

## Narrations of the great follower Rib'i bin Harash in Musnad Ahmad: Explanation and benefits

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### *Abstract*

Praise be to God, who repaid with His benevolence whomever He wills of His servants, and according with His gratitude those who helped him with His happiness, and with His care the highest aspiration of those who singled Him out to make the collection of religious sciences the goal of His desire.

### **Introduction**

Praise be to God, who repaid with His benevolence whomever He wills of His servants, and according with His gratitude those who helped him with His happiness, and with His care the highest aspiration of those who singled Him out to make the collection of religious sciences the goal of His desire.

And I bear witness that there is no god but God alone with no partner, a sincere testimony to God in his saying, his work and his belief, and I bear witness that Muhammad is His servant and Messenger, may God's prayers be upon him and his family and companions who strive for God as he deserves to strive and peace be upon him abundantly.

As for after:

God (Glory and Exalted be He) sent the Messengers with clear evidence and guidance, and the conclusion of the message was with our master Muhammad (may God bless him and his family and grant them peace), so he conveyed the message, advised the nation, fulfilled the trust, and strived for God as he deserved to strive until certainty came to him. the wise.

And that God has commanded us to take what He commanded us to do, and to stay away from what He forbade, He said in His decisive Book: { And whatever the Messenger gives you, take it, and whatever he forbids you, refrain from it. And fear God, for God is severe in punishment .

The purified Sunnah of the Prophet was the second source of legislation, and the followers and the Companions (may God be pleased with them) and the scholars who followed them gave the hadiths of the Most Noble Messenger (may God bless him and his family and grant them peace)

most of their attention, so they gathered all that was proven from him in terms of report, action, or saying, and they set standards to study them. So (the science of Hadith) arose, which became the most honorable science after the Qur'an.

Therefore, I loved this honorable knowledge, and I prayed to God to bless me with the honor of serving the purified Prophetic Sunnah, so I strengthened my desire to learn more from this generous source.

And among the blessings of God Almighty upon me is that he enabled me to be a student of the honorable hadith of the Prophet, as it is a great honor for a person to dedicate himself to the Sunnah of the Prophet and live in its shadows and work to serve it, research it and increase from it, since every study in the science of hadith is an honor. For the student and the elevation of his status, and the honor of knowledge is only with the honor of the known.

### **Biography of the great follower Rib'i bin Harash**

The first topic: his personal biography

The first requirement: his name, nickname, surname, and lineage

It is a quadrant, with a broken noulah and sukoon al-Muwahhidah, Ibn Harash, with a broken neglect , and it was said with a broken one, Ibn Kharash with al-Kha', the broken lexicon, and al-Ra', neglected and al-Shin al-Mu'jammah , and the correct one upon which the people of knowledge are, Harash al-Ha' is broken without lexical, and al-Ra' is also not lexical , Ibn Jahsh Ibn Amr Ibn Abd Allah bin Bijad bin Abd Malik bin Ghalib bin Qatayah bin Abbas bin Obaidh bin Raith bin Ghatfan bin Saad bin Qais Ghaylan bin Mudar bin Nizar bin Maad bin Adnan Al-Ghatfani, then Al-Absi, Abu Maryam Al-Kufi

The second requirement: his birth and upbringing

As for his birth, I did not find in all the books of biographies and biographies that I have seen anything indicating the year of his birth, except that he lived in the pre-Islamic era, and knew the Prophet, may God's prayers be upon him and his family, in the era of Islam, but he did not meet him, may God's prayers be upon him and his family. Abu Musa said: It is said that he caught up with the Prophet, may God bless him and his family and grant them peace. Hisham bin Muhammad bin Al-Saeb said on the authority of his father that the Prophet, may God's prayers and peace be upon him, wrote to Harash bin Jahsh, so he broke his letter, and this confirms that my quarter has an awareness

The third requirement: his family

1- His parents : I did not find anything about his father mentioned by the biographers except for his name, so he is Harash bin Jahsh bin Amr bin Abdullah bin Bajad bin Abd bin Malik bin Ghalib bin Qataia bin Abbas bin

Obaidh bin Raith bin Ghatafan bin Saad bin Qais bin Ailan bin Mudar bin Nizar Bin Maad bin Adnan Al-Absi , and Hisham bin Muhammad bin Al-Saeb said on the authority of his father that the Prophet (may God bless him and grant him peace) wrote to Harash bin Jahsh , and he breached his book. As for his mother, I did not find anything about her in the history books according to my knowledge.

2- His brothers and sisters : Banu Harash, three: Rib'i, Rabi`, and Mas`ud , and one sister, who is the wife of the great companion, Hudhaifa bin Al-Yaman, a trustworthy follower of Kufiyyah .

a) Ar-Rabi` bin Harash: who spoke after his death and died before Rib`i Harash. Muhammad bin Sa`d said: Muhammad bin Ubayd informed us, he said: Ismail bin Abi Khalid told us, on the authority of Abd al-Malik bin Umair, he said: Rib`i bin Harash came and was told: Your brother has died. So he went in a hurry until he sat at his head supplicating for him and asking forgiveness for him, so he revealed his face and then said: Peace be upon you, I came to my Lord after you, and I received spirit and basil and a Lord who was not angry, and I was clothed with silk and brocade, and I found the matter easier than you think, but do not speak. Carry me, for I promised the Messenger of God, may God bless him and grant him peace, that he would not leave until I met him .

b) Masoud bin Harash: He narrated on the authority of Omar Ibn Al-Khattab, Abu Burdah and Halam bin Salih narrated on his authority, and Al-Bukhari said: His companions. Al-Ijli said: He is trustworthy, and Abu Hatim said: His companionship with the Prophet, may God's prayers and peace be upon him, was not valid, and he had little hadeeth .

3- His wife and children: I did not find anything for his wife and children except for what Ibn Hajar said: she is accepted from the third class and the name of a woman of my quarter does not come to me . He never lies, even if you sent to him and asked him about them, so he sent to him and said to him: Where are your sons? He said: They are in the house, and he said to him: We have forgiven them for your honesty

The fourth requirement: his travels

Al-Khatib Al-Baghdadi said: "He traveled to Al-Madaen more than once, during and after Hudhaifa's time, and on one of these travels he met Ali, peace be upon him, and heard from him the hadith known as the one who breaks the sandal." He also traveled to the Levant, and attended Omar Ibn Al-Khattab's sermon in Al-Jabiya

The fifth requirement: his moral and ethical characteristics

They did not mention in history about his moral character except that he was one-eyed. Abu Naim said, Saeed bin Jamil Al-Absi told me, he said: I saw Rabei bin Harash, a one-eyed man . He had money with him, so he put it on his saddle bag and covered it. He passed by, and on the authority of Mansur, so he added: They said: Who did you mention, Abu

Sufyan? He said: I mentioned a quarter, and you know from my quarter! Rabbi was one of the bravest, his people claimed that he never lied.

The sixth requirement: applied

Class in language: Generation after generation or people who are similar in age or era. People's classes and ranks.

And in terminology: the people who are similar in the chain of transmission and meeting the sheikhs, or they are people who shared the age and the meeting of the sheikhs, and the similarity in the isnad is similar to the meeting of the sheikhs often.

The benefit of knowing the layers is security from the overlapping of suspects in their agreement by name and nickname and standing on fraud and knowing the truth about the curse, is it hearing or sending, and knowing the sender and the interrupted, and so on, and the scholars differed in organizing the layers. The followers were divided into several classes, such as al-Dhahabi, Ibn Hajar and al-Suyuti.

Accordingly, the follower Rib'i bin Harash is a veteran, from the second class of the followers, according to the agreement of the biographers and biographers, and God knows best.

The seventh requirement: his death

Scholars differed in the year of death, Khalifa said: He died after the skulls, in the year eighty-two, and Harun bin Hatim said: Our companions told us that Rabia died in the year eighty-one. Rib'i bin Harash, from Bani Al-Huraish, died in the year 144, and Ibn Numayr said: He died in the year 111. Abu Naeem said: Rib'i bin Harash died during the time of Omar bin Abdul Aziz, and Abdul Hamid bin Abdul Rahman bin Zaid prayed for him, that is, between 99-101 AH.

It is most likely that the death of Rib'i bin Harash was as Ali bin Muhammad al-Madani said, in the year one hundred and four, because if it was as Ibn Numayr said (i.e. one hundred and one year), the hadith scholars would have mentioned it with the death of Omar bin Abdul Aziz, and they would not have been confused about the weighting of his death.

The second topic: his era in political terms

After extensive research and reading, I did not find any mention of my quarter in terms of politics, despite him being a scholar. The reason for this may be attributed to the fact that he did not intervene or participate in the cultural struggles that took place in an era similar to an era prior to the sectarian conflict and others, but he had an influential political position and this This position was in the Umayyad era and al-Tabari mentioned it in his history as follows:

, on the authority of Abi Ishaq, he said: Ziyad's direction was to seek the companions of Hajar, so they began to flee from him, and he took

whoever he could from them. Al-Haytham - so he summoned Qabisah among his people, and took his sword, so Rabei bin Kharash bin Jahsh Al-Absi and men of his people came to him, who were not many, so he wanted to fight, so the police officer said to him: You are safe for your blood and your money, so why do you kill yourself? His companions said to him: You have believed, so why would you kill yourself and kill us with you! He said: And rule! This supplicant is the son of a whore, and by God, if I fall into his hand, I will never escape from him or he will kill me." They said: "No," so he put his hand in theirs, and they took him to Ziyad. Vaccination of sedition, and jumping on the 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 he said to him: One of us from Bani Hammam is called: Saifi bin Fasil, from the heads of the owners of Hajar, And he is the most severe of people against you, so Ziyad sent for him, and he was brought to 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: I do not know him. He said: Do you know Ali bin Abi Talib? He said: Yes, he said: So that is Abu Turab. He said: No, that is Abu Al-Hassan and Al-Hussein.

The prince tells you: He is Abu Turab, and you say: No! He said: And if the prince lied, do you want me to lie and testify for him falsehood as he testified? Ziyad said to him: This is also with your sin! Ali with the stick, he brought it and said: What do you say about Ali? What do you say about Ali? He said: By God, if you explained to me with consolations and ranges, I would not have said anything but what you heard from me. He said : You will curse him or I will strike your neck. And they threw him into prison

The third topic: his scientific biography

The first requirement: Scholars praise him

Al-Ala'i said: He is a great follower. Omar - may God be pleased with him - and others heard it Al-Tirmidhi said: I heard Al-Jarud say: I heard Wakee' say: My quarter in Islam did not tell a lie. Al-Ijli said: A trustworthy follower from the best of people never lied Ibn Hibban said: He was one of the people of Kufa. Al-Lalka'i said: He is reliable Ibn Khalfoun said: He said: He is the brother of Abdullah and Rabee', and he is an argument for them regarding what was carried and transmitted from the effect on the religion . Al-Dhahabi said: An argument that obeyed God, he never lied. Ibn Hajar said: Abed trusted him And Sheikh Abdullah Al-Mamaqani said: One of the scholars unanimously agreed on his trustworthiness, truthfulness, and majesty. They said: It is one of the characteristics of the Commander of the Faithful, peace be upon him It became clear through the statements of the scholars that a quarter of the narrators are unanimously trusted by the scholars of the Islamic nation, and God is All-Knowing and Most High.

The second requirement: his sheikhs and students

His sheikhs: Rabei had many sheikhs who narrated and heard from them, and they were among the companions and followers: Al-Bara bin Najia, Hudhayfah bin Al-Yaman, Kharshah bin Al-Har, Zaid bin Dhabyan, Tariq bin Abdullah Al-Maharbi, Al-Tufail bin Sukhabra, Abdullah bin Shaddad bin Al-Had, who is one of his peers, Abu Musa Abdullah bin Qais Al-Ash'ari, Abdullah bin Masoud, and my father Masoud Uqbah bin Amr Al-Ansari, Ali bin Abi Talib, Omar bin Al-Khattab, Amr bin Maymoon Al-Awdi, Imran bin Husayn, Abu Al-Yusr Ka'b bin Amr Al-Salami, Abu Al-Abyad Al-Shami, Abu Bakra Al-Thaqafi, and Abu Dharr Al-Ghafari. His sister was under Hudhayfah . I will mention them, leaving out the definition of the Companions for their fame, and defining others for five personalities, and they are:

1- Abu Al-Abyad: He is Issa Abu Al-Abyad Al-Ansi, Al-Shami, and it is said: Al-Madani, from Bani Zuhair bin Jadima, and it is said: From Bani Amer. He narrated on the authority of: Anas bin Malik and Hudhayfah bin Al-Yaman. Narrated on his authority: Ibrahim bin Abi Abla, Rib'i bin Harash, and Yaman bin Al-Mughirah. Ahmed bin Abdullah Al-Ajli said: Follow me, trustworthy, and Al-Dhahabi said: trust, Ibn Hajar said: Trust, from the second, was killed in eighty-eight .

2- Amr bin Maymoon: Abu Abdullah, and it is said: Abu Yahya Al-Kufi, he realized the Jahiliyyah and did not meet the Prophet, may God's prayers and peace be upon him and his family, He entered Makkah fifty-five times between Hajj and Umrah, lived in Sham, then moved to Kufa. He narrated on the authority of: Omar, Ibn Masoud, Muadh bin Jabal, Abu Dhar, Abu Masoud Al Badri, Saad bin Abi Waqqas, Maqil bin Yasar, Aisha, Abu Hurairah, Ibn Abbas, Abdul Rahman bin Abi Laila, Narrated on his authority: Saeed bin Jubair, Al-Rabi bin Khathim, Abu Ishaq Al-Subaie, Abd Al-Malik bin Omair, Ziyad bin Al-Alaqa, Hilal bin Yasaf, Ibrahim bin Yazid Al-Taymi, and Rib'i bin Harash . He is trustworthy, and al-Dhahabi said: " A lot of worshipers." He said: "Where is Hajar?"

3- Abdullah bin Shaddad bin Al-Had: Abu Al-Waleed Al-Laithi Al-Madini, he narrated on the authority of: his father, Omar, Ya'la, Talha, Mu'adh, Al-Abbas, Ibn Masoud, Ibn Abbas, Ibn Omar, Abdullah bin Jaafar, his aunt Asma bint Amis, and his maternal aunt Maimuna bint Al-Harith, and his sister through his mother Bint Hamzah bin Abdul Muttalib, Aisha, and Umm Salama, and on his authority: Saad bin Ibrahim, Abu Ishaq Al-Shaibani, Ma'bad bin Khalid, Al-Hakam bin Otaiba, Dhar bin Abdullah Al-Marhabi, Rib'i bin Harash, Tawoos, and Muhammad bin Ka'b Al-Qarzi, Abu Jaafar Al-Farra, and Muhammad bin Abdullah bin Abi Yaqoub Al-Dhabi, and Ibn Saad said: He was trustworthy and had little hadeeth. Al-Nasa'i and Al-Dhahabi: trustworthy, from the first class, the senior followers, he died in Kufa in the year eighty-one, and it was said: after that .

4- Silah bin Zafar : Abu Al-Ala' Al-Absi from the people of Kufa, and it is said: Abu Bakr Al-Absi Al-Kufi. He narrated on the authority of: Hudhaifa

bin Al-Yaman, Abdullah bin Abbas, Abdullah bin Masoud, Ali bin Abi Talib, and Ammar bin Yasser, narrated on his authority: Ibrahim Ibn Yazid al-Nakha'i, Ayoub al-Sakhtiani, and Rib'i Ibn Harash al-Absi. Shu'bah said: "The heart of a prayer is made of gold." Ibn Sa'd said: He was trustworthy and had hadiths. Ibn Mo'in said: He is trustworthy. Sheikh al-Tusi said: One of the companions of the Commander of the Faithful Ali (peace be upon him). Ibn Hajar: A great follower, from the second. Jalil's confidence. He died at around seventy

5 - Maarour bin Sweed Al-Asadi: Abu Umayyah, Al-Asadi, Al-Kufi, He narrated on the authority of: Omar, Abu Dhar, Ibn Masoud, Khuraim bin Fatik and Umm Salamah. And on his authority: Al-Ahdab, Salem bin Abi Al-Jaad, Al-Amash, Al-Mughirah bin Abdullah Al-Yashkari, Asim bin Bahdala, Bakr bin Al-Akhnas, Jawab Al-Taymi, and Ismail bin Rajaa Al-Zubaidi, and he said: Ibn Maeen, Al-Ijli, Abu Hatim, and Ibn Hajar: Trustworthy. From the second, he lived one hundred and twenty years

His students: She studied and narrated on the authority of Rabei many scholars and virtues, from him every scholar in the art in which she specializes, and they are: Ibrahim bin Muhajir, Al-Hassan bin Obaidullah Al-Nakhai, Husayn bin Abd Al-Rahman Al-Salami, Hamid bin Hilal Al-Adawi, Saad bin Tariq Abu Malik Al-Ashja'i, and Amer Al-Sha'bi, Abd al-Malik ibn Umair, Abu Saydan Ubaid ibn al-Tufayl al-Ghatfani, Amr ibn Haram, Abu al-Nadr Katheer ibn Abi Katheer al-Tamimi al-Kufi, Muhammad ibn Ali al-Salami, Mansour ibn al-Mu'tamar, Na'im ibn Abi Hind, and Hilal Mawlah , And an identifier for five characters from it, and they are:

1- fix: Bin Abdullah Bin Hajiya, and it is said: Ajlah Bin Abdullah Bin Muawiyah Al Kindi, it is said: His name is Yahya, Abu Hajiah Al Kufi, He narrated on the authority of: Habib bin Abi Thabit, Al-Hakam bin Otaiba, Al-Dhiyal bin Harmala, Zaid bin Ali bin Al-Hussein bin Ali bin Abi Talib, Salamah bin Kahil, and Amer Al-Sha'bi. On his authority Shu'bah, Sufyan Ath-Thawri, Ibn Al-Mubarak, Abu Usama, Yahya Al-Qattan, Jaafar Bin Awn, and others. Ibn Sa'd said: He was very weak, and Ibn Mo'in said: He is trustworthy. Abu Dawud said: Weak. Abu Hatem said: He is not strong, he writes down his hadith and does not use it as evidence. An-Nasaa'i said: Weak, not like that, and he had a bad opinion. Ibn Hajar said: A Shiite Sadooq, and Al-Sayyid Al-Khoei said: From the companions of Al-Sadiq he is trustworthy from the age of seven. He died in the year forty-five .

2- Suleiman bin Mahran: Abu Muhammad al-Kufi al-Amash, He was born in the year sixty-one, and it has been said that he was born two years before the killing of Husayn in the area of Rustaq al-Ray in the mountains. It is also said that he was from Tabaristan and lived in Kufa. He narrated on the authority of: Aban bin Abi Ayyash, Ibrahim Al-Tamimi, Ibrahim Al-Nakhai, Ismail bin Abi Khaled, Ismail bin Rajaa Al-Zubaidi, Ismail bin Muslim Al-Makki, Tamim bin Salamah, and Thabit bin

Ubaid. Narrated on his authority: 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 Zakariya, and he said Ibn Maeen: the traditionist of Kufa. Al-Ijli said: He was trustworthy and proven in hadeeth, and he was the one who spoke to the people of Kufa in his time. Al-Nasa'i said: He is reliable and proven, and Al-Dhahabi said: Al-Hafiz is one of the scholars. Hafiz trustworthy, knowledgeable of the recitations and pious, but he cheats, from the fifth, and Al-Sayyid Al-Khoei said from the companions of Imam Al-Sadiq and Khawas, he died in the year forty-seven or eight .

3- Amr bin Haram: Bin Hayyan Al-Azdi Al-Basri, narrates on the authority of: Rib'i Bin Harash, Narrated on his authority: Abu Bishr Jaafar bin Abi Wahshiya, Habib bin Abi Habib Al-Jarmi, Salem Al-Muradi, and Wasil Mawla Abi Uyaynah. Ibn Mu'een, Ahmad, Abu Hatim, and Abu Dawud said: He is trustworthy. The female is nothing wrong, Trustworthy, from the sixth, he died before Qatada .

4- Mansour bin Al-Muammar: Bin Abdullah Bin Rabi'ah Bin Harith Bin Malik Bin Rifa'a Bin Al-Harith Bin Bahatha Bin Salim, Abu Atab, and it was said: Abu Bakr, peaceful Al-Kufi narrated on the authority of: Abi Wael, Zaid bin Wahb, Ibrahim Al-Nakha'i, Al-Hasan Al-Basri, Rib'i bin Harash, Tamim bin Salamah, Khaithama bin Abdul Rahman, and Dhar bin Abdullah Al-Marhabi. And on his authority: Ayoub, Husayn bin Abd al-Rahman, al-Amash, Suleiman al-Taymi, al-Thawri, Shu'bah, Mas'ar, Shayban, Zaida, Zuhair bin Mu'awiyah, Isra'il, Ali bin Salih, Shuba said: Mansoor is one of the trustworthy people. Al-Ijli said: Kufi is trustworthy and proven in hadith. He was the most reliable of the people of Kufah. Abu Hatim said: He is trustworthy, and Abu Dawud said : Mansoor did not narrate except from trustworthy sources, and Sheikh al-Tusi said: He is one of the companions of the two imams al-Baqir and al-Sadiq, and al-Dhahabi said: One of the imams of Kufa, and Ibn Hajar said: He is trustworthy and proven, and he was not deceived .

5- Muhammad bin Ali bin Rabia: Abu Atab, cousin of Mansour bin Al-Mu'tamar, From the people of Kufa, he narrates on the authority of: Abdullah bin Muhammad bin Aqeel, Rib'i bin Harash saw, narrated by: Abu Naim, and Ibn Mu'in said: He is trustworthy. Abu Hatem said: A truthful Shiite, there is nothing wrong with him, good hadith.

Narrations of the follower Rabie bin Harash

In the Musnad of Imam Ahmed bin Hanbal: Explanation and benefits

(chapter of purity)

First talk:

Imam Ahmad said: The servant of God spoke to us, Abu Ubaidah bin Fayyil ibn Ayad told us, and he said to me: It is my name and my son - we have told us. Sa'ir - meaning: the son of five - Furat bin Ahnaf told us, my

father told us, on the authority of Rib'i bin Harash, that Ali bin Abi Talib s A preacher was in ar-Rahba , so he thanked God and glorified Him , then said whatever God wanted him to say, then he called for a bowl of water, and he rinsed his mouth. And he wiped his hands, and drank the surplus from his jug while standing, then said: I have heard that a man among you hates to drink while standing, and he The ablution of those who did not happen, and I saw the Messenger of God, may God's prayers and peace be upon him, do like this .

Explanation of the hadeeth : Al-Rahba with the silence of the ha and its openness comes in the language with the meaning of "the yard of the mosque or the house and the spacious place between the courtyards of the houses and outside the mosque and the like, and a locality in Kufa ."

And from the sources of using this word in the narrations - such as "Ali bin Abi Talib, peace be upon him, gave a sermon in Al-Rahba." It is learned that what is meant by "Al-Rahba" is the spacious place near the Kufa Mosque, in which the Commander of the Faithful was present for judgment, execution of punishments, resolving lawsuits and people's problems, and giving sermons .

And he said: So he thanked and praised God, then said: God willing . apparent meaning of it. And he said: He called for a bowl of water, rinsed his mouth and wiped with it, and drank the rest of his bowl while standing . Wal Kuz: Kaz of the thing Kuza: Its collection, and I poked it Akuzah Koza: I collected it. And the couse: from the utensils, known, and it is derived from that, and the plural is cones, couse, and couse . And his saying: "And he wiped," that is: he wiped his face, arms, head, and feet , and on the authority of Abu Hayya, he said: " I saw Ali perform ablution, wash his palms until they were clean, then rinsed his mouth three times, inhaled three times, washed his face three times, and his forearms three times, and wiped his head once, then washed He put his feet up to the ankles, then he got up and took the remnants of his purification and drank it while standing, then said: I wanted to show you how the Messenger of God, may God's prayers and peace be upon him, was purified .

And his saying: " And he drank the surplus of his bowl while standing , " meaning the rest of his water with which he performed ablution , and what he drank left over was because it was water with which he performed an act of worship, which is ablution, so there is blessing in it, so it is better to drink it . And in a narration by Al-Bukhari, then he said that people hate drinking while standing, and that the Prophet, may God's prayers and peace be upon him, did the same as I did.

And he said: I wanted to show you how the purification of the Messenger of God - may God's prayers and peace be upon him - was by adding the ta'. That is: ablution

Elicited benefits:

1. It indicates the permissibility of drinking standing, and drinking standing was established on the authority of Omar, which was included by al-Tabari and in the Muwatta that Omar, Othman and Ali used to drink while standing, and Saad and Aisha did not see anything wrong with that.
2. It is not permissible for someone who is not in a state of ritual impurity to wipe the place of ablution, and perhaps what was mentioned about wiping the feet from some of the Companions sometimes, if it is true, may be applicable to something other than the state of ritual impurity, and God Almighty knows best.

(Chapter: The Extensiveness of God's Mercy and Forgiveness)

The second hadeeth:

Imam Ahmad said: We were told by Muhammad Bin Sabeq, we were told by Ibrahim Bin Tahman, on the authority of Mansour, on the authority of Riba'i Bin Harash, on the authority of Al Ma'rur Bin Suwe D, on the authority of Abu Dhar who said: The Messenger of God, may God's prayers and peace be upon him, said: "God Almighty says: O son of Adam , if You committed sins as much as the earth and did not associate anything with Me. I made for you as much as the earth as forgiveness.

Explanation of the hadith: The discourse is general in the hadith, and the meaning is if you bring me sins that are close to the size of the earth , and sins are sins , and it was said that they are minor sins . And he said: " And you did not associate anything with me ": that is, you worshiped me sincerely and to my face , and polytheism is " attributing the matter that is specific to one person to one who does not have his command , and polytheism is either greater, which is the affirmation of the partner to God Almighty, or lesser, which is observing other than God in some matters . " And he said: I have made for you the approximation of the earth for forgiveness." And the approximation of the earth: filling the earth, and the meaning is that I do not care about your sins, nor do I make them excessive, and if they are many, then nothing becomes too great for him , for God forgives sins with His power and greatness , and He is capable of everything. The fault of his master, for fear of his reproach, is not said to be forgiven. Therefore, forgiveness is divine mercy, without which there would be loss, and feeling this fact is etiquette of seeking forgiveness. from him except to him.

Elicited benefits:

1. In the hadeeth, the greatest glad tidings are for those who repent if their repentance is associated with faith and good deeds, which is the reality of repentance , just as sin must have an effect, and its effect is exalted by repentance at times, by good deeds that erase it at times, by

calamities that expiate at times, and by entering the Fire to get rid of its impact at other times, and also if its impact is severe. Those things did not have the power to erase him, so he must enter Hell, because there is not an atom of filth in it, and only those who are good in every aspect will enter it, so if any of the filth of sins remains on him, he will enter the test, to rid his faith of his wickedness, and then he will be reformed. to the king's house.

2. It is also understood from the hadith that no one should be deceived by him and say more than sin so that God will increase my forgiveness, but rather he said it so that the sinners do not despair of His mercy .

3. Repentance and forgiveness of sins are achieved under several conditions: giving up sin, regretting what has passed, and resolving not to repeat it. This is a day repeatedly, and he repented repentance with its conditions, for God forgives him.

(Chapter: What is done in times of strife)

The third hadeeth:

Imam Ahmad said: Husayn bin Muhammad told us, Shayban told us, on the authority of Mansur, on the authority of Riba'i bin Harash, he said: I was at Hudhayfah's funeral just A man from the people: I heard this saying, meaning: Hudhayfah, saying: There is nothing wrong with what I heard from the Messenger of God, may God bless him and grant him peace. And peace be upon him, and if you fight, I will see the furthest house from my house, so I will enter it, and if it enters on me, I will say: Behold, my sin and yours, or my sin and yours.

Explanation of the hadeeth: His saying: " I was at Hudhayfah's funeral, and a man from the people said: I heard this saying – meaning Hudhayfah – saying: I have no problem with what I heard from the Messenger of God, may God's prayers and peace be upon him. " That is, Rib'i bin Harash was at the farewell of Hudhayfah's funeral. A man from the people said, and the man here is vague . I heard Hudhayfah say, "There is no fear for him regarding I heard from the Messenger of God (PBUH). He says : " And if you are killed ." That is, killing each other . And his saying (PBUH): " I will look at the farthest house from my house and enter it " means I decided to look and meditate on the farthest house from my house, so enter it in the event of fighting. And he said: If he enters upon me : meaning, if one of you enters, that is, those who fought. I would say: Ha, I bear my sin and your sin, or my sin and your sin. And what is meant by the words "my sin" is the sin of killing me, and it is possible that it is on his door in terms of that killing erases the sins of the murdered, and it is burdened on the murderer if he does not have good deeds, from which the murdered will be repaid . And guilt is not the legitimate sin That is, what the Qur'an and Sunnah considered a sin Rather, what is meant is the accusations and lineages that the

polytheists and the opponents of the message used to describe him with.

Elicited benefits:

1. Fighting strife and fighting between Muslims, so every Muslim is obligated to stay in his house and not to be at peace. Because the people of that war are all Muslims.

2. If the murderer is ignorant of seeking a worldly life or following a whim, then the murderer and the murdered are in Hell.

(Chapter: What has been said about the asceticism of the Messenger of God (PBUH))

Fourth Hadith:

Imam Ahmad said: Abu Al-Walid told us, Abu Awana told us, on the authority of Abd al-Malik - meaning Ibn Umair - on the authority of Riba'i bin Harash, on the authority of Umm S. Lamah said: The Messenger of God, may God's prayers and peace be upon him, entered upon me while he was smiling. She said: I thought it was from pain, so I said: O Prophet of God, what has contributed to your face? He said: For the seven dinars that came to us yesterday, in the evening, and they are in the deduction of the mattress.

Explanations of the hadeeth: What did (PBUH) enter upon Umm Salamah while he had covered his face, i.e. the color of his face had changed due to an accident, "and I thought that it was from a pain", i.e. she thought that something had befallen him, so I said: O Prophet of God, what is wrong with you? Whatever you change the color of your face. And he (PBUH) said: "For the sake of the seven dinars." And the dinars are an old gold coin, equal to ten dirhams of silver, and from it is the Almighty's saying: . And he (pbuh) said: "Which came to us yesterday": that is, it came to us yesterday: which is the day before the present day, and it may refer to the past in general. And he (pbuh) said: "Evening while she was in the bed deduction": that is, these dinars remained with us while they were on the side and side of the bed, and the deduction of everything: its side and its side, and its collection is opponents and opponents.

Elicited benefits:

1. (PBUH) regrets and his face changes with regret because he forgot the seven dinars and did not give them in charity before the evening reached them, and in him is the purpose of asceticism in money and lack of concern for it.

2. He (PBUH) was the most ascetic of people over what people quarreled over, disputed over it, and devoted themselves to it.

(Chapter: Obligation to stay with the Muslim community when turmoil appears and in every case, and the prohibition of disobedience and separation from the group)

Fifth Hadith:

Imam Ahmad said: Ishaq bin Suleiman told us, Katheer Abu Al-Nadr told us, on the authority of Rib'i bin Harash, he said I set out for Hudhayfah <sup>ؓ</sup>in al-Madain one <sup>ؓ</sup>night, people walked to Uthman, and he said: O my quarter, what did your people do? He said: I said: Which mind do you ask about? He said: Who among them went out to this man, so I named men among those who went out to him <sup>ؓ</sup>, and he said: I heard the Messenger of God, may God's prayers and peace be upon him, say: "Whoever separates from the group and humbles the leadership will meet God and he has no face with Him."

Explanations of the hadeeth: He (PBUH) when he saw that denouncing the imam leads to division and disagreement of the nation, he commanded to be patient with that thing, hating that what is said about it is related to what divides the word and leads to bloodshed . That is, the group of Islam and departed from the obedience of the imam, so every group made a contract that agrees with the Book and the Sunnah, so it is not permissible for anyone to separate from them in that contract, so he deserves the threat . What is meant by the paradox is striving to resolve the pledge of allegiance contract that took place for that prince, even if it was the slightest thing, because doing so leads to unjust bloodshed . And his (PBUH) saying : " And he humiliated the emirate ": In the sense of humiliating and despising the state , the emirate is applied to the position of the prince, and to a piece of land that is ruled by the prince , and he is the one who assumes the emirate, or the one who takes over the affairs of a people and their women . And his (PBUH) saying : " He met God without face " means that he will come on the Day of Resurrection without power and without face or prestige with God , so he has no argument in He did and there is no excuse him benefit him .

Elicited benefits:

1. Whoever separates from the congregation by abandoning the Sunnah and committing heresy, even with a small amount, breaks the covenant of Islam and withdraws his hand from obedience.
2. In the hadith, there is evidence for people's obedience to the ruler whose allegiance took place, and the obligation of the congregation, even if the imam did what happened in terms of deficiency or disobedience, as long as they did not see clear blasphemy for which they have proof from God.

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

Sixth Hadith:

Imam Ahmed said: Wakee told us, on the authority of Sufyan, on the authority of Ibrahim bin Muhajir, on the authority of Riba'i bin Harash, he said: He who did not lie to me told me, meaning Hudhayfah. He said: The Prophet, may God's prayers and peace be upon him, met Gabriel [upon him be peace] while he was at the mirror's stones. He said : Your nation recite the Qur'an in seven harfs, so whoever among them recites in one harf, let him recite as he has learned and not turn back from it. My father said: And Ibn Mahdi said: Indeed, among your nation is the weak, so whoever reads on a letter should not change from it to another, desiring him. .

Explanations of the hadeeth : His saying: "The Prophet, may God's prayers and peace be upon him, met Gabriel while he was at the mirror's stones ": that is, the Prophet (PBUH) met Gabriel, peace be upon him, in a place in Makkah, which was Quba . And he said: " Your nation will recite the Qur'an on seven harfs, so whoever among them recites on one harf, let him recite as he learned, and not turn away from it ." People disagreed about the interpretation of his saying "seven letters." Some of them said, "The meaning of letters is languages," meaning that it was revealed about seven languages of the Arabs .

And the people of knowledge differed in these seven letters and made a lot of saying about them, " Some people said: It is a promise, a threat, a lawful one, a forbidden one, exhortations, proverbs, and a protest." Some people said: It is an order, a prohibition, a prohibition, a permission, and a statement of what was and what will be. Proverbs , and the most correct sayings, and most similar to the apparent meaning of the hadeeth, are that what is meant by these letters are languages, which is that every Arab people should read it in their own language, and what their custom is in terms of diphthongs, pronouncements, slanting, exaggeration, eloquence, completion, hams, softening, and other aspects of languages. into seven aspects of them in one word .

And he said: "Among your ummah is the weak, so whoever recites on a letter should not turn from it to another, desiring it." If its meaning is: He should not switch from the letter that he learned from the Prophet, may God's prayers and peace be upon him, to another letter that is proven from the Prophet, may God's prayers and peace be upon him, in any way. A desire for this letter that he learned, and a reluctance from it, as if it is in the meaning of abandonment of the Qur'an, and he forbade abandoning the Qur'an. Since it is all a revealed Qur'an, the servant should not neglect a house letter desiring it, as the revelation of the Qur'an in seven letters was an expansion from God upon His servants, and a permission for them to recite it in any letter they wished .

Elicited benefits:

1. The reason for the revelation of the Qur'an in seven letters is lightening and making it easier .
2. " That the Prophet (may God's prayers and peace be upon him) named the readings as letters on the way to capacity, as was the custom of the Arabs in naming the thing by the name of what is in it and what is near it and what is adjacent to it, and attached to it a kind of attachment and naming them the sentence after some of them, so he called the Prophet The recitation means a letter, even if it is a lot of words because one of them has a letter that has been changed by a hyphen, a fracture, or an inverted one to another, or is inclined, or has been added to or subtracted from it according to what came in the disputed readings, so the Prophet attributed the reading and the complete word to that letter . The changer, so he called reading with it; It was the letter of it according to the custom of the Arabs .
3. The seven letters and readings are an important phenomenon that the Holy Qur'an brought from various linguistic and scientific aspects Increasing new benefits in downloading the Qur'an: because the multiplicity of recitation from one reading to another, and from one letter to another, may give a new meaning, with the brevity of the verse being one, and to show the virtue of the Islamic nation and its Qur'an: and that is because the previous books were revealed before the Qur'an, so they were revealed with one letter, and it was revealed Our book is the Qur'an with seven letters, whichever one the reader reads, he follows what God Almighty has revealed.

(Chapter on answered prayer)

Seventh Hadith:

Imam Ahmed said: Husayn told us, Shayban told us, on the authority of Mansoor, on the authority of Rabe'i bin Harash , on the authority of Imran bin Hussain, or someone else, that pebbles The Messenger of God, may God's prayers and peace be upon him, came and said: O Muhammad, for Abd al-Muttalib was better for his people than you. He used to feed them with liver and hump, and you slaughter them! The Prophet, may God's prayers and peace be upon him, said to him what God willed that he say [to him], and he said to him: What do you order me to say? He said: Say: Oh God, protect me from the evil of my soul, and encourage me to be on the right path. He said: So he went, and the man embraced Islam, then he came and said: I came to you, and you said to me: Say: Oh God, protect me from the evil of my soul, and make me strong. Tighten my command, so what should I say now? He said: Say: O Allah, forgive me for what I concealed and what I declared, and what I erred and what I did, and what I knew and what I was ignorant of.

Explanations of the hadeeth : That he came to the Prophet (PBUH) before he embraced Islam, and he stated that Hussain, the father of

Imran, was at that time an infidel who did not become Muslim, and the infidels of Quraysh sent him to quarrel (PBUH) in their matter, and Imran at that time was a Muslim, meaning that Abd al-Muttalib was honoring them and slaughtering camels for them and feeding them the greatest something from it while you slaughter them instead of slaughtering them instead of slaughtering them, i.e. plotting them and admonishing them, Husayn wants that the Prophet (PBUH) used to take them harshly and not kindly to them, and this is according to Husayn's claim. And hardship was not part of the character of the Prophet (PBUH), and he did not treat them except with all kindness and gentleness: this is known by those who follow his biography (PBUH) means from encouraging Islam and showing its advantages, and it seems that Hussain turned to Islam and asked the Prophet (PBUH) to teach him a supplication with which he increases an explanation of Islam, so he said to him: Say, "Oh God, protect me from the evil of my soul, etc.," that is, strengthen my resolve for what is good for me (and he said it, and he went), meaning he went and God loved Islam to him with the blessings of supplication, so he embraced Islam and returned to the Prophet (PBUH). So what do I say now) means after my conversion to Islam, and his saying: "Say, O Allah, forgive me for what I concealed and what I declared" meaning (what I concealed) i.e. hidden (and what I declared) i.e. revealed or what I told myself and what moved my tongue and his saying: "and what I erred and what I intended" "Yes, forgive me for what I have done." On purpose from me and with knowledge of the sins, and what was issued from lack of knowledge, as well as what was issued by me in the way of joking and joking. And his saying "what I knew and what I was ignorant of" means: I forgive what I knew and knew about and what I did out of ignorance of it, i.e. What happened from me out of ignorance, and ignorance is against knowledge.

Elicited benefits:

1- It can be understood from it that the first supplication was before he converted to Islam, and the second supplication was after his conversion to Islam, and that Imran was a Muslim companion before his father, may God be pleased with him, converted to Islam.

2- That people are in need of the pardon and forgiveness of their Lord, no matter what their righteous deeds and lofty ranks are, just as it is permissible to supplicate with this remembrance in all places of supplication in prayer and otherwise.

(Chapter How to seek permission)

hadeeth:

Imam Ahmed said: Muhammad bin Jaafar told us, Shu'bah told us, on the authority of Mansur, on the authority of Rib'i bin Harash, on the authority of a man from Bani Amir that he used He gave permission to the Prophet, may God's prayers and peace be upon him, and said: "Is he

snowing?" The Prophet, may God's prayers and peace be upon him, said to his servant: Go out to him. It is not better to ask permission, so tell him: Let him say: Peace be upon you, may I come in? He said: So I heard him say that, so I said: Peace be upon you, shall I enter? He said: Then he gave permission, or he said: So I entered, and I said: What did you bring us? He said: I have not come to you except with good, I have come to you to worship God alone, who has no partner. And to call upon Al-Lat and Al-Uzza, and to pray five prayers during the night and during the day, and to fast from the Sunnah for a month, and to perform the Hajj. And the house, and that You take from the wealth of your rich, and give it back to your poor. He said: He said: Is there anything left of knowledge that you do not know? He said: God knows well, and there is knowledge that only God knows, the five; {Indeed, Allah has knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs, and no soul knows what it will earn tomorrow, and no soul knows what it will earn tomorrow. In which land will you die? Indeed, Allah is All-Knowing, All-Aware.}

Hadith graduation:

Explanations of the hadeeth: He asked permission for the Prophet (PBUH): Shall I come? The Prophet (PBUH) said to a maid: Go out to him, for it is not good to seek permission." That is, asking permission to enter with him. Appreciation: yes? Meaning: shall I enter? And access: entering, and the Messenger of God - may God's prayers and peace be upon him - said to his servant: Go out to this one) who is asking for permission (so he taught him the permission) in it: the permissibility of deputizing teaching with the ability, and the permissibility of teaching some students to one another with the presence of the sheikh, whether the sheikh gives permission for that or not. no. (So tell him: Say: Peace be upon you) and in it: the permissibility of restricting it to: Peace be upon you. Don: And God's mercy. (Shall I enter?) upon you (so the man heard it) from behind the door, and in it: The Sunnah of the one who asks for 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 known than: Peace be upon you, the reprehensible (shall I enter So the Prophet - may God's prayers and peace be upon him - gave him permission to do so: The Sunnah is that whoever asks permission for a people is to be answered by the owner of the house, and not to anyone else, such as a servant, a son, and the like, and the tenant. For the house and the borrower in the sense of the owner of the house; He is deserving of the benefit (so he entered) and fulfilled his need. " And in it the Sunnah is that He combines peace and permission, and offers peace. He was told what I have come, and he said, I have come to you with goodness, that you worship God alone and do not associate anything with Him. Shu'bah said: I think he said: i.e. I expect it or I think it is, and his saying: Alone "is an affirmation of affirmation," and "has no partner" is an affirmation of negation, because the word sincerity included both affirmation and negation.

And he said “ And to call upon Al-Lat and Al-Uzza ” means to leave the worship of Al-Lat and Al-Uzza, and Al-Lat is An idol that is worshiped instead of God by supplication, circumambulation, sanctification, sacrifice, and vows, not by believing that Al-Lat creates, gives life, causes death, or provides sustenance, but rather by believing that because of his closeness to God (as they claim) he mediates for them with God. Al-Uzza is the name of an idol of the Quraysh who used to worship it . And his saying: “ Pray five prayers during the night and day, and to fast from the Sunnah for a month, and to make the pilgrimage to the House, and to take from the money of your rich and return it to your poor.” He said: Is there anything left of knowledge that only God knows? what not Only God, the Mighty and Majestic, teaches him the five .”

Elicited benefits:

1- “Peace is offered if the eye of the one who asks permission falls on the owner of the house, otherwise he offers permission and asks permission three times, the first to listen, the second to prepare for the owner, and the third to authorize him. Or understanding that he was not permitted by the evidence, he must return and not stand at the doors.

Emphasis on monotheism to God, performing prayers, performing zakat, fasting Ramadan, and pilgrimage to the House.

(Chapter: Who believes the rulers in their lies and helps them in their oppression)

The ninth hadeeth:

Imam Ahmad said: Ismail on the authority of Yunus, on the authority of Hamid bin Hilal, or on the authority of others, on the authority of Rib'i bin Harash, on the authority of Hudhayfah, on the authority of the Prophet - may God's prayers and peace be upon him - said: There will be princes who lie and oppress, so whoever believes them with their lies, and helps them in their oppression He is not from me, and I am not from him, and he does not respond to the basin, and whoever does not believe them by lying to them, and does not help them in their wrongdoing, for he is from me, and I am from him, and he will return to the Pond) .

Explanations of the hadeeth : That is, after me there will be presidents who lie and do wrong, so whoever believes them in their lies, and helps them in their oppression, is not from me, and I am not from him. The Messenger of God (PBUH) repeated He pronounced disavowal twice, for he is not from me and I am not from him, confirming that he (PBUH) disavowed him, and denied him so that he would know that . And he (PBUH) said : “ It is not returned to the basin. ” That is, he does not pass by and will not drink from the basin of al-Kawthar, and the basin is the collection of water, known, and the plural is basins, menstruation, and the basin of the Messenger, may God bless him and grant him peace, from which he waters his nation on the Day of Resurrection.

(PBUH) said : “ And whoever does not believe them by their lies, and does not help them in their oppression ”: that is, those who did not believe these princes for their lies and did not help them in their oppression, out of fear, and scrupulousness, and this is only for the religious .

And he (PBUH) said : “He is from me, and I am from him.” It is possible that mere patience from their company at that time, with faith, leads to this lofty rank, or from patience that guides to actions that lead to that. God only knows. Al -Sindhi said it (he is from me), meaning from the people of my Sunnah , and my love (and I am from him), meaning from his love and intercession for him . And his saying: “ And he will come to the basin ” means that he will pass and drink at the Kawthar basin in Paradise .

Elicited benefits:

1. And in the hadith: A warning against entering upon the oppressive rulers, helping them, and confirming their lies , because helping the oppressor against his oppression is a major sin .
2. Stay away from princes, and take caution from them; Because he does not become safe from those who come close to them, either in his religion, if he is silent about what they are upon of corruption and injustice, or in his world, if he speaks about it, for salvation from them is only by distancing from them, and that is why many of the predecessors were very wary of cheating them, and sitting with them, for fear on their religion .
3. Evidence of the basin of our Prophet Muhammad, may God bless him and grant him peace, and that his nation will return it to him.

(Chapter on the remembrance of whom God will bring forth from the Fire by His bounty)

The tenth hadith:

Imam Ahmad said: Hassan told us, on the authority of Hammad bin Salamah, on the authority of Hammad bin Abi Suleiman, on the authority of Rabi'i bin Harash, on the authority of Hudhayfah bin al-Yaman The Messenger of God, may God's prayers and peace be upon him, said: A people will emerge from the Fire after the Fire has consumed them. They are called the Jahanmiyyun .

Explanation of the hadeeth : His saying (PBUH): “ A people will emerge from Hell ” is the apparent meaning of the word. And his saying (PBUH): “ after the fire had wiped them out ” means that they burned and became coal ; Punishment for the sins committed by the punishment for them . And his (PBUH) saying: “ Al-Jahnamiyun ” is plural: Jahanmi, which is attributed to Hell ; Because the effect of their burning is visible on them .

It was narrated in another hadeeth "When they enter Paradise, the people of Paradise will say, 'These are the Hellfire'." Then they will say, "Our God, if you left us in Hell, it would be dearer to us than shame." Then God Almighty sends a wind from under the Throne called "Al-Masra," and it blows on their faces, and it erases the writing and increases their joy and beauty.

Al- Tibi said: "Bismillah is not an insult to them, but rather a remembrance, so that they may increase from joy to joy, and from joy to joy, and so that this may be a sign of their being freed from God Almighty."

Elicited benefits:

1. The report of the intercession of angels, prophets, and believers, and in which God's mercy is manifested Almighty with His monotheistic servants.
2. A statement of honoring God - the Mighty and Majestic - for His servant and Messenger, our Prophet Muhammad - may God bless him and grant him peace - by being the first to be resurrected, the first to enter Paradise, the first to receive God - the Mighty and Majestic - among humans in Paradise, and the first to prostrate to his Lord in Paradise in glorification and reverence for God - Almighty -, and the first to be commanded to intercede for the nation .
3. Explanation of the mandate of our Prophet to expel those who entered Hell from his nation, and to admit them to Paradise, Thanks to God and his mercy And to make it clear that they were brought out of Hell through the intercession of Muhammad - may God bless him and grant him peace - it is written between their eyes: These are God's freedmen.

## Conclusion

### Results

from during study Curriculum Personal For the follower my quarter son Harash shows the following :

- 1- Agree \_\_ People bios and translations on that it son Harash and not Krush.
- 2- He is who realized Ignorance But it is did not reconcile to see the Prophet the ring on him better the prayer Peace.
- 3- It seems that evidence And between Hudifa Pedigree where that His sister wife Hudifa.
- 4- Prepare my quarter from narrators that collected opinions Scholars the wound and modification on his confidence And his justice And the taking With what narrated it.

5- a n \_ my quarter son Harash may be Taking on companions grown ups the novel, Proverbs age And Ali and his son Masoud, and it was more his novels on owner Secret messenger God Hudifa son Aleman, and more from Taking about her he his student victorious son Umrah and he also of whom Collect \_ \_ \_ \_ p his confidence.

6- Confirmation of the hadiths of the honorable Prophet on several concepts, the most important of which are: the necessity of returning peace.

7- In the chapter on purity shows the permissibility of drinking standing.

8- In a chapter on the remembrance of whom God will bring out of Hell by His grace, the determination of the intercession of the prophets, and in it the mercy of God Almighty is manifested by His monotheistic servants.

9- In the chapter on the abundance of God's mercy and forgiveness, the hadith showed that the door of repentance is open to all sinners, provided that they give up sin, regret what has passed, and resolve not to return.

10- Confirming the hadiths of the Messenger of honor on several concepts, the most important of which are: the necessity of returning peace, turning a blind eye to what God has forbidden,

11- Fighting sedition and fighting among Muslims, and emphasizing the unity of the Islamic nation.

12- One of the Prophet's morals is asceticism and altruism, and his face changes, regretting that he forgot the seven dinars, and did not give them in charity before evening caught them.

13- The reason for the revelation of the Qur'an in seven letters is lightening and facilitating.

14- Stay away from the rulers, take caution from them, and warn against entering the dark rulers and helping them and believing their lies.

15- The door of repentance is open to every repentant, and it is not turned back until the sun rises from the west, just as people are in need of their Lord's pardon and forgiveness, no matter what their good deeds and lofty ranks are.

### **Recommendations**

In the light of my analytical study, it became clear that it is obligatory for us to adhere to this prophetic Sunnah, on which we left - may God bless him and his family and grant him peace - and he told that whoever follows it is saved, and whoever abandons it perishes and is exposed to perdition, so that salvation is by following God's Book and His pure Sunnah.

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