

“RUWAIBDA HADITH AND LEGAL PROVISIONS LEARNED FROM A CRITICAL ANALYSIS STUDY”

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ABSTRACT:

There is no doubt that understanding the texts of the AL Qur'an and the Sunnah is correct and one of the most important influences in preparing a Muslim's mind, thinking and misunderstanding. It has made the ummah divisions, parties and groups that move away and approach pure and pure Islam whenever their understanding is controlled by the rules of the AL Qur'an and Sunnah and a sound mind far from whims and hatred, and away from ignorance and hatred The ignorant and the hateful are the same in defaming Islam and distorting its image.

The hadith of the Holy Prophet, may ALLAH prayers and peace be upon him, in Al-Rawabda and the future foresight in it are important topics that need to be studied and scrutinized, because the Prophet, may ALLAH prayers and peace be upon him, reported on matters whose features have been revealed in our present time, and I did not find anyone who studied this topic in a careful, analytical, scientific study. To demonstrate the authenticity of the hadith due to its weakness, by examining the evidence that it came to make it possible to benefit from the legal rulings that it included to convert the Prophet's Sunnah from the texts preserved between the lines into our daily practical life as a control for our dishonor, a guide and a guide.

The nature of this research required that it be divided into three demands

The first requirement - the methods of hadith, its chain of narrators, and the reasons for it

The second requirement - the text adopted from the hadith The third requirement - the legal provisions learned from it As for the first requirement, the chain of narrators, through studying this requirement carefully, it became clear to me that the hadith was transmitted by three of the Companions: Abu Huraira, Anas Ibn Malik, Awwf Ibn Malik Al-Ashajai, may Allah be pleased with them all, and a group of narrators transmitted it from them, and in some of these methods some drawbacks and reasons, including the research And then I will study, research and scrutiny

As for the second requirement, it was in the text adopted from the hadith, which combines the different expressions of the hadith in different ways. It is his saying (the Messenger of Allah, may Allah prayers and peace be upon him. It was said: O Messenger of God, and who is Al-Rawaidah? He said: A fool speaks about common matters.

As for the third axis, the legal rulings learned from the hadith, this hadith is considered one of the future miracles of the Holy Prophet, may Allah prayers and peace be upon him, which were revealed by the days and years, because it describes our reality today and that it lives in it, may Allah bless him and grant him peace. Understanding texts and linking them to facts and events is not a real revelation, but rather an interpretation and diligence that can be wrong and correct and delude people that this understanding and interpretation is the revealed revelation, and it is the intention of Allah Almighty and His Messenger, may Allah prayers and peace be upon him. To denounce Islam and Muslims and bring out the confused image of Islam and Muslims in front of people and deceives that this is the Islam that Muhammad, may Allah prayers and peace be upon him and his companions, may Allah be pleased with them all, brought. This is a lie and a shame on Allah, His Messenger and Islam.

Keywords :

Ruwaibda hadith and , critical analysis study .

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INTRODUCTION

Praise be to ALLAH, Lord of the worlds, and prayers and peace be upon our master Muhammad, his good family and his close companions, and those who followed them with charity until the Day of Judgment Either after

There is no doubt that understanding the texts of the AL Qur'an and the Sunnah is correct and one of the

most important influences in preparing a Muslim's mind, thinking and misunderstanding. It has made the ummah divisions, parties and groups that move away and approach pure and pure Islam whenever their understanding is controlled by the rules of the AL Qur'an and Sunnah and a sound mind far from whims and hatred, and away from ignorance and hatred The ignorant and the hateful are the same in defaming Islam and distorting its image.

The hadith of the Holy Prophet, may ALLAH prayers and peace be upon him, in Al-Rawabda and the future foresight in it are important topics that need to be studied and scrutinized, because the Prophet, may ALLAH prayers and peace be upon him, reported on matters whose features have been revealed in our present time, and I did not find anyone who studied this topic in a careful, analytical, scientific study. To show the authenticity of the hadith from its weakness, by stating the evidence that it came to enable us to benefit from the legal rulings that it included to convert the Prophet's Sunnah from the texts preserved between the lines into our daily practical life, controlling our dishonesty, a guide and a guide.

The nature of this research necessitated that it be divided into three demands

The first requirement - the methods of hadith, its chain of narrators, and the reasons for it.

The second requirement - the text adopted from the hadith

The third requirement - the legal provisions learned from it

As for the first requirement, the chain of narrators, through studying this requirement carefully, it became clear to me that the hadith was transmitted by three of the Companions: Abu Huraira, Anas Ibn Malik, Awwf Ibn Malik Al-Ashajai, may ALLAH be pleased with them all, and a group of narrators transmitted it from them, and in some of these methods some drawbacks and reasons, including the research. And then I will study, research and scrutiny. As for the second requirement, it was in the text adopted from the hadith, which combines the different expressions of the hadith in different ways. It is his saying (the Messenger of ALLAH, may ALLAH prayers and peace be upon him. It was said: O Messenger of ALLAH, and who is Al-Rawaidah? He said: A fool speaks about common matters.

As for the third axis, the legal rulings learned from the hadith, this hadith is considered one of the future

miracles of the Holy Prophet, may ALLAH prayers and peace be upon him, which were revealed by the days and years, because it describes our reality today and that it lives in it, may ALLAH bless him and grant him peace. Understanding texts and linking them to facts and events is not a real revelation, but rather an interpretation and diligence that can be wrong and correct and delude people that this understanding and interpretation is the revealed revelation, and it is the intention of ALLAH Almighty and His Messenger, may ALLAH prayers and peace be upon him. To denounce Islam and Muslims and bring out the confused image of Islam and Muslims in front of people and deceives that this is the Islam that Muhammad, may ALLAH prayers and peace be upon him and his companions, may ALLAH be pleased with them all, brought. This is a lie and a shame on God, His Messenger and Islam. As for the conclusion, it contained the most important findings of the research. The research relied on a group of sources and references, which were required by the nature of the research. In conclusion, I ask ALLAH Almighty to return Islam to the reality of Muslims softly as it was revealed, and to fix the condition of our nation to the best of circumstances. He is the guardian of that and the one capable of it.

The first request is the evidence of the hadith

This hadith was received from different ways and from three of the Companions, namely Abu Hurairah, Anas Malik, and Awwf Malik Al-Ashaji, may Allah be pleased with them all.

First: Abu Hurairah, may Allah be pleased with him.

This hadith was narrated through Abu Hurairah, may God be pleased with him, by a group of narrators, and they are as follows:

Saeed Al-Maqbari

A ruler said: Tell us Abu Bakr Ibn Abi Shaybah, told us the son of Aaron over, told us Abdul Malik bin Qudamah Albebb, Arafat, Arafat, Abguib, Abguib, cabled, Aviv, Aviv, Aviv, Aviv.

This hadith was transmitted by this chain of transmission by Al-Hakim ¹IbnMajah², Imam Ahmad ³, and Al-Bayhaqi. ⁴

Statement of the narrators' status

Abu Bakr bin AbiShaybah is (⁵) - Abu Bakr bin AbiShaybah al-Hafiz, without a peer, Abdullah bin Muhammad bin AbiShaybah Ibrahim bin Othman bin Khwasti al-Absi, their master Kufi, the owner of the Musnad and the compiler

Al-Ajali said: The trustworthy of Hafez. As well as Abu Zar'ah Al-Razi said. Abu Ubayd said: The hadeeth ended with four, and Abu Bakr bin AbiShaybah told them to him

And Salih bin Muhammad said: The most knowledgeable of the hadith and the reason for it is Ali bin Al-Madini, and Abu Bakr bin AbiShaybah memorized them for him when deliberating. On the authority of Abu Ubayd he said: The best of them was the book of Abu Bakr bin AbiShaybah. Al-Khatib said: Abu Bakr was a master and a conservative. Class Musnad, provisions and interpretation. Al-Bukhari said: He died in Muharram in the year thirty-five and two hundred, may Allah Almighty have mercy on him. Several hadiths occurred to me from his dependents.

Yazid bin Harun⁶ is: Yazid bin Harun bin Zazhi Al-Hafiz Al-Qudwa Sheikh Al-Islam Abu Khaled

Al-Salami, their master Al-Wasiti: He was born in the year eighteen and a hundred. Heard from Asim Al-Ahwal and Yahya bin

Saeed, Suleiman Al-Taymi, Al-Hariri, Daoud bin Abi Hind, IbnAoun, and many creatures. Narrated by Ahmad, Ibn al-Mudaini, Abu Khaithama and Abu Bakr bin AbiShaybah. Ibn al-Madini said: I have never seen more memorable than Yazid bin Harun, and Yahya bin Yahya said: More is more memorable than Wakea. Ahmed said Yazid was a master. Ziyad bin Ayyoub said: I have never seen anything more than a book. Ali bin Shuaib said: I heard Yazid say: I memorize twenty-four thousand hadiths, with no pride, and I memorize twenty thousand for the Levantines that I do not ask about. Ahmed said: Yazid had a jurisprudence. What was the smartest, I understand and understand him. Ahmad bin Sinan said: I did not see the best prayer from him, he did not stop praying, and on the authority of Asim bin Ali, he said: He used to increase the night and pray the morning with the ablution of darkness for forty years. Yahya bin AbiTalib said: "I heard from Yazid in Baghdad, and it was said in his council seventy thousand." Al-Ajali said: He increases the confidence of a worshiper who has proven very good prayer. Duha prays sixteen rak'ahs of good quality, and he was blind. IbnAbiShaybah said: We have not seen the best of Increases. Abu Hatim said: He increases the confidence of an imam who does not ask about someone like him.

Abd al-Malik bin Qudamah⁷ is Abd al-Malik bin Qudamah bin Ibrahim bin Muhammad bin Hatib al-Jamhi.

On the authority of Al-Muqbari, Amr bin Shuaib, his father, and a group. And on his authority Yazid bin Aaron, Ismail bin AbiUwais, Musa bin Ismail, and others.

¹ -Contested ruler 4 / 465-466.

² - SunanIbnMajah Verifying Al-Arna'ut (Book of Seditions Hadith No. (4036) Chapter: Hardness of Time) (5/162.

³ - Musnad Ahmad - The World of Books (2/291.

⁴ - Al-Bayhaqi 8/313.

⁵ - - Tahdheeb al-Tahdheeb: 6/2 "1". Al-Tahdheeb approximation: 1/445 "589". The date of al-Bukhari al-Kabir: 2/365. The wound and the amendment: 5 / 737. The balance of moderation: 2 / 490. The tongue of the balance: 7/268. Al-WafiDeaths: 17/442. March of the flags: 11/122 and the footnote. Al-Thiqaat: 8/358. Al-Hafiz ticket 2/16.

⁶ - Tahdheeb al-Kamal: 3/1544. Tahdheeb al-Tahdheeb: 11/366 "711". Rounding of the rounding: 2/372. The summary of Tahdheeb al-Kamal: 3/178. Al-Kashif: 3/287. The date of al-Bukhari al-Kabir: 8/368. The date of al-Bukhari al-Saghir: 2/307, 209. / 259. The date of al-Thiqaat: 481. Introduction to al-Fath: 453. Translations of al-Adar: 4 / 225. Nassim al-Riyadh: 3 / 402. The date

of Asma al-Thiqaat: 1554. TabaqatibnSa'd: 6/384, 7/322, 356. History by IbnMa'in : 3 / 677. The Walk of the Flags 9/358 and the footnote. Authors' Dictionary: 13/238 and footnote. Diwan of Islam: Tel: 2199.

⁷ - Refinement of perfection in the names of men (18/380 History of Islam by Bashir 4/446

IbnMa'in said: Good. Abu Hatim said: He is weak, not strong. Abu Dawud said: Abd al-Rahman used to praise him, and in his hadith he denounced it. Al-Daraqutni said: He leaves.

IbnHibban said: "He was sincere in the narration, except that he was one of those who made a mistake and increased his delusion until he brings something to the delusion and turns it away from its meaning and turns it away from its Sunnah. It is not permissible to invoke it when the trustworthy people did not agree" ¹.

Ishaqibn al-Furat² is Ishaq "bin Abi al-FuratBakr al-Madani. It was narrated on the authority of Sa'id al-Maqbari, and on his authority, Abd al-Malik bin Qudamah al-Jamhi. Muslim Bin Qasim Al-AndalusiIshaq bin Abi Al-Furat said: "Anonymous."

Al-Busiri said: This is a chain of narrators in which there is an article.

Manhattan said: Muslim bin Qasim said: IbnAbi Al-Furat is unknown.

It came in the footnotes of the transcription from the author's saying: He mentioned it: "I mean Abd al-Ghani al-Maqdisi, in Bab al-Qaf, and he called it Qubisa, and an illusion in that.

Saeed Al-Maqbari³ is: Saeed bin AbiSaeedKaysan, the modern imam of trust, Abu Saeed al-Maqbari al-Madani, the sire of BaniLaith: he heard his father, Abu Huraira, Abu Saeed, Saad bin AbiWaqas, Jabir bin Muta'im, Jabra, Ansa and Aisha

Ahmed and IbnMa'in said nothing wrong with him. Ali, IbnSaad, Abu Zar'ah, and Jamaa said: He is trustworthy, and some of them say: He grew up and mingled four years before his death.

Al-Dhahabi said in al-Meezan: I do not think that someone took him from mixing.

And his hadith in the rest of the Sahih Abu Ubaid said: He died in the year twenty-five and one hundred. Six was said: It was said otherwise.

Through the foregoing, it became clear to us that this bond has two forms:

The first: Abd al-Malik bin Qudamah, the scholars spoke about it, and some of them trusted him as IbnMu'in, who Salih said about it. Al-Duri said: "I heard Yahya say: Abd al-Malik bin**Qudamah al-Jamhi is trustworthy** ⁴IbnShaheen said: "On the authority of Yahya bin Maeen - Abd al-Malik bin Qudamah al-Jamhi is trustworthy" ⁵

Some of them were weak, such as IbnAbiHatim, who said that it was weak. Imam al-Dhahabi narrated it, and some of them hesitated about it. He said in his hadith the nakara of KabiDawood and Imam al-Bukhari.

IbnHibban said, "He was sincere in the narration, except that he is suffering from the obscenity of his mistake and his delusion so much that he brings something to the delusion, it is permissible to protest against him as he did not agree to it" ⁶

Valngrat came to him from the many and his illusion

The second problem: the hadith in the hadith, the chains of narration of IbnAbi al-Furat, which has been translated, and his name was mentioned in some of the isnads Muhammad ibn al-Furat, and in some of them the link between Muhammad ibnAbi al-Furat and between them and the hadith in the different isnads gave us a translation.

¹ -The wounded 2/135.

² - The History of Baghdad, Editing by Bashir Awwad 6/172, Completing Tahdheeb Al-Kamal 2/108, Al-Zawaid, Paper 253.

³ -Tahdheeb al-Kamal: 1/312. Tahdheeb al-Tahdheeb: 2 / 432. The Tahdheeb al-Kamal: 1/192. Summary of Tahdheeb al-Kamal: 1/245. Al-Kashif: 1/246. Al-Bukhari's Big Date: 2/332. Al-Bukhari's Little History: 1/276 277, 292, 293, = 294, 295. The wound and the correction: 3 / 567. The balance of moderation: 1 / 577. The tongue of the balance: 2 / 336. TabaqatIbnSaad: 6/226, 320. Al-Wafi death: A13 No. 118 111. Fragments: 1/151. A score of the flags: 5/208. Al-Thiqaat: 4/144

⁴ - Date of IbnMu'in 3/75 No. (297).

⁵⁵ -History of the names of trustworthy "(157) No. (893).

⁶ - IbnHibban "Al-Majrouhin" 2/135:

It was necessary for the man to be known from these isnads, and not to be called anonymous, and this is what was mentioned by some scholars who have documented him based on knowledge of his condition.

Sheikh Ahmad Shaker commented on that by saying (Ishaq bin Bakr bin Abi Al Furat Al Madani: translated in al-Tahdheeb and its branches under the name: "IshaqIbnAbi al-Furat, Bakr al-Madani," as if the author of al-Tahdheeb thought that "Abu al-Furat" was called "Bakr").

This is because his name occurred in IbnMajah, in the chain of transmission of this hadith, "Ishaq bin Abi Al Furat" only, and I did not find him a translator other than al-Tahdheeb, but the author - al-Tahdheeb himself, mentioned it correctly, in the translation of "Abd al-Malik bin Qudamah," he mentioned in his sheikhs: Ishaq bin Bakr bin Abi Al-Furat. Then this correctness is supported by that he will come with this name in another hadith in Al-Musnad: 7913, and that Al-Sindi also transmitted it according to the correctness in IbnMajah's explanation, on the authority of Zaidat Al-Busiri, as will come in Al-Takhreeh, God willing. So what is in IbnMajahis: that he was attributed to his grandfather for short. This narrator said about him Al-Dhahabi and others: "Anonymous." But IbnHibban mentioned it in Al-Thiqaat, and Al-Hakim corrected it and Al-Dhahabi agreed with it. For some of them knew his personality and condition.)¹

Despite all this, we will take with caution and say, as Sheikh Shuaib Al Arna`ut said: (This is a weak chain of transmission for the weakness of Abd al-Malik bin Qudamah and the ignorance of Ishaq bin Bakr bin Abi Al Furat).

B Abu Bakr Mohammed bin Jaafar cartographer: Tell us Ali bin ZaidLafraida, told us Abu YacoubHunaini, told us Abdul Malik bin

QudaamahJamhi from Ishaqibn al-Furat, Said ibnAbi Said Maqbari, from Abu Hurayrah .²

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² - Makarem Al-Moraq 76.

³ -Al-Shajri in the Amalites (3/75).

⁴ - Musnad Ahmad - The World of Books (8459)

¹ -Musnad Ahmad T. Shaker 8/320.

B Abu Bakr Mohammed bin Jaafar cartographer: Tell us Ali bin Zaid Lafrida, told us Abu Yacoub Hunaini, told us Abdul Malik bin Qudamah Jamhi from Ishaq bin al-Furat, Said ibn Abi Said Maqbari, from Abu Hurayrah .¹

Al-Harith, Abdah bin Abi Lababa and Taifa, and on his authority Abu Dawud Al-Tayalisi, Sareej bin Al-Nu'man, Yahya bin Saleh Al-Wahazi, Saeed bin Mansour, Abu Al-Rabeeh Al-Zahrani, Muhammad bin Jaafar Al-Warkani, many creatures, and his son Muhammad, and he was a sincere scholar who had a hadith and what is solid. As for Yahya bin Ma'in, he said: Not. Baqawi: And he once said: Weak, and he once said: His hadith is not that permissible, and Abu Dawud said: He is not cited, and Al-Nasa'i said: He is not strong: He died in the year sixty-eight in Medina.

2- Ibn al-Raceq, who is: Saeed bin Ubaid bin al-Saraq al-Thaqafi, father of the civil race.

Narrated on the authority of: Ayyub bin Bashir al-Ansari, his father Ubaid bin al-Sabaq, Muhammad ibn Usama ibn Zayd, Abu Sa'id al-Khudri, and Abu Hurayrah

Narrated on him by: Ismail bin Muhammad bin Saad bin Abi Waqas, Suhail bin Abi Salih, Fali bin Suleiman, Muhammad bin Ishaq, Muhammad bin Muslim bin Shihab al-Zahri, and Yazid bin Zuhri.

Al-Nasa'i said: Trust. It was mentioned by Ibn Hibban in the book "Al-Thiqaat".

Narrated by Abu Dawood, Tirmidhi, and Ibn Majah, This isnad is one of the strongest isnads and there is no problem in it, and it was his right to not relinquish the degree of validity without some of the article in the memorization of Fali and his hadith in

the rank of Hassan, as was stated by Sheikh Shuaib Al Arnaout

Falih Yazid Bin Ayyad continued in the narration of Na'im Bin Hammad on the authority of Saeed Bin Ubaid Bin Al-Sabaq said: I heard Abu Hurairah, may Allah be pleased with him, say .²

In this way, all possibility will be removed from the narration of Fali, to follow Yazid bin Ayyadh to Fali, to follow up completely from the fact that in his memorization an article, and the hadeeth of Saeed bin Ubaid bin Al-Sabaq on the authority of Abu Hurairah, may ALLAH be pleased with him, is a true hadeeth. And with the hadith of Saeed bin Al-Sabaq Al-Saheeh, he raises the problems from the narration of Abdul-Malik bin Qudamah, and the hadith is authentic because Saeed bin Al-Sabaq followed Saeed Al-Maqbari, a complete follow-up on the authority of Abu Hurairah, so the hadith of Abu Hurairah is a true hadith³

The talk received from Said Maqbari by his father as MEMRI forward ruler of the two roads, he said told us Mohammed bin Ibrahim Aharaz Abu Talib bin Gillan, Baqrata it is time, he said: Tell us Abu Bakr Mohammed bin Abdullah bin Ibrahim Al-Shafi'i, read it in the zero year four and fifty three hundred, he said: Tell us Musa ibn Sahlibn many means: Aloa, he said: Tell us more than the son of Aaron, said: Tell us Abdul Malik bin Qudamah, for Maqbari, from his father, from Abu Hurayrah⁴

The governor also Imam told us Abu Abbas Mohammed bin Ahmed Mahaboubi Bmro, Tna Said bin Masoud, forebode Yazid bin Harun, Abdul Malik bin forebode Qudamah Jamhi from Ishaq bin Bakribn al-Furat, Said ibn Abi Said Maqbari, from his father, from Abu Hurayrah Imam al-Hakim said: This hadith is a sound chain of transmission, and he did not narrate it. ⁵

said another way: Tell us Ismail Abu Bakr bin Muhammad bin Ismail al-Faqih irrigators, Tna Abu

¹ - Tahdheeb al-Kamal: 2 / 1106. Tahdheeb al-Tahdheeb: 8/303 "551". Al-Tahdheeb Rounding: 2/114. Summation of Tahdheeb Al-Kamal: 2/341. Al-Kashif: 2/387. Al-Bukhari al-Kabir's Date: 7/133. Al-Bukhari al-Saghir's Date: 2/176. Al-Jarrah and Al-Modification: 7 / 479. The Balance of Moderation: 3/365 The date of Asmaa al-Thiqaat: 1142. Thiqaat: 7/324. Al-Mughni: 4969. Translations of the rabbis: 3/238. Tabaqat Ibn Sa'd: 5/285, 309, 7/341. Naseem al-Riyadh: 1/146, 2/326. Sir Flags: 7/351.

² -Naeem Bin Hammad The Book of Seditions (1470).

³ - Al Mustadrak Hadith No. (8439) 4/512

⁴ -Al Mustadrak Hadith No. (8438) 4/512.

⁵ -Al Mustadrak Hadith No. (8438) 4/512.

Bakribn al-Faraj Blue, TnaHajjaj bin Mohammed, Tna Abdul Malik bin QudaamahJamhi, Isaac Ben-a

AbiBakr, on the authority of Saeed bin AbiSaeed, on the authority of his father, on the authority of Abu Hurairah, may ALLAH be pleased with him, on the authority of the Prophet, may ALLAH prayers and peace be upon him, that he said: "People will come for years and drive the hadith and said: IbnQudama said: Yahya bin Saeed Al-Ansari told me, on the authority of Al-Maqbari, He said: "And immorality becomes common in it." This hadith has a sound chain of narration, but it was not narrated. And it is from the hadeeth of Yahya bin Saeed Al-Ansari, on the cemetery, very strange ¹

The hadith has two witnesses, through Anasibn Malik, and from Malik ibnAwf al-Ashaja, may ALLAH be pleased with him. As for Anas, it comes:

A, Imam Ahmad said: Othman bin Muhammad bin AbiShaybah told us, Abu Abd al-Rahman said and I heard him from, Othman, he said: Abdullah bin Idris told me, on the authority of Muhammad bin Ishaq, on the authority of Abdullah bin Dinar, he said: I heard Anas

B) Imam Ahmad also said: Uthman bin Muhammad bin AbiShaybah told us, Abu Abd al-Rahman said and I heard him from, Uthman, he said: Abdullah bin Idris told me, on the authority of Muhammad bin Ishaq, on the authority of Abdullah bin Dinar, he said: I heard Anas

C - Abd al-Razzaq, on the authority of Muammar, on the authority of Sa'idibnAbd al-Rahman al-Jahshi, on the authority of Abd Allah ibn Dinar, he said: Narrated by Marfa

As for the road to Auf bin Malik, as follows:

Abu Kuraib Muhammad ibn al-'Ala told us: "YunusIbnBakir told us, on the authority of Muhammad ibnAbihaq on the authority of Abraham.

Ahmad ibn al-Mualla al-Dimashqi and al-Husaynibn al-Hasan said to us Hisham bin Ammar, Thana Muslimah bin Ali, on the authority

of Ibrahim bin AbiAbla, on the authority of his father, on the authority of Awf bin Malik.

:Trustworthy, and IbnMu'in trusted him, and Abd al-Rahman bin Mahdi used to praise him, and say: "Malik used to talk about him, and in his speech there is a denunciation." Al-Bukhari said in the small history: "He heard from him IbnAbiUwais, knows and denies. ²IbnAbd al-Barr said:" Civilian, trustworthy, honorable, "so he is on concealment - at least - and his hadith is no less than the degree of Hassan. And the hadeeth in Jami` al-Masanid, on the authority of Abu Bakr bin AbiShaybah, on YazidIbnHarun - Sheikh Ahmad here - with this chain of transmission, similar to it.

Al-Dhahabi said in Al-Kashef: Anonymous, and it was said: Denied. IbnHibban mentioned it in Al-Thiqaat. "It is astonishing that Al-Dhahabi says this about it in Al-Kashef, then he does not mention it at all in the balance of moderation !! And it is even stranger than that the ruler agrees to correct his hadith. Abu Bakr bin AbiShaybah and they were there, so he shortened the lineage of Ishaq and attributed it to his grandfather, and he abbreviated it, he said: Munad, so he made it on the authority of Sa'id al-Maqbari on the authority of Abu Hurairah, without mentioning "on the authority of his father." Al-Hakim narrated it in Al-Mustadrak, through Sa'id bin Masoud, on the authority of Yazid bin Harun. He said: "This is a hadith with a true chain of transmission, and they did not produce it." And the name of this narrator fell on Al-Mustadrak, "Ishaq bin Bakr bin Al-Furat" - by deleting the word "my father", and it seems that it is a mistake of a typist or typist. And there is another authentic chain of narration on the authority of Falih, on the authority of Saeed bin Ubaid bin Al-Sabaq, on the authority of Abu Huraira, with a chain of transmission narrating it. Then he has an authentic witness from the hadith of Anas, which will come in the Musnad, meaning, with two authentic isnads) ³

² -The Weakness of the Little Bukhari 87.

³ - Musnad of Ahmad T. Shaker (8/320 Hadith No. 13331 & 13333).

¹ -Al-Mustadrak Hadith No. (5864) 4/557.

Thus, there remains no doubt the veracity of the conversation.

The second topic : The approved text

After that we proved the modern health, I will adopt the most complete texts and widely a novel Mustadrak, said Imam al-Hakim: (Tell us Abu Abbas Mohammed bin Ahmed MahaboubiBmro, Tna Said bin Masoud, forebode Yazid bin Harun, Abdul Malik bin forebode QudamahJamhi from IshaqibnBakribn al-Furat, said ibnAbi said Maqbari, from his father, from Abu Hurayrah, may Allah be pleased with him, the Prophet peace be upon him, said: «come on people years stumps believe the liar, and lying where sincere, in which he and entrusted the traitor, and betray the Secretary And he speaks in them the ar-ruwaida. Years before the Hour of deception in which the truthful lies and the liar is true, and the trustee is betrayed in it, the traitor is trusted and the traitor speaks about it.)ⁱ

The third requirement : Legal provisions learned from the hadith

Ibn al-Atheer said: "Al-Ruwaibda: Minimize the restless. He is the helpless who has crouched from the sublime of matters and has resigned from their request. The increase of the T is for exaggeration. And the vile and despicable trifle"ⁱⁱ.

ALLAH prayers and peace be upon him: "Years before the hour of deceit, the liar is believed in them, the truthful lies about them, the trustworthy is betrayed in them, the traitor is trusted, and al-Rawabidha speaks about them."

Abu Ubaid said: "He is a vile, vile man who speaks in public matters."

And it was narrated on the authority of Umar ibn al-Khattab, may ALLAH be pleased with him, that he said: "I have learned when people perish: If jurisprudence comes from the young, the old will be difficult for him, and if the

jurisprudence comes from the elder, the young follow him, so guide him.

Abdullah bin Masoud said: People are still well as long as they take knowledge from their elders, so if they take it from their lesser and evil ones. Perished.

And the scholars discussed what Omar wanted with the young: As for Abdullah bin Mubarak; He said: "Al-Asghar: They are the people of innovation."

Abu Bakr bin Thabit Al-Khatib Al-Hafez said: "He only wanted him to be young, and in this he delegated education at a young age, like Omar also said: Be aware before you become blackened, that is, if you do not learn, you will prevail, you will be ashamed of education, so you took knowledge from your youth."

As for the judge, he said: "It is possible that the meaning of al-Asghar is: He who has no knowledge, and Umar ibn al-Khattab used to consult the young, and the readers were the owners of his advice, whether as they were or when they were young, and it is possible that the minor wants someone who has no destiny or condition, and that is only By rejecting religion and chivalry, as for the one who adheres to them, he must elevate his matter and magnify his worth. It was narrated on the authority of MaAkhool that he said: "The mob understands the corruption of the world, and the lesser understands the corruption of religion."

Al-Fryabi said: "When Sufyan Al-Thawri saw these Nabat writing, his face would change! I said to him: O Abu Abdullah! Do I see you if you see these people writing knowledge, it will get stronger for you ?! He said: Knowledge was among the Arabs and among the masters of the people. These - meaning: Nabat and lowland - changed religion. "

Sufyan said: "They sought refuge in ALLAH from the evil of the temptation of the world, and from the evil of the trial of the ignorant worshiper;

Wahb bin Munabbih said: "Collecting money and swearing the sultan does not remain one of the good deeds of a person except as two hungry wolves keep falling into a litter in which there are sheep, and then they roost until they became."

Sufyan Al-Thawri said: "It was the choice of the people and their honorable ones who rise to these princes, ordering and ending them, and others were obligated to their homes, so he did not benefit from them and did not remember, and then we remained until those who came to them became the evil of the people, and those who stayed in their homes became the people's choice."

Muhammad bin Sahnoun said: "Some scholars had a brother who came to the judge and the governor at night, and greeted them, and he informed him of that, so he wrote to him: As for after, whoever ⁱⁱⁱ

He said Beji: is likely to be small fry from no knowledge of him, said: It was the age of consulting the young, and readers (the owners) consulted Khola and young men said, and are likely to want Balosagr of not as much as it is not the case, and then only to renounce religion and virility As for the one who adheres to them, he must elevate his matter and magnify his destiny.

It illustrates this interpretation of what was narrated by IbnWahab bond lump from al-Hasan said: worker unaware Calcair on non-road, and the worker are unaware of what corrupts more than fit, seek those things applied science (does not hurt to leave) worship, and seek to worship an application (does not hurt to leave) flag, the folk asked for worship and left the flag until they went out Bociafhm on the nation of Muhammad peace be upon him, even if they asked the flag did not show them what they did

He said in the end: years of deception. That is, it has more rain, and the rent decreases, so that is its deception. Because it feeds them fertile with rain, then lags.

And it was said: The deception of little rain is one of the deceptions of the saliva if it dries up.¹

And it was said that its meaning is: that a slave woman gives birth to kings, so that she will be a slave of the whole of his flock, and he is her master and the master of others from his flock.²

And it was said that it means: it spoils the condition of people, so that the mothers of the children are sold more often at the end of time, and it becomes more frequent in the hands of the buyers, until her son buys them and he does not know.³

And the correct one in the meaning of Baal: that he is the owner or the master, so it is in the meaning of her Lord, according to what was mentioned ⁴

It is known that if the heads become fools, and the kings are according to what was mentioned of the case, the conditions and insults are reversed, and every door is opened for evil, and the hour is approaching, so then the liar is believed, the truthful lies, betrayed the trustworthy, the hypocritical traitor is trusted, the ignorant fool speaks, the virtuous world is silent, and executed Knowledge entirely, and taking its people out of the wilderness, as is proven in the authentic hadiths and clear and explicit texts ⁵

On the authority of Auf bin Malik, may ALLAH be pleased with him; He said: The Messenger of ALLAH, may ALLAH prayers and peace be upon him, said: "There will be years of deception in front of the antichrist, in which there is a lot of rain, less sprouts in them, the truthful lies about them, the liar is believed in them, and the traitor is trusted, and the trustworthy is betrayed in them,

¹-Al Mustadrak Hadith No. (8439) 4/512.

² - Al Mustadrak Hadith No. (8439) 4/512The Weakness of the Little Bukhari 87.

³. Accidents and Heresies / 79.

⁴ - Musnad of Ahmad T. Shaker (8/320 Hadith No. 13331 & 13333)Al-Mustadrak Hadith No. (5864) 4/557Al Mustadrak Hadith No. (8438) 4/512.

⁵ - Al Mustadrak Hadith No. (8439) 4/512Falih Yazid Bin Ayyad continued in the narration of Na'im Bin Hammad on the authority of Saeed Bin Ubaid Bin Al-Sabaq said: I heard Abu Hurairah, may Allah be pleased with him, say ().

and Al-Ruwabida speaks in them.” It was said: O Messenger of ALLAH! What is Rweibda? He said: "He who does not care for him."

Narrated by al-Tabarani with isnads. Al-Haythami said: “In the best of it is IbnIshaq, who is a medal, and the rest of his men are trustworthy”¹

Think about the creation, and do not think about ALLAH, "for the idea of the Lord ignites doubt in the heart.

And he said: And know, may ALLAH have mercy on you, that the scholars still rejected the saying of the Jahmiyya, until it was in the Khilafah of the Bani So-and-so. Al-Ruwaibida spoke about the matter of the common people, and challenged the effects of the Messenger of ALLAH - may ALLAH bless him and grant him peace - and they took analogy and opinion, and disbelieved those who disagreed with them, so he entered into their ignorant saying And the foolish one, and the one who has no knowledge, until they disbelieved from where they do not know, so the ummah perished from faces, disbelieved on faces, and became deceitful on faces, and strayed from faces, and it dispersed and innovated from faces, except for those who are proven to the words of the Messenger of ALLAH - may ALLAH bless him and grant him peace -, And he commanded and commanded his companions, and none of them made a mistake, and he did not overlook their matter, and expanded it as much as they could, and he did not desire according to their method and doctrine. And blessings -²

The Messenger, may ALLAH prayers and peace be upon him, told us that the standards by which men are evaluated are disturbed before the Hour begins, so he accepts the telling of a lie and is true, responds to the truthful his news, and entrusts the traitors with money and honor, betray the trustees and accuse them, and the trivial men speak about issues that concern the common

people, so they do not present Except for crude opinions, and they are only guided to perverted matters. Imam Ahmad, IbnMajah, and the ruler reported on the authority of Abu Hurairah, who said: The Messenger of ALLAH, may ALLAH prayers and peace be upon him, said: “People will come upon years of deceit, in which the liar will be believed, the truthful will lie, and the traitor will be trusted and betrayed. It contains Al-Amin, and it is pronounced Al-Ruwaida. It was said: What is al-Ruwaibda. ”He said:“ The insignificant man speaks about the common cause ”

And whoever contemplates the conditions of our world today finds that we are living in this age that the Messenger, may ALLAH prayers and peace be upon him, told about. The lie is among the infidels and polytheists who own news agencies and broadcasters and those on their way who believe, and the people of truth and justice lie, and the Islamic nation puts its money in the hands of unbelieving traitors, and they are entrusted with it. That, and Muslims betray and do not trust anything of that. He spoke about the affairs of the world, trivial men, and led him by a reckless leadership that was about to destroy all of humanity.

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