

Aspects Of Building And Construction In The Early Days Of Islam And Realizing The Meanings Of Islamic Taste

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Summary:

In this research, we seek to shed light on one of the most important and pivotal issues in the issues related to the history of Islam and how the Islamic civilization was made and its edifice was built, whether moral or apparent, through the construction of buildings, palaces and other manifestations of the Islamic taste of distinction, which was witnessed by Western experts and orientalists, especially those palaces. And the Islamic monuments located in Andalusia, or to transfer Spain now.

The Islamic civilization was full of manifestations of civilization and development, especially at the level of building and construction, but with the passage of time and the fall of the Islamic civilization, these meanings began to fade, which raises many fundamental questions, perhaps the most prominent of which are:

_ To what extent was the Islamic civilization able to achieve the meanings of construction and building in the land and spread the meanings of Islamic taste?

_ How did the orientalists work to obliterate the identity of the Islamic civilization and the landmarks of construction and building in many European countries and the genealogy of many palaces to Western civilization?.

Through these questions and problems, we will seek, in a kind of analytical approach, to stand on the problems raised by this topic, to stand on the extent of Islam's care for construction and the realization of the meanings of beauty on earth.

Keywords: early Islam, aspects of building, Islamic civilization, Al-Aqsa Mosque, Makkah Al-Mukarramah.

Introduction

Construction and building questions and the extent of the effectiveness of Islamic civilization in achieving this:

The Islamic civilization was and still is one of the most civilizations that sought to spread the culture of beauty, construction and building across this globe in its east and west, so wherever it landed, Islamic civilization left

impact, prompting Muslims through it to work together in participating in its construction, and this matter expresses solidarity and the spirit of unity among the members of society, bypassing all causes of strife, division and disagreement (), and it has led The mosque played a big and important role in building the new society and in the life of Muslims. To gather Muslims and a place where Muslims meet after their return from battles, and in which brigades and banners are held, and in which news of Muslim victories is broadcast, and a place was taken to treat and bandage the wounded ().

And the mosque was taken as a place for the Shura, so the Messenger of God (PBUH) consulted with the Companions (PBUH) and held the Shura Council, as the Messenger of God Muhammad (PBUH) consulted the people to stay in Medina or to go out to meet the Quraysh in the battles of Uhud and the Trench and other things (), as it was The mosque is a place to spend The Messenger Muhammad (PBUH) between Muslims and a place where disputes between quarrels are resolved (), and the mosque was taken as a place to receive delegations, so the Messenger of God (PBUH) meets in the Prophet's Mosque and Arab delegations ().

The mosque was taken as a place for collecting zakat and alms and distributing them, so the zakat of money, zakat al-fitr and some money received from the regions were collected and distributed to those who deserve it (), and the mosque was taken as a place for the departure of envoys and messengers carrying books and messages to princes, kings and tribal leaders, which were sent by the Messenger Muhammad (PBUH). (), And the mosque was a place to shelter the poor, so the Messenger of God (PBUH) took care of the poor, invited them to his food, and commanded his companions to honor them ().

Prophet's Mosque:

This proves that the mosque has great importance and due to the diversity of its functions, it had the greatest impact and importance in many religious, social, political and economic aspects of Muslims, so it represented a place where the companions (رضي الله عنهم) meet during prayer times and from which they learn what is new in matters of religion, as they took from the mosque the teachings of religion And they transferred it to their homes to spread education. The Prophet's Mosque represents the first nucleus in establishing the pillars of the Islamic nation in all public and private aspects of Muslims. The visual media has taken a place of worship and the performance of the obligatory prayer, and a place for Muslims to gather for consultation and the rejection of disputes between adversaries. Through it, the functions of the mosque and its works and virtues have been shown, and through the visual media, the virtues of the Prophet's

Mosque have been shown. Among the merits of the Prophet's Mosque is that it is one of the three mosques to which the traveler draws. ().

Shows the virtue of praying in the Prophet's Noble Mosque, as it is considered the best prayer anywhere else, except for the Sacred Mosque (), and it came in the virtue of the Prophet's Noble Mosque that the Messenger of God (PBUH) said about it that he said: "Whoever enters this mosque of mine learns good or teaches it, he is in the position of the Mujahid in The path of God, and whoever enters it for other than that from the conversations of the people is like the one who sees what he likes and is for someone else." (), In this hadith of the Prophet, we find a visual information that shows us the virtue of the mosque and the virtue of praying in it, and makes it clear to us that whoever enters the mosque for you learns the laws of the Islamic religion and teaches them, so that will be in the position of the fighter For the sake of God, and we find another media method that shows us that whoever goes out on purity to go to the mosque, then that was in the status of an argument (), and so the Noble Prophet's Mosque has many virtues and contains the good of this world and the hereafter, and the Prophet's Mosque and its virtues have been identified through visual media. The visual is one of the most important means and methods through which mosques, their places, virtues, and so on are discovered and identified.

Sacred Mosque:

Another manifestation of the building is the Sacred Mosque, see Appendix No. (22). Through the visual media, the places, sites, virtues and sanctity of the Sacred Mosque are recognized. Makkah Al-Mukarramah has a location and great importance as it is considered the center of the earth (), and the best evidence for that is His saying, the Almighty, □ □ □ □ (), this is evidence of the moderation of the Islamic nation in its belief, legislation, and in everything, so Makkah Al-Mukarramah is the center of gravity, and that attraction is one of the secrets of God Almighty, and it is for the honorable Kaaba, and this is evident through the automatic attraction of visitors to it, and we strengthen this through His saying, may He be glorified and exalted be He, may He be glorified and exalted be He, is poison.

And Makkah Al-Mukarramah has an important location and great importance, as it is the center of convergence of cosmic radiations. The center of convergence of cosmic radiations is Makkah (), in addition to that importance, as it occupies an important obligation in the only place in which it is correct to perform the Hajj, which is one of the pillars of Islam, so it is not correct to perform that pillar. In any other place, God Almighty has imposed Hajj on every sane, adult Muslim who is able to perform this duty, because He, the Almighty, says, "By Allah, by what you perform." It is the only place where this obligation is performed, and there are factors

that helped the location of Makkah Al-Mukarramah, as that location is important Kabirah helped the pilgrim to perform that duty, in addition to its moderate atmosphere that helped the pilgrim to wear a robe and loincloth to perform that duty (), the location of Makkah Al-Mukarramah is of great importance through the temporal and spatial dimension and the religious dimension that enabled it to receive millions of pilgrimage annually ().

And the visual media showed the importance of the Grand Mosque and the Prophet's Mosque that their location is a light from the earth to the sky, so research and discoveries showed through taking many satellite images that there is a bright light emanating and radiating through the honorable Kaaba, the Sacred House of God in Makkah Al-Mukarramah, and from the Prophet's Mosque in Medina and from The green dome, may God's prayers be upon its inhabitant, as this light continues to strike without end in the depths of the universe and space ().

Makkah:

And Makkah Al-Mukarramah is one of the places that received great honor and greatness, as it is the first house established for people to worship God Almighty, and it is the place of revelation, the cradle of the message and the qiblah of Muslims. ﷺ He said in it: "By God, I will leave you, and I know that you are the most beloved country of God to me, and the sacredness of God, and had it not been for your family to expel me from you, I would not have left" (), and this indicates the love of the Prophet Muhammad (peace be upon him) for Makkah Al-Mukarramah, and on the authority of Anas bin Malik (رضي الله عنه) On the authority of the Prophet Muhammad (peace be upon him) he said: "There is no country except that the Antichrist will trample it, except for Makkah and Madinah.

Its people will be shaken by three tremors, and God will expel every unbeliever and hypocrite." And this matter meant that Makkah Al-Mukarramah is guarded from pests and the Antichrist, and on the authority of Abdullah bin Zaid (رضي الله عنه) that the Messenger of God (ﷺ) said: "Ibrahim sanctified Makkah and prayed for its people, and I forbade Medina Just as Ibrahim prohibited Makkah, and I prayed in its Saa' and extended it with the same as what Abraham prayed for the people of Makkah." The conquest of Mecca says: "This will not be invaded after today until the Day of Resurrection" (), and this matter explains to us that it is not possible to carry weapons in Makkah Al-Mukarramah, and on the authority of Abu Hurairah (رضي الله عنه) he said: The Prophet Muhammad (ﷺ) said: "Whoever performs the pilgrimage to this House, why He inherited and did not transgress, he returned as on the day his mother bore him" ().

This indicates that by visiting Makkah Al-Mukarramah, sins are forgiven, and one of the most prominent aspects of building in Makkah Al-

Mukarramah is the building of the Kaaba. بني الله () , so the position of Abraham was the first sign, a phenomenon and a symbol that must be venerated because of his attribution to God Almighty. بني الله () , and in the sanctuary the good deeds and the bad ones are multiplied, and the Almighty said: بني الله () , and also the reward for praying in it is equivalent to one hundred thousand prayers. The Prophet Muhammad (peace be upon him) said: "A prayer in this mosque of mine, this is better than a thousand prayers elsewhere, except for the Sacred Mosque, and a prayer in the Sacred Mosque is better than a prayer in this mosque of mine with a hundred prayers. Whoever enters the Great Mosque of Mecca is safe.

Al-Aqsa Mosque:

Among the most prominent manifestations of the building is Al-Aqsa Mosque, see Appendix (23), so Al-Aqsa Mosque is considered one of its noble verses written in the Holy Qur'an and preserved in the breasts of those who memorize the Book of God, Glory be to Him. Almighty.

Al-Aqsa Mosque is a beacon of knowledge, as scholars frequent it in order to convey the call of God Almighty (7) to people, and the greatness and honor of Jerusalem lies in the presence of Al-Aqsa Mosque in it. Some of His verses are recited until the Day of Judgment, and when He took His beloved Muhammad (PBUH) from the Sacred Mosque to the Al-Aqsa Mosque, then ascended with him from the Al-Aqsa Mosque to the Seven Heavens, then to Sidrat Al-Muntaha, and when He made Al-Aqsa Mosque the first of the two Qiblas and the third of the Two Holy Mosques, and one of the mosques to which the traveler is drawn. Many Quranic verses and noble prophetic hadiths that enhance the status and greatness of Jerusalem and Al-Aqsa Mosque, and among the Quranic verses that enhance the status and greatness of Jerusalem and Al-Aqsa Mosque are the Almighty's saying: بني الله () , the Qur'anic verses indicated the status and greatness of Jerusalem, and it was mentioned in the book Anahat specifically about the virtues of Al-Aqsa Mosque that: "If Jerusalem had no virtue other than this verse, it would have been sufficient and with all the blessings sufficient, because if it is blessed around it, then the blessing in it is doubled, and because When God Almighty wanted to ascend with His Prophet Muhammad to his heavens, He made his path to it a manifestation of his grace, and to make him the virtue and honor of the prophets. Otherwise, the path from the Sacred House to heaven is like the path from Jerusalem to it.

As for the honorable prophetic hadiths that indicated the status and greatness of Jerusalem and the Al-Aqsa Mosque, they are many, among which we mention the saying of the Messenger Muhammad (peace be upon him): "Prayer in the Sacred Mosque is preferred over others by a hundred thousand prayers, in my mosque by a thousand prayers, and in

the mosque of Jerusalem by five hundred prayers” () And Abu Dhar Al-Ghafari (may God bless him and grant him peace) said: “I said to the Messenger of God: O Messenger of God, which mosque was built on the ground first? He said: “The Sacred Mosque.” He said forty years.

Those honorable prophetic hadiths indicated a number of indications and meanings that show the greatness and status of Jerusalem and Al-Aqsa Mosque in that it is the place of the Prophet Muhammad (PBUH) and the area of his ascension, and a blessed house in which good and bad deeds are multiplied and sins are forgiven in it, and the virtue of praying in it with five hundred prayers, and that it is the second of the two mosques placed in The land... to other indications and meanings that prove the greatness, status and honor of Al-Aqsa Mosque. Thus, Muslims viewed Bayt Al-Maqdis as a blessed house and an honorable shrine, and for that matter they surrounded it with their generous religious care, in addition to that, Bayt Al-Maqdis included the blessing for the Almighty saying: {The one around whom We have blessed} The blessing here includes the physical and moral blessings. As for the physical, it is the grace of God, Glory be to Him, from crops, fruits and rivers to those lands, and the spiritual is what it included in terms of religious and spiritual aspects.

In addition to that, Bayt al-Maqdis is a piece of Paradise. On the authority of Ibn Abbas (may Allah be pleased with him) who said: The Messenger of Allah (may Allah bless him and grant him peace) said: “Whoever wants to look at a spot of Paradise, let him look at Bayt al-Maqdis (Jerusalem), and Jerusalem is considered the city of the prophets, as many prophets and messengers resided in it.” Jerusalem, including Abraham, Jacob, Isaac, Jesus, Salih, Zakaria, Lot... and others, may God’s prayers be upon them all, and what strengthens the connection of Al-Aqsa Mosque and Jerusalem with the prophets is the saying of Abdullah bin Omar (PBUH): “The Holy House was built by the prophets (may God’s prayers and peace be upon them) And his Umrah, and there is not a place in it that spans a hand span except that an angel has prostrated on it.” It is one of the places where the prophecy was revealed to the Messenger of God, Muhammad (PBUH), and the Levant is Jerusalem (), and as we mentioned earlier that Jerusalem is the city of Isra and Mi’raj, and the importance of Isra and Mi’raj lies in the fact that it linked an ideological link between Makkah al-Mukarramah, the Sacred Mosque, and between the Holy Place, where al-Aqsa Mosque is, and that great event. The Holy Qur’an immortalized him in Surat Al-Isra’, as it was mentioned previously (5) and Jerusalem is considered the first qiblah of Muslims, as it remained on that matter for a period not exceeding eighteen months after his migration (peace and blessings of Allah be upon him) Muhammad (PBUH) to the city, the qiblah to which the Messenger of God Muhammad directed. (PBUH) before moving by divine order to the Kaaba (), the Holy House has a great status and honor, so visiting it is a virtue, residence, and devotion in it is a virtue and a blessing. Among these

hadiths on the authority of Ibn Jurajj on the authority of Ata' that the Messenger (peace be upon him) said: "The Hour will not come until God drives the best of His servants to Jerusalem and to the Holy Land, so that they may dwell therein" (), and the words of the Messenger of God Muhammad (peace be upon him): "Do not force The traveler is only to three mosques: the Sacred Mosque, Al-Aqsa Mosque, and this mosque of mine" (), as well as what was narrated on the authority of Maimunah, the wife of the Messenger of God (PBUH), that he said: "Yes, residence is the Holy House" (), and also the hadith of Muadh bin Jabal (PBUH) who said: He said: The Messenger of God (PBUH): "O Mu'adh, God Almighty will open the Levant to you after me, from Al-Arish to the Euphrates. The honorable prophetic hadiths showed the honor, virtue and status of Jerusalem.

Jerusalem is the seat of a number of companions and followers. In the city of Jerusalem, a large number of companions and followers were buried, including the companion Shaddad bin Aws (), and Ubadah bin Al-Samit (), () ().

Al-Aqsa Mosque represents a part of the Islamic faith, so it is considered a religious heritage that must be protected, and Muslims must protect that religious heritage, the heavenly sanctities, and religious symbols, by the order of our religion, which holds its followers a human responsibility for that, because God Almighty says: In the face of this, the Muslim feels his religious responsibility towards Jerusalem as the center of the prophecies.

The spiritual and material importance of the mosque in the history of Islamic civilization:

Mosques are one of the most important aspects of building and one of the most prominent features of Islamic religious architecture, which was characterized by many important advantages, including taking it as a headquarters, a place for prayer and worship, a meeting place for people to practice religious rites, residents to shelter the poor, a place for collecting alms and zakat, a place for shura, a place for receiving delegations, and a place for health care. The beginning of Islam, so the diversity of its functions had an important impact on the religious, social, political and economic aspects in the life of the Companions (). The mosque was the meeting place of the Companions during prayer times, in which they learned everything new in the matter of the Islamic religion, so the teachings of the Islamic religion took it from the mosque and transferred it to their homes to learn and teach their households all What is found in the matter of the Islamic religion, as mosques are considered the first nucleus for establishing the foundations of the Islamic nation in all private and public aspects of Muslims, and houses or dwellings are considered aspects of construction. The predominant feature of Muslim dwellings is humility and simplicity, especially in Medina at the beginning

of Islam. palm trees, and their houses were houses made of hair (6), and the poor Muslims among the people of Saffah (7) had no homes for them, so they used to spend the night in the mosque (8), and the houses of the wives of the Prophet Muhammad (PBUH) were made of palm leaves, see Appendix No. (24), and it was nine houses, and it is mentioned that Umm Salama (may God be pleased with her) the wife of the Messenger Muhammad (PBUH) built her room of mud (1). Prophet Muhammad (PBUH): “Oh Umm Salama, the worst thing in which a Muslim’s money is gone is building.” □ □ ard (), and we mention that the Messenger of God Muhammad (peace be upon him) has drawn the role in the city, so he made a spacious house for Al-Zubayr bin Al-Awam (peace be upon him) and cut off the Prophet Muhammad (peace be upon him) Al-Abbas bin Abdul Muttalib (), and Nawfal bin Al-Harith bin Abdul Muttalib (), (2) a house in one place and separated them with a wall (). ().

The homes of Muslims and their dwellings were characterized by simplicity in the early days of Islam, and what confirms that is the saying that during the caliphate of Omar Ibn Al-Khattab (PBUH) when he was informed that the companion Saad Bin Abi Waqqas (PBUH) had put a door of wood on his house and made special straws for his children, so the Caliph Umar ordered Ibn Al-Khattab (PBUH) by burning that castle and the door and “Umar bin Al-Khattab (PBUH) wrote to his workers not to lengthen their construction, because the worst of days is the day when they lengthen their construction” (), and so it became clear that the most common building material was adobe, palm leaves and its trunks And when the Islamic conquests expanded and the imports of Muslims from the treasury of Muslims’ money increased, and the mixing of Muslims with other nations and peoples over the civilizations of those nations, all of this prompted Muslims to benefit from the experience of builders, especially the Persians and Romans, in expanding construction work and the emergence of new inscriptions (), and other aspects of building is the inscription And building military cities that had an important impact on the lives of Muslims. After Iraq was completely conquered during the reign of Caliph Omar Ibn Al-Khattab (2), Caliph Omar (2) found that there was an urgent need to establish military headquarters in Iraq in geographically elected places. Military cities were planned for that, including the city of Basra, which was planned in the year 14 AH, and the city of Kufa, which was planned in the year 17 AH ().

The main function of these cities was to make them unstable military camps, the aim of which was to provide stores for the members of the Islamic armies and for the residence of the fighters. Caliph Umar ibn al-Khattab (2) desired that these camps be “a house of migration and a home for jihad” (), and given the stability of the fighters in Kufa and Basra, this led to The emergence of an urgent need for rapid military supplies and insufficiency With the fighters who headed in the first phase (), and the

caliph Umar bin Al-Khattab (رضي الله عنه) followed a tight policy in Iraq, which is to keep the fighters away from the people of the conquered cities and to prevent their mixing with the local population of the villages and cities so that they are not affected by the character of those cities and their morals are corrupted and they move away from the goals that they came For its sake, which is jihad in the way of God, as well as preventing them from cultivating the land, and the goal of the caliph Umar ibn al-Khattab (PBUH) is to keep the Muslim Arabs a military nation fighting in order to be able to continue the operations of conquest, as well as supplying other fighting forces in the regions when needed (), and it was The purpose of planning and building those cities is for them to be the home of immigration for the Muslims and gathering centers for their forces in their launch to further horizons (), and Caliph Omar Ibn Al-Khattab (PBUH) clarified his point of view about those cities by saying: “The camp is more suitable for your war and smarter for you” (), and recommended Caliph Umar ibn al-Khattab (may God bless him and grant him peace) commanded him to prevent any barrier or barriers between the center of the caliphate in Medina and his forces in the military camps by saying: “There is no sea or bridge between you and me” ().

The purpose of this was to continue and sustain material and human supplies to the battle fronts.

And it becomes clear to us the purpose of Caliph Omar Ibn Al-Khattab (PBUH) through the Egyptianization of the regions so that Egypt or the city will be the center of supplies for the battlefields with supplies and soldiers, and the Commander of the Faithful Omar Ibn Al-Khattab (PBUH) determined the duties of those cities, saying: In addition to choosing (رضي الله عنه) those cities in strategic locations so that support and help can be sent easily between those cities, in addition to that, he stipulated (رضي الله عنه) in selecting the locations of those cities that they be suitable for the Arabs in terms of climate and location ().

The purpose of Caliph Umar ibn al-Khattab (رضي الله عنه) in building cities is: “The leaders feared that their soldiers would lose their fighting qualities and their spiritual purity as a result of their mixing with the people of the conquered countries, and his fear for his soldiers from the treachery of the treacherous non-Arabs and their tails from the open areas” (), so the Islamic conquest of Iraq led to the stability of the number of From the Arab tribes, throughout the rule of the Rightly Guided Caliphs, Iraq became a center for the armies to launch to the east to continue the process of conquest. Because of its proximity to the battlefields, which were far from the homeland of the Arabs on the island ().

Conclusion:

We conclude through this that the manifestations of building in the era of early Islam were among the most important media means and methods that showed and revealed the most prominent features of Islamic architecture represented by mosques, dwellings, houses, and cities, each of which had a distinctive role, and from those manifestations appeared a great and distinguished position, as mosques represented the greatest and most honorable place of worship and prayer Meetings, consultations, expressing opinions, debates, debates, etc. The houses represented refuge and shelter for the Muslims, despite the simplicity of the building, but they had a great and significant impact, and the cities had a distinguished role by taking military headquarters that contributed to extending aid and supplies to the fighters to participate in the conquest operations. The mixing of Arab Muslims with other peoples and civilizations, but they were not affected by those civilizations, but rather they remained on their religion, beliefs and Islamic principles, and given that the Arab Muslims were not affected by other civilizations, but they benefited from the experience of builders in those civilizations, and that prompted Muslims to benefit from that experience and use it in the expansion of construction. And new inscriptions, and they added new materials in the building, such as plaster and stone. The aspects of the building had an active and distinguished role in transmitting the culture, landmarks, symbols, and places of Islamic architecture, and the extent of its strength, impact, and influence on other peoples and civilizations.

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المسنود ، دار الكتب العلمية ، بيروت - لبنان ، ج1 ، ص 277)2
الطبري السني ، ابو داود سليمان بن داود بن داود بن الجارود (ت: 204هـ / 819م) ، مسند ابي داود الطبري السني ،
تحقيق: محمد بن عبد المحسن العلي ، ط1 ، دار هجر ، مصر ، 1999م ، ج3 ، ص 558
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في
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- 1) ((مسلم، صحيح مسلم، ج2، ص991، رقم الحديث 1360).
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- 1) ((سورة البقرة، الآية: 125).
- 1) ((سورة الحج، الآية: 25).
- 6) ((البخاري، صحيح البخاري، رقم الحديث 1190)
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- 2) (مسلم، صحيح مسلم، ص172
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- 1) (اللاوس، شهاب الدين محمود بن عبد الله الحسي (ت: 1270هـ)، روح المعاني في تفسير القرآن العظيم والسبع المثاني، دار احياء التراث العربى، بيروت، ج1، ص352.
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- 4) (ابن ماجه، سنن ابن ماجه، ج1، ص429
- 1) (مسلم، صحيح مسلم، رقم الحديث 1037)
- 1) (شداد بن اوس: ابو يعلى شداد بن اوس بن ثابت صحابي وراوي حديث نبوي من الصحابة من بني عمرو بن مالك بن الجار، توفي في 58هـ. ينظر: الذهب، سي اعالم النبلاء، 2/464.
- 1) (عبادة بن الصامت: ابن قيس بن اهرم بن نهر بن نعلبة بن عنم بن الخزرج احد النقباء ليللة العقبة، توفي سنة 34هـ. ينظر: الذهب، سي اعالم النبلاء، 2/11-5.
- 1) (الحذابي، النسب الجليل بتاريخ القدس والخليل، ج2، ص63.
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- 6)
- السنن، ابو بكر عبد الرزاق بن همام (ت: 211هـ/826م)، المصنف، تحقيق: حبيب الرحمن الأعظم، ط2، المجلس العلمي، الهدد، توزع المكتب الإسلامي، بيروت، 1983م، ج3، ص154 (اهل الصفة: هم فقراء المهاجرين الذين جاءوا المدينة والموءى لهم بعد أن اجيهم المشركون على نرك اموالهم ونولهم، ينظر: الصنهاجي، حلية الأولياء وطبقات الأصفياء، ص338
- 5) (ابن النجار، الدرة الثمينة، ج1، ص103
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- 1) (نفسى الأقرط، في سورة النحل، آية 80).
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