

**NARRATIONS OF THE GREAT FOLLOWER RABI BIN HARRASH IN MUSNAD AHMAD:  
EXPLANATION AND BENEFITS**

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**In the name of God, the most Merciful, the most Compassionate**

**Introduction**

Praise be to Allah who repaid with His benevolence to whomever He wills from among His servants, and according to His gratitude to those who helped Him with His happiness, and with His care the highest vigor of those who singled Him out by making the collection of religious sciences the end of His goal.

I testify that there is no god but Allah alone has no partner, a faithful testimony to Allah in his words, deeds and belief, and I testify that Muhammad is his servant and messenger peace be upon him and his God and companions who have strived in Allah the right of his jihad and peace be upon him a lot.

After:

God (Almighty) sent the messengers with evidence and guidance, and the conclusion of the message was our master Muhammad (peace be upon him) reached the message, advised the nation, performed honesty, and strived in God the right of jihad until certainty came, so it was effective and his words were a statement and application of what was stated in the Holy Quran.

And that God has commanded us to take what he has done, and to stay away from what he forbade, so he said in his book: *And what the Messenger brought you, take him and what we forbid you from him, so finish and fear God, God is severely punished*<sup>1</sup>

The Sunnah of the Prophet was the second source of legislation, has given the followers and companions (may Allah be pleased with them) and scholars who recited the hadiths of the Holy Prophet (peace be upon him) most of their attention, collected all that was proven about him from the report or action or saying, and set standards to study the emergence (science of hadith) which became the most honorable science after the Qur'an.

Therefore, I loved this honorable knowledge and God would bless me with the honor of serving the purified Sunnah of the Prophet, so I strengthened my desire to increase from this noble manhole.

It is a great honor for a person to devote himself to the Sunnah of the Prophet and live in its shadows and work to serve it, research it and increase it, as every study in the science of hadith is an honor for the student and a

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<sup>1</sup> Surah Al-Hashr: From Verse 7

rise in his status, and the honor of science is only the honor of the known.

### **Biography of the great follower Rabi bin Harrash**

#### **The first topic: his personal biography**

##### **The first requirement: his name, surname, surname and lineage**

It is my quarter, with the first break and the unified silence, Ibn Harrash, with a broken neglect, and it was said by breaking, bin Kharash with the broken lexicon and the back, the neglected and the lexical shin, and the correct one on which the people of knowledge, Harrash Haa is broken and the back is also non-dictionary, bin Jahsh bin Amr bin Abdullah bin Bajad bin Abdul Malik bin Ghalib bin Qita bin Abs bin Baghid bin Reith bin Ghatfan bin Saad bin Qais Ghailan bin Mudar bin Nizar bin Maad bin Adnan Al-Ghatfani and then Al-Absi, Abu Maryam Alkufi<sup>2345</sup>

##### **The second requirement: his birth and upbringing**

As for his birth, I did not find in all the books of translations and biographies that I have seen, which indicates the determination of the year of his birth, but he lived in the pre-Islamic era in the era of Islam, but he did not meet him, may God bless him and his family, and therefore he was considered a veteran, and Abu Musa said: It is said that he realized the Prophet, may God bless him and his family and grant him peace, and Hisham bin

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<sup>2</sup> See: Injury in Distinguishing the Companions: Author: Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmed bin Hajar al-Asqalani (d. 852 AH), edited by: Adel Ahmed Abdel Mawjoud and Ali Muhammad Moawad, publisher: Dar al-Kutub al-Ilmiyya – Beirut, first edition - 1415 AH, 2/422

<sup>3</sup> See: Rijal Ibn Dawood: Taqi al-Din al-Hasan ibn Ali ibn Dawood al-Hilli sanctified his secret, who was born in 647 AH and died after the year 707 AH, was verified and presented to him by the scholar Sayyid Muhammad Sadiq Al Bahr al-Uloom, 1392 AH - 1972 AD Publications of Al-Haydariya Press - Najaf, p. 93

<sup>4</sup> See: Hadiths: Author: Abu Ahmad al-Hasan ibn Abdullah ibn Sa'id ibn Ismail al-Askari (d. 382 AH), Investigator: Mahmoud Ahmad Mira, Publisher: Modern Arabic Press – Cairo, First edition, 1402, 2/532

<sup>5</sup> See: Wound and Modification: Author: Abu Muhammad Abd al-Rahman ibn Muhammad ibn Idris ibn al-Mundhir al-Tamimi, al-Hanzali, al-Razi ibn Abi Hatim (d. 327 AH), publisher: edition of the Ottoman Encyclopedia Council - Hyderabad Deccan - India House of Revival of Arab Heritage – Beirut, first edition, 1271 AH 1952 AD, 3/509, Documents: Author: Muhammad bin Hibban bin Ahmed bin Hibban bin Muadh bin Ma'bad, Tamimi, Abu Hatim, Al-Darimi, Al-Basti (d. 354 AH), printed with the help of: Ministry of Education of the Indian High Government, under the supervision of: Dr. Muhammad Abdul Mu'id Khan, Director of the Ottoman Encyclopedia, Publisher: The Ottoman Encyclopedia of Hyderabad, Deccan, India, Edition: First, 1393 AH = 1973, 2/240, Date of Baghdad: Author: Abu Bakr Ahmed bin Ali bin Thabit bin Ahmed bin Mahdi Al-Khatib Al-Baghdadi (d. 463 AH), Investigator: Dr. Bashar Awad Maarouf, Publisher: Dar Al-Gharb Al-Islami - Beirut, Edition: First, 1422 AH - 2002 AD, 9/432, Tahdheeb Al-Kamal: Yusuf bin Abdul Rahman bin Yusuf, Abu Al-Hajjaj, Jamal Al-Din Ibn Al-Zaki Abi Muhammad Al-Quda'i Al-Kalbi Al-Mazi (deceased: 742 AH), Investigator: Dr. Bashar Awad Maarouf, Publisher: Al-Resala Foundation - Beirut, First Edition, 1400-1980, 9/55, Al-Kashef fi Knowing Who Has a Narration in the Six Books: The Author: Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz Al-Dhahabi (d. 748 AH), Investigator: Muhammad Awamah Ahmed Muhammad Nimr Al-Khatib, Publisher: Dar Al-Qibla for Islamic Culture - Foundation of Qur'an Sciences, Jeddah, Edition: The first, 1413 AH - 1992 AD, 2/392, History of Islam and the Deaths of Celebrities and Flags: The Author: Shams al-Din Abu Abdullah Muhammad bin Ahmed bin Othman al-Dhahabi (d. 748 AH), edited and edited and commented on: Dr. Bashar Awad Maarouf, Publisher: Dar Al-Gharb Al-Islami - Beirut, first edition, 1424 AH - 2003 AD, 3/44, Biographies of the Nobles: Shams al-Din Muhammad bin Ahmed bin Othman al-Dhahabi (d. 748 AH), investigated: A group of investigators under the supervision of Sheikh Shuaib Al-Arnaout, presented by: Bashar Awad Maarouf, Publisher: Al-Resala Foundation, Third Edition, 1405 AH - 1985 AD, 4/359, Completing the Refinement of Perfection in Men's Names: Author: Alaa Al-Din Maghlatai bin Qilij Al-Hanafi (d. 762 AH), Investigator: Muhammad Othman, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut - Lebanon, First Edition, 2011 AD, 4/323, Tahdheeb Al-Tahdheeb: Author: Abu Al-Fadl Ahmed bin Ali bin Muhammad bin Ahmed bin Hajar Al-Asqalani (d. 852 AH), Publisher: Encyclopedia of Systematic Press, India, Edition: First Edition, 1326 AH, 1/588, Approximation of Refinement: Abu al-Fadl Ahmad bin Ali bin Muhammad bin Ahmed bin Hajar al-Asqalani (d. 852 AH), Investigator: Muhammad Awamah, Publisher: Dar Al-Rasheed – Syria, first edition, 1406-1986, p. 205

Muhammad bin Al-Sa'ib said from his father that the Prophet, may God bless him and grant him peace, wrote to Harrash bin A colt broke his book, and this supports that my quarter is aware<sup>6</sup>

### **Third Requirement: His Family**

1- **His parents:** I did not find anything for his father mentioned by the people of translations except his name, he is Harrash bin Jahsh bin Amr bin Abdullah bin Bajad bin Abd bin Malik bin Ghalib bin Qita bin Abs bin Baghid bin Reith bin Ghatfan bin Saad bin Qais bin Ilan bin Mudar bin Nizar bin Maad bin Adnan Al-Absi, and Hisham bin Muhammad bin Al-Sa'ib said from his father that the Prophet (may Allah's peace and blessings be upon him) wrote to Harrash bin Jahsh and broke his book, but His mother, I couldn't <sup>78</sup>find anything about her in the history books, as far as I know.

**2- His brothers and sisters:** Banu Harrash three: Rabi'i, Rabi', and Mas'ud, and one sister, the wife of the great companion Hudhayfah bin Al-Yaman, a Kufic follower of trust.<sup>910</sup>

a) Al-Rabi' ibn Harrash: who spoke after his death and died before Rabi Harrash Muhammad ibn Sa'd said: Muhammad ibn 'Ubayd told us: Ismail ibn Abi Khalid told us, from 'Abd al-Malik ibn 'Umair, he said: Rab' ibn Harrash came and it was said to him: Your brother is dead. So he went in a hurry until he sat at his head praying for him and asking for forgiveness for him, and he revealed his face and then said: Peace be upon you, I came to my Lord after you, and I received with a spirit and a basil and a Lord who is not angry, and clothed me with the clothes of Sundus and Istabraq, and I found it easier than you think, but do not speak. Carry me, for I have promised the Messenger of Allah (may Allah's peace and blessings be upon him) that he would not leave until he met him.<sup>11</sup>

B) Masoud bin Harrash: Narrated from Omar bin Al-Khattab, narrated by Abu Burda and Halim bin Saleh and Bukhari said: his companions, and Al-Ajli said: trust, and Abu Hatim said: His companionship with the Prophet peace be upon him was not valid and was little hadith.<sup>12</sup>

**3- His wife and children:** I did not find anything for his wife and children except the saying of Ibn Hajar that: it is acceptable from the third class and the name of the woman of my quarter does not attend me, and his children did not mention to them only a story that happened with the pilgrims: that he had two disobedient sons at the time of the pilgrims, so it was said to the pilgrims: that their father never lies, and if you sent to him

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<sup>6</sup> See: The Great Classes: The Author: Muhammad bin Saad bin Manea Al-Hashemi Al-Basri known as Ibn Saad, Study and investigation: Muhammad Abdul Qadir Atta, Publisher: Dar Al-Kutub Al-Alamia - Beirut, Edition: First, 1410 AH - 1990 AD, 6/179, (Edited), The Injury in Distinguishing the Companions: 2/422 (Edited), Tahdheeb Al-Kamal: 9/55,

<sup>7</sup> See: al-Tabaqat al-Kubra: 6/179, Date of Baghdad: 9/432,

<sup>8</sup> See: The history of the city of Damascus, mentioning its virtues and naming those who solved it from the proverbs or traversed its surroundings from its wards and its people: The Author: Abu al-Qasim Ali ibn al-Hasan ibn Hibat Allah ibn Abdullah al-Shafi'i known as Ibn Asaker (499 AH - 571 AH), study and investigation: Moheb al-Din Abu Saeed Omar bin Gharamah al-Amrawi, publisher: Dar al-Fikr for printing, publishing and distribution, year of publication: 1415 AH - 1995 AD, 39/18

<sup>9</sup> See: The Great Classes:6/127

<sup>10</sup> See: Knowing the trustworthy men of scholars and hadiths and from the weak and mentioning their doctrines and news: Abu al-Hasan Ahmad bin Abdullah bin Saleh al-Ajli al-Kufi (d. 261 AH) Investigator: Abd al-Alim Abd al-Azim al-Bastoi Publisher: Al-Dar Library - Medina - Saudi Arabia Edition: 1st, 1405-1985: 2/462

<sup>11</sup> See: The Great Classes:6/196

<sup>12</sup> See: The Great Classes: 6/196, The Great History: The Author: Imam Abu Abdullah Muhammad bin Ismail Al-Bukhari (d. 256 AH), Narration: Abi Al-Hasan Muhammad bin Sahl Al-Basri Al-Fasuwi, an interview with the narration of Ibn Faris Al-Dalal, and part of the narration of Abd al-Rahman bin Al-Fadl Al-Fasuwi, on eight written origins, investigation and study: Muhammad bin Saleh bin Muhammad Al-Dabasi and Shaza Research Center under the supervision of Mahmoud bin Abdul Fattah Al-Nahhal, Publisher: Distinguished Publisher for Printing, Publishing and Distribution, Riyadh, first edition, 1440 AH - 2019 AD, 9/276, Al-Thiqat by Al-Ajli: 2/275, Al-Jarah and Amendment: 8/282

I asked him about them, and he sent to him and he said to him: Where are your sons? He said: They are at home, and he said to him, "We have pardoned them because of your sincerity."<sup>1314</sup>

#### **Fourth Requirement: His Journeys**

Al-Khatib al-Baghdadi said: "He traveled to Al-Mada'in not once in the time of Hudhaifah and after, and in one of these travels he met Alia (peace be upon him), and heard from him the hadith known as the sole."<sup>1516</sup>

#### **The fifth requirement: its attributes, etc. to meet and etc. to meet**

They did not mention in history about his moral character except that he was one-eyed Abu Naim told me Saeed bin Jamil Al-Absi, he said: I saw Rabi bin Harrash a one-eyed man, but from a moral point of view there I say and effects indicate his courage and honesty, Muhammad Al-Salami said: I saw my quarter passed by a ashar with money, so he put it on the saddle and covered it and passed, and Mansour, he added: They said who did you mention, O Abu Sufyan? He said: I mentioned a quarter and you know who my quarter is! My quarter was one of the bravest, his people claimed that he never lied.<sup>1718</sup>

#### **Sixth Requirement: Layer it**

Class in language: generation after generation or people of similar age or era. And the classes of people are their ranks.<sup>1920</sup>

In the terminology: the people who are similar in the isnaad and meeting the sheikhs or they are people who shared the age and meeting the sheikhs, and the similarity in the isnaad is similar in meeting the sheikhs often.<sup>21</sup>

The benefit of knowing the classes is the security of the interference of suspects by their agreement by name and nickname and stand on fraud and see the fact of the curse is it to hear or send and know the sender and interrupted and so on, scientists have differed in the organization of classes it is scientists who make the companions one layer as the companionship and considered the followers one layer and some of them from the section of the followers to several layers Kalgolden, Ibn Hajar and Suyuti.<sup>22</sup>

Accordingly, the Tabi Rabi bin Harrash is a veteran, from the second class of the followers with the agreement of the owners of biography and translations, and God knows best.<sup>23</sup>

#### **Seventh requirement: his death**

Scholars differed in the year of death, Khalifa said: He died after the skulls, eighty-two years, and Harun bin

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<sup>13</sup> See Approximation of Refinement: p 764

<sup>14</sup> See: The regular in the history of nations and kings: Jamal al-Din Abu al-Faraj Abd al-Rahman ibn Ali ibn Muhammad al-Jawzi (d. 597 AH) Investigator: Muhammad Abd al-Qadir Atta, Mustafa Abd al-Qadir Atta Publisher: Dar al-Kutub al-Ilmiyya, Beirut Edition: First, 1412 AH - 1992 AD: 7/90, Deaths of Notables and News of the Sons of Time: The Author: Abu al-Abbas Shams al-Din Ahmed bin Muhammad bin Ibrahim bin Abi Bakr Ibn Khalkan al-Barmaki al-Erbili (d. 681 AH), investigator: Ihsan Abbas, Publisher: Dar Sader – Beirut, Edition: 0, 1900, 2/300

<sup>15</sup> Date of Baghdad: 9/432

<sup>16</sup> See: Refinement of perfection in men's names:9/55

<sup>17</sup> Consider: Refinement of perfection in men's names:9/55

<sup>18</sup> See: History of Islam: 3/44

<sup>19</sup> The Intermediate Dictionary of Ibrahim Amin and others - Dar Al-Amwaj – Beirut – Lebanon (1410 AH) –1990), 2nd Edition: 2/551.

<sup>20</sup> Lisan al-Arab: Muhammad ibn Makram ibn Ali, Abu al-Fadl, Jamal al-Din ibn Manzur al-Ansari al-Ruwaifi'i al-Afriqi (d. 711 AH), footnotes: by al-Yaziji and a group of linguists, publisher: Dar Sader – Beirut, third edition - 1414 AH, 10/210, article (dish).

<sup>21</sup> The elite of thought in the term Ahl al-Athar: Ahmed bin Ali bin Hajar al-Asqalani (d. 852 AH), Dar Revival of Arab Heritage Beirut: 1/232, and the training of the narrator in explaining the approximation of al-Nawawi, p. 18.

<sup>22</sup> See: Al-Mukhtasar fi 'Uloom Rijal al-Athar: Shaykh 'Abd al-Wahhab 'Abd al-Latif, Dar al-Taleef Press (1371 AH 1952 AD): p. 21.

<sup>23</sup> See: Biographies of the Nobles: 4/359, and Approximation of Refinement: p. 318

Hatim said: Thana our companions that Rabia died in the year eighty-one and Abu Bakr bin Abi Shaybah and Ali bin Muhammad Al-Madaini and Ibn Maeen said: Rabai bin Harrash of Bani Al-Harish, died in the year four and a hundred Ibn Numayr said: He died in the year one hundred. Abu Na'im said: Rab'i ibn Harrash died in the time of 'Umar ibn 'Abd al-'Aziz and 'Abd al-Hamid ibn 'Abd al-Rahman ibn Zayd prayed for him, i.e. between 99-101 AH. <sup>24</sup><sup>25</sup><sup>26</sup>

It is likely that the death of Rabi bin Harrash was, as Ali bin Muhammad al-Madaini said, the year four and a hundred, because if it were as Ibn Numayr said (i.e. the year of one and a hundred), the hadiths would have mentioned it with the death of Omar bin Abdul Aziz and they would not have been confused about the likelihood of his death. <sup>27</sup>

### **The second topic: his era in political terms**

After extensive research and reading, I did not find any mention of my quarter in terms other than politics, despite being a scientist, and the reason for this may be attributed to the fact that he did not interfere or participate in the conflicts of culture that occurred in an era similar to the era before the sectarian conflict and others, but he had an influential political position and this position was in the Umayyad era and mentioned this position Tabari in his history is as follows:

Abu Mukhnaf said: The gladiator told me, from al-Shaabi and Zakaria bin Abi Zaidah, from Abu Ishaq said: Ziyad's face at the request of the owners of a stone, so they began to flee from him, and he takes from the fate of them, so he sent to Qubaysa bin Dubayah bin Harmla al-Absi, the owner of the police - a Shaddad bin al-Haytham - and he called Qubaisa in his people, and took his sword, and Rab'i bin Kharash bin Jahsh al-Absi and men of his people came to him not many, so he wanted to fight, and the owner of the police said to him: You are safe for your blood and money, so why kill yourself? His companions said to him, "You have believed, why do you kill yourself and kill us with you?" He said: And he will rule! This preacher is the son of a, and by Allah, if I fall into his hand, I never escape him or kill me, they said: No, and he put his hand in their hands, so they accepted him to Ziyad, and when they entered it, Ziyad said: Waha frowned Tzouni on religion, but by God to make you a concern about inoculating temptations, and jumping on princes, he said: I did not come to you except on safety, he said: Take him to prison, and Qais bin Abbad Al-Shaibani came to Ziyad and said to him: If one of us from Bani Hammam is said to him: Saifi bin Fasil is one of the heads of the owners of a stone, and he is the most severe of people against you, and Ziyad sent to him, and he brought him, and Ziyad said to him: O enemy of God, what do you say about Abu Turab? He said: I do not know Abu Turab, he said: I do not know you by him! He said: What I know, he said: Do you not know Ali bin Abi Talib? He said: Yes, he said: So that Abu Turab, he said: No, that Abu al-Hasan and Hussein, and the policeman said to him: The prince says to you: He is Abu Turab, and you say: No! He said: If the prince lies, do you want me to lie and testify to him of falsehood as he testified? Ziyad said to him, "This is also with your guilt! Ali with the stick, and he brought it, and he said: What do you say about Ali?, He said: The best saying I say about a servant

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<sup>24</sup> Consider: History of Khalifa bin Khayyat: Abu Amr Khalifa bin Khayyat bin Khalifa Al-Shaibani Al-Asfri Al-Basri (d. 240 AH): Investigator: Dr. Akram Diaa Al-Omari: Publisher: Dar Al-Qalam, Al-Resala Foundation - Damascus, Beirut: Edition: Second, 1397: Page:288

<sup>25</sup> Consider: History of Islam and the deaths of celebrities and flags:7/80

<sup>26</sup> Consider:History of Damascus by Ibn Asaker: 18/47

<sup>27</sup> See the beginning and the end, Abu Al-Fida Ismail bin Omar Katheer Al-Qurashi Al-Dimashqi, first edition, Dar Al-Rayyan, 1408 AH - 1988 AD, part 12

of Allah I say about the believers, he said: Hit his shoulders with the stick until it sticks to the ground, and he hit until the ground is necessary and then he said: Quit him, eh, what do you say about Ali? He said: By God, if you explain to me the consolations and the extent, I would not have said except what you heard from me, he said to curse him or to strike your neck, he said if you hit her by God before that, if you only want to hit her, you are pleased with God, and you are miserable, he said: Push in his neck, then he said: Revere him iron, and throw him in prison<sup>28</sup>

### **The third topic: his scientific biography**

#### **The first requirement: the praise of the scholars for it**

Al-'Alai said: He is a great follower, he heard 'Umar - may Allah be pleased with him - and others, and al-Tirmidhi said: I heard al-Jarud say: I heard a waki'a say: My quarter in Islam did not lie a lie Ibn Sa'd said: After, he was trustworthy, and he had valid hadiths, and al-'Ajli said: My follower is confident of people's choice He never lied Ibn Hibban said: He was one of the servants of the people of Kufa. <sup>2930313233</sup> Al-Lalka'i said: Unanimous in his trust, Ibn Khalfoun said: He said: He is the brother of 'Abd-Allaah and Rabi', and they have an argument regarding what he carried and transferred from the impact on religion. Al-Dhahabi said: An argument for God, he never lied Ibn Hajar said: Abed's trust Sheikh Abdullah Al-Maqani said: One of the flags unanimously agreed on his honesty and sincerity and His Majesty said: One of the characteristics of the Commander of the Faithful, peace be upon him, was shown through the sayings of the scholars that Rabi is one of the narrators whose confidence was unanimously agreed by the scholars of the nation Islamic and Allah knows best. <sup>3435363738</sup>

#### **The second requirement: his elders and disciples**

**His sheikhs:** Rab'i had many sheikhs narrated and heard from them, and they are among the companions and followers: Al-Baraa bin Najia, Huzaifa bin Al-Yaman, Kharsha bin Al-Hurr, Zaid bin Zabian, Tariq bin Abdullah Al-Muharibi, Al-Tufail bin Sakhabra, Abdullah bin Shaddad bin Al-Haad, who is one of his peers, Abu Musa Abdullah bin Qais Al-Ash'ari, Abdullah bin Masoud, Abu Masoud Uqba bin Amr Al-Ansari, Ali bin Abi Talib, Omar bin Al-Khattab, 'Amr ibn Maimun al-Awdi, 'Imran ibn Husayn, Abu al-Yusr Ka'b ibn 'Amr al-Salami, Abu al-Abyad al-Shami, Abu Bakra al-Thaqafi, and Abu Dhar al-Ghafari, and it is saheeh that

<sup>28</sup> Consider: Tarikh al-Tabari = History of the Messengers and Kings, Link History of al-Tabari: Muhammad ibn Jarir ibn Yazid ibn Katheer ibn Ghalib al-Amali, Abu Ja'far al-Tabari (d. 310 AH): Publisher: Dar al-Turath - Beirut Edition: 2nd - 1387 AH: 5/266, 267

<sup>29</sup> The masterpiece of collection in the remembrance of the narrators of the messengers: Ibn al-Iraqi (d. 826 AH) Investigator: Abdullah Nawara Publisher: Al-Rushd Library - Riyadh, p 122

<sup>30</sup> Completing the refinement of perfection: The Author: Alaa Al-Din Maghlatai bin Qilij Al-Hanafii (d. 762 AH) Investigator: Muhammad Othman, Publisher: Dar Al-Kutub Al-Ilmiyya, Beirut – Lebanon, first edition, 2011, 4/323

<sup>31</sup> Complete the refinement of perfection:4/223

<sup>32</sup> Injury in distinguishing the Companions:3/565

<sup>33</sup> Trusts:4/240

<sup>34</sup> Injury in distinguishing the Companions:3/565

<sup>35</sup> Complete the refinement of perfection:4/223

<sup>36</sup> Al-Kashef in knowing who has a narration in the six books: The Author: Shams Al-Din Abu Abdullah Muhammad bin Ahmed bin Othman bin Qaymaz Al-Dhahabi (d. 748 AH), Investigator: Muhammad Awamah Ahmed Muhammad Nimr Al-Khatib, Publisher: Dar Al-Qibla for Islamic Culture - Qur'an Sciences Foundation, Jeddah, first edition, 1413 AH - 1992 AD, 2/392

<sup>37</sup> Refinement approximation:p 318

<sup>38</sup> Revision of the article in the science of men: Sheikh Abdullah Al-Maqani (d. 1351 AH) Investigation: Sheikh Muhyiddin Al-Maqani, Publisher: Al-Bayt Foundation - peace be upon them - for the revival of heritage, first edition, 27/73, 74

there is Zayd ibn Dhabyan between them, and his sister was under Hudhaifah. I will mention them, leaving the definition of the Sahaabah for their fame and the definition of others for five personalities, namely:<sup>39</sup>

**1- Abu al-Abyad: It is 'Issa Abu al-Abyad al-Ansi, al-Shami, and it is said: al-Madani, from Bani Zuhair ibn Jadhima, and it is said: from Bani 'Amir, narrated from: Anas ibn Malik, Huzaifa ibn al-Yaman,** narrated from him: Ibrahim ibn Abi Abla, Rab'i ibn Harrash, Yaman ibn al-Mughairah, Ahmad ibn Abdullah al-Ajli said: My follower, trustworthiness, and al-Dhahabi said: Trust, Ibn Hajar said: Trust, from the second, he was killed in the year eighty-eight.<sup>40</sup>

**2- Amr ibn Maimonides: Abu 'Abd Allaah,** and it is said: Abu Yahya al-Kufi, realized the ignorance and did not meet the Prophet (peace and blessings of Allaah be upon him), he entered Makkah fifty-five times between Hajj and Umrah, the residence of the Levant, then moved to Kufa, and narrated from: Omar, Ibn Mas'ud, Muadh bin Jabal, Abu Dharr, Abu Mas'ud al-Badri, Saad bin Abi Waqqas, Maqal bin Yasar, Aisha, Abu Hurayrah, and Ibn Abbas. And 'Abd al-Rahman ibn Abi Layla, narrated by: Sa'id ibn Jubayr, al-Rabi' ibn Khuthaim, Abu Ishaq al-Suba'i, 'Abd al-Malik ibn 'Umair, Ziyad ibn al-'Alaqah, Hilal ibn Yassaf, Ibrahim ibn Yazid al-Taymi, and Rab'i ibn Harrash, and Yahya ibn Ma'in said: Trust, al-Ajli said: Kofi, Taabi, trust, and al-Dhahabi said: Many worship, and he said, Where is the stone: A famous veteran, from the second, the trust of Abed descended Kufa, died in the year seventy-four and it was said: After that.<sup>41</sup>

**3 – 'Abd-Allaah ibn Shaddad ibn al-Haad:** Abu al-Waleed al-Laithi al-Madani narrated from his father, 'Umar, Ya'la, Talha, Mu'adh, al-'Abbas, Ibn Mas'ud, Ibn 'Abbas, Ibn 'Umar, 'Abdullah ibn Ja'far, his aunt Asmaa bint 'Umays, his aunt to his mother Maymuna bint al-Harith, his sister to his mother bint Hamzah ibn 'Abd al-Muttalib, 'Aisha, um Salamah, and from him: Sa'd ibn Ibrahim, Abu Ishaq al-Shaybani, Ma'bad ibn Khalid, al-Hakam ibn 'Utaiba, Zar ibn 'Abdullah al-Marhabi, Rab'i ibn Harrash, Tawus, Muhammad ibn Ka'b al-Qurazi, Abu Ja'far al-Farra, Muhammad ibn 'Abdullah ibn Abi Ya'qub al-Dabi, Ibn Sa'd said: There was little confidence in the hadith, and al-'Ajli said: One of the senior followers and their trustworthiness, and al-Barqi said: Among the characteristics of the companions of the Commander of the Faithful Ali (peace be upon him), Abu Zara'a, al-Nasa'i, and al-Dhahabi said: Trustworthy, from the first class, senior followers, died in Kufa killed in the year eighty-one, and it was said: After that.<sup>42</sup>

**4 – Silah ibn Zafar: Abu al-'Ala al-Absi** from the people of Kufa, and it is said: Abu Bakr al-Absi al-Kufi, narrated from: Hudhayfah ibn al-Yaman, Abdullah ibn Abbas, Abdullah ibn Mas'ud, Ali ibn Abi Talib, Ammar ibn Yasir, narrated from him: Ibrahim ibn Yazid al-Nakha'i, Ayyub al-Sukhtiani, and Rab'i ibn Harrash al-Absi, and Shu'bah said: The heart of the link of gold, Ibn Saad said: It was trust and has hadiths, and Ibn Maeen said: trust, and Sheikh Tusi said: One of the companions of the Commander of the Faithful Ali (peace be upon him), Ibn Hajar said: My follower is great, from the second. Trust Jalil. He died around seventy<sup>43</sup>

<sup>39</sup> See: Perfect Refinement:9/55

<sup>40</sup> Consider: Al-Thiqat for Al-Ajli: 2/381, Al-Jarah and Al-Ta'deel: 6/293, Refinement of Perfection: 8/33, Al-Kashef: 5/5, Refinement of Refinement: 4/477, and Approximation of Refinement: P.1105

<sup>41</sup> See: Al-Thiqat by Al-Ajli: 2/186, Al-Jarah and Al-Ta'deel: 6/258, Al-Thaqat: 5/166, Tahdheeb Al-Kamal: 22/262, Al-Kashef: 3/538, Tahdheeb Al-Tahdheeb: 3/308, and Al-Tahdheeb Approximation: p 756

<sup>42</sup> Consider: The major classes: 6/178, and the men of telegram, layers: 1/4, and trustworthy for Al-Ajli: 2/365, and wound and modification: 5/80, and refinement of perfection: 15/82, and Kashef: 3/128, and the lives of the nobles: 3/488, and the refinement of refinement: 2/352, and the approximation of refinement: p 514

<sup>43</sup> See: Al-Jarah and the Amendment: 4/446, Al-Thaqat: 4/383, and Rijal Al-Tusi Author Muhammad ibn al-Hasan al-Tusi, Investigator: Jawad al-Qayumi al-Isfahani, Islamic Printed Publishing Foundation, Ramadan 1415p. 69, refinement of perfection: 13/233, refinement of refinement: 2/218, approximation of refinement: p. 455

**5 – Ma'rour ibn Suwayd** al-Asadi: Abu Umayyah, al-Asadi, al-Kufi, narrated from 'Umar, Abu Dharr, Ibn Mas'ud, Khuraim ibn Fatak and um Salamah, and from him: Wasil al-Ahdab, Salim ibn Abi al-Ja'ad, al-A'mash, al-Mughira ibn 'Abdullah al-Yashkri, 'Asim ibn Bahdalah, Bakr ibn al-Akhnas, Jawab al-Taymi, and Isma'il ibn Raja' al-Zubaidi, and said: Ibn Mu'in, al-Ajli, Abu Hatim, and Ibn Hajar: trust, from the second, lived one hundred and twenty years<sup>44</sup>

**His disciples:** He learned and narrated from Rabi a lot of scholars and virtues, including each scholar in the art in which you specialize, and they are: Ibrahim bin Muhajir, Al-Hassan bin Obaid Allah Al-Nakha'i, Husayn bin Abdul Rahman Al-Salami, Hamid bin Hilal Al-Adawi, Saad bin Tariq Abu Malik Al-Ashja'i, Amer Al-Shaabi, Abdul Malik bin Omair, Abu Saydan Obaid bin Al-Tufail Al-Ghatfani, Amr bin Haram, Abu Al-Nadr Kathir bin Abi Katheer Al-Tamimi Al-Kufi, and Muhammad Bin Ali Al-Salami, Mansour bin Al-Mu'tamr, Naim bin Abi Hind, Hilal Mawlah, and Ma'arif for five personalities from him, namely.<sup>45</sup>

**1- Ajlah: bin Abdullah bin Hajjiyah, and it is said:** Ajlah bin Abdullah bin Muawiyah Al-Kindi, it is said: his name is Yahya, Abu Hajjiya Al-Kufi, narrated from: Habib bin Abi Thabet, Al-Hakam bin Otaiba, Al-Dhiyal bin Harmala, Zaid bin Ali bin Al-Hussein bin Ali bin Abi Talib, Salamah bin Kahil, Amer Al-Shaabi, and from him Shu'bah, Sufyan Al-Thawri, Ibn Al-Mubarak, Abu Osama, Yahya Al-Qattan, Ja'far bin Aoun, And others, Ibn Saad said: He was very weak, and Ibn Maeen said: trust, Abu Dawood said: weak, Abu Hatim said: not strong, writes his speech and does not invoke it, and said women: weak is not that, and had a bad opinion, Ibn Hajar said: Sadduq Shiite, and said Mr. Khoei: of the owners of honest trust of the seventh, died forty-five years.<sup>46</sup>

**2 – Suleiman bin Mahran:** Abu Muhammad al-Kufi al-Amash, born in the year sixty-one, has been said: he was born two years before the killing of Hussein, in the area of Rustaq irrigation in the mountains, and it is said: He was from the people of Tabaristan and inhabited Kufa, and narrated from: Aban bin Abi Ayyash, Ibrahim Tamimi, Ibrahim al-Nakha'i, Ismail bin Abi Khalid, Ismail bin Raja al-Zubaidi, Ismail bin Muslim al-Makki, Tamim bin Salamah, and Thabit bin Obaid, narrated from him: Aban bin Taghlib, Ibrahim bin Tahman, Abu Ishaq Ibrahim bin Muhammad Al-Fazari, Asbat bin Muhammad Al-Qurashi, Ishaq bin Yusuf Al-Azraq, Israel bin Yunus, Ismail bin Zakaria, Ibn Maeen said: The Muhaddith of Kufa, Al-Ajli said: He was a proven trust in the hadith, and he was the Muhaddith of the people of Kufa in his time, and Al-Nasa'i said: Trust is proven, and Al-Dhahabi said: Al-Hafiz is one of the flags, the confidence of Hafez, He knows the readings and is pious, but he is deceived, from the fifth, and said Sayyid Al-Khoei, one of the companions of Imam Sadiq and Khawas, died in the year forty-seven or eight.<sup>47</sup>

**3- Amr ibn Haram: ibn Hayyan** al-Azdi al-Basri, narrated by: Rab'i ibn Harrash, narrated by: Abu Bishr Ja'far ibn Abi Wahsheh, Habib ibn Abi Habib al-Jarmi, Salem al-Muradi, and continued Mawla Abu 'Uyaina, Ibn Ma'in and Ahmad, Abu Hatim, and Abu Dawood said: trust, and al-Nasa'i said: There is nothing wrong

<sup>44</sup> See: Wound and Modification: 8/415, Trustworthiness: 5/457, Refinement of Perfection: 28/262, and Completion of refinement of perfection: 11/288, refinement of refinement: 4/118, and approximation of refinement: p 959

<sup>45</sup> See: Refinement of perfection:9/56

<sup>46</sup> See: Wound and Modification: 2/346, Refinement of Perfection: 2/275, Kashef: 2/84, Completion of Refinement of Perfection: 2/13, Refinement of Refinement: 1/98, and Approximation of Refinement: p. 120

<sup>47</sup> See: Al-Jarah wa al-Ta'deel: 4/146, al-Thaqaat: 4/302, Tareekh Baghdad: 10/5, Tahdheeb al-Kamal: 12/76, al-Kashef: 2/536, and Completion of refinement of perfection: 6/90, refinement of refinement: 2/109, and approximation of refinement: p 414, Dictionary of Hadith Men:9/294



with him, trust, from the sixth, he died before Qatada.<sup>48</sup>

**4 – Mansur ibn al-Mu'ta'mar: ibn 'Abd-Allaah ibn Rabi'ah ibn Harith ibn Malik** ibn Rifa'ah ibn al-Harith ibn Bahtha ibn Sulaym, Abu 'Atab, and it was said: Abu Bakr, al-Salami, al-Kufi, narrated from Abu Wa'il, Zayd ibn Wahb, Ibrahim al-Nakha'i, al-Hasan al-Basri, Rab'i ibn Harrash, Tamim ibn Salamah, Khaithama ibn 'Abd al-Rahmaan, Zar ibn 'Abdullah al-Marhabi, and from him: Ayyub, Husayn ibn Abd al-Rahman, al-A'mash, Suleiman al-Timi, al-Thawri, Shu'bah, Mus'ar, Shayban, Zaidah, Zuhair ibn Muawiyah, Israel, Ali ibn Saleh, Division said: Mansour of the trustworthiness, and al-Ajli said: Kofi trust proved in the hadith was proven by the people of Kufa, and Abu Hatim said: trust, and Abu Dawood said: Mansour was not narrating only with confidence, and Sheikh Tusi said of the owners of the two fronts al-Baqir and al-Sadiq, and al-Dhahabi said: From the imams of Kufa, Ibn Hajar said: Trust is proven, and he was not deceived, from the layer of Al-Amash, he died in the year thirty-two and one hundred.<sup>49</sup>

**5 – Muhammad bin Ali bin Rabi'ah: Abu** reproach cousin of Mansour bin Al-Mu'tamr, from the people of Kufa, narrated from: Abdullah bin Muhammad bin Aqeel, saw Rab'i bin Harrash, narrated from him: Abu Na'im, and Ibn Maeen said: trust, and Abu Hatim said: Shiite Sadduq is quite good in favor of hadith.<sup>50</sup>

### **Narrations of Tabi Rabi bin Harrash In the Musnad of Imam Ahmad bin Hanbal: Explanation and Benefits (The door of purity)**

#### **First Hadith:**

Imam Ahmad said: Abdullah told us, Abu Ubaidah bin Fadil bin Iyadh told us, - and he said to me: It is my name and my nickname - Malik bin Sa'ir told us - meaning: Ibn al-Khums - , Furat bin Ahnaf told us, my father told us, from Rab'i bin Harrash that Ali bin Abi Talib rose as a preacher in Al-Rahba , so he praised Allah and praised him **Then he said what Allah wanted him to say, then he called for a cup of water, and he rinsed it and wiped it, and he drank the virtue of his cup while he was standing, then he said: It was reported to me that a man among you hates to drink while he is standing, and this is ablution for those who did not happen, and I saw the Messenger of Allah (peace and blessings of Allaah be upon him) doing this .**<sup>51</sup>

**Explanation of the hadith:** Al-Rahba with the silence of the Haa and its opening comes in the language in the sense of « the courtyard of the mosque or the house and the wide position between the courtyards of the houses and outside the mosque and the like and the locality of Kufa,

One of the resources for the use of this word in the narrations - towards « that Ali bin Abi Talib peace be upon him rose as a preacher in Al-Rahba » It is indicated that what is meant by « Al-Rahba » is the wide place near the mosque of Kufa in which the Commander of the Faithful attended to judges, conduct hudud, solve lawsuits,

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<sup>48</sup> See: wound and modification: 6/267, trustworthiness: 7/215, refinement of perfection: 22/227, refinement of refinement: 3/309, approximation of refinement: p 747

<sup>49</sup> See: Al-Jarah and the Amendment: 8/177, Al-Thaqaat: 7/474, Rijal Al-Tusi: p. 305, Tahdheeb Al-Kamal: 28/547, Al-Kashef: 4/350, And complete the refinement of perfection: 11/373, and the refinement of refinement: 4/159, and the approximation of refinement: p 973

<sup>50</sup> See: al-Jarah wa'l-Ta'deel: 8/27, al-Thaqaat: 7/432, and Tareekh al-Islam: 3/973

<sup>51</sup> Musnad Ahmed bin Hanbal Author: Imam Ahmad ibn Hanbal (164 - 241 AH), Investigator: Shuaib Al-Arnaout - Adel Murshid, et al. Supervision: Dr. Abdullah bin Abdul Mohsen Al-Turki, Publisher: Al-Resala Foundation, Musnad of the Ten Missionaries of Paradise and others, Musnad Ali bin Abi Talib - may God be pleased with him - 1/231 - no: 808, 986, 1040, 1220

people's problems and mention the sermon.<sup>52</sup>

And he said: He praised Allah and praised him, and then said: What Allah wills. The apparent meaning of it. And he said: "He called for a cup of water, and you rinse it, and wipe it, and drink the virtue of his coza while he was standing." Wal Koz: Kaz thing Koza: collect it, and poke it Koza Koza: I gathered it. Cob: from pots, known, which is derived from it, plural cobs, cobs and cobs<sup>53</sup>. And he said: "And wiped", that is: touched his face, arms, head and feet, and Abu Hayya, he said: "I saw Alia perform ablution and he washed his palms until he purified them, then he rinsed three, and inhaled three, and washed his face three, and his arms three, and wiped his head once, then washed his feet to the heels, then he<sup>54</sup> got up and took the virtue of his purity and drank it while he was standing, and then he said: I liked to show you how the purity of the Messenger of Allah (peace and blessings of Allaah be upon him) was."<sup>55</sup>

And he said: "And he drank the virtue of his coza while he was standing," that is, the rest of his water with which he performed ablution, and what he drank is his bounty, because it is water that he performed as worship, which is ablution, so there will be a blessing in it, so it is good to drink it, but drinking it from doing it is to teach the nation that drinking is permissible. In a narration by al-Bukhari, he then said that people hate drinking standing and that the Prophet (peace and blessings of Allaah be upon him) did the same as I did.<sup>56</sup>

And he said: I would like to show you how the purity of the Messenger of Allah (may Allah's peace and blessings be upon him) was by including the ta'a, i.e., his ablution

#### **Inferred benefits:**

1. It indicates that it is permissible to drink standing and it is proven that drinking is standing on the authority of 'Umar and al-Tabari and in al-Muwatta that 'Umar, 'Uthman and 'Alia used to drink Qiyaam and Sa'd and 'Aisha did not see anything wrong with that<sup>57</sup>.
2. Perhaps what came from wiping the two legs from some of the Companions sometimes, if true, will be replaced by something other than the case of the event, and God Almighty knows best<sup>58</sup>.

#### **(Chapter on God's Mercy and Forgiveness)**

#### **Second Hadith:**

The Imam said Ahmed Muhammad ibn Sabiq told us, Ibrahim ibn Tahman told us, from Mansur, from Rabi' ibn Harrash, from al-Ma'rur ibn Suwayd, from Abu Dharr who said: The Messenger of Allah (peace and

<sup>52</sup> Consider: «The crown of the bride from the jewels of the dictionary» Author: muhammad Murtaza Al , Husseini Zubaidi investigation: Group Who is it Specialists, from Versions: ministry Mentorship News in Kuwait - council National For culture and arts and literature In a country Kuwait (2/ 489)See: Research extracted from the Encyclopedia of Al-Ghadeer by Al-Allama Al-Amini, s 2, Al-Sheikh Al-Amini (prepared by Al-Shahroudi), 13/ 256. Observatories for Knowing the Names of Places and Bekaa (2/608).

<sup>53</sup> Consider: Lisan Al ArabAuthor: muhammad coffee Makram coffee on Abu vantage beauty Religion Son Perspective Al Ansari Al-Ruwaifai African (711 ٢H) Footnotes: Yazji and a group Who is it Linguists, Publisher: house confiscate – Beirut, Edition: Third - 1414 e, (5/ 402)Separation of Kaf.

<sup>54</sup> Consider: Musnad of Imam Ahmad bin Hanbal (I Al-Risalah) - Imam Ahmad bin Hanbal - 2/ 180.

<sup>55</sup> Explanation of the niche by Al-Tibi Al-Kashif about the facts of the Sunan»Author: Let's go Religion Al hussein coffee slave God Tibi (743) H Detective: ٢ slave Hamid Hendawi Publisher: library Nizar chosen goshawk (Mecca Honorable - Riyadh), Edition: First, 1417 H - 1997 M (3/ 800).

<sup>56</sup> Tuhfat Al-Ahwadhi Explained by Jami' al-Tirmidhi, author: Abu al-Ela Muhammad Abd al-Rahman ibn Abd al-Rahim al-Mubarakfuri (d. 1353 AH), publisher: Dar al-Kutub al-Ilmiyya – Beirut ١ / 135.

<sup>57</sup> Tuhfat Al-Ahwadhi ١ / 135.

<sup>58</sup> «Sindi's footnote on Sunan al-Nasa'i»Author: Muhammad ibn Abd al-Hadi al-Tatui, Abu al-Hassan, Nur al-Din al-Sindi (d. 1138 AH) Publisher: Islamic Publications Office – Aleppo Edition: Second, 1406-1986 (1/ 85).

blessings of Allaah be upon him) said: "Allah the Almighty says: **O son of Adam, if you do sins on earth and do not share anything with me, the offering of the earth will make forgiveness for you** .<sup>59</sup>

**Explanation of the hadith:** The discourse is general in the hadith, and the meaning is if you bring me something that is close to the earth of sins, and sins are sins, and it is said that they are small sins. And he said: "And you did not share anything with me":<sup>60 61</sup> that is, worship was devoted to me and my face, and shirk is "assigning the command of one to the one who does not have his command<sup>62</sup> with him and Shirk is either greater, which is the partner's proof of Allaah (SWT), or smaller, which is taking into account other than Allaah in some matters."<sup>63</sup> And saying: "I made for you the offering of the earth forgiveness" and the offering of the earth: the fullness of the earth, and the meaning and I do not <sup>64</sup>care about your sins and do not multiply them, and if they abound, nothing will magnify it, for God forgives sins with His power and greatness and He is capable of everything, and forgiveness is <sup>65</sup>to cover the ugly capable issued from those under his ability so that the slave that covers the defect of his master for fear of reproach is not said to be forgiven<sup>66</sup>. Therefore, forgiveness is the divine mercy, without which there is loss, and feeling this truth is one of the etiquettes of seeking forgiveness, so asking for forgiveness from your Lord really means knowing that it is indispensable for you to accept God for your excuse, because there is no refuge from him except to him. <sup>67</sup>

#### **Inferred benefits:**

1. In the hadith, the greatest good news for penitents is if their repentance is accompanied by faith and good deeds, which is the fact of repentance, and the sin must have an effect, and its impact rises with repentance at times, and with good deeds at times, and with infidel calamities at times, and by entering Hell to get rid of its impact at times, as well as if its impact intensifies, and these things are not able to erase it, then it is necessary to enter Hell because Paradise does not have an atom of maliciousness, and only those who are good from every side enter it, and if there is anything left on it From the malice of sins, Kir entered the

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<sup>59</sup> Musnad Ahmad ibn Hanbal: Musnad al-Ansar (may Allah be pleased with them), hadith of Abu Dhar al-Ghafari (may Allah be pleased with him), 9/4971, no.: 21706, 21710, 21711

<sup>60</sup> Consider: Open the responding relative to carrot and intimidation· Author: By Imam Al-Mundhiri (d. 656 AH), Abu Muhammad Hassan bin Ali bin Suleiman Al-Badr Al-Fayoumi Al-Qahiri (804 - 870 AH), presented to him: His Eminence Sheikh Abdullah bin Muhammad Al-Ghunaiman, study, investigation and graduation: Prof. Dr. Muhammad Ishaq Muhammad Al Ibrahim, Publisher: Al-Muhaqqiq, first edition, 1439 AH - 2018 3/ 115.

<sup>61</sup> Consider: The sea ocean of snow in the explanation of Sahih Imam Muslim bin Al-Hajjaj· Muhammad Bin Ali Bin Adam Bin Musa Alityoubi Alwalawi· Publisher: Dar Ibn Al-Jawzi – Riyadh· First edition, (1426 - 1436 AH)· 16/624.

<sup>62</sup> Consider: Enlightenment Explanation of the Small Mosque· Author: Muhammad bin Ismail bin Salah bin Muhammad known as his predecessors as the Emir (d. 1182 AH), Investigator: Dr. Muhammad Ishaq Muhammad Ibrahim, Publisher: Dar Al-Salam Library, Riyadh, first edition, 1432 AH - 2011 AD 8/ 18.

<sup>63</sup> Arrest on definitional tasks· The Author: Zayn Aldin Muhammad (d. 1031) Publisher: Alak Alkotob 38 Abdul khaliq Tharwat – Cairo, 1st Edition (1410) – 1990), PHAR203.

<sup>64</sup> Consider: Reasoned classified predicate· Bashar Awad Maarouf, et al, Publisher: Dar Al Gharb Al Islami· First edition, 1434 AH - 2013 AD· 27/431.

<sup>65</sup> Consider: Fayd al-Qadeer Explanation of the Small Mosque - the author: Zain al-Din Muhammad called Abd al-Raouf bin Taj al-Arefin bin Ali bin Zain al-Abidin al-Haddadi and then al-Manawi al-Qahiri (d. 1031 AH), publisher: The Great Commercial Library – Egypt, first edition, 1356· 4/ 490.

<sup>66</sup> Definitions, Ali bin Muhammad Al-Jurjani, Investigation: A group of scholars under the supervision of the publisher, publisher: Dar Al-Kutub Al-Ilmiyya, Beirut-Lebanon, 1st Edition (1983) p. 98.

<sup>67</sup> See: Al-Islamic Legislation (Curricula and Purposes), Mr. Muhammad Taqi Al-Modarres, Publisher School Deployments – Tehran 6th Edition, 1413 AH 4/385.

test, so that the gold of his faith might be saved from his malice, and then he would be fit into the king's house<sup>68</sup>.

2. It is also useful from the hadith that it is not permissible for anyone to be jealous of him and say more than sin so that God may increase my forgiveness, but he said it so that the sinners do not despair of his mercy and God has forgiveness and punishment, but his forgiveness is more and no one knows that he is one of the forgiven or punished, so there should be hesitation between fear and hope.<sup>69</sup>
3. Repentance and forgiveness of sins are achieved under several conditions: quitting sin, regretting what he missed, and the determination not to return, and if it is a human right, let him take the initiative to perform the right to him and dissociate from it, and if it is between him and God Almighty and there is atonement, then atonement must be done, so if a person does such a thing on the day repeatedly and repents of repentance on its terms, God will forgive him<sup>70</sup>.

### (Chapter on what to do in temptation)

#### The third hadith:

The Imam said Ahmed Husayn ibn Muhammad told us, Shayban told us, from Mansur, from Rab'i ibn Harrash who said: I was at the funeral of Hudhaifah and a man of the people said: I heard **this say, meaning: Hudhaifah, he said: There is nothing wrong with what I heard from the Messenger of Allah (peace and blessings of Allaah be upon him), although You fought to see the farthest house from my house, and let me enter it, for if he entered upon me, I would say, "Behold, I will do my iniquity and your iniquity, or my guilt and your guilt."**<sup>71</sup>

**Explanation of the hadith:** He said: "I was at the funeral of Hudhaifah and a man of the people said: I heard this say I mean Hudhaifah says: I am not okay with what I heard from the Messenger of Allah peace be upon him" i.e. Rabai bin Harrash was in farewell to the funeral of Hudhaifah that he said a man of the people and the man here is ambiguous, I heard Hudhaifah say there is no fear for him in what I heard from the Messenger of Allah (peace be upon him). He says, "Even though you are killed." That is, kill each other<sup>72</sup>. And his saying (peace be upon him): "To see the farthest house from my house, let me enter it", that is, I resolved to look and meditate, the farthest house from my house and enter it in the event of fighting. And he said: "If he enters upon me, that is to say, if one of you enters, that is, those who have fought. "To say: Behold, I will do my iniquity and your iniquity, or my guilt and your guilt" The distraction here is for warning and meaning I confess my iniquity, your iniquity, my guilt and your guilt. What is meant by saying the sin of any sin of killing and it is possible that it is at his door on the one hand that killing erases the sins of the murdered and is borne on the murderer if he does not have good deeds from which the murdered person is fulfilled.<sup>73</sup>The sin is not the

<sup>68</sup> The runways of the walkers between the houses of you we worship and do not seek help. Muhammad bin Abi Bakr bin Ayyub bin Saad Shams al-Din Ibn Qayyim al-Jawziyyah (d. 751 AH) Investigator: Muhammad al-Mu'tasim Billah al-Baghdadi. Publisher: Dar Al-Kitab Al-Arabi – Beirut. Third edition, 1416 AH - 1996 AD. 1/311.

<sup>69</sup> Consider: Fayd al-Qadeer. 4/ 490.

<sup>70</sup> Explanation of the forty nuclear hadiths of the Prophet. Taqi al-Din Abu al-Fath Muhammad ibn Ali ibn Wahb ibn Muti' al-Qushayri, known as Ibn Daqiq al-Eid (d. 702 AH). Publisher: Al Rayyan Foundation. Edition: Sixth 1424 AH - 2003 AD, p. 138.

<sup>71</sup> Musnad Ahmad ibn Hanbal: Musnad al-Ansar (may Allah be pleased with them), hadith of Hudhayfah ibn al-Yaman on the authority of the Prophet (peace and blessings of Allaah be upon him), 10/5538, no. 23781, 23810,

<sup>72</sup> Consider: Dictionary of the Contemporary Arabic Language. Dr. Ahmed Mukhtar Abdul Hamid Omar (d. 1424 AH) with the help of a team. Publisher: World of Books. First edition, 1429 AH - 2008 AD. 3/ 1774.

<sup>73</sup> Consider: Fath Al-Bari with the explanation of Sahih Al-Bukhari. Ahmad ibn Ali ibn Hajar al-Asqalani (773 - 852 AH) Publisher: Dar al-Marefa - Beirut, 1379. 8/269.

legitimate sin, i.e. what the Qur'an and Sunnah considered guilty, but what is meant is the accusations and lineage that the polytheists and opponents of the message used to describe it.<sup>74</sup>

**Inferred benefits:**

1. Fighting strife and fighting among Muslims, every Muslim must stay in his house for peace, but stop fighting, because the people of that war are all Muslims.<sup>75</sup>
2. If the murderer is ignorant of seeking a world or following the whims, then the murderer and the murdered person are in Hell<sup>76</sup>.

**(Chapter on what was mentioned in the asceticism of the Messenger of Allah (peace be upon him))**

**Fourth Hadith:**

Imam Ahmad told us Abu al-Waleed, Abu Awanah told us, 'Abd al-Malik – meaning Ibn 'Umair – told us, Rab'i ibn Harrash reported, um Salamah said: **The Messenger of Allah (peace and blessings of Allaah be upon him) entered upon me while he was contributing to the face. She said: I thought that was from pain, so I said: O Prophet of Allah, what do you share the face? He said: For dinars The seven that came to us yesterday, we were in bed discount .**<sup>77</sup>

**Commentaries on the hadith:** Any income (peace be upon him) on um Salamah and he contributed to the face, i.e. the change of the color of the face of a viewer, "I thought that it was from pain", that is, she<sup>78</sup> thought that something hit him, and I said: O Prophet of Allah, what did you contribute to the face? That is, what you change the color of your face. He (<sup>79</sup>pbuh) said: "For the seven dinars." The dinars are an old gold coin, equal to ten dirhams of silver, and from it the Almighty says: "<sup>80</sup>Some of them believe in dinars that do not lead it to you ." And he (<sup>81</sup>pbuh) said: "which came to us yesterday": that is, it came to us yesterday: and it is the day before the present day, and it may indicate the past at all. <sup>82</sup> And he (pbuh) said: "We became while she was in the discount of the bed": that is, these dinars remained with us while they were in the side and end of the

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<sup>74</sup> Consider: Immortal thought in the statement of beliefs , Sheikh Subhani, Imam Sadiq Foundation – Qom, 1st Edition, 1425 AH 1/ 317.

<sup>75</sup> Consider: Explanation of Sunan Abi Dawood, Shihab Aldin Abu Alabbas Ahmed bin Hussein bin Ali bin Raslan Al-Maqdisi Al-Ramli Al-Shafi'i (d. 844 AH), Investigation: A number of researchers at Dar Al-Falah under the supervision of Khaled Al-Rabat, Publisher: Dar Al-Falah for Scientific Research and Heritage Investigation, Fayoum - Arab Republic of Egypt, First edition, 1437 AH - 2016 CE, 17/21.

<sup>76</sup> Consider: Explanation of Sunan al-Nasa'i called "The ammunition of Al-Aqbi in the explanation of Al-Mujtaba, Muhammad Bin Ali Bin Adam Bin Musa Alathwawi, Publisher: Dar Al Prom for Publishing and Distribution , First edition, 1416 - 1424, 32/ 122.

<sup>77</sup> Musnad Ahmad ibn Hanbal: Musnad of Women (may Allah be pleased with them), Hadith of um Salamah, husband of the Prophet (peace and blessings of Allaah be upon him), 12/6399, no: 27157, 27314

<sup>78</sup> Consider: Different interpretation of hadith, Abu Muhammad Abdullah bin Muslim bin Qutayba al-Dinuri (d. 276 AH), Publisher: Islamic Office - Al-Eshraq Foundation, Edition: Second Edition - Increased and Revised 1419 AH - 1999 ADAM217.

<sup>79</sup> Consider: Strangers in the Qur'an and Hadith, Abu Obaid Ahmed bin Muhammad Al-Harawi (died 401 AH), Investigation and study: Ahmed Farid Al-Mazidi, Presented and reviewed by: Prof. Dr. Fathi Hegazy, Publisher: Nizar Mustafa Al-Baz Library - Kingdom of Saudi Arabia, First edition, 1419 AH - 1999 AD, 3/959.

<sup>80</sup> Consider: Dictionary of the Contemporary Arabic Language, 1/ 773.

<sup>81</sup> Surah Al Imran: Verse: 75.

<sup>82</sup> Consider: Clarification of the provisions of attaining the goal, Author: , Abu slave Rahman slave God coffee slave Rahman coffee advantage coffee commendation coffee muhammad coffee commendation coffee Ibrahim Albassam Tamimi (1423 H) Publisher: library lion, Mecca Honorable Edition: Fifth, 1423 H - 2003 25/ 3 .

bed, and the opponent of everything: the end and the side, and the collection of opponents, and opponents.<sup>83</sup>

**Inferred benefits:**

1. The Prophet (peace be upon him) regrets and changes his face with regret because he forgot the seven dinars, so he did not give charity to him because he realized it in the evening with him, and he is very ascetic in money and indifference to it<sup>84</sup>.
2. He (pbuh) was the most ascetic of people in what people fought over and challenged and devoted themselves to him<sup>85</sup>.

**(Chapter on the obligation to stay with the Muslim community when sedition arises and in any case, and the prohibition of breaking obedience and the separation of the group)**

**Fifth Hadith:**

Imam Ahmad said: Ishaq ibn Sulayman told us, Abu al-Nadr told us, from Rab'i ibn Harrash who said: I set out for Hudhayfah in Mada'in the nights when people walked to 'Uthman, and he said: O Rab'i, what did your people do? He said: I said: What do you think you are asking about? He said: Whoever went out of them to this man, and I named men among those who went out to him, he said: I heard the Messenger of Allah (peace and blessings of Allaah be upon him)\*\*\* say: **"Whoever leaves the congregation and humiliates the emirate will meet Allah and has no face with him."**<sup>86</sup>

**Explanations of the hadith:** It is (peace be upon him) when he saw that denial of the imam leads to division and the difference of the nation, he ordered patience on that thing hatred that the saying in it relates to what divides the word and leads to bloodshed, so his saying (peace be upon him<sup>87</sup>) "from the difference of the group"

<sup>83</sup> Consider: The end in the strange hadith and the impact, Author: Majd al-Din Abu al-Saadat al-Mubarak ibn Muhammad al-Jazari ibn al-Atheer (d. 606 AH), publisher: Scientific Library - Beirut, 1399 AH - 1979 AD, edited by: Taher Ahmad al-Zawi - Mahmoud Muhammad al-Tanahi 2/ 38.

<sup>84</sup> Consider: The divine conquest of the arrangement of the Musnad of Imam Ahmad bin Hanbal Al-Shaibani and with it the attainment of wishes from the secrets of the divine conquest, Ahmed bin Abdul Rahman bin Muhammad Al-Banna Al-Saati (d. 1378 AH), Publisher: House of Revival of Arab Heritage, Edition: Second, 19/ 309.

<sup>85</sup> Consider: Installing Evidence of Prophecy, Judge Abdul-Jabbar bin Ahmed bin Abdul-Jabbar Al-Hamadhani Al-Assad Abadi - Abu Al-Hussein Al-Mu'tazili (d. 415 AH), Publisher: Dar Al-Mustafa - Shoubra - Cairo, 1/31.

\* "Hudhayfah bin Al-Yaman Al-Absi Abu Abdullah ally of the Ansar The companion of the Messenger of Allah peace be upon him and his family my companion Ibn Sahabi testified with the Prophet peace be upon him He and his father. Some of them promised Huthaifa from the four pillars the place of his brother Ammar The brother of the Prophet - may God's prayers and peace be upon him - between him and him in fraternizing the immigrants to the Ansar, He died in Mada'in in the year 36". Shiite notables - Sayyid Mohsen al-Amin(T:1371), Investigation and graduation: Hassan Al-Amin, Dar Al Ta'arif Publications - Beirut - Lebanon, Year of printing 1403 - 1983, 4/ 593

\* Al-Madaen is an important historical city that was the capital of the Persian Sassanids, located southeast of Baghdad and known as "Salman Pak" because of the presence of the tomb of the great companion Salman Al-Farsi (Al-Muhammadi) in it. Consider: Jewels of History (A New Reading of the Islamic Conquests) - Sheikh Ali Al-Kourani Al-Amili -Publisher Baqiyat, 1st Edition, 2011 AD, 1/ 71

\* (When Othman bin Affan succeeded the dismissal of Hudhayfah bin Al-Yaman From the state of cities and appointed his cousin Al-Harith bin Al-Hakam brother Marwan, so he stayed there for a period of time arbitrarily ruling its people and abusing Their delegation came to Uthman and they complained to him about his mistreatment Treating the harith, and they made him angry at him in saying: Foley on them Hudhayfah ibn al-Yaman again, in his last days, and stayed there until Uthman was killed, and Ali bin Abi Talib (peace be upon him) succeeded and Hudhaifah approved On it...). Flags of the Companions and Followers - Hajj Hussein Al-Shakri - 2nd Floor/1418 AH, 9/ 113.

<sup>86</sup> Musnad Ahmed, 38/ 320 i message.

<sup>87</sup> Consider: Disclosure of the meanings of the Sahih, Yahya ibn (Habirah ibn) Muhammad ibn Hubayrah al-Dhuhali al-Shaibani, Abu al-Muzaffar, Awn al-Din (d. 560 AH), Investigator: Fouad Abdel Moneim Ahmed, Publisher: Dar Al Watan, Year of Publication: 1417, 3/ 83.

i.e. the group of Islam and went out of obedience to the imam, every group held a contract that agrees with the <sup>88</sup>Qur'an and Sunnah, so no one may leave them in that contract, so it is worth threatening <sup>89</sup>. What is meant by the paradox: to seek to dissolve the pledge of allegiance that took place to that prince, even with the slightest thing, because taking this leads to unjustly shedding blood<sup>90</sup>. And his saying (peace be upon him): "And humiliated the emirate": in the sense of humiliation and despised the state and the emirate is called the position of the emir, and on a piece of land ruled by the emir, who is the one who takes over the emirate, or who takes over the affairs of the people and their command<sup>91</sup>. And his saying (peace be upon him ): "He met Allah and has no face with him": that is, he will come to me on the Day of Resurrection and he has no destiny, no face or relevance to Allah, so there is no argument for him in doing it and no excuse for him to benefit him<sup>92</sup>.

### **Inferred benefits:**

1. Whoever separates the congregation by abandoning the Sunnah and committing heresy, even if it is a small thing, breaks the covenant of Islam and removes his hand from <sup>93</sup>obedience.
2. There is evidence in the hadith that people must obey the guardian who has been sold, and that the congregation is obligatory, even if the imam does what happened in terms of deficiency or disobedience, unless they see blasphemy in which they have proof from Allah<sup>94</sup>.

### **(Chapter explaining that the Qur'an was revealed in seven letters)**

#### **Sixth Hadith:**

The Imam said Ahmed Waqi' narrated to us, from Sufyan, from Ibraaheem ibn Muhajir, from Rab'i ibn Harrash who said: Tell me who did not lie to me, that is: Hudhaifah, he said: **The Prophet (peace and blessings of Allaah be upon him) met Jibreel [peace be upon him] while he was at the stones of the mirrors, and he said: Your ummah recites the Qur'aan in seven letters, so whoever recites one of them on a letter, let him recite as he knew and not turn away from it.** My father said: Ibn Mahdi said: Whoever recites a letter

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<sup>88</sup> Consider: Guiding the sari to explain Sahih Al-Bukhari. Ahmed bin Muhammad bin Abi Bakr bin Abdul Malik Al-Qastalani Al-Qutaybi Al-Masri, Abu Al-Abbas, Shihab Al-Din (d. 923 AH). Publisher: Grand Princely Press, Egypt. Edition: Seventh, 1323 AH. 10/ 169.

<sup>89</sup> Consider: Bihar Al-Anwar complex in the strangeness of downloading and the subtleties of news. Jamal al-Din, Muhammad Tahir bin Ali al-Siddiqi al-Hindi al-Fatni al-Gujarati (d. 986 AH). Publisher: Ottoman Encyclopedia Council Press. Third edition, 1387 AH - 1967 AD. 1/ 391.

<sup>90</sup> Consider: The correct mosque. By Imam al-Hafiz Abu Abdullah Muhammad ibn Ismail al-Bukhari (d. 256 AH). Publisher: Shaikh Abi Alhassan Nadawi Center for Research and Islamic Studies - Muzaffar Four, Azam Jarrah, Yubi, India. First edition, 1432 AH - 2011 AD. 13/ 726.

<sup>91</sup> Consider: Clarification of the provisions of attaining the goal. 7/ 163. It is seen: Dictionary of linguistic correctness - guide to the Arab intellectual. Dr. Ahmed Mukhtar Omar with the help of. Publisher: World of Books, Cairo. First edition, 1429 AH - 2008 AD. 1/73.

<sup>92</sup> Consider: Open the responding relative to carrot and intimidation. Author: By Imam Al-Mundhiri (d. 656 AH), Abu Muhammad Hassan bin Ali bin Suleiman Al-Badr Al-Fayoumi Al-Qahiri (804 - 870 AH), presented to him: His Eminence Sheikh Abdullah bin Muhammad Al-Ghunaiman, study, investigation and graduation: Prof. Dr. Muhammad Ishaq Muhammad Al Ibrahim, Publisher: Al-Muhaqqiq, first edition, 1439 AH - 2018 ( 5/ 161). It is seen: Explanation of Al-Nawawi on Muslim. Author: Abu zechariah Reviver Religion Yahya coffee Let's go Nuclear (676 ٢٠١١)Publisher: house Revival Heritage Arab – Beirut, Edition: Second, 1392 ( 12/ 240).

<sup>93</sup> Consider: The masterpiece of the righteous - explanation of the lamps of the Sunnah. Judge Nasir al-Din Abdullah bin Omar al-Baydawi (d. 685 AH). Investigator: Specialized Committee. Under the supervision of Nouredine Taleb. Publisher: Ministry of Awqaf and Islamic Affairs in Kuwait. Year of Publication: 1433 AH - 2012 AD. 2/ 553.

<sup>94</sup> Consider: The scholarship of knowledge in explaining the attainment of the goal. Abdullah Bin Saleh Al , Fawzan. Publisher: Dar Ibn Al-Jawzi for Publishing and Distribution. First edition, 1427 - 1435. 8/ 339.

from your ummah should not turn from it to someone else out of desire for him.<sup>95</sup>

**Commentaries on the hadith:** Saying: "The Prophet (peace and blessings of Allaah be upon him) met Jibril while he was at the stones of mirrors": That is, the Prophet (peace and blessings of Allaah be upon him) met Jibril (peace be upon him) in a place in Makkah, which is Quba. <sup>96</sup> He said: "Your ummah recites the Qur'aan in seven letters, so whoever reads one of them on a letter, let him recite as he taught, and not turn back from it." People differed in the interpretation of his saying seven letters, some of them said the meaning of the letters languages wants that it came down to seven of the languages of the Arabs are the most articulate languages and the highest in their words they said and these languages are scattered in the Qur'an is not combined in one word<sup>97</sup>.

The scholars differed in these seven letters and said more about them, "And some people said: It is a promise, a promise, a halal, a haram, sermons, proverbs, and protest. People said: It is an order, a prohibition, a prohibition, a permissibility, and the news of what was and what is, and the likes, and showed the gossip and the most correct and similar to the appearance of the hadith that what is meant by these letters languages, which is to be read by all the people of the Arabs in their language, and what is their custom of Idgham, and showing, and tilting, and amplification, and smelling, and completion, and Hamz, and softening, and other aspects of languages to seven aspects of them in one word.<sup>98</sup>

If it means: "He should not turn from the letter that he learned from the Prophet (may Allah's peace and blessings be upon him) to another letter that is fixed from the Prophet (may Allah's peace and blessings be upon him) in any way, out of desire for this letter that he learned, and to refrain from it, it is as if it is in the meaning of abandoning the Qur'an, and it has been forbidden to abandon the Qur'an, and if this is its meaning – which is closest to me – then it is a correct meaning and not a denial In it, and in it also the warning against the comparison between the letters, as it is all a house Qur'an, so the slave should not refrain from the letter of a house out of desire for it, since downloading the Qur'an to seven letters was an expansion from God to his servants, and it is permissible for them to read it in any letter they want."<sup>99</sup>

**Inferred benefits:**

1. The reason for the revelation of the Qur'an on seven letters is mitigation and facilitation, and it was said that it is an expansion and facilitation that was not intended to be exclusive<sup>100</sup>.

<sup>95</sup> Musnad Ahmad ibn Hanbal: Musnad al-Ansar (may Allah be pleased with them), hadith of Hudhayfah ibn al-Yaman from the Prophet (peace and blessings of Allaah be upon him), 10/5529, no.: 23745, 23801, 23880

<sup>96</sup> Consider: Dictionary of what I use from the names of countries and places, Abu Obaid Abdullah bin Abdul Aziz bin Muhammad Al-Bakri Al-Andalusi (d. 487 AH), Publisher: World of Books, Beirut, Third edition, 1403 AH, 1/117. Wafaa Al-Wafa Dar Al-Mustafa news, Ali bin Abdullah bin Ahmed Al-Hasani Al-Shafi'i, Nur al-Din Abu al-Hasan al-Samhoudi (d. 911 AH), Publisher: Dar Al-Kutub Al-Ilmiyya – Beirut, Edition: First – 1419, 4/10.

<sup>97</sup> Milestones of the Sunan - which is the explanation of the Sunan of Abi Dawood, Abu Suleiman Hamad bin Muhammad bin Ibrahim bin Al-Khattab Al-Basti known as Al-Khattabi (d. 388 AH), Publisher: Scientific Press – Aleppo, First edition 1351 AH - 1932 AD, 1/ 292.

<sup>98</sup> Sahih The Nine Books and their Appendices - Encyclopedia of the Sahih Sunan Al-Hadiya to the Most High Sunan, Category: Hisham Mohamed Salahuddin et al, Supervised by Dr. Abdul Mahdi Abdul Qadir (Head of the Department of Hadith at the Faculty of Fundamentals Religion Al-Azhar University), Publisher: Al-Iman Library for Printing, Publishing and Distribution, Giza – Egypt, Second Edition: 1440 AH - 2019 AD, p. 58.

<sup>99</sup> The virtue of the merciful and friendly graduation of Sunan Abi Dawood : Abu Amr Yasser bin Muhammad Fathi Al Eid, Publisher: Dar Ibn Al-Jawzi, Dammam – Saudi Arabia, Edition: First, 1440, 18/ 228.

<sup>100</sup> Consider: Explanation of Al-Nawawi on Muslim, 6/ 99.



2. "That the Prophet (may Allah's peace and blessings be upon him) named the readings letters on the way of capacity, as is the custom of the Arabs, so they called them the Prophet by the name of what is from him and what is close to him and what is adjacent to it, and attached to it a kind of attachment and naming the sentence by the name of some of them, so he called the Prophet J reading a letter, even if it was a lot of speech because one of them was a letter that had been changed by a damma or a fracture or a heart to another, or a tendency or an increase in it or a lack of it. From it on the different readings, the Prophet attributed the reading and the complete word to that changed letter, and he called the reading by it, as that letter was the custom of the Arabs."<sup>101</sup>
3. The seven letters and readings are an important phenomenon brought by the Holy Qur'an in multiple linguistic and scientific aspects, including the increase of new benefits in downloading the Qur'an: The multiplicity of recitation from one reading to another, and from one letter to another, may benefit a new meaning, with brevity that the verse is one, and to show the virtue of the Islamic nation and its Qur'an: This is because the previous books down before the Qur'an were revealed in one letter, and our book revealed the Qur'an in seven letters, with which the reader read was next to what God Almighty revealed<sup>102</sup>.

#### (Chapter on the answered supplication)

##### Seventh Hadith:

Imam Ahmad told us Hussein, Shaiban told us, from Mansour, from Rab'i bin Harrash, from Imran bin Husayn, or others, that Husayna, or Husayna, the Messenger of Allah (peace and blessings of Allaah be upon him) came and said: **O Muhammad, 'Abd al-Muttalib was better for his people than you, he used to feed them liver and hump, and you kill them! The Prophet (peace and blessings of Allaah be upon him) said to him, "What God wills to say." [To him], and he said to him, "What do you command me to say?"** He said: Say: O Allah, protect me from the evil of my soul, and resolve for me to guide me. He said: **So he went and handed over the man, and then he said: I have come to you, and you said to me: Say: O Allah, protect me from the evil of myself, and resolve for me to guide my affairs, so what shall I say now? He said: Say: O Allah, forgive me for what I have captured and what I have declared, and what I have sinned and what I have deliberately done, and what I have known and what I have not been ignorant of.**<sup>103</sup>

**Explanations of the hadith:** that the Prophet (peace be upon him) came before he delivered and he states that Husina, Imran's father, was then an infidel who did not deliver, and he was sent by the disbelievers of Quraish to quarrel (peace be upon him) in their matter, and Imran was then a Muslim, meaning that Abdul Muttalib used to honor them and kill them camels and feed them the greatest thing of them and you kill them instead of committing suicide for them, i.e. their infidelity and exhortation, Husayn wants that the Prophet (peace be upon him) He used to take them with severity and lack of kindness to them, and this is on the pretext of fortified and what was the severity of the creation of the Prophet (peace be upon him) and he treated them only with kindness and softness: He knows that from following his biography (peace be upon him) means

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<sup>101</sup> Explanation of Sahih Al-Bukhari by Ibn Batal, Ibn Batal Abu al-Hasan Ali bin Khalaf bin Abdul Malik (d. 449 AH), edited by: Abu Tamim Yasser bin Ibrahim, Publishing House: Al-Rushd Library - Saudi Arabia, Riyadh, second edition, 1423 AH - 2003 AD, 10/ 230.

<sup>102</sup> Consider: The bright role in the ten frequent readings, Abu Hafs Siraj Aldin Omar bin Zain Aldin Qasim bin Muhammad bin Ali Al-Ansari Al-Nashar (d. 937 AH), Explanation and investigation: Prof. Dr. Ahmed Issa Al-Maasrawi, Publisher: Dar Al-Nawader for Printing and Publishing – Kuwait, Second edition, 1432 AH - 2011 AD, 1/27.

<sup>103</sup> Musnad Ahmad ibn Hanbal: Musnad al-Basriyyin (may Allah be pleased with them), hadith of 'Imran ibn Husayn (may Allah be pleased with them), 8/4606, no: 20311

from the encouragement in Islam and showing its merits, and it seems that fortified a corner to Islam and asked the Prophet (peace be upon him) to teach him a prayer that increases his openness to Islam, and he said to him, "Oh God, I am the evil of myself, etc., that is, strengthen my determination to do what is good for me (And his saying went away) any went and Allah loved him Islam with the blessing of supplication and he surrendered and returned to the Prophet (peace be upon him) and he said that I came to you and you told me Say, Oh God, I am the evil of myself etc. (what I say now) means after Islamic, and saying: "Say, O God, forgive me for what I captured and what I announced" any (what <sup>104</sup>I captured) any concealed (and what I announced) any showed or what happened to myself and what moved my tongue and saying: <sup>105</sup> "And what I have sinned and what I have deliberately done": that is, forgive me what was deliberately issued from me and knew of sins, and what was issued from lack of knowledge, as well as what was issued from me on the path of humor and joking. And he said, "And what I knew and what I did not know": that is, I forgive what I knew and knew about and what I did out of ignorance of it, that is, what happened to me out of ignorance, and ignorance against knowledge.<sup>106</sup>

### **Inferred benefits:**

- 1- It is inferred from it that the first supplication was before he was delivered and the second supplication was after his Islam and that 'Umar N was a Muslim companion before the Islam of his father (may Allah be pleased with them<sup>107</sup>).
- 2- People need the forgiveness and forgiveness of their Lord, regardless of their good deeds and high homes, and it is also permissible to pray for this remembrance in all other places of supplication in prayer and others.<sup>108</sup>

### **(Chapter How to ask permission)**

#### **Eighth Hadith:**

The Imam said Ahmed Muhammad ibn Ja'far told us, Shu'aa' told us, from Mansur, from Rab'i ibn Harrash, from a man from Bani 'Aamir that he asked permission from the Prophet (peace and blessings of Allaah be upon him) and he said: "Is it a pilgrim?" **The Prophet (peace and blessings of Allaah be upon him) said to his servant: Go out to him, for it is not good to ask permission, so say to him: Let him say: Peace be upon you, enter? He said: I heard him say that, and I said, "Peace be upon you, shall I enter?" He said, "Then he gave permission," or he said, "So I went in, and I said, 'What have you brought us with it?' He said: I have not come to you except well, I have come to you to worship Allah alone and have no partner Shu'ba said: And I think he said: He alone has no partner, and to call Lat and Uzza, and to pray at night and day five prayers, and to fast from the Sunnah for a month, and to make pilgrimages to the**

<sup>104</sup> Consider: The divine conquest of the arrangement of the Musnad of Imam Ahmad bin Hanbal Al-Shaibani, 14/ 296.

<sup>105</sup> Consider: Explanation of Sahih Muslim (named: Al-Kawkab Al-Wahaj and Al-Rawd Al-Bahaj in the explanation of Sahih Muslim bin Al-Hajjaj), Muhammad al-Amin bin Abdullah al-Armi al-Alawi al-Harari al-Shafi'i, inmate of Makkah and its neighbour, review: A committee of scholars headed by Professor: Hashem Muhammad Ali Mahdi, publisher: Dar al-Minhaj - Dar Tuq al-Najat, first edition, 1430 AH - 2009 AD, 10/ 62.

1- <sup>106</sup> Consider: Al-Kawakib Al-Darari in the explanation of Sahih Al-Bukhari, Author: Muhammad ibn Yusuf ibn Ali ibn Said, Shams al-Din al-Kirmani (d. 786 AH), Publisher: Dar Revival of Arab Heritage, Beirut-Lebanon / Second edition: 1401 AH - 1981 AD (22/ )179.

<sup>107</sup> Consider: The divine conquest of the arrangement of the Musnad of Imam Ahmad bin Hanbal Al-Shaibani, 14/ 296.

<sup>108</sup> Consider: The jurisprudence of Islam «Explanation of the attainment of the goal from collecting evidence of rulings», Abdul qadir Shaiba Alhamad, Publisher: Al-Rasheed Press, Medina - Saudi Arabia, First edition, 1402 AH - 1982 CE, 10/ 357.

house, and to take from the wealth of your rich, and return it to your poor. He said: He said, "Is there anything left of knowledge that you do not know?" He said: Allah has taught good, and there is knowledge of what only Allah knows, the five.<sup>109</sup>

**Graduation Hadith:**

**Commentaries on the hadith:** He asked permission from the Prophet (peace be upon him): Is it not ? The Prophet (pbuh) said to a maid, "Go out to him, for it is not good to ask permission." The<sup>110</sup> Messenger of Allah (may Allah's peace and blessings be upon him) said to his servant: "Go out to this (in which he asks permission) for permission: it is permissible to teach some students to each other in the presence of the Shaykh, whether the Shaykh gives permission or not. (Say to him: Say: Peace be upon you) and in it: It is permissible to limit oneself: Peace be upon you. Don: And God's mercy. (Enter?) The Prophet (may Allah's peace and blessings be upon him) said that the Sunnah of the one who asks permission is to be near the door so that he hears the words of those in the house and they hear his words, (and he said: Peace be upon you) in which peace is better defined than: Peace be upon you, the evil (shall I enter? The Prophet (may Allah's peace and blessings be upon him) authorized him to answer: The Sunnah is that whoever asks permission from a people to be answered by the owner of the house and not others, such as a servant, a child and the like, and the tenant, for the house and the borrower in the meaning of the owner of the house, he is entitled to the benefit (so he entered) and fulfilled his needs.<sup>111</sup> It is in it that the Sunnah is to combine peace and permission and to offer peace<sup>112</sup>, and it was said to him that when I came, he said, "I have brought you good to worship Allah alone and not share anything with Him." He said: And I think he said: any I expect or I think it, and his saying: "alone" is a confirmation of proof, "and no partner for him" confirmation of negation, because the word sincerity included proof and denial, included proof of the true divinity of God, and the denial of the true divinity of other than God, for this "alone" be a confirmation of proof and "no partner" be a confirmation of negation<sup>113</sup>.

And his saying "and to call Lat and Uzza": that is, to leave the worship of Lat and Uzza, and Lat is an idol worshiped without Allah by supplication, circumambulation, sanctification, slaughter and vows, not by believing that Lat creates, revives, dies or sustenance, but by believing that because of his closeness to Allah (by their claim) he intercedes for them with Allah, and Al-Uzza is the name of an idol for Quraysh they worshiped.<sup>114</sup> <sup>115</sup>And when he said: "Pray day and night five prayers, and fast from the year for a month, and make pilgrimages to the house, and take from the wealth of your rich and return it to your poor, he said: Is

<sup>109</sup> Musnad Ahmad ibn Hanbal: Musnad al-Ansar (may Allah be pleased with them), a man who was one of the companions of the Prophet (peace and blessings of Allaah be upon him), 10/5487, no: 23597

<sup>110</sup> Consider: Fiqh dictionary language and idiomatically, Dr. Saadi Abu Jib, Publisher: Dar Al-Fikr, Damascus – Syria, Edition: Second 1408 AH = 1988 AD, p. 18.

<sup>111</sup> Explanation of Sunan Abi Dawood by Ibn Raslan, 19/ 475.

<sup>112</sup> Consider: Awn al-Mabood Explanation of Sunan Abi Dawood - with Ibn al-Qayyim's footnote: Refinement of Sunan Abi Dawood and clarification of his causes and problems, Muhammad Ashraf bin Amir bin Ali bin Haidar, Abu Abd al-Rahman, Sharaf al-Haq, Siddiqi, Azimabadi (d. 1329 AH), Publisher: Dar Al-Kutub Al-Ilmiyya – Beirut, Second edition, 1415 AH, 14/56.

<sup>113</sup> Consider: Fath Dhul-Jalal and Honor with an explanation of the attainment of the goal, Muhammad ibn Salih al-Uthaymeen, investigation and commentary: Subhi ibn Muhammad Ramadan, um Israa bint Arafa Bayoumi, publisher: Islamic Library for Publishing and Distribution, first edition, 1427 AH - 2006 AD, 3/ 175

<sup>114</sup> Consider: From the decisive battles of Islam, Muhammad Bin Ahmed Bashmil, Publisher: Salafi Library – Cairo, Third edition, 1408 AH - 1988 CE, 9/ 217.

<sup>115</sup> Consider: Al-Kawakib Al-Darari in the explanation of Sahih Al-Bukhari, 15/ 220.

there anything left of knowledge that only Allah knows? He said: "Allah has taught a lot of good, and there is knowledge that only Allah the Almighty knows the five": the apparent meaning of the word.

**Inferred benefits:**

1- "Peace is offered if the eye of the person who asks permission falls on the owner of the house, otherwise he gives permission and asks permission three times, the first to hear, the second to prepare for him the owner and the third to give him permission, and if there is no one of the two ears, then there should be no entry, but patience should be done until there is someone who gives permission, and if the owner finds and does not give permission, whether he says return explicitly or understand the lack of permission from him with the evidence, he must go back and not stand at the doors."<sup>116</sup>

Emphasis on monotheism to Allah, prayer, payment of zakat, fasting Ramadan and pilgrimage to the house.

**(A chapter on those who believe princes by their lies and help them against their injustice)**

**Ninth Hadith:**

Imam Ahmad said: Ismail A. N Yunus told us, from Hamid bin Hilal, or from others, from Rab'i bin Harrash, from Hudhaifa, from the Prophet - may Allah's peace and blessings be upon him - he said: It will be princes who lie and oppress, whoever believes them with their lies, and helps them with their injustice, it is not from me and I am not from him, and he does not respond to the basin, and whoever does not believe them with their lies, and **does not help them with their injustice, is from me, and I am from him and he will respond to the basin**<sup>117</sup>).

**Explanations of the hadith:** Any after me will be presidents who lie and oppress, whoever believes them with their lies, and helps them with their injustice, it is not from me and I am not from him, so the Messenger of Allah (peace be upon him) repeated the pronouncement of justification twice, it is not from me and I am not from him, confirming his acquittal (peace be upon him) of him, and denying him to know that<sup>118</sup>. And his saying (peace be upon him): "He does not respond to the basin" that is, does not pass and will not drink from the basin of Al-Kawthar, and the basin is the community of water, known, and the plural basins, and the basin of the Prophet, may God bless him **and** grant him peace, from which he waters his nation on the Day of Resurrection, Abu Zayd narrated: May God water you with the basin of the Prophet from him.<sup>119</sup>

And he said (peace be upon him): "And those who did not believe them by their lies, and did not help them to their injustice": that is, those who did not believe these princes for their lies and did not help them to oppress them, fear, and piety, and this can only be for the religious.<sup>120</sup>

And he (pbuh) said: "He is from me, and I am from him." It is possible that mere patience for their company at that time, with faith leading to this high rank, or from patience that succeeds in actions that lead to it. And

<sup>116</sup> Al-Manhal hadith in explaining hadith, Dr. Musa Shaheen Lasheen, Publisher: Dar Al-Madar Al-Islami, First Edition, 2002, 4/ 189.

<sup>117</sup> Musnad Ahmad ibn Hanbal: Musnad al-Ansar (may Allah be pleased with them), hadith of Hudhayfah ibn al-Yaman on the authority of the Prophet (peace and blessings of Allaah be upon him), 10/5526, no: 23732

<sup>118</sup> Consider: Disclosure of the meanings of the Sahih 1417, 8/212.

<sup>119</sup> Explanation of Sunan Al-Nasa'i called «ammunition of Al-Aqbi in the explanation of Al-Mujtaba» Muhammad Bin Ali Bin Adam Bin Musa Alathwawi, Publisher: Dar Al Prom for Publishing and Distribution, First edition, 1416 - 1424, 2/ 334.

1- <sup>120</sup> Consider: Al-Sindi's footnote to Sunan al-Nasa'i, 7 Author: Muhammad ibn Abd al-Hadi al-Tatui, Abu al-Hassan, Nur al-Din al-Sindi (d. 1138 AH) Publisher: Islamic Publications Office – Aleppo Edition: Second, 1406-1986/ 160.

Allah knows best. Al-Sindi said (he is from me) any of the people of my Sunnah and my love (and I am from him) any of his love, and intercession for him and <sup>121</sup> it was said: "He is from me, and I am from him" any metaphor for the survival of the link between him and him peace be upon him, provided that he is not another categorical<sup>122</sup>. And he said: "And he will respond to the basin", that is, he passes and drinks in the basin of al-Kawthar in Paradise<sup>123</sup>.

### **Inferred benefits:**

1. In the hadith: warning against entering the rulers of darkness and helping them and believing their lies, so helping the oppressor for his injustice is one of the major sins<sup>124</sup>.
2. Stay away from princes, and take caution from them, because he does not spare those who approached them, either in his religion, if he kept silent about what they are of corruption and injustice, or his worldliness, if he spoke about it, salvation from them can only be away from them, and therefore many of the predecessors were very wary of cheating them, and sitting them, for fear of their religion.
3. Proving the basin to our Prophet Muhammad (peace and blessings of Allaah be upon him), and that his nation will return it to <sup>125</sup>him.

### **(Chapter on the remembrance of the one who brings God out of the fire)**

#### **Tenth Hadith:**

Imam Ahmad told us that Hasan narrated to us, from Hammad ibn Salamah, from Hammad ibn Abi Sulayman, from Rab'i ibn Harrash, from Hudhayfah ibn al-Yaman that the Messenger of Allah (peace and blessings of Allaah be upon him) said: **Some people will come out of the fire after they have been stuffed with fire, and they are called the Hellish.** <sup>126</sup>

**Explanation of the hadith:** His saying (peace be upon him): "Some people will come out of the fire" The apparent meaning of the word. And he (pbuh) said: " After the fire stuffed them", that is, they burned and became coal, as a punishment for the <sup>127</sup> sins he committed, a punishment for them.<sup>128</sup> And his saying (pbuh):

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2- <sup>121</sup> Consider: Al-Aqabi's ammunition in the explanation of Al-Mujtaba' Author: muhammad coffee ali coffee Adam coffee Moses Ethiopian Alwalawi publisher: house Miraj International For publication (C 1 - 5) house family bromine For publication & Distribution (C 6 - 40) Edition: First, 1416 - 1424 H 32/ 335.

3- <sup>122</sup> Consider: Tuhfat Al-Ahwadhi Explained by Jami' al-Tirmidhi, author: Abu al-Ela Muhammad Abd al-Rahman ibn Abd al-Rahim al-Mubarakfuri (d. 1353 AH), publisher: Dar al-Kutub al-Ilmiyya – Beirut 3/ 191.

<sup>123</sup> Consider: Middle Lexicon, Abu al-Qasim Suleiman ibn Ahmad al-Tabarani (d. 360 AH), Investigation and study: Muhammad Fawzi Muhammad Al-Saadani 1/ 584.

<sup>124</sup> Consider: Guiding the student in explaining the gains - Mirza Jawad Tabrizi(T1427), House of the martyr friend (peace of God be upon her) - Qom - Iran, 6th Floor, 1389 52/ 2 .

<sup>125</sup> Consider: Al-Aqabi's ammunition in the explanation of Al-Mujtaba' 32/ 336.

<sup>126</sup> Musnad Ahmad ibn Hanbal: Musnad al-Ansar (may Allah be pleased with them), hadith of Hudhayfah ibn al-Yaman on the authority of the Prophet (peace and blessings of Allaah be upon him), 10/5542, no. 23798, 23905

<sup>127</sup> Consider: Odd Talk Author: Abu Obaid al-Qasim bin Salam bin Abdullah al-Harawi al-Baghdadi (d. 224 AH), investigator: Dr. Muhammad Abdul Mu'id Khan, publisher: Ottoman Encyclopedia Press, Hyderabad - Deccan, 1st Edition, 1384 AH - 1964 AD - i hindi 1/ 73.

<sup>128</sup> Consider: Explanation of the Book of Tawheed from Sahih Al-Bukhari, Abdullah bin Mohammed Al-Ghunaiman, Publisher: Aldar Library, Medina, First edition, 1405 AH, 2/ 195.

"Infernal" plural: hellish, which is attributed to hell,<sup>129</sup> because the effect of their burning is visible on them<sup>130</sup>. He narrated in another hadith, "If they enter Paradise, the people of Paradise said these infernal people, then they say that our God, if you leave us in Hell, He will be dearer to us than shame, so Allah, may He be exalted, will send a wind from under the throne, called the pleasure, and it will blow on their faces, erasing the writing and increasing their joy and beauty."<sup>131</sup>

Tibi said ((: ω" The name is not a diminution for them, but a remembrance; to increase joy to joy, and rejoicing to rejoicing; And to be aware of the fact that they are free from God Almighty."<sup>132</sup>

### **Inferred benefits:**

1. Report of the intercession of angels, prophets and believers, in which the mercy of God Almighty is manifested in His monotheistic servants<sup>133</sup>.
2. A statement of Allah's honor to His servant and Messenger our Prophet Muhammad (may Allah's peace and blessings be upon him) by being the first to be resurrected, the first to enter Paradise, the first to receive Allah (the Almighty) in Paradise, the first to prostrate to His Lord in Paradise in honor and reverence for Allah, and the first to command intercession for the nation.
3. Explanation of the mandate of our Prophet to remove those who entered Hell from his nation, and to bring them into Paradise, by the grace and mercy of Allah, and to show that they were brought out of Hell through the intercession of Muhammad (may Allah's peace and blessings be upon him) It is written between their eyes: These are the freed of Allah<sup>134</sup>.

### **The end**

### **Results**

Through the study of the biography of the Tabi Rabi bin Harrash, the following was found:

- 1- The people of biographies and translations agree that he is bin Harrash and not Kharash.
- 2- He is one of those who realized ignorance, but he did not succeed in seeing the final Prophet, peace and blessings be upon him.
- 3- It seems that between him and Hudhaifah is a lineage as his sister is Hudhaifa's wife.

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4- <sup>129</sup> Consider: Keys in explaining lamps, Author: Al-Hussein bin Mahmoud bin Al-Hassan, known as Al-Mazhari (d. 727 AH), investigation and study: A specialized committee of investigators under the supervision of: Nouredine Talib, publisher: Dar Al-Nawader, which is one of the publications of the Department of Islamic Culture - Kuwaiti Ministry of Awqaf, first edition, 1433 AH - 2012 AD 5/ 525.

<sup>130</sup> Consider: Explanation of the Book of Tawheed from Sahih Al-Bukhari, Abdullah bin Mohammed Al-Ghunaiman, 2/ 195.

<sup>131</sup> Open the responding relative to carrot and intimidation By Imam Al-Mundhiri (d. 656 AH), the author: Abu Muhammad Hassan bin Ali bin Suleiman Al-Badr Al-Fayoumi Al-Qahiri (804 - 870 AH), presented to him: His Eminence Sheikh Abdullah bin Muhammad Al-Ghunaiman, study, investigation and graduation: Prof. Dr. Muhammad Ishaq Muhammad Al Ibrahim, Publisher: Al-Muhaqqiq, first edition, 1439 AH - 2018, 14/ 351.

<sup>132</sup> Key Promoter Explanation of the lamp niche, Ali bin (Sultan) Muhammad, Abu al-Hasan Nur al-Din al-Mulla al-Harawi al-Qari (d. 1014 AH), Publisher: Dar Al Fikr, Beirut – Lebanon, First edition, 1422 AH - 2002 AD, 8/ 3560

<sup>133</sup> Consider: The divine conquest of the arrangement of the Musnad of Imam Ahmad bin Hanbal Al-Shaibani and with it the attainment of wishes from the secrets of the divine conquest, Ahmed bin Abdul Rahman bin Muhammad Al-Banna Al-Saati (d. 1378 AH), Publisher: House of Revival of Arab Heritage, Edition: Second, 24/128.

<sup>134</sup> Consider: Explanation of the Musnad of Al-Darimi, Dr. Marzouq bin Hayas Al Marzouq Al-Zahrani, Publisher: Without, First edition, 1442 AH - 2021 AD, 1/133.

- 4- Rabi'i is one of the narrators who unanimously agreed the opinions of the scholars of the wound and the amendment to his reliability and justice and taking what he narrated.
- 5- Rabi'ibn Harrash has taken from the great companions the narration, such as Umar, Ali and Ibn Mas'ud, and most of his narrations were from the companion of the secret of the Messenger of Allah Hudhayfah bin Al-Yaman, and the most taken from it is his student Mansour bin Mu'tamar, who is also one of his trust.
- 6- Emphasizing the hadiths of the Holy Prophet on several concepts, the most important of which are: The obligation to restore peace.
- 7- In the chapter on purity, it is clear that it is permissible to drink standing.
- 8- In the chapter on the remembrance of whom Allah brings out of the Hellfire is the report of the intercession of the prophets, in which the mercy of Allah Almighty is manifested in His monotheistic servants.
- 9- In the chapter on the breadth of God's mercy and forgiveness, the hadith showed that the door of repentance is open to all sinners, provided that they quit sin, regret what they have missed, and resolve not to return.
- 10- The hadiths of the Holy Prophet emphasize several concepts, the most important of which are: the obligation to restore peace, turning a blind eye to what God has forbidden, and guiding the lost to the way.
- 11- Fighting sedition and fighting among Muslims, and emphasizing the unity of the Islamic nation.
- 12- One of the morals of the Prophet is asceticism and altruism, so his face changes in regret because he forgot the seven dinars, so he did not give them charity before he realized them in the evening.
- 13- The reason for the revelation of the Qur'an on seven letters is mitigation and facilitation.
- 14- Stay away from princes, take caution from them, and warn against entering the dark rulers, helping them and believing their lies.
- 15- The door of repentance is open to every penitent, and it is not answered until the sun rises from its sunset, and people need the forgiveness and forgiveness of their Lord, regardless of their good deeds and high homes.

### **Recommendations**

In the light of my analytical study, it became clear that it is our duty to adhere to this Sunnah of the Prophet, which we left (may Allah's peace and blessings be upon him) and told that whoever walked on it survived, and whoever left it perished and perished, so salvation is by following the Book of Allah and His pure Sunnah.

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