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**THE WAY OF COMPASSION AND UNITY IN THE APPLICATION OF THE  
SUNNAH OF THE PROPHET (MAY GOD BLESS HIM AND GRANT HIM PEACE) IN  
PAYING ATTENTION AND INSPECTING**

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**Abstract:**

The research aims to identify the size of the great effort that was exerted by our Noble Prophet (may God bless him and grant him peace), the times he dedicates to sowing the seeds of love and brotherhood among people. Uprooting the roots of envy and animosity so that his nation may be a strong, cohesive, fraternal and loving nation. This research included an introduction in which mentioned the meaning of inspection linguistically and idiomatically, mentioned a number of the attitudes of our Noble Prophet (may God bless him and grant him peace) in caring for people and examining their affairs, eleven positions, they were not exclusive, but rather they were examples of the fragrant biography and the purified Sunnah, which should refer to in our time to patch up what has been torn from our social fabric, and heal what cracked from our brotherly composition.

**Introduction:**

Praise be to God, who has bestowed upon us many uncountable blessings, completed the blessing upon us with the mission of our guide Prophet Muhammad (may God bless him and grant him peace), so the world shone with his good looks and the darkness dissipated, enjoined good and forbade evil, victory for the weak and the oppressed, about the absent, he asked, and the

conditions of the Muslims were lost, and called us to righteousness, benevolence, charitable giving, and spending, and to be like a solid structure that is not shaken by hurricanes of temptation and falsehood, and pray, O my Lord, and bless our Prophet Muhammad and his family and companions as long as night and day alternate and what is renewed.

Among the great attributes of the prophets whom our Lord, Glorified and Exalted be, chose over all His creation. They have merciful hearts, generous manners, and compassion for all of God's creation. They did not hesitate to give advice to people, to make an effort to help them, to check their conditions, and to ask about their absence. So the Prophet of God Solomon (PBUH) visited the birds one day, and he did not see the hoodoo among those crowds, armies and crowds: And he inspected the bird and said, "Why do I not see the hoodoo, or was he among the absent?" (20) Surah Ants. And here our Prophet Jacob (PBUH) recommending his children, saying: "My sons, go and feel about Joseph and his brother. And do not despair of God's Spirit, for none despairs of God's Spirit except for the disbelieving people." (87) Surah Yusuf. And the Qur'an tells us the story of the mother of Moses (PBUH) after she threw her son into the sea and her heart became empty. So she asked his sister to know the conditions of Musa and bring her news about him: And she said to his sister, "tell him." So she saw him on the side, and they did not perceive (11) Surah Al-Qases. Our Noble Qur'an is full of feelings of concern and a sense of the suffering of others on the part of the Prophets (PBUH), and their efforts to ease its burden on the people. However, I decided to address this subject through the purified Sunnah of the Prophet to explain the great effort of the Noble Prophet (PBUH). The extent of his concern for people and his love for their goodness, the Almighty said: (Indeed, there has come to you a Messenger from among yourselves. Because of his keenness and great mercy, he frequently misses his friends and loved ones and asks about them. So inspect the absent, ask about him, find out the reason for his absence, and offer him a helping hand if he is in need. Visiting him if he is ill is a prophetic Sunnah and a noble prophetic character. The Prophet (PBUH) called to him with his words and actions. He was one of his qualities and manners. The blessings and peace of my Lord be upon him that he was: He sits with his companions, walks with them, eats their food, shakes hands with them when he meets them, cares for their children, visits them, visits their patients, inspects their conditions, and asks about their absence. The Messenger of God (PBUH) used to take care of the Ansar, visit them and ask about them. With his great preoccupation and his many responsibilities (peace be upon him), it was from his guidance and his Sunnah to ask about those of his companions (may God be pleased with them), and he has many positions in this that were outlined by the honorable prophetic biography and authentic hadiths.

As for the reason for writing the research: was astonished by the state of the world, its rapid volatility, and its interruption, with its owners and those who come to it. did not see a friend leaving his friend and a lover leaving his beloved, as happened in this time due to the so-called Corona pandemic. And saw the rupture of social ties, social distancing in all its forms. Until we heard about a man dying in his house, and no one knew about it, and nothing could indicate him except the smell of his dead body, the old woman is thrown into the streets, it was as if she did not raise, did not give birth, and did not watch over her children one day. A brother disavows his brother, and apologizes with various excuses, lest his brother would attack him. All of these events cause an earthquake within the human entity. What happened? Where are the faults? I found that one of the most important reasons for this reluctance is to stay away from the year of interest, the inspection that our Noble Prophet (ﷺ) drew for us with his sincere feelings, delicate feelings, and tender spontaneity. His generosity of manners, and his good cohabitation, who made

life around him a meadow from the gardens of Paradise whose people would be compassionate among themselves. They give advice to one another, strive for each other, the rich knocks on the door of the poor to check on his condition. The neighbor does not sleep while he knows that his neighbor has a flat stomach from hunger. When we abandoned the Sunnah of our Prophet, our conditions worsened, and when we separated from the rope and his prayer, the threads of our family and community love were severed. There was no solution or way to save us except by returning to his Book and the Sunnah of His Prophet (PBUH).

### **Check language:**

Ibn Al-Azhari said, explaining the meaning of inspection: ((Inspection: you ask for something that is missing from you) (Refining the language, by Al-Azhari). Ibn Sayyidah said: ((I lost the thing and I wanted it)) (Dedicated, by Al-Mursi). Ibn Manzoor said: ((Losing something loses it loss, loss and loss, he is lost and lost and the inspection seeks what has been missed, and it was narrated on the authority of Abu al-Darda' that he said: He who inspects loses, and he who does not prepare patience for the calamities of matters is powerless) (The compiler in Hadiths and Athars by Al-Kufi). And in the download: And he inspected the bird and said: What is the matter, I do not see the hoopoe (Surah An-Naml / Verse, 20), and in the hadith of Mrs. Aisha: I went to the Messenger of God, may God bless him and grant him peace, one night, meaning I could not find him (Al-Mujtaba from Al-Sunan; Lisan al-Arab / by Ibn Manzoor).

### **Idiomatically inspect:**

Through my knowledge of the meanings of inspection, found it referring to. The first has two meanings: the meaning of asking and identifying the missing person, The second meaning: in the sense of vowing to ask and continuing to miss the conditions, Abd al-Raouf al-Manawi said: ((Inspection: a pledge, and the request for it in his absence, but the reality of inspection knows the loss of something, and a pledge: knows the Old Testament)) (Arrest on Definitions Tasks, by Zain Al-Din Muhammad).

### **First: Inspect our Noble Prophet(PBUH)for Muslims in general/**

The concern of the Noble Prophet (PBUH) was not limited to his brothers from the Emigrants or from the Ansar. Rather, it is a mercy given to all creation. Each of them has a share in his council, so he brings them closer to him, and equate them in word and moment. So, each person pays his attention and care to what makes him feel overwhelmed with happiness and turn to worship.

### **A) Then his servant and companion, our master Anas bin Malik, told us:**

The Prophet (PBUH) was if a man lost one of his brothers for three days, he would ask about him. If he was absent, he will supplicate for him, and if he is a witness, he will visit him, and if he is usually ill (The great conquest in including the addition to the small mosque, by Al-Suyuti). In this hadith, our master Anas bin Malik conveys to us. An aspect of the Prophet's dealings with the general companions, where he described them as his brothers, how can he inspect their conditions and ask about their news, so that three days do not pass by him without entering the circle of anxiety over him, and he misses him as a father misses his children. Here, the merits of prophecy, with abundant mercy, meet here when our Noble Prophet(PBUH) supplicates. For the absent from his brothers, and it is an answered supplication that is not rejected, as in the Sahih of Imam Muslim: Safwan - the son of Abdullah bin Safwan - and underneath it was presented Darda said Sham Voti Abu Darda at his home did not find him and found Umm al-Darda said, Do you

want General Hajj and I said yes. She said, pray to God that we have good. The Prophet (PBUH) used to say, "The supplication of a Muslim man for his brother in the absence of his brother is answered; At his head is an angel entrusted with him. Whenever he supplicates for his brother to be well, the angel entrusted with him says, "Amen. (Sahih Muslim: By Al-Naysaburi)" One of the characteristics of our Noble Prophet (PBUH) was to visit his companions, and if he was present in his homes, our Prophet (PBUH) went by himself to see his condition.

**B) On the authority of Othman bin Affan (May Allah be pleased with him) that he was delivering a sermon and said:**

By God, we have accompanied the Messenger of God (PBUH) in travel and at home. He used to visit our patients, attend our funerals, stay with us, and console us with a little and a lot (The selection of the best skilled with the additions of the ten chains of narrations by Al-Hafiz), (... In this hadith, our master Othman bin Affan swears by what he witnessed of the good companions of the Messenger of God (PBUH). His noble manners, his beautiful demeanor, and the simplicity of his character, with a very important point, which is that the nature of the Prophet do not change in the presence or travel. Although the journey involves hardship and fatigue, this would not have changed the nature of loyalty, compassion and mercy among the Master of Creation (PBUH). In the patient's clinic, the funeral procession, and going out with them early as one of them, he was not preferred over them, rather he is the most eager of them, the most active of them in movement, and the first to do good, and he consoles them with little and a lot. And if money and food are abundant, it will overflow on them until it is like the wind sent by generosity and generosity. Al-Shanqeeti mentioned some of the Prophet's affairs in sympathizing with the Muslims and giving everything he had for their cause. He says: Then there was the emigration and the consolation of the Ansar. He came to Medina, leaving his money and Khadija's money, so that the friend had to pay the price of the yard to build the mosque. After that, the Fay of Banu An-Nadir was used to judge the crescent, then the crescent, and then the crescent, and he would not light a fire in his house (PBUH). They were the two black ones: dates and water. Then came the spoils of Hunayn, so he gave the gift of one who does not fear poverty, and he returned with nothing. Bahrain's money came, so Al-Abbas took what he could carry (Lights of the statement in clarifying the Qur'an with the Qur'an: by Al-Shanqiti).

**Second: In his examination of the conditions of the People of the Book:**

Imam Al-Bukhari narrated in his Sahih: ((On the authority of Anas (May Allah be pleased with him). He said, "A Jewish boy was serving the Prophet (PBUH), and he fell ill. Then the Prophet (PBUH) came to him to return. So he sat by his head and said to him: Accept Islam. And he looked at his father while he was with him. He said to him: Obey Abu Al-Qasim (PBUH) and he embraced Islam, so the Prophet (PBUH) went out. And he says: Praise be to God who saved him from the fire (Al-Masnad Al-Sahih Brief))).

In this hadith, the Noble Prophet (PBUH) gives us the ideal of taking the initiative to ask about people's conditions. Rather, by asking about a servant who serves the Prophet (PBUH). Rather, this servant is not from the common Muslims, rather he is a Jew from the People of the Book. This did not prevent the Prophet from checking his condition and after hearing the news of his illness, the Prophet (PBUH) would go to him to come back to him as he would his Muslim brothers. He sits at his head and offers him Islam out of love and kindness, without coercion or coercion. So he was taken prisoner by the kindness of the Prophet, who was merciful to him, as

he did not visit him and asked about his condition any of his fellow Jews. But the Prophet of Mercy and Humanity comes to him in person and reassures him of his condition and presents him with the word of monotheism. This deed has a great place in tender hearts. So that his father permitted him to surrender before the Prophet(PBUH). So the Prophet came out chanting praise and praise to God Almighty, and he says: Praise be to God, who saved him with me from the fire, for how many of our brothers fell ill and did not return to him, were absent and did not miss him. They were in dire need of the presence of their brethren and ventilating their time and praying for them to be healthy and free from illness. How much wages have we lost when we desperately need it? It was mentioned in the hadith Qudsi: ((On the authority of Abu Rafi', on the authority of Abu Hurayrah)). He said: The Messenger of God (peace be upon him) said: "God, the Mighty and Sublime, will say on the Day of Resurrection, O son of Adam, I fell ill and did not return. He said, O Lord, how can I return to You when You are the Lord of the worlds? He said: Did you not know that Servant So-and-so fell ill, and you did not visit him, did you not know that if you visited him, you would find him? O son of Adam, I used to feed you, but you did not feed me. He said: O Lord, how can I feed you when you are the Lord of the worlds? . He said: Did you not know that My servant so-and-so ate you and you did not feed him, or did you not know that if he had fed you, you would have fed him? O son of Adam, I asked you for water, but you did not water me. He said, O Lord, how can I give you water when you are the Lord of the worlds? He said: My servant so-and-so asked you for water, but you did not give him water. But if you watered him, you would find that with me. )) (Sahih Muslim, by bin Al-Hajjaj).

### **Third: check it out(PBUH) -for the companion Thabit bin Qais(Thabit bin Qais bin Shammash Al-Khazraji), the preacher of the Prophet(PBUH)**

His guidance(PBUH) was to ask about his companions who were absent (May Allah be pleased with him). This is very detailed in his Sunnah \*: On the authority of Anas bin Malik (May Allah be pleased with him): The Prophet(PBUH) visited Thabit bin Qais, and a man said: O Messenger of God, I know for you His knowledge; So he came to him and found him sitting in his house with his head bowed. He said: What is your business? He said: An evil person who used to raise his voice above the voice of the Prophet, may God bless him and grant him peace, lost his work and he was one of the people of Hell, so he rejected him. Musa bin Anas said: He came back the last time with great tidings, and he said: Go to him, and tell him: But of the people of Paradise)) (Al Jami' Al-Musnad Al-Sahih Al-Bukhari).

This was the practice of the Noble Prophet of great character in inspecting the conditions of the Muslims and asking about their news. Thabit bin Qais: He had stopped attending the meeting of the Prophet(PBUH) because he was afraid that he would be one of those whose work had failed. Because of the sharpness of his voice and his loudness, he was afraid that he would be among those who would raise their voices to the Messenger of God. And God Almighty forbade them from this act in Surat Al-Hujurat, and the Companions were. Standing at the commands and laws of God. In the verse: O ye who believe! Do not raise your voices above the voice of the prophet speak aloud to him by saying Offer no shout to one another, lest your work and you do not feel (2)(Surah Al-Hujurat / Verse (2)). So the kind attention comes from our Noble Prophet(PBUH) asking about the condition of his companion. And his fiancé, who proclaims the truth before the delegations of the polytheists, with his loud voice, so the Prophet(PBUH) sent someone to ask about the reason for his absence from the assembly of the Messenger of Allah(PBUH). Rather, the question of the Prophet and his checking of his brother does not end when the reason is known only. But the command was to bring joy to the heart of his brother. He



is confirmed by his good news that he is one of the people of Paradise, and what a great joy and a great blessing, for which souls were made forgetful, and the companions were reunited with her. It is the blessing of checking and asking about the brothers. The Prophet (PBUH), despite his great preoccupation with the da'wah and its concerns, did not neglect the absence of Thabit bin Qais) from his meeting, and inspected him, so he investigated his news and relieved him of his distress. And it increased him with great good tidings, and people often need someone to relieve their distress and fulfill their needs. The whole matter may not cost us more than a word, or a simple thing that we can do well, so we do not do; Because we don't see the conditions of our brothers, and we don't care about anyone but ourselves (Al-Mustadrak on the Two Sahihs, by Al-Naysaburi).

From what was mentioned in this honorable hadith that the Prophet (PBUH) He used to take care of the Ansar, visit them and ask about them. A pledge means continuing and continuing to ask about them again and again. This noble character we see has withered and vanished. So today, if we ask about a person, we only ask about a relative or a relative, or a person who has interests between us and him. And if we ask about him, we do not promise him to continue and attend. Rather, by stopping and being distracted from him, as for the word (returns to them and asks about them) it means visiting their patient, sitting at his head and inspecting their needs, and comforting them when they lose their loved ones and their children. What a great consolation and a wise method that the Merciful Prophet (PBUH) did with this Ansar woman whose only son had died, so she felt that her joy was cut off from this life and despair crept into the heart of the poor woman. So our Noble Prophet will be pleased with her by the sweetness of his logic and the sweetness of his words, and he will keep the ghost of loneliness away from her. It changes the concept that stuck in her mind. Which is: the concept of ruqoub, as it was prevalent among the companions of the Messenger of God (PBUH) in general. That being watched among them is the one who is afflicted with the death of the offspring so that hardly any child can live for him, or she is the woman who does not have a child left; It was a concept based on considering the worldly life in which the child is an adornment and a pleasure. Losing a child was a tragedy, grief and heartbreak. Imam Al-Nawawi said in his commentary on Al-Ruqoub: The origin of slavery in the words of the Arabs, who does not live for him a child, and the meaning of the hadith is that you think that mourning slavery is the one who suffers from the death of his children, and it is not like that according to Sharia. (Sahih Muslim, by Al-Qushayri).

#### **Fifth: His (PBUH) inspection of the Ansar (may God be pleased with them) who were absent from him because of the death of their children:**

B) narrated by Imam al-Tabari (may Allah have mercy on him) in the great lexicon, Khaled bin soft, he said: I heard Muawiyah bin Kara, going from his father, he said: ((the Prophet of Allah (PBUH), when he sat, he sat down to a group of his companions, and those a man who has a young son comes to him from behind his back sits between his hands, that perished boy, and he refuses the man to bring the episode mentions God, and grieved him, loose the Prophet (PBUH), he said: "what I do not see so and so?" They said: O Messenger of Allah, his sons that I saw, perished, and prevents him from attending the episode, find Prophet (PBUH), asked him, was told that he had perished, comforted him on it, and then said: "O so, whichever I love you: to enjoy its age, or do not come Tomorrow is one of the gates of Paradise, unless you find it has come before you, and it will be opened for you." He said: O Prophet of God, open me to love, he said: "That you," a man from the Ansar stood up, he said: O Messenger of God, God made me pless, this is a private person or those who perished from his hyper-Muslims was him ?, he said,

"but both perished He had too many Muslims, that was his." (Al-Bukhari)(The Great Lexicon, by bin Al-Tabarani).

Through this blessed hadith, we will stand at three positions in which the Muslim is proud and whose heart is eager to see his Prophet and beloved Muhammad (PBUH) in the Hereafter. And winning his company and companionship in Paradise influenced by it.

**The first situation:** that if the Prophet(PBUH)sat, a group of his companions would sit with him, which indicates the simplicity of the Prophet's character, his humility, his sitting among people, his gentleness of manners and his softness with them, so that people gather to him and race to his seat wherever he goes and travels, and their hospitality and welcome with generosity. Introduction and solutions for them, a touchstone for the words of our Lord Almighty), the great mercy of God Lent if you're rough and the heart to shake around them .vaaf .ostghafr them and go ahead it determined, then put your trust in God that God loves those who trus(Surah Al Imran / verse: (159)).

**The second situation:** His (PBUH) inspection of a man from among the common people and his question about this man's condition. The Prophet (PBUH) did not forget when this man was bringing his son to the meeting of the Messenger of God (PBUH), so he missed him and asked about him, and the third position: The man's condolences on the death of his son in a caring manner and words Warm, dispels despair, and makes the sun of hope shine again among the man's sides when he tells him that this boy who died will precede his father to heaven, and the gates of heaven will be opened for him(PBUH).

#### **Sixth: Inspect it (pray) for weak and overwhelmed people:**

Remove the two sheikhs (may Allaah have mercy) ((from Abu Rafi from Abu Hurayrah that a black woman who was not the mosque - or young –look at the Messenger of Allah (PBUH)asked her or him and they said he died. «Would not said you hurt me». He said, as if decrease her or ordered him to «he said, show me the grave». guide him prayed it and then «said that these graves are filled with darkness over the people and God Almighty illuminates them by my prayer for them(Sahih Muslim,by bin Al-Hajjaj).

If we reflect on this hadith carefully, it will become clear to us the great gap that we live in today between the classes of society, to the extent that the toiling class and workers have become among the obscured classes that, if they are present, are not counted, and if they are absent, they cannot be missed. He takes care of people, asks about them, and inspects their conditions, and this has the greatest impact on the souls of his companions)) In this also an urge for preachers and leaders to inspect the conditions of the invitees and those close to them. Also from this is his (PBUH) inspection of the woman who used to erect the mosque; ie: his garbage collection; When the people belittled the matter of this woman, the higher (PBUH) her status was by his prayer on her grave, and he (PBUH)fulfilled her after her death. We draw lessons from this hadith.

**First:** The woman or man who used to work in the mosque was black or black, and the color of the skin was not to prevent Muslims from being sympathetic to each other and asking about them, not as is happening now in western societies, which claims sophistication and modern civility, and suffers from the hateful racial conflict between the people of the same region, until it

comes to fighting between them, and the incidents of conflicts because of skin color are not far from the concept of racism today.

**Second:** that a black woman used to build the mosque”, i.e., she would top it, i.e.: clean it, and in some narrations she was fond of picking up dirt and dirt from the mosque, so it is not among the noble professions, which if its owner dies leaves behind a furrow that cannot be closed and a door that cannot be rejected, rather it is A profession of utmost humility and simplicity, but the Prophet’s (PBUH) view of man is not his profession, so this is sophistication and this is the greatness of Islam. It indicates that the Prophet (PBUH) was inspecting everyone, even the weak people who have nothing to do with them in the eyes of many, a person who was setting up the mosque, not an army leader, not a prince, or the head of a tribe, or something like that, who was doing the mosque, or a woman who was doing the mosque. He was visiting his companions, so he lost this or this woman and asked about her, or about him, and they said: He died. He said: Would you not have given me permission to do so? Meaning: You informed me of his death, as if they had belittled her or his command, meaning: as if they saw that the matter required informing the Prophet (PBUH). Because it came in some narrations that she died at night, so they saw that the matter did not require hardship for the Messenger of God (PBUH) in order for him to come at night to the cemetery and witness the burial of this woman, as she has nothing to do with her. A group of his companions, and gets intended.

It was as if they belittled her matter, and he said: Show me his grave, meaning: the grave of the dead, whether he was a woman or a man, according to the narrations. Why? He (PBUH) said: Show me to her grave in order to pray over her, because these graves are filled with darkness for their occupants, and God Almighty illuminates them for them with the Prophet’s prayer upon them. The Prophet (PBUH) did not leave her, but rather asked about her and reprimanded them, and said: Show me her grave, all of this out of concern for this woman who used to build the mosque. This indicates the perfection of his mercy (PBUH), pity and humility, for the arrogant person does not do such a thing, and does not ask about those who have no affair, or status, or status, but rather despises them, does not look at them, and does not greet them. Now individual people may find it difficult for him to raise his hand to greet the sanitation worker who sees him on the road, or so, and the Prophet (PBUH), who is the most perfect of the nation and the most honorable of them, asks, goes, and prays for this woman, for we have an example (PBUH), and all of this is due to this The big meaning, which is that a person’s destiny is not in his shape, not in his job, not in his lineage and honor, but in his piety to God - the Blessed and Exalted, even if he was sweeping the streets, or the mosque, or he worked with weak jobs that have nothing to do with people, and they have no consideration So what matters is piety, not where you work, and what matters is not the qualifications of a person, and the testimonies he holds, but what he bears between his sides of piety to God, correct and useful knowledge, and so on.

### **Seventh: The fighters inspected it before the fight - like the story of Ka’b bin Malik.**

Imam Muslim narrated in his Sahih the story of the companion Ka’b bin Malik in the Battle of Tabuk, where the Holy Prophet (PBUH) visited his companions and asked about Ka’b bin Malik (Ka’b bin Malik is Abu Abd al-Rahman) and he said while he was sitting among the people in Tabuk: “What did Ka’b do?” ? A man from Bani Salamah said: O Messenger of God, he locked him in his cold and looked at his kindness. Muadh bin Jabal said to him: Evil is what you have said. By God, O Messenger of God, we know nothing about him except good. Then the Messenger of God (PBUH) (Sahih Muslim, by Al-Qushayri) was silent.



I have seen in this blessed hadith a great similarity between our master, the Prophet of God Solomon (peace be upon him) and our noble Prophet (peace be upon him) in that each prophet inspects the conditions of his soldiers and performs the duties of prophecy to the fullest, for the Prophet of God Solomon (peace be upon him) one day reviewed his soldiers and inspected the birds, so he knew That there is a bird absent from the people of his kingdom, and it is the hoopoe, despite the large crowds of humans, jinn, and birds, the Almighty said: {And he visited the bird and said(Surah An-Naml / Verse (20)). Muhammad (PBUH) and in the Battle of Tabuk(The Battle of Tabuk is called the Battle of Al-Ushrah), which gathered the largest number of Muslims, a number like him did not gather in one of the battles, as their number reached thirty thousand. ?) i.e., he is asked about him, among those many thousands, and he notices his absence among this large number. Our Noble Prophet (peace be upon him) did not live far from his companions, rather he used to check on them, the compassionate father, and the loving companion.

**Eighth: The martyrs (PBUH)visited him after the fighting - the story of Julaybib(The companion Julaybib).**

Al-Nasa'i narrated in his Sunan: On the authority of Thabit, on the authority of Kinana bin Naim, on the authority of Abu Barza: ((The Messenger of God (PBUH) met the enemy and said: Do you miss anyone? They said yes, we lost so-and-so, so he said: Do you miss anyone in the second? They said: No, he said But I am missing Julaybib. So they went and sought him among the dead. So if he was killed by his side, seven were killed, then they killed him, so the Prophet (PBUH) came and told him, so he came until he rose up against him and said: This is from me and I am from him. They killed him, saying it twice, then he carried him on his arm. He had no bed but the forearm of the Prophet (PBUH) until he was dug and buried, and he had no washing for him.))(Sunan Al-Nisa'i Al-Kubra, by Al-Nasa'i).

If we reflect a little on this honorable hadith, we must ask about this person who was missed by our merciful Prophet (PBUH) after the war ended and its dust settled, and the heroes returned with the spoils of victory and the joy of victory over the enemies, and the martyrs won the homes of heaven and were forgiven with the first drop of blood On Earth, who is Julaybib? Is he one of the Muslim banner bearers, or is he the commander of the Lions Al-Mayameen Brigade?

So the biography of this great Companion answers us that he was neither this nor that, rather he is one of the poor Muslims and the common people, and he was not among those who, if he proposed to a woman, would be married, but rather women would reject him, because his appearance did not have the features of handsomeness, and he had a dimple on his face, and he was not married except with the intercession of the Prophet for him after he He proposed to him a woman from the Ansar, and this girl was sane and obedient to God and His Messenger, so she accepted the marriage with him and the Prophet (PBUH) prayed for them with blessing, for now he is lying in his blood, surrounded by seven dead polytheists, he killed them and then was martyred, and when our Holy Prophet (PBUH) asked his companions about who they are missing Of their companions and their loved ones, no one mentioned him, nor did he miss him, deprived of his concealment, and his immersion in his condition, so he was a hidden, pious slave, but our Prophet Muhammad (PBUH) did not miss the mention of Julaybib, and he sent those who inspected him until they found him among the dead, so the Prophet (PBUH) came by himself to rise on his body. Al-Tahir, and repeating the phrase (This is from me and I am from him), then puts his forearm under the head of Julaybib)) until a grave was dug for him and the

Noble Prophet (PBUH) buried him without washing, so he is a martyr. In such a situation, all my companions wish that he had been awarded the Medal of Martyrdom for the sake of God, so that he would be blessed. The Prophet's supplication came to him as he stood, prayed, carried and buried Julaybib), so what is more appropriate for the leaders of the soldiers and their commanders today to imitate and follow the Sunnah of their Noble Messenger (PBUH), the Almighty said: "Indeed you have in the Messenger of God a good example of goodness and generosity. And God has mentioned a lot (21)(Surah Al-Ahzab, Verse 21). They do not treat the soldier as an account number hanging around his neck, his name and the number of his battalion, or as solid stones who must receive orders and carry them out, but rather as a title of heroism, as he creates safety and builds the future and homelands by his sacrifice and his sacrifice in the cause of God the Great and the Gracious.

### **Ninth: Inspect the conditions of immigrants from Abyssinia.**

Narrated by Imam Bukhari (Godmercy): ((Umm Khaled girl Khaled came to the Prophet (PBUH), clothed in which a small black Khmash said of you think that Nkso this? Vskt people; he said: Bring me Umm Khaled; brought her bear, he took Alkhmash his hand Volbsaa said He said: "Wear and perform, and there was green or yellow flag in it." He said: "O Umm Khalid, this is sana'ah". (Sahih Al-Bukhari, by Al-Jaafi).

It is for the mercy offered and the grace bestowed upon him that he mentions the Holy Prophet (PBUH), the family of a companion who was an immigrant to Abyssinia called Khalid bin Saeed. With the Prophet's busyness, his distribution of people's gifts, and the poor crowding at his door, he did not forget that young immigrant girl. She was nicknamed Umm Khaled (Khalid bin Saeed bin Al-Aas bin Umayyah bin Abd Shams Al-Umayyad) and he looks at a piece of clothing and thinks for whom this small piece of clothing is suitable for. The compassionate and merciful Prophet (PBUH) sees that it is suitable for that little girl coming from Abyssini, and how he neglects them, and he has reached the point of his preoccupation with guiding the polytheists, to the extent that he has reached the point of stinging the soul and destroying it in order to save them from the Fire. The Almighty said: Remove the gap today between us and the Sunnah of our Prophet, and his orthodox approach and straight path. Today, one of us does not mention the names of his brother or sister's children, let alone their ages, and their educational levels. It is as if we live in estrangement and isolation. We do not ask about the conditions of our friends and their sons and daughters, until you find that some friends want to For his son to propose to his son a righteous girl, and he searches and does not find, even though his neighbor or owner is in the mosque or at work has a daughter who wants to marry her to match her and does not find, and this is because of the estrangement and not asking about the situation and staying away from mixing with people and knowing their conditions.

### **Tenth: Check it for Muslim women patients, as in his clinic, Umm Al-Alaa.**

Narrated by Abu Dawood in his Sunan ((Narrated Sahl bin Bakar from Abu Awana Abd al-Malik ibn Amir Umm Alaa), he said: Aadenei the Messenger of Allah (PBUH) and I am sick, he said: «Obhari O Mother of Ala, the disease Muslim goes God Through him is his sins as fire takes away the impurities of gold and silver (Sunan Abi Dawood, by Al-Azdi)".

In this honorable hadith, the Sunnah of the Prophet is manifested in the clinic of the patient in its highest meaning, as the patient's clinic is not limited to males only. Perhaps clinic and visiting women in our days are limited to women only, but in this honorable hadith we touch the simple

social reality and Islamic bonding and true brotherhood between Community members so that they visit each other and reassure each other, and the Prophet (PBUH) does not feel resentment when he visits and visits a woman from the Ansar women who had an affliction in Islam, and she opened her house to receive immigrants, including the companion Othman bin Mazoon), so the Holy Prophet (PBUH) visits her and introduces people to her And happiness, so her illness turns into a divine gift and a precious opportunity to expiate sins, so her heart is filled with contentment with God's decree and love for God's decrees by which God raises the ranks of His servants, and atones for them their sins, as it was mentioned in the Sahih: ((on the authority of Abu Saeed Al-Khudri and on the authority of his father)). (PBUH)said: befalls a Muslim monument and poured neither they nor sorrow, nor harm or distress until the prick of a thorn, but God of his sins))(Al-Sahih Al-Mukhtasar Mosque, by Al-Jaafi)saying (PBUH)(go God through him) i.e. because of sickness (his sins), i.e., the Muslim (the slag of gold and silver), he said, as for the wickedness: by opening the chasm and the bae, then what does the fire remove from bad silver and iron if they melt (Refining the language, by bin Al-Azhari)and this was one of the greatest blessings of God over His faithful servants.

#### **Eleventh: In his (PBUH) inspection of the conditions of the city and their protection from panic:**

Narrated by Imam Bukhari in his Saheeh: Tell us Suleiman ibnHarb told us Hammad bin Zaid constant for Ans said: ((The Prophet (PBUH)the best people people and encourage .okadd panic people of the city for the night, they went toward the sound of the Prophet received them(PBUH) has known a horse on the news of Abu Talha and in the neck sword, he says, did not they take you take; then he said, and found him by sea or said he Sea .(Sahih al-Bukhari by Abu Abdullah Muhammad bin Ismail Al-Bukhari). We were inspired by this honorable hadith meanings of courage and sacrifice in the way of God, bearing the burdens of the people in its best forms, and sensing responsibility at its highest levels. From the soldiers, guards, or companions to find out the news, rather he goes himself and with all courage without being accompanied by a guard or one of his companions, and even more amazing is that he rides a horse for one of the Companions without saddle or equipment, to race against time and wind for fear of what he hates from the raid of the enemies of God lying in wait for the people of God Madinah and with the Greatest Messenger (PBUH) circles, so he initiates them himself without the Muslims' selves, and after he inquired about the news of the voice, he returned to the Muslims as they were preparing to catch up with their daring Prophet, so he reassures them and says: (You will not be taken into consideration) meaning that you will not be terrified or afraid. The Prophet (PBUH) carried his obsession day and night.

#### **Twelfth: In his inspection of people's living conditions – the owner of food**

Imam Muslim narrated in his Sahih: ((on the authority of Abu Hurayrah)). The Messenger of God (PBUH)passed by Sabra with food, and he put his hand in it, and his fingers drenched, so he said, "What is wrong with you?" He said, "Heaven struck him, O Messenger of God." He said, "Should I not put it on top of the food so that people could see that whoever cheats is not from me"?(Sahih Muslim, by Al-Naysaburi).

From the time the Noble Prophet (PBUH) inspects the conditions of Muslims and finds out about the affairs of his subjects and what fixes their livelihood and establishes their lives, he inspects their markets, asks their merchants, sows in their hearts the love of God, the love of Muslims and

advice to every Muslim, and makes them feel God's control over them, and knowledge of their interiors and appearances, and establishes in themselves The principle of one league, i.e., the harm that occurs to a Muslim because of the merchant's deceiving him, his harm applies to all Muslims, and the deceitful merchant is considered to have deceived all Muslims, and disrupted the blessing of God that descends on Muslims' livelihoods and sustenance, so when the Holy Prophet (PBUH) passed by the merchant who sells righteousness Or the food, and he put his honorable hand inside the food, and he felt the moisture of the food and the wetness of his fingers, so our Noble Prophet(PBUH) had traded in the Levant before the prophecy, so the merchants' methods and tricks were not hidden from him, so he said to the seller, What is this, O owner of the food?

It is not permissible for a person to hide defective things at the bottom of the thing; At the bottom of the box, at the bottom of the bowl, meaning: He puts fresh things on top, and he says to all people of this kind. This is forbidden, and he makes the best of it above and the worst of it below this is not permissible. Those think that they will be sent (4) for a great day (5) on the day the people will rise to the Lord of the worlds (6)} (Surah Al-Mutaffifin / verse 1-6), meaning: if they think that the matter will be liberated from the control (of the people), that the matter is over. It does not escape the control of God Almighty, so with such control, follow-up and commitment to the conditions of Muslims, their trade is cleared and their profits are generated, and people are safe from fraud, deception and loss of money with what is of no benefit.

### **Conclusion:**

Praise be to God, the Generous, the Benevolent, the Possessor of grace, generosity, and benevolence. There is nothing that He wills but to say to Him, "Be and it was." And prayers and peace be upon the owner of the great creation, and generous humility with the elderly, women and children, who grieves for their affliction and checks their absence, returns their sick, and fills them with the abundance of his giving, compassion and tenderness, and upon His family and companions complete peace and contentment.

And yet: How great is the happiness that one feels when he seeks to please others, or participates in relieving their pain; Life is toil and fatigue, hardship and difficulties, problems, tests and pains, and what they describe soon becomes turbulent. They are doing their best to please others. God made us among them, and to summarize what the research included, this research included an introduction in which I mentioned the meaning of inspection, linguistically and idiomatically, and I mentioned in it a number of the positions of the Noble Prophet (PBUH) in caring for people and inspecting their affairs. And the purified Sunnah, to which we must return in our time to patch what has been torn from our social fabric, and to mend what has been torn apart from our brotherly structure.

### **This is a summary of what I have summarized from the search results:**

- 1) The morality of people's loss of one another motivates the creation of a community that is interconnected, and whose members love each other; Rather, He makes them all like one body, as the Prophet (PBUH) described the situation of the group of Muslims: ((The likeness of the believers in their affection, mercy, and sympathy is that of the body)).

- 2) From the dangers that surround human societies, selfishness and a feeling of not needing others, leaving mixing with people, and the lack of real interaction with them and their participation in their joys and sorrows.
- 3) The evidence from the Qur'an and the Sunnah calls us to take care and care for our Muslim brothers, individuals and groups in all parts of the earth, to inspect their conditions, know their reality, feel their pain, monitor their needs, know their demands, and then work to help them, each according to his ability.
- 4) The Muslim has to make up for what he missed in reward by getting close to the weak, fulfilling their needs at his hands and striving to relieve their distress as much as he can, even with kind words and sincere invitation. It means: visiting the sick, benevolent to the needy, relieving the distressed, and other acts of righteousness and prosperity that involve the concern of the Muslim.
- 5) To glorify our Noble Prophet, work according to his law and his Sunnah, and recognize the great efforts he made and the times he devoted to planting the seeds of love and brotherhood among people and rooting out the roots of envy and animosity so that his nation would be a strong, cohesive, fraternal and loving nation.

#### **Margin Index:**

- 1- Refining the language / by Abu Mansour Muhammad bin Ahmed bin Al-Azhari, d.: 370 AH, edited by Muhammad AwadMereb, House of Revival of Arab Heritage - Beirut, 1, 2001 AD (9/53).
- 2- Dedicated / to Abu Al-Hassan Ali bin Ismail bin Saydah Al-Mursi, T.: 458 AH, achieved by: Khalil Ibrahim Jaffal, Arab Heritage Revival House - Beirut, 1, 1417 AH - 1996 AD (4/97).
- 3- The compiler in Hadiths and Athars by Abu Bakr Abdullah bin Muhammad bin AbiShaybah Al-Kufi: Al-Rushd Library - Riyadh, 1st edition, 1409 Edited by: Kamal Yusuf Al-Hout, the words of Abi Al-Darda' (may God be pleased with him) No. 34596, (7/112).
- 4- Surah An-Naml / Verse (20).
- 5- Al-Mujtaba from Al-Sunan: Ahmed bin Shuaib Abu Abdul Rahman Al-Nasa'i: Islamic Publications Office Aleppo, 2nd Edition, 1406 - 1986, verified by: Abdel Fattah Abu Ghaddah, Al-Albani said: Sahih, No. (3962), (7/72).
- 6- Lisan al-Arab / by Abu al-Fadl Muhammad bin MakramIbnManzoor, d.: 711 AH, Dar Sader - Beirut, 3rd edition, 1414 AH (3/377).
- 7- Arrest on Definitions Tasks / by Zain Al-Din Muhammad - Abdul Raouf bin Taj Al-Arifin bin Ali bin Zain Al-Abidin Al-Manawi, T.: 1031 AH, Alam Al-Kutub, Cairo, 1, 1410 AH - 1990 AD (1/104).
- 8- The great conquest in including the addition to the small mosque: Jalal al-Din Abd al-RahmanibnAbiBakr al-Suyuti Dar Al-Fikr - Beirut / Lebanon - 1423 A.H. - 2003 A.D.: 1, Investigated by: Youssef Al-Nabhani, (2/340). Imam Al-Haythami said in Majma' Al-Zawa'id: It was narrated by Abu Ya'la and it includes Abbad bin Katheer. The Source of



Benefits for Al-Hafiz Nouredine Ali bin AbiBakr Al-Haythami, T: 807 A.H. Edition of Dar Al-Fikr, Beirut, I: 1412 A.H. 1992 A.D. (2/350).

- 9-Sahih Muslim: For Abu Al-Hussein Muslim bin Al-Hajjaj bin Muslim Al-Qushayri Al-Naysaburi, Dar Al-Jeel Beirut + Dar Al-Afaq Al-Jadeeda - Beirut, chapter on the merit of supplication for Muslims in the unseen, No. (7105); (8/ 86).
- 10-The selection of the best skilled with the additions of the ten chains of narrations by Al-Hafiz Ahmed bin AbiBakr bin Ismail Al-Busairi, Dar Al-Watan edition 1420 AH - 1999 AD (8/5), No. (7381), the Imam said to Maqdisi: (its chain of transmission is OK) See selected hadiths: by Abu Abdullah Muhammad bin Abd al-Wahedibn Ahmad al-Hanbali al-Maqdisi, famous for al-Diya al-Maqdisi, Modern Renaissance Library. Publication City: Makkah Al-Mukarramah. : 1410, 1st floor. Edited by: Abdul Malik bin Abdullah bin Duhaish. (1/202), No. (357). And Al-Haythami said: It was narrated by Ahmad and Abu Ya'la, and their men are men of Sahih, other than Abbad bin Zahir, and he is trustworthy. Majma' Al-Zawa'id / Al-Haythami (7/228).
- 11-Lights of the statement in clarifying the Qur'an with the Qur'an: by Muhammad Al-Amin bin Muhammad Al-Mukhtar bin Abdul Qadir Al-Jakni Al-Shanqiti (T.: 1393 AH): Dar Al-Fikr for printing, publishing and distribution Beirut - Lebanon 1415 AH – 1995 AD (8/562).
- 12- Al-Masnad Al-Sahih Brief Summary of the Matters of the Messenger of God (PBUH) and His Days: by Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Ja'fi Al-Bukhari, edited by: Muhammad Zuhair bin Nasser Al-Nasir: Dar Tawq Al-Najat I 1, 1422 AH, No. (1356), (3/338) ), and see the singular literature: by Abu Abdullah Muhammad bin Ismail Al-Bukhari Al-Jaafi: Dar Al-Bashaer Al-Islamiyya - Beirut, 3rd edition, 1409 - 1989. It was edited by: Muhammad Fouad Abdul-Baqi.
- 13- Sahih Muslim / by Abu Al-Hussein Muslim bin Al-Hajjaj, chapter on the merit of treating the sick, No. (6721), (8 / 13), and encouragement and intimidation can be seen from the noble hadith: by Abu Muhammad Abdul Azim bin Abdul Qawi Al-Mandhari: Dar Al-Kutub Al-Ilmiyya - Beirut, 1, 1417 Edited by: Ibrahim Shams Al-Din, No. (1406), (2/ 37).
- 14- This is Thabit bin Qais bin Shammas Al-Khazraji, nicknamed Abu Muhammad by his son Muhammad. And it was said: Aba Abd al-Rahman was killed on the day of al-Hurra three of his children: Muhammad, Yahya, and Abdullah. He was an eloquent orator known for that, he was called the preacher of the Messenger of God (PBUH), as it is called Hassan, the poet of the Messenger of God (PBUH). And when Tamim's delegation came to the Messenger of God (PBUH) and asked for bragging, their preacher stood up and was proud, then Thabit bin Qais stood up and delivered an eloquent sermon and overpowered them. Bin Idris Bin AbiHatim Al-Razi, T.: 327 A.H., House of Revival of Arab Heritage, Beirut, i 1271 A.H.-1952 A.D., Bab Al-Qaf No. (1837), (2/456).
- 15- Al Jami' Al-Musnad Al-Sahih Al-Bukhari from the matters of the Messenger of God (PBUH) and his Sunnah and his days by Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Ja'fi Al-Bukhari, edited by: Muhammad Zuhair bin Nasser Al-Nasir: Dar Tawq Al-Najat I 1, 1422 AH (9/142) No. (3613).
- 16- Surah Al-Hujurat / Verse (2).

- 17- Al-Mustadrak on the Two Sahihs: by Abu Abdullah Muhammad bin Abdullah Al-Hakim Al-Naysaburi: Dar Al-Kutub Al-Ilmiyya - Beirut, 1st edition, 1411 1990. It was edited by: Mustafa Abdel Qader Atta (1/540), No. 1416.
- 18- Sahih Muslim / by Abu Al-Hussein Muslim bin Al-Hajjaj Al-Qushayri, T.: 261 AH, with the explanation of Al-Nawawi: Imam Yahya bin Sharaf Al-Nawawi, T.: 677 AH, achieved by: Muhammad Fuad Abdul-Baqi, Dar Al-Kutub Al-Ilmiyya - Beirut - Book of Righteousness, Relationship and Ethics, chapter on the merit of the one who owns himself When angry, No. (2609), (15/ 130).
- 19- The Great Lexicon: by Abu al-Qasim Suleiman bin Ahmed bin Ayoub al-Tabarani: Library of Science and Judgment - Mosul, 2nd edition, 1404 - 1983, achieved by: Hamdi bin Abdul Majeed al-Salafi No. (66), (19/31), Al-Hafiz Al-Mandhari said: Narrated by Ahmed and his men are the men of the right. And IbnHibban in his Sahih briefly considers the encouragement and intimidation from the noble hadith: by Abu Muhammad Abd al-AzeemibnAbd al-Qawi al-Mandhari: Dar al-Kutub al-Ilmiyya - Beirut, ed 1, 1417, verified by: Ibrahim Shams al-Din, No.
- 20- Surah Al Imran / verse: (159).
- 21- Sahih Muslim: For Abu Al-Hussein Muslim bin Al-Hajjaj, No. (956), (2/659), and Al-Bukhari included it in his Sahih, Chapter: Sweeping the Mosque and Picking Up Rags, Muds, and Eids (1/468), No. (458).
- 22- Ka'b bin Malik is Abu Abd al-Rahman, and it was said: Abu Abdullah, and it was said that his nickname was Abu Bashir, so the Prophet (PBUH) called him Abu Abdullah, Ka'b bin Malik bin AbiKa'b, and the name of AbiKa'bAmr bin Al-Qain bin Kaab bin Sawad bin GhanemIbnKa'bIbnSalamahIbnSaad, from BaniJushamIbnKhazraj al-Ansari, al-Sulami, al-Khazraji. He witnessed the second Aqaba, and differed in his witnessing of Badr, and the scenes after that are not Tabuk. He was one of the poets of the Prophet (PBUH), and he was one of the three who left behind the Messenger of Allah (PBUH) in the Battle of Tabuk, namely: Ka'b bin Malik this, Hilal bin Umayyah, and Marara bin Rabi'ah. Narrated by him: Abdullah bin Abbas, Jaber bin Abdullah, Abu Umamah, and from his children Abdullah, Abdul Rahman, and Abu Jaafar Muhammad bin Ali Al-Baqir. He died in the year fifty-three, and it was said: the year fifty-three, and he was seventy-seven years old after he was blind. The collector of assets looks at the hadiths of the Messenger: Abu Al-SaadatMajd Al-Din Al-Mubarak Bin Muhammad Al-JazariIbn Al-Atheer (died: 606 AH) i Dar Al-Fikr, verified by Bashir Oyouun (12/814).
- 23- Sahih Muslim / by Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri, chapter on the hadith of the repentance of Ka`bibn Malik and his two companions (□)), No. (2769), (4/2120).
- 24- Surah An-Naml / Verse (20).
- 25- The Battle of Tabuk is called the Battle of Al-Usrah. The Messenger of God (PBUH) went out for this battle in Rajab of the ninth Hijri year, and it was named Tabuk in relation to a place that is AinTabuk, to which the Islamic army ended. He announced the general mobilization to go out for the Battle of Tabuk, until the number of those who went out with the Prophet (PBUH) reached ) to Tabuk (thirty thousand) to fight Bani al-Asfar (Rum), see the

Prophet's biography, facts and analysis of events / by Dr. Ali Muhammad Muhammad al-Sallabi, Dar IbnKathir - Damascus - Beirut, 1, 1425 AH - 2004 AD, chapter seventeen, the Battle of Tabuk (2) 537).

- 26- The companion Julaybib : Julaybib: by including the jim and the opening of the lam, and the sukoon of the first lexicon ya with two dots under it, and breaking the first unified baa, then another ya under which two dots, then another unified baa. He is Julaybib bin Abd al-Fihri al-Ansari. He is mentioned in the Book of Excellences. Assimilation / by IbnAbd al-Barr (271), the lion of the forest (1/348), the injury in distinguishing the companions / by Abu al-Fadl Ahmed bin Ali bin Muhammad bin Hajar al-Asqalani (d. (852 AH) achieved by: Adel Ahmed, Dar al-Kutub al-Ilmiyya - Beirut, 1st: 1415 AH). (1/600). Collector of assets in the hadiths of the Prophet: Abu Al-SaadatMajd Al-Din Al-Mubarak Bin Muhammad Al-JazariIbn Al-Atheer (T.: 606 AH), No. (404), (12/261).
- 27- Sunan Al-Nisa'i Al-Kubra: by Abu Abd al-Rahman Ahmad IbnShuaib al-Nasa'i: Dar al-Kutub al-Ilmiyya - Beirut, 1st edition, 1411-1991. Edited by: Dr. Abd al-Ghaffar Suleiman al-Bandari, SayedKasravi Hassan, Julaybib)) No. Shuaib Al-Arnaout said: Its chain of transmission is authentic. SahihIbnHibban can be seen in the order of IbnBalban: by Abu Hatim Muhammad bin Hibban bin Ahmad Al-Tamimi Al-Basti: Al-Resala Foundation - Beirut, 2nd edition, 1414-1993. Verified by: Shuaib Al-Arnaout, No. (4035), (9/342).
- 28- Surah Al-Ahzab, Verse 21.
- 29- Sahih al-Bukhari / by Abu Abdullah Muhammad bin Ismail al-Bukhari al-Jaafi: Dar IbnKatheer, al-Yamamah - Beirut, 3rd edition, 1407 - 1987 Edited by: Dr. Mustafa Dib Al-Bagha, Professor of Hadith and its Sciences at the College of Sharia - University of Damascus, the Black Khamisa Gate (5485), (5/2191). In another narration, he looked at the flag of the Khamisah and pointed to me with his hand and said: "O Umm Khalid, this is Sunnah, and Umm Khalid, this is Sunnah." And the tongue of Abyssinia Hassan. And it occurred in the last narration of Khalid bin Saeed about jihad, so he said (Sunnah is his year), and it is the Abyssinian good.
- 30- Khalid bin Saeed bin Al-Aas bin Umayyah bin Abd Shams Al-Umayyad, Abu Saeed. Of the first two predecessors, it was said: It was the fourth or fifth. The reason for his conversion to Islam was a dream in which he saw that he was on a people of fire, so his father wanted to throw him in it. Then the Prophet (peace be upon him) had taken his custody, so in the morning he came to Abu Bakr and said: Follow Muhammad, for he is the Messenger of God, so he came and embraced Islam, and among his virtues as IbnAbiDawood narrated in the Qur'an On the authority of his daughter Umm Khalid, she said: My father was the first to write in the name of God, the Most Gracious, the Most Merciful, and he was martyred on the day of Marj al-Safar or the day of Ajnadayn. See: Al-Istiha' pg: 420, Al-Isbah 2/236-239, and Asad Al-Ghaba 2/82.
- 31- Umm Khalid bint Khalid bin Saeed bin Al-Aas bin Umayyah bin Abd Shams Al-Qurashi, the Umayyad dynasty. She is known by her nickname, and her name is Ummah. She and her parents are companions. She was born in Abyssinia. And its hadith in Al-Bukhari in the saying of the Prophet (PBUH) when he clothed her with a veil: a Sunnah, that is, a good deed. See: Al-Isti'ab, p. 1934, and Al-Isbah 7/506-507.

32- Surah Al-Kahf / Verse (6).

33- She was the Ansari mother of Al-Ala. The daughter of Al-Harith bin Thabit bin Kharjah bin Tha'labah bin Al-Jallas bin Umayyah bin Jadara bin Awf bin Al-Harith bin Al-Khazraj from the pledges of allegiance. Talking to the people of the city. Narrated by her: Kharijah bin Zaid bin Thabit, and she is his mother. Al-Tirmidhi said: It was also narrated from her by: Abd al-Malik ibn Zaid bin Thabit, and she is his mother. Al-Tirmidhi said. It was also narrated from her: Abd al-Malik ibn Umair, Ibn Abd al-Bar And the Messenger of God (PBUH) used to visit her when she was sick, and she was the one who had Uthman bin Mazoon as a guest, and it was said: The one narrated by Abd al-Malik bin Omair other than the first. The masterpiece of supervision is seen with the knowledge of the parties: Al-Hafiz Al-Mazi Investigated by: Abdul Samad Sharaf Al-Din: The Islamic Office, and Al-Dar Al-Qaimah 2, 1403 AH, 1983 (15/70 AD), and the absorption / by Ibn Abd al-Bar (4/1948), No. (4189), and al-Isbah / Ibn Hajar (8/439). (12178) Tahdheeb (12/475) No. (2969), approximation (1/757), No. (8751), The Names of the Narrated Companions (T 275). Ithaf Al-Qari Badar Al-Bukhari (3/104) Jami' Al-Osoul fi Ahadith of the Prophet: For Abu Al-Saadat Majd Al-Din Al-Mubarak Bin Muhammad Al-Jazari Ibn Al-Atheer (T.: 606 AH) i Dar Al-Fikr, investigation: Bashir Oyoun, No. (2030), (12/741).

34- Sunan Abi Dawood: by Abu Dawood Suleiman bin Al-Ash'ath Al-Sijistani Al-Azdi: Dar Al-Fikr, verified by: Muhammad Muhyi Al-Din Abdul Hamid with the book: Kamal Yusuf Al-Hout's comments and hadiths appended with Al-Albani's rulings on them. Al-Albani said: Sahih, chapter on women's clinic, No. (3094). (2/ 200).

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