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The Prophetic Statement in Correcting Concepts through the Electronic Hadith Encyclopedia

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ABSTRACT

Praise is to Allah, Lord of the Worlds, and blessings and peace be upon the most honorable messengers, his family and companions. In the electronic encyclopedia of the Prophet's hadith, many hadiths highlight the Prophet (Muhammad)'s keenness to correct many of the concepts that were prevalent in Arab society and that affected the sayings and actions of Muslims after his mission and their Islam. The research that is in our hands is trying hard to identify the Prophet's method in correcting these concepts, by analyzing them rhetorically revealing the rhetorical and stylistic features of his statement in dealing with these concepts that were a problem. Many of them contradict the goals and principles of Islam. The study aims First - Identifying the rhetorical characteristics and stylistic features of the prophetic statement on this subject. Second - Knowing the main method and the methods supporting it in this statement. Third - Explaining the effect of expressing these methods on the hearts of the recipients and on their statement until the Day of Judgment. To achieve these goals, the study chose the descriptive and analytical approach.

1. Introduction

Prophet Mohamed's oath and his statement in this hadith is useful to the media with the importance of the one who is divided upon it, and to the excitement of

the recipient and his excitement so that the love of the Messenger (The Prophet Mohamed) for him outweighs the love, work and human characteristics of all those whom the hadith mentioned explicitly or by reference. And it also confirms the lack of faith in the one who does not love the Messenger of Allah (The Prophet Mohamed) in the manner mentioned, as well as the intimidation of breaking an oath by offering the love of one of the people - whoever he is - to love him. It also includes a call to Muslims to identify their actions with the Chosen One's commands and prohibitions, and for their souls to conform to his Sharia, as proof of the sincerity of their love for him, and a commitment to saying in his hadith: The soul is what the beloved is pleased with, and with it the face of giving preference to swearing appears in the given form (Muslim /180).

2. the context of correcting the concept of love

His statement (The Prophet Mohamed) in the context of correcting the concept of love. On the authority of Abu Huraira - may Allah be pleased with him - that the Messenger of Allah (The Prophet Mohamed) said, "As for whom my soul is in his hand, none of you believes in Allah until he loves me more than his son and his father(Al-Bukhari/14).

This hadith is one of the collections of his word, because love has three parts: love of reverence and greatness, like the love of a child for the father, love of compassion and mercy like the love of a father for his child, and love of problems and approval like the love of all people, so he combined the types of love in his love (See: Reliance of Al-Qari 1/384), and the intention is to show that the Prophet's love (The Prophet Mohamed) is one of the conditions of faith, a guide to the one who was not, and a correction for the understanding of those who understood otherwise, and in it the Prophet (The Prophet Mohamed) swore to the One who himself in his hand on the incomplete faith of Allah so that his love for the Messenger (The Prophet Mohamed) is more than his love for his father and his son .

To achieve this meaning, (The Prophet Mohamed) inserted the letter negation in the present tense located at the top of the section answer, "None of you believes." To provoke the addressee and provoke him to perform the action, and strive to achieve it, as the intention is to deny the perfection of faith, not to deny the faith altogether, and he entered the letter of the purpose of the verb of formation with the expression of the predicate in the name of the preference in his saying, "So that I will be dearer to it." So that every Muslim is keen that the love of the Messenger (The Prophet Mohamed) permeates his being, blending with his personality, and that this love rises to a point where the closest and most prestigious of the people to him do not reach him, and then he is mentioned in his favorite father and son alone. Because they are dearer to the sane person than family and money, and perhaps they are dearer to him than himself, and for this also he did not mention soul, family and money in this hadith, or he merely mentioned them in other hadiths, such as the hadith of Omar bin al-Khattab and others, and he did not mention (The Prophet Mohamed) "Mother" because it is included in the term "father" if someone wants him to have a child, or it is sufficient to mention the father, just as one of

the two opposites is mentioned for the other, and the “father” is presented even though the love of a person is greater than his love for his father is often, because some people are not born To him, and each one has a father, so he presented the most general who fell more than others. ”(See: Explanation of Sahih al-Bukhari - Shams al-Din al-Sufiri 3/21) And whoever was like that, the love of the Messenger (The Prophet Mohamed) was preceded by him to love other than all of people, as stipulated in the hadith of Anas, may Allah be pleased with him.

Thus, the Prophet Mohamed’s oath and his statement in this hadith is useful to the media with the importance of the one who is divided upon it, and to the excitement of the recipient and his excitement so that the love of the Messenger (The Prophet Mohamed) for him outweighs the love of all those whom the hadith mentioned explicitly or by reference. And it also confirms the lack of faith in the one who does not love the Messenger of Allah (The Prophet Mohamed) in the manner mentioned, as well as the intimidation of breaking an oath by offering the love of one of the people - whoever he is - to love him. It also includes a call to Muslims to identify their actions with the Chosen One’s commands and prohibitions, and for their souls to conform to his Sharia, as proof of the sincerity of their love for him, and a commitment to saying in his hadith: The soul is what the beloved is pleased with, and with it the face of giving preference to swearing appears in the given form (Muslim /180).

And on the authority of Anas - may Allah be pleased with him - on the authority of the Prophet (The Prophet Mohamed) who said: “He who breathes in his hand does not believe in Allah until he loves his neighbor- or he said to him.” Its purpose is to explain that the Muslim’s love “is to happen to his brother in parallel with what happens to him, whether that is in tangible or intangible matters” (Explanation of Sahih Al-Bukhari by As-Sfiri 2/6) a condition of the conditions of faith, and a reason for its completion, confirming this meaning in the souls of those who understand it, and correcting it for those who do not understand. Then (The Prophet Mohamed) inserted the negative character in the present tense located in the answer to the section “He does not believe,” “an exaggeration, as if this love is the greatest pillar of faith”, and I attributed it to the noun “slave” or the name added to the pronoun of those who are addressed. - As it was mentioned in some narrations - to exaggerate and provoke the act of faith, and strive to achieve it, including all Muslims, among the listeners and others, without exception. Also entered the letter of the purpose in the transitive present tense into the verbatim lam “so that he loves his neighbor - or he says to his brother” because of what he benefits from the renewal of love in all situations and situations. In expressing the Muslim with the word "brother", it strengthens this love, and confirms its fall into place, because it reminds us of the bond of brotherhood in religion, which is the strongest bond, and the greatest effect on the cohesion and cohesion of the believers. Including all matters by which the interest is achieved in religion, soul, reason, money and honor, and it is deduced from him by way of contravention, "that he hates for his brother what he hates for himself ...

because the love of a thing necessitates the hatred of its opposite" (Al-Qari Mayor 1 /379).

Thus, the prophetic statement, including the section in it, "And he who is my soul is in his hand ..." here indicates the following: -

First - The affirmation of the sworn in that it is one of the main matters that Muslims must be alerted to their importance, because they were not used to it before, or because it did not materialize in society as the wise street wants.

Second - Intimidation from violating this oath, because of the consequent lack of faith and its incompleteness, and because it indicates the slave's inability to make amends for his belief in any act other than it, no matter how great.

Third - Encouraging and inflaming the Muslim to love for his brother what he loves for himself, and hates for him what he hates for her, and inviting him to purify himself and tame her in order to create this noble character, because it has a prominent effect on its adornment, especially since she did not get used to it, and did not see it He practically fell into the community, and no one had previously invited her to something like him, and then he preferred the prophetic oath in the form of "by whom my soul is in his hand" alone.

3. The context of correcting the concept of work

The second requirement - his statement (The Prophet Mohamed) in the context of correcting the concept of work. Abu Hurayrah - may Allah be pleased with him - narrated that the Messenger of Allah (The Prophet Mohamed) said: "As for whom my soul is in his hand one of you to take a rope to collect firewood is better for him than ask a man for money (given or forbidden) the man will give him or not" (Al-Bukhari /1470)

In it, the Prophet Mohamed intends to urge Muslims to abstain from the issue and to avoid it, and to direct them to what will bring them wealth and preserve their face, by encouraging them to work by hand and tormenting whatever effort is put into it, no matter how hard and violent. To achieve this purpose, the oath's answer came, affirming blame, expressing in it the act of taking the signifier in its construction and meaning seriously in the matter, and not neglecting it (language scales - material taking), confirming the meaning that the generous directive guides to it, and urging Muslims to be determined to implement it, and not hesitate to accept it, Because it addresses misconceptions and false perceptions, influenced by people and inclined to them; A request for convenience, and a desire to collect money by easy and fast means. The answer also came based on the pictorial interview between two cases: - The first - for a Muslim who goes out of his home with a rope, to tie it to the wood that he collects from the desert or the mountain or other things, and then carry what he collected on his back, to sell it and spend the money he sold with his necessities, in his saying "For one of you to take his rope and to wear it on his back is a good thing for him," and the other - for a Muslim who asks people of their money.

- It relied on both sides of the present tense verb "to take -To collect", "to come - ask," for its advantage - in addition to indicating the renewal of the action and continues to do it daily - from attracting the recipient, keeping it in a state of coexistence and motivation to capture the meaning that the speaker

wants Delivering it to him, because one of its characteristics is the evocation of the meanings speaking about it as if it were present, which has a great impact on the addressee.

- It is expressed for each of the two parties in sentences identical to the equivalent in meaning without verbalization, because this contrasting method of clarification and statement does, while preserving each party what is its own, without being restricted to contradictory terms that may not achieve the intended purpose here.

- Although the combination of the two contradictory images always results in an increase in the goodness of the good and confirming the ugliness of the ugliness, the interview here was distinguished - in addition to that - by declaring the preference of the first party, in saying (The Prophet Mohamed), "It is better for him ..." In the statement with the hint, a multiplicity of affirmation of the meaning to which the statement is intended twice: one - by way of hinting and excitement, and the other - through the statement and remembrance, so that he is able in the mind wherever he can, and the recipient accepts it reassuring about it and its benefits.

- Just as the interview was distinguished by stating the preference for logging, despite the hardship involved, was indicated by the expression by saying "on his back" on the first side, and it was distinguished by the contradiction between the act of giving and the prohibition that it was "given or forbidden" in the second party with the purpose of confirming the matter's slander, despite its significance Presenting the act of giving on the basis that the attainment of giving is more anticipated than the occurrence of prevention and deprivation, which means "that collecting firewood is better than asking with the gift, then it is with the prevention" (the first). And it indicates an indictment of defamation of the matter in any case, when humiliation enters to the questioner in his question, and in response if he responds disappointed, and what enters the official from distress in his money if he gives every questioner.

Hence, the statement of the Prophet (The Prophet Mohamed) in this regard indicates the following: -

First - The intensity of the temptation to work and professionalism, despite the hardship and abuse it entails, and the severity of alienation from the issue because of the humiliation of the question and the pain of disappointment and deprivation.

Second - Warning those who are able to work against resorting to asking people, and guiding them to what is sufficient for them, and protect them from their faces.

Third - The reference to the Prophet Mohamed's hatred of the question and his dissatisfaction with those who turn to him, and then the scholars saw that the issue "is in three ways: forbidden, disliked, and permissible, so forbidden - for whoever asks when he is rich ... or reveals poverty above what is disliked - for the one who asks and has something to prevent him from doing that, and does not appear from poverty over what is in him. And permissible - for one who asks with goodness, relative or friend, and as for the question when necessary, it is obligatory to revive the soul, and as for taking without an issue or

supervision of a soul there is no problem by it" (Al Omda of Al-Qari 13/494), which makes the effect of the soul in abstaining from the question or declining to it clearly.

4. The context of correcting concepts related to human characteristics

His statement (The Prophet Mohamed) in the context of correcting concepts related to human characteristics. And my father, may Allah be pleased with him Hrarh- that the Messenger of Allah (The Prophet Mohamed) said: «As for whom my soul is in his hand if you do not commitsins, Allah will have sent you away and came with people who commit sins and ask Allah to forgive them» (Muslim / 7141).

When some of the Companions complained to the Prophet (The Prophet Mohamed) that they were afflicted with sins he said this hadith, intending to correct that concept, urging the sinners to seek forgiveness and not despair from the mercy of Allah, and in it he swore by saying, "And he who breathed in his hand" that committing a mistake and committing sins is a feature Humanity and human instinct. In order for them not to be overwhelmed by despair, especially since their complaint to him is evidence of their honesty in what they have committed, and their fear that Allah Almighty will punish them with it, thinking that the Muslim does not make mistakes, and he should not commit a sin, or whimper as others seek.

And in order to erase this mistaken belief, the answer of the oath came based on the hypothetical condition, "if" indicating the abstention of the answer to the abstaining of the condition, with the introduction of the condition verb in the exclusion of the "why" with which the verb is not expected to occur (Mughni al-Labib 1/337) and its attribution to the conscience of the addressees in his saying If you had not sinned. To indicate the impossibility of the existence of someone who is impeccable, infallible, from the complainants in particular and from humans in general, and in the answer he expresses the past associated with the blame of affirmation, which is based on the name of the majesty of knowledge, while transgressing into the conscience of the complainants also with the preposition in his saying, "Allah sent you away "To confirm the consequences of the answer to not having committed the sin, in order to spread hope in the souls of the great sinners, their sins, and to reassure them that this is expected to happen from them, and that there is no room for surprise or denial, and it also paves the way for what comes after it from guidance to repentance and forgiveness, and it is self-evident that no It is said to them to be generalized to others, as the lesson is in the generality of the word, not with regard to the reason, as is known.

His compassion for the answer did the act of coming affirming blame, and relying on the conscience of truth, the Most Majestic, with his transgression of the truth to the tragedy described in the present tense indicative of regeneration, and he was sympathetic to it with fulfillment of what indicates the renewal of their repentance with every sin, and the speed of their failure and submission and their refusal, in his saying: Allah "completes the meaning, by stating that affliction with sins is one of the things that Allah has bestowed upon mankind, and in it the Almighty's pardon, forgiveness, and good deeds are evident with

his creation, and it also shows that Allah Almighty loves to transcend the offender, just as He loves to do good to the benefactor, and what is not hidden In it there is an instruction to seek forgiveness and repentance immediately after the occurrence of the sin, and an indication not to procrastinate or be distracted from it, and he said, “He will be forgiven for them” with the preceding it with the conclusion of the comment; To strengthen the guilty’s hope for forgiveness, if his act after the commission of the sin was in the manner mentioned of seeking forgiveness and refraction, some scholars said, “This is evidence that what is meant is from the humiliated servant, for the guilty is broken by his sin, turning the head back to his crime, and thus the humiliation of slavery becomes apparent, and the glory of deity appears.

5. Discussion

Hence, the statement of the Prophet (The Prophet Mohamed) in this context calling Muslims erring to the following:

First - Not to despair or despair from the mercy of Allah Almighty, because of the affliction of some sins, no matter how great they are, as a person should not exaggerate a sin against Allah Almighty.

Second - Spreading hope and certainty in their souls that the commission of sins is one of the things that human souls have become up to, and that it is not surprising to them, nor that which denies them weakness in it, just as it is in their mistake that the two attributes of Allah Almighty pardon and forgiveness and not obstruct them.

Third - Directing to recommend the soul for forgiveness, submission and refusal immediately after falling into sin, because for doing so and not being reluctant to do so have a great effect on Allah Almighty forgiving it. It is also proof of sincerity of the remorse, recognition of their own vulnerability, and to acknowledge their need to Lord”. Tibi said: not to talk entertainment for engrossed in sins as people forelock in Allah ... but a statement of pardon of Allah and overcome all the guilty to want to repent" (Tuhfat Al-Ahwadhi, 6/317).

On the authority of Hanzala Al-Usaidi - and it was from the book of the Messenger of Allah (The Prophet Mohamed), he said - Abu Bakr asked Hanzala: How are you, O Hanzala? He asked: I said: Hanzalah hypocrisy. He said: Glory be to Allah! What do you say? I said: we are at the Messenger of Allah (The Prophet Mohamed) reminds us of the fire and Paradise until they saw the eye. If we went out of the Messenger of Allah (The Prophet Mohamed) we play with couples and children and farms, Abu Bakr: I swear we meet like this, he said. Abu Bakr and I went until we entered upon the Messenger of Allah (The Prophet Mohamed). I said: We are in agreement, O Messenger of Allah. Then the Messenger of Allah said: “And that is not.” I said: O Messenger of Allah, you remind us with fire and Paradise as we saw them with our eyes and when we leave you we emerged and play with couples and boys and often forgotten farms. The Messenger of Allah (The Prophet Mohamed): «As for whom my soul is in his hand if you will stay in this cas what I have mentioned the angels will check your hands on the ways, but it is hour by hour», repeated three times(Muslim/7142.).

Handzlah al-Asaidi - may Allah be pleased with him - denied himself the state he would be in whenever he moved away from the Messenger of Allah, and he feared that it was a kind of hypocrisy, and his fear prompted him to accuse himself of it when Abu Bakr asked him about his conditions, using the method of the interview that increases souls with insight with facts, By combining the contradictions through which Hassan al-Hassan emerges, and in front of him he magnifies the ugliness of the ugliness. They listen to the remembrance of the Messenger of Allah, and their condition is similar to that of those who see Heaven and Hell the opinion of the eye, which makes them in demand for the Hereafter and a management of the world. We allowed him not to be preoccupied with husbands, children, and money, which he considered a turnout for the world and a forgetfulness of the Hereafter.

Hence, the statement of the Prophet (The Prophet Mohamed) in this context came to correct the meaning of hypocrisy, to control what is meant by it, and to urge Muslims to create a kind of balance between the demands of the soul and the demands of the body, and his oath (The Prophet Mohamed) As for whom my soul is in his hand... We are dominant over his statement intended to convey this meaning, because of the affirmation that is divided over him, urging acceptance of it, and a warning against exaggeration in religion and stress on oneself, taking care of the state of the addressee who is anxious about what he is distant from the Messenger of Allah (The Prophet Mohamed) and a preaching to him of non-hypocrisy And urging him to recommend himself by being keen on adhering to what he is in with the Messenger of Allah (The Prophet Mohamed) of the presence of the heart, and remembrance in the tongue and the heavens, because that has a great impact on its survival in that situation, no matter how far its owner is from the Messenger of Allah, until Allah permits Almighty to meet him, and thus clear the way to give the oath in the form contained.

The answer came depending on the condition with two tools: one - indicating suspicion, and the other - indicating the refusal of the answer to refrain from the condition, with the expression in the present tense indicating the renewal of their fear and remembrance of what they are according to the Messenger of Allah (The Prophet Mohamed) at all times and when "if you do not persist in it." You will not be with me and in memory "; To insinuate that perseverance in this state of desiring to the Hereafter and forgetting the world and its requirements, and neglecting its affairs is a matter of doubt that it will happen, if it is not impossible for human beings, because Allah Almighty has created them on both matters.

The answer to the condition came in the past, confirming the blame "I shook hands with you". To confirm his attainment of the condition, and in his attribution to "angels" with his transgression to brushes and knocking with the prepositions "on your brushes and on your ways" indicating that the handshake actually took place and watched in all cases, an exaggeration and appreciation, as was said by Mohamed (The Prophet) "But O Hanzala, hour by hour," including the accusative letter associated with the waw "but"; To alert the recipient and draw his attention to what comes after him of words that have

important connotations in the context, it strengthens him in increasing the alarm and excitement by the call of the addressee, "O Hanzala" with the letter Y, which indicates his distance from the right in what he said, accusing himself.

After reporting in the warning came the prophetic expression indicating the necessity of balancing the demands of the soul and the demands of the body, or between the demands of the hereafter and the demands of the world, which is his saying "an hour and an hour," so that Hanzala in particular and the Muslims in general know that preoccupation with halal matters of the world is not considered hypocrisy, and its owner does not enter into clique hypocrites, as meaning: "the man is not a hypocrite to be in time to attend at the time of the apathy, in the hour attendance you discharged the rights of your Lord, and in the hour apathy judge the chances of yourselves" (Tuhfat Al-Ahwadhi 6/306), and repeat the Prophet (the Prophet Mohamed) that three repetition with the warning, the condition, and the dominant oath in order to reassure Hanzala and others of their firm footing in the faith, while urging them to increase the remembrance of Allah Almighty; To mention them to him as a fortress for them from negligence and drift.

Abu Hurayrah said we came out with the Prophet (Muhammad) to Khyber Allah opened in front of us. We did not gain gold, or papers. We gained heirlooms, food and clothes and then we set off to the valley and with the Messenger of Allah (The Prophet Mohamed) and a servant of him who was given to the prophet by a man called Refaah bin Zaid from Bani Al Dabieb who built Dhbaib. When we went down to the valley, the prophet servant set forth arrows, and he threw his arrow, and he was there, and he said it to its end. The Messenger of Allah said: "No, by whom the soul of Muhammad is in his hand, a head cover is to be kindled by a fire that he has taken from the things we gained in Khyber and it was not for him. And, the people were terrified. So a man came with one or two shoes. He said, O Messenger of Allah, I have fallen into them when we were in Khyber. Then the Messenger of Allah said: "They will be one or two shoes from fire in hereafter" (Muslim / 325).

In this hadith, the Messenger of Allah told (The Prophet Mohamed) that the blanket, (and it is a garment to be shrouded in) - which his servant took on the day of Khyber, without being affected by the divisions - prevented him from the homes of the martyrs, and it turned into a fire with which he was tortured. The path of truth, or that it will be a cause of his torment with fire on the Day of Resurrection as a metaphor for the causal relationship, or considering what is Because it is one of the oppressors that Allah Almighty has forbidden, and (The Prophet Mohamed) swore to that - after correcting what his companions believed that his death with an arrow from the enemy's arrows made him among the martyrs, using "both" the subject as a rebuke and deterrence, and the first speech was rejected - He said, "And by the soul of Muhammad in his hand, the inclusiveness would burn a fire on him," affirming the answer with three affirmations, namely: The blame and the nominal sentence would have supported him in the attainment of a fire that would support the vow in the attainment of the sunnah. Its highest degree, and the denial of a "fire" is not

hidden from the insinuation that it is a great fire, whose size does not surround the phrase, and no one can describe its pain and its burning.

6. Results

Then the Prophet brought out his companions from the confusion that they felt, and the amazement that struck them because of his oath to what was previously explained by explaining the reason that made the blanket worn by his servant turn into a burning fire, and because of it he left the martyrs' count, in his saying: "They took their reaps from the things gained for the day, when he came by separately from what came before it and the answer to the question, in what is known as the quasi-perfection of communication, which is used when seeking to attract and provoke the recipient to understand the intentions of the speech and to comprehend what he is aiming for. And he was afraid that she would go to someone else when dividing, if he took the meaning: the possession of the thing and its forehead and its collection, and his saying "the share did not hit it" indicates that the spoils of Khayber were when they were divided, and the narrator said: So the people were frightened. So a man came with one or two partners, indicating that the oath of the Prophet (The Prophet Mohamed) had left the desired effect on the souls of the Muslims, so they were frightened and brought what they had taken from the spoils, even if it was despicable. Thus, the prophetic statement in this context will be useful as follows:

First - Emphasizing the inviolability of the wrongdoer and fixing it in concepts, whether the chaste is great or low, big or small.

Second - Confirmation that a prey will be tormented with what he has caused, as mentioned in the Almighty's saying: "And he who yields that which he brings forth on the Day of Resurrection, then all souls shall die of what they have gained." (Al Ameran161).

Third - The intimidation of wrongdoing, by stating that it is forbidden to give the name of the martyr to the one who did it if he was killed, and to urge the return of what was taken by an illegitimate, and to indicate that whoever committed fraud and returned it, his penalty will be lost.

7. Conclusion and Recommendation

This study ended with the following results:

The first - The abundance of the prophetic statement intended to correct concepts in the electronic encyclopedia of the hadith, and its need for numerous studies.

The second - The oath of the Prophet was a dominant method in the monism on which the study was based, and it also had a great impact on the achievement of the objectives that the Prophet's statement cited in order to correct them.

The third - There are other methods that have collaborated with the oath in achieving the general intention, which is correcting concepts and getting the recipient's souls to accept them, such as: negation - the affirmation that blamelessness and the noun sentence may - and denial, and the condition - expression in the present tense to evoke surprising or absent images and live with them - and preference, and from The arts of counterpoint and interview,

because they have the characteristics of increasing the goodness of the good and the ugliness of the ugly.

The Fourth - The objectives of the Prophet (The Prophet Mohamed) from his statement on this subject are:

A- (The Prophet Mohamed) was keen to correct these concepts and establish them in the minds of Muslims, as they were stable with them other than what his noble statement called for, and their temperament was imbued with them, and their souls continued to do so, because they were inherited from their fathers, or because they were common in societies before the resurrection of the Messenger, Which makes correcting it and convincing people of its mistake requires a kind of confirmation and persuasion, which was the oath and other methods mentioned above as the means of the prophetic statement in correcting those errors, and changing these concepts.

B - Remove the strangeness surrounding these corrections, because people are not accustomed to it.

C- Educating the Muslim community to display correct concepts, because they are compatible with the Sharia and principles of Islam.

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