1st Edition, 1421 AH / 2001 AD), 2/159. Shoaib al-Arna'ut said: His attribution is good; and Mohammed Bin Abdullah Governor nisaburi, *Al-Mustadrak on the two Sahihs*, hinted. Mustafa Abdel Qader Atta, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1411 AH / 1990), 3/180), said Governor "The isnad is correct and they did not take it out," and Al-Dhahabi agreed.

choosing names with nice meanings that give satisfaction in the same name and named on the limit Whether. The Prophet, peace and blessings be upon him, replaced the name of the newborn of Abu Usayd to (Al-Mundhir) optimistic, Ibn Hajar said: "It was as if he called it <sup>30</sup> a name that is not recommended, so the Prophet (peace be upon him) said to him: ((But asme pain vow)), that is, this name that I named him by his name that <sup>31</sup> befits him, but it is Al-Mundhir, it was said: AndAl-Mundhir called it optimistic that he would have knowledge that foreshadows him ." That is, he sees in it the knowledge that warns people of the consequences of things and guides them with what God inspires him to good deeds because he will be a future of the people of Islam and stands on what he inherited from the Prophet's guidance quotes, and it was from the Sunnah of the Companions, may God be pleased with them, if a newborn was born to them, they walked him to the Prophet, peace be upon him, in order to name him for them and call him with blessing and goodness, and in that many narrations we find in the text of the purified Sunnah and the biography.<sup>32</sup>

### 2.2.2. In converting the names of many companions after their Islam.

The Prophet's approach was not limited to optimism about good names in naming Muslim children, but this matter applied to adult Muslims, both men and women, it was reported from him, peace be upon him: "If he heard the ugly name around him to what is better than him", as well as it was reported from him, peace be upon him that: "<sup>33</sup>If a man comes to him and has a name, he does not like it around him. "So that the Arabs were during the pre-Islamic era characterized by names that are predominantly rough, cruel and violent, they are characterized by war, unjust and cruelty, and other names that take the character of executioner and severity, with the intention of sending feelings of fear and defeat in the hearts of their enemies when hearing such names, especially if we know that most of the Arab tribes at the time change each other and invade each other, so when the Prophet (peace be upon him) sent the message of tolerant Islam, he wanted them to leave the culture of raiding, looting and looting, to The approach of justice, brotherhood and tolerance, so he made to change names with ugly or reprehensible meanings to others that carry the meanings of joy and openness and fit the approach of tolerant Islam, which calls for monotheism in the worship of the Creator Almighty, as well as love, tolerance and cooperation.<sup>34</sup>

Based on this, we found that peace and blessings be upon him has changed the names of a number of honorable companions (may God be pleased with them) of men and women, and has collected them (Imam Al-Suyuti) in a nice part called: (part of those other than the Prophet, peace be upon him, their names are from

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<sup>30</sup> He: owner coffee Rabia coffee Body coffee flourishing coffee Auf coffee Khazraj Al Ansari Saadi, Abu Acid Famous By his nickname and she In the form of miniaturization witness Badr And one and what Then It was With banner brown Help day Open, differed in the year of his death. See: Abu al-Fadl Ahmed bin Ali bin Hajar al-Asqalani *Injury in discrimination Companions*, hinted. Adel Ahmed Abdel Mawjoud and Ali Muhammad Moawad, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1415 AH) , 5 / 535.

<sup>31</sup> See: Steam , "Book of literature " , 108 (Number: 6191).

<sup>32</sup> See: Abu al-Fadl Ahmed bin Ali bin Hajar al-Asqalani *Fath al-Bari explained Sahih al-Bukhari*, hinted. Muhammad Fouad Abdul Baqi, (Beirut: Dar Al-Maarifa, 1379 AH), 10/576.

<sup>33</sup> See: Abu Bakr Bin Abi Shaybah , *The classified book in hadiths and antiquities*, hinted. Kamal Yusuf Al-Hout, (Riyadh: Al-Rasheed Library, 1st Edition, 1409 AH), 5 / 261.

<sup>34</sup> See: Abu Alqasim Suleiman Bin Ahmed At-tabarani, *lexicon Big*, hinted. hamdi Bin Abdul Majeed Salafi, (Cairo: Ibn Taymiyyah Library, 2nd Edition, D.T.) ,17 / 119.

the Companions, may God be pleased with them), he counted forty-six companions who have turned the Prophet (may God bless him and grant him peace) their names to better than their predecessors and more beautiful and optimistic, as well as classified in it (Abdullah bin Ibrahim Al-Taweel) in the book He named him: (The Companions whose names the Prophet (peace and blessings of Allaah be upon him) changed), and divided it into two chapters, the first is concerned with the names of men among them and counted one hundred and two men of them, and the other with the names of women and counted nine women, and it has been said: "It <sup>35</sup>should not be named in the name of ugly meaning nor a name that requires recommendation for him nor in the name of the meaning of insult."<sup>37</sup>

The beautiful thing is that whoever changes the Prophet's name, peace be upon him, finds the effect of that change as a farmer and success in his life, with the blessing of the Prophet's omen to them, but whoever hesitates and rejects the order of the Prophet (peace and blessings be upon him) and adheres to the ugly name, regret and sorrow follow him because of his rejection, and we find an example of this what Imam Saeed bin Al-Musayyib Al-Tabi Al-Jalil narrates from his father Al-Musayyib: His father came to the Prophet (peace and blessings of Allaah be upon him) and said: "What is your name?" He said: "Sadness" He said: "You are easy." He said: I will not change the name of my father. He said: Ibn al-Musayyib, the sadness is still in us yet, and <sup>38</sup>there is a statement from Ibn al-Musayyib (may Allah have mercy on him) that his grandfather's refusal to accept the change of the Prophet (peace be upon him) to his name led them to this state of sadness and permanence to his day, may God have mercy on him, and scholars differed in the statement of his intention of sadness, some of them said that it is the distress that Some of them said it is the difficulty and severity in the morals of his son, and the <sup>39</sup> Prophet (peace be upon him) did this not from Tira, but because they are "names of Makt and ugly meanings, so mentioning and hearing them reminds of the ugly thing in souls, the name of war reminds of what warns of war, as well as once, so souls hate it for that, and the Prophet was Peace be upon him loves good omen."<sup>40</sup>

Therefore, we see that the act of the Prophet (peace be upon him) has left a social impact later on the path of Muslims to this day, in leaving names with an ugly impact and meaning and replacing them with beautiful meanings that bring joy and pleasure to the soul.

### 2.2.3. May Allah (peace and blessings of Allaah be upon him) conduct business.

As he (peace and blessings be upon him) was hopeful to hear the beautiful name and be optimistic about it

<sup>35</sup> See: Jalal Aldin Alsuyuti *part Who non Prophet pray God It And greet Names Who is it Companions approval God be exalted Them* , available on the Alokah website, visit date 28/4/2020, <https://www.alukah.net/library/0/128219/>

<sup>36</sup> See: slave God coffee Ibrahim Long , *Companions who non Prophet pray God It And greet Names*, (Riyadh: King Fahd National Library, 1st floor, 1421 AH).

<sup>37</sup> See: Abu Newborn Solomon coffee back coffee be happy Respondent Al , Qurtubi Beji Andalusian, *Al-Muntaqa explained Al-Muwatta* , (Cairo: Al-Saada Press, 1st Edition, 1332 AH),7/295, quoted by al-Hafiz Ibn Hajar al-Asqalani in Fath al-Bari,10/577,

<sup>38</sup> Steam , "Book of literature" , 107 (Number:6190).

<sup>39</sup> See: Ibn Hajar al-Asqalani, Fath Alpari ,10/575

<sup>40</sup> See: Beji , Picker explain Moat7/295,1.



while conducting business and standing on the needs of people, even if it was in the least and simplest business, because of the sincerity of his trust, belief and good faith in God Almighty, and that God is his supporter and supporter inevitably for the goodness of the world and the farmer of the hereafter, God willing, and those who followed him and followed his path from the Muslims, and peace and blessings be upon him was mentioned in that a lot of effects.

Imam Malik narrated in Al-Muwatta: He (peace and blessings be upon him) called a man to milk a camel, and two men arose, one of them named once and the other Harb, and he sat them down, and the third rose up and the Messenger of Allah (peace be upon him) said to him: ((What is your name? )), and he said: live, and the Messenger of Allah (peace be upon him) said to him: ((Aleppo)), Ibn Abd al-Barr said: "This is from the good omen, it (peace and blessings be upon him) loved the <sup>41</sup> omen and asked for it and liked it and I have six of the tira because it is impossible to end About her and comes but it is from the omen, it peace be upon him was optimistic name Hassan, ", said Al-Qurtubi: "This is on the meaning of optimism good name", as if an indirect notice from him (peace and blessings be upon him) to Muslims to leave such names that have inherited from ignorance, and remind of the war and its effects of killing, blood, destruction and panic, or remember the bitterness that the soul receives, especially since it is related to camel milk, which is known for its sweetness and pleasure among the Arabs. <sup>4243</sup>

It is also narrated in this hadith the story of the peace of Hudaybiyyah and the dialogue of the Prophet peace be upon him with the heads of the polytheists on the terms of peace until Suhail bin Amr came, the Prophet (peace be upon him) said: ((He has made it easier for you to do so)), and that the Prophet (peace and blessings be upon him) was optimistic about the good word, "which reminds him of what he hopes for good, so he pleases himself, <sup>44</sup> peace be upon him, or Perhaps it was in the sense of the good news of what God Almighty has estimated for them in the terms of reconciliation, or because the omen came to approve, a name that includes success, a secret, or a facilitation, so the soul is pleased with that, and the forces of the world are on what has been done. it", and many other examples mentioned in the noble prophetic monuments of such a beautiful year.<sup>45</sup>

We conclude from this that Muslims should be discouraged by the action of the Prophet (peace be upon him) and his behavior in good optimism, and to put aside the issue of tira and doom, and that their social approach is to spread joy and compassion and bring pleasure to each other in a way that makes society happy, harmonious and compassionate.

### **2.3. His good faith in God and his optimism about the good consequence and fate.**

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<sup>41</sup> See: owner Ben Anas, *Al-Muwatta*, hinted. Muhammad Fouad Abdul Baqi, (Beirut: House of Revival of Arab Heritage, 1406 AH / 1985 AD), 2/973 (Number:24).

<sup>42</sup> View: Yusuf coffee slave God coffee muhammad coffee slave Land coffee Assem Al, Nimri Al, Qurtubi, *Study, Glimpse*. Salem Muhammad Atta and Muhammad Ali Moawad, (Beirut: Dar Al-Kutub Al-Ilmiyya, 1st Edition, 1421 AH / AD 2000), 8/513.

<sup>43</sup> See: baji, Al-Muntaqa explained Al-Muwatta, 7/296.

<sup>44</sup> See: Steam "Book of Conditions", 15 (Number:2731).

<sup>45</sup> View: baji, Al-Muntaqa explained Al-Muwatta, 7/295-297: and commendable coffee more praiseworthy coffee Moses Al, Gitabi Hanafi full moon Religion Al, Aini, *Mayor Continental explain Correct Steam*, (Beirut: Arab Heritage Revival House, d.t.), 14/12.

Optimism in his biography, peace and blessings be upon him, was not only related to the matters of worldly life, but also beyond death and departure to the hereafter, as Muslim narrated from the hadith of Jabir bin Abdullah (may Allah be pleased with him) as saying: I heard the Prophet (peace be upon him) say that none of you will die unless he believes in Allah Almighty. ), Al-Nawawi said: "The meaning of good faith in God Almighty to think that he has mercy on him and pardon him and <sup>46</sup> that if the signs of death prevailed hope for him because the intention of fear to refrain from sins and ugliness and keenness to increase the obedience and deeds has not been possible or most of it in the event of approaching the term is desirable benevolence of thought that includes the lack of God Almighty and acquiescence to him", "and intended to urge the predominance of hope over fear and good faith Ball <sup>47</sup> e", and it contains a message from the Prophet (peace be upon him) to the slave: You must be optimistic about God's mercy and forgiveness, even if you are present at death.<sup>48</sup>

Therefore, we find most of the Islamic societies in all regions following this approach in indoctrinating those who attend the death with the two testimonies and reminding them of God's mercy and favor over His servants, as well as mentioning his good biography among people, hoping that he will be reassured and repented of God's mercy.

## The end

The omen is related to the status of the harbinger Bashir peace be upon him on the one hand that he bodes well and hopes for good consequence from his Lord Almighty, and warns and warns of doom and despair against the omen, and we conclude from the results of our research with a number of points, namely:

- 1- A good omen is something suitable for instinct and character, and I described it as delightful, desirable and promising, and perceived by sight, insight, reason and feeling.
- 2- The Sunnah of the Prophet (peace and blessings of Allaah be upon him) in the good omen was comprehensive of many aspects of the life of the Muslim individual, sometimes in summary and sometimes in detail, once in theoretical description and other times in the practical application of the meaning of good omen.
- 3- The Prophet (peace and blessings of Allaah be upon him) paid great attention to the issue of the names of Muslim people, so he set for them a method in choosing the names of their children and other names of their men and women, which were ugly or ugly, and this had a great social impact, which is that they came out of the darkness of ignorance, its injustice and its cruel and unjust concepts to the light of Islam, its guidance, good tidings and justice.
- 4- The Prophet (peace and blessings of Allaah be upon him) pursued in conducting business and concluding things by seeking good omen and being glad of what he finds from the conditions of those who share the matter or work, out of good faith in God and certainty of his success, and if this behavior

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<sup>46</sup> See: Muslim , "The book of heaven and the recipe of its bliss and its people" , 19 (Number:2877).

<sup>47</sup> View: Muhyi Aldin Yahya Bin Sharaf Alnawawi, *The curriculum is explained by Sahih Muslim bin Al-Hajjaj*(Beirut: Arab Heritage Revival House, 2nd Edition, 1392 AH),17/210.

<sup>48</sup> See: Mullah Ali bin Sultan Muhammad Alqari , *Promoted Keys explain Mishkat Lamps*, (Beirut: Dar Al-Fikr, 1st Edition, 1422 AH / 2002 AD) ,4/1542.

is issued by the leader of the nation, his social environment of Muslims will undoubtedly be affected by it.

- 5- The matter of optimism for the Prophet (peace and blessings of Allaah be upon him) was not purely worldly, but also extended to the matters of the Hereafter, by commanding Muslims at death to improve their belief in God Almighty, and that optimism from him with the kindness of God and His hope for His forgiveness.

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