

The Hadiths Contained in Rabi' Al-Abrar And Wa Nusus Al-Akhbar (Anger, Kindness, and What is Related to Them as a Model)

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ABSTRACT

This study examines the hadiths (sayings of the Prophet Muhammad) found in the chapters on good and bad morals and customs, anger and gentleness, violence and tenderness, and harshness, lightness of spirit, and seriousness, from the book "Rabi' Al-Abrar Wa-Nusus Al-Akhyar" by the scholar Al-Zamakhshari. The study aims to evaluate these hadiths according to the scientific methodology adopted by hadith scholars, as Al-Zamakhshari did not adhere to the established methodology of hadith authentication and judgment. Rather, he presented them within a literary and exhortative context that necessitates careful critical review. The nature of the research required the adoption of an inductive method for collecting and examining the hadiths, and a critical analytical method for their authentication, the study of their chains of transmission (narrators and methods), and the assessment of their soundness or weakness. The study comprises an introduction and two main sections. The first section is dedicated to introducing Imam al-Zamakhshari, including his name, lineage, title, teachers, students, works, and death. It also introduces his book, Rabi' al-Abrar, explaining its methodology and scholarly standing. The second section presents practical examples of hadith verification from authoritative Sunni sources, analyzing the narrators in the chains of transmission (isnad) according to the opinions of prominent scholars of hadith criticism, and evaluating each hadith while reviewing scholarly opinions. The study reveals that the hadiths in this chapter vary in their degree of authenticity, ranging from sound (sahih) to good (hasan), weak (da'if), and fabricated (mawdu'). Some lack sound chains of transmission or are narrated with wording different from that found in the sources. This underscores the importance of rigorous scholarly scrutiny of everything attributed to the Prophet (peace and blessings be upon him), especially in literary works where stylistic emphasis often overshadows the importance of chains of transmission.

Keywords: Al-Zamakhshari, Rabi' al-Abrar, Hadith verification, Hadith criticism, Ethical hadiths, Chain of transmission analysis, Hadith evaluation.

INTRODUCTION:

Praise be to Allah, praise be to Him, and praise be to Him for His glory and greatness. We thank Him for what He has guided us to in terms of faith. May peace and blessings be upon the noblest of creations and the most honourable of the Messengers, our Prophet Muhammad, and upon his good and pure family, and upon his companions, and those who followed their path and followed their footsteps until the Day of Judgment. It contains a wide range of news, antiquities, rulings, and proverbs, distinguished by the diversity of its material and the abundance of its sayings, making it an important reference in its field and a fertile resource for researchers in literature, language, and history. In addition to its inclusion of prophetic hadiths and antiquities attributed to the Prophet (peace and blessings of Allaah be upon him), it requires a close scientific pause, as the author's intention was not to graduate the hadith or to critically examine the chains, as much as he was concerned with collecting and selecting literature, which opens the way for the study of these texts in terms of proof and validity, and to indicate their degree according to the methods of the hadiths.

IMPORTANCE OF RESEARCH:

Scholars in the past and in the present have emphasised that the preservation of the Sunnah of the Prophet is an outsider and a subject for the sake of scientific duties, as Imam Ahmad bin Hanbal decided that the graduation and judgment of hadiths is one of the noblest and most beneficial sciences for the nation.

The importance of this research increases in light of what Ibn al-Salah warned in his introduction about the danger of circulating hadiths in literary and preaching works without scrutiny, as some topics and flimsy leaked into them

due to the leniency of their authors in the novel. Al-Dhahabi also pointed out that this type of book requires the attention and review of the hadiths, because they may be confused between the fixed and the vice.

The importance of this research is evident in its study of the hadiths of the book "The Spring of the Righteous" by Al-Zamakhshari, a systematic critical study, as it is one of the most widely circulated literary books, with its author lacking commitment to the approach of the hadiths in the chain of narration and narration. Thus, this research contributes to the purification of the Islamic library and the promotion of scientific awareness of the necessity of verifying what is attributed to the Prophet (peace and blessings of Allaah be upon him).

The problem with this research is that the book "The Spring of the Righteous and the Texts of the Righteous" by Al-Zamakhshari, although it includes a number of hadiths attributed to the Prophet (peace and blessings of Allaah be upon him), has included them in a literary context without adhering to the approach of the hadiths in graduation, studying the isnads and judging the narrations, which raises a scientific problem related to the extent of the authenticity of these hadiths and the authenticity of their attribution.

In his study, Al-Ta'i¹ pointed out that the book has received the attention of researchers from both literary and historical perspectives, while the critical aspect of hadiths has not received sufficient attention, which has led to the fact that these narratives remain unscrutinized to distinguish their authenticity from their weak ones. Hence, the problem is the need to subject these hadiths to a critical study of hadiths according to the methods adopted by the hadiths in graduating, wounding, modifying and judging the isnads.

REASONS FOR CHOOSING THE TOPIC:

The choice of this topic came in response to several scientific motives, the most prominent of which are:

- 1- The scientific and literary position occupied by the book of the Spring of the Righteous and the texts of the good people in the Islamic heritage, and the various material it contains.
- 2- The book includes some hadiths of the Prophet that have not been studied independently and comprehensively.
- 3- The need to indicate the degree of these hadiths, due to their prevalence and circulation among readers and students of knowledge.
- 4- The desire to link literary and hadith studies, and to highlight the role of the critical method in dealing with texts.

RESEARCH OBJECTIVES:

This research aims to achieve a number of scientific objectives, the most important of which are:

Introducing Imam al-Zamakhshari and explaining his scientific status and introducing his book "The Spring of the Righteous and the Texts of the Righteous" and the method of writing it.

Extracting the hadiths mentioned in the mentioned chapter from their original sources in the approved Sunnah books.

Studying the isnads of these hadiths according to the approach of the hadiths in the wound and modification, judging them in terms of validity and weakness, and showing the extent of their proof.

RESEARCH METHODOLOGY:

First: To achieve the first goal related to the introduction of Imam al-Zamakhshari and his book, **the descriptive approach was adopted** in presenting his translation in terms of his name, lineage, sheikhs, disciples, writings, and death, and explaining the method of the book of Rabi' al-Abrar and the method of its compilation.

Second: To achieve the second goal related to the graduation of hadiths, **the inductive method** was adopted in collecting the hadiths contained in the specific chapter and extracting them from the books of the nine Sunnahs in order of deaths, with the introduction of Imams Bukhari and Muslim, and the study of the men of the chain of narration and modification based on the sayings of al-Dhahabi and Ibn Hajar.

Third: To achieve the third goal related to the extent of the authenticity of hadiths, **the critical analytical method** was adopted in judging each hadith by studying its isnad and reinforcing the judgment with the statements of scholars, while not expanding on follow-ups and evidence.

The first topic: Introduction to Imam al-Zamakhshari and a brief description of his book

The first requirement: Introducing Imam al-Zamakhshari:

His name, lineage and surname:

He is Mahmoud bin Omar bin Muhammad bin Omar, the scholar, Abu al-Qasim al-Zamakhshari, al-Khwarizmi, the grammar, the linguist, the speaker, the Mu'tazili, the interpreter, the great Imam in interpretation, hadith,

¹Al-Ta'i, Saleh. "Is there any intention behind the absence of the flags of Wasit in the book Rabi' al-Abrar by al-Zamakhshari?" Lark Magazine, DOI: <https://doi.org/10.31185/lark.Vol1.Iss28.1166>

grammar, language and the science of statement, his nickname was Abu al-Qasim and he was nicknamed Jar Allah, because he was a neighbor of Mecca for a time. (2)

His birth and upbringing:

Sahar was born on Wednesday, the seventeenth of Rajab in the year sixty-seven and four hundred in Zamakhshar, a village in Khwarazm, and entered Baghdad five hundred years ago, and he took literature from Abu al-Hasan Ali ibn al-Muzaffar al-Naysaburi and Abu Mudhar al-Asbahani, and heard from Abu Sa'd al-Shafani, Shaykh al-Islam Abu Mansur al-Harithi and Jama'ah. He gave permission to Abu Tahir al-Salafi, Zainab al-Sha'ariyya, and others. He went to the Hijaz and stayed there for a while in the vicinity of Mecca, benefiting and benefiting, and he read to Ibn Talha al-Yabri al-Andalusi, and he had left Khwarizm because of him. He returned to Khwarizm, where he stayed for a while, then came to Baghdad, after thirty-five hundred, and was met by the Sharif of the world, Abu al-Sa'adat, Hibatullah bin Ali bin Muhammad bin Hamza al-'Alawi al-Hasani, known as Ibn al-Shajari.

(3)

The most prominent of his sheikhs and disciples:

His sheikhs: Abu Mudar Mahmud bin Jarir al-Isfahani, Abu Ali al-Hasan bin al-Muzaffar al-Naysaburi, Abu Mansour Nasr al-Harithi, Abu Sa'd al-Shaqani, Abu al-Khattab ibn al-Batar, and **his disciples** are: Abu al-Mahasen Ismail ibn Abdullah al-Tawaili, Abu al-Mahasen Abd al-Rahim ibn Abdullah al-Bazzaz, Abu Amr Amer ibn al-Hasan al-Samsara, Abu Sa'd Ahmad ibn Mahmoud al-Shashi, Abu Tahir Saman ibn Abd al-Malik, and Abu al-Hasan Ali Ibn 'Issa ibn Hamzah al-Hasani took it from al-Zamakhshari, and al-Zamakhshari took it from him.

(4)

His most famous works:

"Al-Kashaf" in the interpretation of the Holy Qur'an was not classified like it before him, "Al-Mujja'ah in grammatical issues", "the singular and the compound" in Arabic, "Al-Fa'iq" in the interpretation of the hadith, "The basis of rhetoric" in the language, "The Spring of the Righteous and the Texts of the Rabbis", "The Similarity of the Names of the Narrators", "The Elder Advices", "The Little Advices", "The Misguided Singer and the Leader in the Science of the Obligatory Rules", "The Detailed in Grammar and He took care of its explanation by many creations", "The Model" in the grammar, "the singular and the author" in the grammar, "the heads of the issues" in jurisprudence, and "Explanation" Verses of the Book of Sibawayh, "Al-Mustaqsa fi Amal al-Arab", "The Heart of Arabia", "Sawir al-Amal", "The Words of Performance", "The Anemone of Al-Nu'man in the Facts of Al-Nu'man", "Shafi Al-Ai min Kalam al-Shafi'i" (may Allah be pleased with him), "Al-Qastas" in performances, "Dictionary of Limits", "Al-Minhaj" in the Origins, "Introduction to Literature", "Diwan of Letters", "Diwan of Poetry", "The Message of Advice", "Al-Amali in Every Art" and many others. (5)

The scholars praised him:

1- Al-Suyuti said: He was knowledgeable, very virtuous, very intelligent and of good intelligence, skilled in all knowledge, a strong Mu'tazilite in his doctrine, and he was a Hanafi scholar. (6)

2 – The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "The Messenger of Allaah (peace and blessings of Allaah be upon him) said,"The Messenger of Allaah (peace and blessings of Allaah be upon him) said,(7)

3- Al-Dhahabi said: He was a master in rhetoric, Arabic, meanings and statements, and he had good systems. (8)

His death: He died on the night of Arafah in the year thirty-eight and five hundred, in Jurjaniya of Khwarazm, after returning from Mecca, may Allah have mercy on him. (9)

The second requirement: Introducing the book of the Spring of the Righteous and the texts of the good

2: Tarikh al-Islam by al-Dhahabi (11/697), The Deaths of Notables by Ibn Khalkan (5/168)

3The Precious Contract in the History of the Faithful Country by Taqi al-Din al-Fassi (6/37) in order to be aware of the linguists and grammarians of al-Suyuti (2/279)

4: Sharh al-Mufasssal by Ibn Ya'ish: (1/8), Al-Ansab – Al-Sama'ani (6/316)

5: The Deaths of Notables by Ibn Khalkaan (5/168)

6In order to be aware of the layers of linguists and grammarians of Taqi al-Din al-Fassi (2/279)

7Tabaqat al-Mufasssireen li Adnah Wii (p. 172)

8Sir Alam al-Nubaa' by al-Dhahabi (20/154)

9: The Deaths of Notables by Ibn Khalkaan (5/173)

The book Rabi' al-Abrar and the texts of the good is one of the most prominent encyclopedic literary works in the Arab heritage, classified by Al-Zamakhshari after he classified his book "Al-Kashf al-Haqiqat al-Tanzil", which he completed in Mecca in 528 AH. In it, he collected the essence of what he stood on in terms of the arts of knowledge and literature. This book is distinguished by the diversity of its scientific material, as it includes Quranic verses, hadiths of the Prophet, sayings of the predecessors, wisdom, proverbs, poems, and anecdotes, which made it a rich reference that combines scientific interest with literary pleasure.

The book is arranged in ninety-eight chapters, on different topics, Al-Zamakhshari collected what is related to each of the hadiths of the Prophet (peace and blessings of Allaah be upon him), then what was mentioned about him in the sayings of the Companions, followed by the sayings of the followers, the worshippers, the ascetics and the hermits, the wise men of the Arabs and the Persians, the poets if he found poetry in its meaning, and the sayings of the prophets of the Children of Israel and others, and he used to narrate entertaining stories and news related to the history of the Arabs, their kings, caliphs, princes, commanders, singers and poets, which beautify the polite to know and read them, as they were free from the deceit of the news. It is selected from its eyes, taken from its own eyes, and transmitted from those who experience it.

The book Rabi' al-Abrar has been mentioned in many books of historians and translators, it is in the Deaths of Notables: Rabi' al-Abrar and the texts of the news, it is in the guidance of the writer Yaqaout: The spring of the righteous in literature and lectures, it is in the history of Arabic literature by Brockelmann: the spring of the righteous, and in its supplement: the spring of the righteous in what pleases thoughts and ideas. The spring of the righteous has abbreviations and anthologies. It was shortened by Mawla Muhyiddin bin al-Khatib Qasim bin Ya'qub, who died in 940 AH. He chose the news from the spring of the righteous and arranged it into fifty kindergartens, and another elected him and called it the lights of spring, and the others shortened it and called it the scents of the flowers of the righteous spring. (10)

The second topic: Graduation of the hadiths of the Bab

The twenty-fifth chapter of Al-Zamakhshari's book "The Spring of the Righteous", entitled "Ethics and Good and Ugly Habits, Anger, Compassion, Violence, Gentleness, Cruelty, Lightness of Soul and Heaviness", included sixteen prophetic hadiths, as well as a large number of antiquities on the Companions and Followers and the sayings of the wise.

This research was limited to the study of five of these hadiths, according to the following criteria:

First: These five hadiths should be the main axes of the chapter that revolve around all its texts, as most of the effects and sayings mentioned in the chapter are related to these axes in their meaning and content, which are: good manners, anger and how to deal with it, kindness and virtue, abandonment of hypocrisy, serving the Prophet (peace and blessings of Allaah be upon him) and explaining his noble character.

Second: The diversity of the degrees of these hadiths, as they are distributed between the saheeh, the good, and the weak, which provides an integrated applied model for the method of graduation and judging the hadiths.

Third: Taking into account the specific volume of academic research, which does not have the capacity to comprehensively absorb all the hadiths of the Bab, while noting that the study of the rest of its hadiths is a natural extension of this research and a fertile field for subsequent studies.

Al-Zamakhshari (may Allah have mercy on him) said: Anas said: The Messenger of Allah (may Allah's peace and blessings be upon him) was one of the best people, so he sent me one day for a need, and I said: By Allah, I will not go and I have no intention of going, so I went out until I passed two boys playing. Why did you? And for nothing I left: Did you do it? (11)

Hadith: Narrated by Imam Muslim (12a.s.): "Hadithni Abu Ma'an al-Raqashiyah, Zayd bin Yazid. 'Umar bin Yunus. It was narrated that the Messenger of Allah (peace and blessings of Allaah be upon him) said: 'The Messenger of Allaah (peace and blessings of Allaah be upon him) said, 'The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Hadith and Imam Abu Dawood (13a.s.)

Ruling on the hadith : The hadeeth is saheeh because it is narrated in Saheeh Muslim, and the ummah has accepted both of their books.

The second requirement: Al-Zamakhshari (may Allah have mercy on him) said: The Prophet (peace and blessings of Allaah be upon him) said: Anger is a burning ember in the hollow of the son of Adam. (14).

10: Introduction to Rabi' al-Abrar and the texts of al-Akhyar by al-Zamakhshari: (1/16) (1/17)

11 Rabi' al-Abrar and the texts of al-Akhyar by al-Zamakhshari, (2/212) No. 26.

12 Sahih Muslim: Kitab al-Fada'il - Chapter The Messenger of Allah (may Allah's peace and blessings be upon him) was the best of people (4/1805) with the number (2310)

13 Sunan Abi Dawood: Kitab al-Bab fi al-Dream wa Akhlaq al-Nabi (7/153) No. 4773

14 Rabi' al-Abrar wa al-Akhyar texts by al-Zamakhshari: (2/217) No. (51)

Narrated by Imam Ahmad (15 may Allah be pleased with him) said: "Hadithna Yazid bin Harun said: Hadithna Hamad bin Salamah said: We are aware of the Messenger of Allah (may Allah's peace and blessings be upon him) and he said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: ... Hadith"

Translations of the narrators of the chain of narration:

1- Yazid ibn Harun said: Yazid ibn Harun ibn Zadhi, and it is said that Ibn Zaadhan, ibn Thabit al-Sulami, Abu Khalid al-Wasti, and his grandfather Zaadhan was the mawla of um 'Asim, the wife of 'Utbah ibn Farqad, and she freed him. It was said that his origin was from Bukhara. It was narrated from Aban ibn Abi Ayyash, Aban ibn Yazid al-'Attar and Hammad ibn Salamah. (16)

Al-Dhahabi said: One of the scholars, he died in 206 AH, and Ibn Hajar said: Trustworthy and perfect. (17)

2- Hammad ibn Salamah: Hammad ibn Salamah ibn Dinar, Abu Salamah al-Rabi'i, Mawla Bani Rabi'ah ibn Malik ibn Hanzalah, from Bani Tamim, and it is said: Mawla Quraysh, and it is said: Mawla Humayri ibn Karamah, who is the son of Abi Sakhr, who is the son of Humayd al-Tawil's sister, he heard: Zayd ibn Aslam, Thabata al-Banani, and 'Ali ibn Zayd ibn Jadaan. Narrated from him: 'Affaan ibn Muslim, Muhammad ibn Ishaq, Yazid ibn Harun said. (18)

Al-Dhahabi said: One of the scholars is the trust of a righteous who makes mistakes, and not in the power of Malik, who died in 167 AH. (19)

3- Ali bin Zayd: Ali bin Zaid bin Jadaan, who is Ali bin Zaid bin Abdullah bin Abi Malika, whose name is Zuhair bin Abdullah bin Jadaan bin Amr bin Ka'b bin Sa'd bin Taym bin Murrah Al-Qurashi Al-Taymi, Abu al-Hasan al-Basri who is blind, originally from Makki. Narrated from: Anas bin Hakim al-Dhabi, Anas bin Malik al-Ansari and Abu Nadhrah al-'Abdi. Ja'far ibn Sulaymaan al-Daba'i, Hammad ibn Zayd, and Hammad ibn Salamah. (20)

Al-Dhahabi said: One is the one who has preserved, not by proving it, and al-Daraqutni said: I still have a soft one in it, and Ibn Hajar said: It is weak. (21)

4- Abu Nadhrah: Al-Mundhir ibn Malik ibn Qata', Abu Nadhrah al-'Abdi, then al-'Awqi al-Basri, and al-'Iraqah, a belly of 'Abd al-Qays, Talha ibn 'Ubayd Allah. Narrated from: 'Asir ibn Jajir, Anas ibn Malik, and Abu Sa'eed al-Khudri. Narrated from him: 'Uthman ibn Ghiyath, 'Ali ibn al-Hakam, and 'Ali ibn Zayd ibn Jadaan. (22)

Al-Dhahabi said: He is eloquent and trustworthy, he makes mistakes, and Ibn Hajar said: Trust. (23)

5- Abi Sa'eed: Sa'd ibn Malik ibn Sinan ibn 'Ubayd ibn Tha'labah ibn al-Abjar, who is Khadra ibn 'Awf ibn al-Harith ibn al-Khazraj al-Ansari al-Khazraji, Abu Sa'eed al-Khudri. A great companion. (24)

Ruling on the hadith : The hadeeth is weak, and Allaah knows best for the sake of 'Ali ibn Zayd, for he is weak. Al-Hakim said: This is a hadith that is unique to 'Ali ibn Zayd ibn Jada'an al-Qurashi from Abu Nadhrah and the two Shaykhs (may Allah be pleased with them) did not argue with 'Ali ibn Zayd. (25)

Ibn 'Abd al-Barr said: It is not one of the ahaadeeth that cannot be challenged, because it was narrated by 'Ali ibn Zayd ibn Jada'an. (26)

Al-Zamakhshari (may Allah have mercy on him) said: Mu'adh ibn Jabal said: Two men came to the Prophet (peace and blessings of Allaah be upon him), and one of them became so angry that he thought that his nose was torn off from the intensity of his anger. He said: O Allah, I seek refuge in You from the devil who is accursed. (28)

15Musnad Ahmad: Musnad of Abi Sa'eed al-Khudri (17/227) no. 11143: "With a long parable"

16Tahdheeb al-Kamal fi Asma' al-Rijal by al-Mazi (32/261)

17: Al-Kashif fi Ma'rifa who has a narration in the six books of al-Dhahabi (2/391), Taqrib al-Tahdheeb by Ibn Hajar (p. 606).

18Hadheeb al-Kamal fi Asma' al-Rijal (4/288)

19: Al-Kashif fi Ma'rifa al-Muna al-Hadhaabi in al-Six Books by al-Dhahabi (1/349), Taqrib al-Tahdheeb by Ibn Hajar, p. 178.

20Tahzeeb al-Kamal fi Asma' al-Rijal by al-Mazi (20/434)

21: Al-Kashif fi Ma'rifa al-Hadhaabi in the Six Books by al-Dhahabi (2/40), Taqrib al-Tahdheeb by Ibn Hajar (p. 401)

22Hadheeb al-Kamal fi Asma' al-Rijal by al-Mazi (28/508)

23: Al-Kashif fi Ma'rifa al-Ma'rifa al-Hadhaabi in al-Hasan al-Sayyid al-Dhahabi (2/295) and Taqrib al-Tahdheeb by Ibn Hajar (p. 546).

24Injury in the Distinction of the Sahaabah by Ibn Hajar (3/65)

25Al-Mustadrak 'ala al-Saheehayn by al-Hakim (4/551) no. 8543

26Introduction to the meanings and isnaads of al-Muwatta' by Ibn 'Abd al-Barr (18/83)

27He is angry, i.e., he breaks off. : The Surrounding Dictionary: (p. 763)

28Rabi' al-Abraar and the texts of the good by al-Zamakhshari (2/226) No. 103

Narrated by Imam al-Bukhari (29a.s.): "Hadithna 'Uthman ibn Abi Shaybah said: 'Hadith'a 'Uthman ibn Abi Shaybah said: 'Hadith'a Sulaiman ibn Surd said: ... Al-Hadith, Imam Muslim 30, Imam Ahmad 31, Imam Abu Dawood 32 and Imam Tirmidhi 33

Ruling on the hadith : It is saheeh for its revelations in Saheeh al-Bukhaari and Muslim, and the ummah has accepted their books.

The fourth requirement: Al-Zamakhshari (may Allah have mercy on him) said: "O 'Aisha, whoever gives his fortune out of kindness, he will give his fortune from the good of this world and the Hereafter." (34)

Narrated by Imam Ahmad (35 may Allah be pleased with him) said: "The Prophet (peace and blessings of Allaah be upon him) said: ... Hadith and Imam al-Tirmidhi (36a.s.)

Translations of the narrators of the chain of narration :

1- Abd al-Samad ibn 'Abd al-Warith: 'Abd al-Samad ibn 'Abd al-Warith ibn Sa'id ibn Dhakwan al-Tamimi al-'Anbari, their master, al-Tanuri, Abu Sahl al-Basri, the father of 'Abd al-Warith ibn 'Abd al-Samad ibn 'Abd al-Warith. Narrated by: Aban ibn Yazid al-'Attar, Ibrahim ibn Sa'd al-Zuhri, and Muhammad ibn Thabit al-Banani. It was narrated from him: Ibraaheem ibn Ya'qub al-Jawzjani, Ahmad ibn Ibraaheem al-Duraqi, Ahmad ibn al-Hasan ibn Kharash, and Ahmad ibn Hanbal. (37)

Al-Dhahabi said: Al-Hafiz, Hajjah died in 207 AH. 38 Ibn Hajar said: Sadduce was established in Shu'bah. (40)

2- Muhammad ibn Mahzim: Muhammad ibn Muhzam al-Sha'ab Abu 'Amr al-'Abdi al-Basiri narrated from Abu Talut al-Anzi, Muhammad ibn Wasa'a, Ma'ruf al-Makki and Karimah bint Hammam. Yazid ibn Harun and Ibn al-Mubarak and Waqi' and 'Abd al-Samad and Wahab ibn Jarir and Muslim ibn Ibraaheem and Jama'ah. (41)

Ibn Mu'in said, "Abu Hatim is not a good man." (42)

3- Abd al-Rahman ibn al-Qasim: Abd al-Rahman ibn al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq al-Qurashi al-Taymi, Abu Muhammad al-Madani al-Faqih al-Radi ibn al-Radi, son of al-Radi. He was born during the lifetime of Aisha, the husband of the Prophet (peace and blessings of Allaah be upon him). Narrated by: Sa'id ibn al-Musayyib, Abdullah ibn 'Amir ibn Rabi'ah, and his father al-Qasim ibn Muhammad ibn Abi Bakr al-Siddiq. Narrated from him: Usamah ibn Zayd al-Laythi, Ayyub al-Sukhtiyani and Muhammad ibn Muhazm al-Sha'aab. (Al-Dhahabi said: Trust, piety, Mukathir, Imam, he died in 126 A.H., and Ibn Hajar said: Trustworthiness is great.

4- Al-Qasim: Al-Qasim bin Muhammad bin Abi Bakr Al-Siddiq Al-Qurashi Al-Taymi, Abu Muhammad, and it is said: Abu Abd al-Rahman Al-Madani. Narrated from: Aslam Mawla Umar bin Al-Khattab, Rafi' bin Khadij, and his aunt Aisha, the mother of the believers. (43)

Al-Dhahabi said: One of the flags. 44 Ibn Hajar said: The trust of one of the fuqaha' died in 107 A.H. (45)

29Saheeh al-Bukhari: Kitab al-Adab - Bab al-Bahram al-Aqrab (5/2248) (5701) "And the pronunciation is for him, from Sulaymaan ibn Surad"

30Sahih Muslim: Kitab al-Barr, al-Silah wa al-Adab - the chapter on the virtue of the one who controls himself when he is angry and with what anger goes" (4/2015), no. (2610)

31Musnad Ahmad: Musnad al-Ansar - Narrated by Mu'adh ibn Jabal (36/405) no. 22086

32Sunan Abi Dawood: Kitab al-Adab - Chapter on What is Said at the Time of Anger (7/160) No. 4780 and No. 4781

33Sunan at-Tirmidhi: The Doors of Da'wah - Chapter on What He Says When Anger (6/71) No. 3754

34Rabi' al-'Abraar wa al-Akhyar texts by al-Zamakhshari, 2/233, no. 145.

35Musnad Ahmad: Musnad al-Nisa' – Musnad al-Siddiqah 'Aa'ishah (42/153) (25259)

36Sunan al-Tirmidhi: The Gates of Righteousness and Connection - chapter on what is narrated in al-Rafqa (4/109) (2132) "In his manner, from Abu al-Darda"

37 Tahdheeb al-Kamal fi Asma' al-Rijal by al-Mazi (18/99)

38Al-Kashif in Knowing Who Has a Narration in the Six Books of Al-Dhahabi (1/653)

39Taqrib al-Tahdheeb by Ibn Hajar (p. 356)

40 The researcher of the book, Bashar Awwad, said: Rather, it is a trust, and it was authenticated by Ibn Mu'in, Ibn Numayr, Ibn Sa'd, al-'Ajli, al-Hakim, and Ibn Qani', and Ibn Hibban mentioned it in al-Thiqat, and Abu Hatim alone said: Saduq is the righteous hadith, and Ibn al-Madini said: 'Abd al-Samad was proven in Shu'bah. Tahrir Taqrib al-Tahdheeb (2/364)

41: Tarikh al-Islam by al-Dhahabi (10/457), al-Tamkael fi Dhikr al-Hadiq in the Musnad of Imam Ahmad min al-Rijal : (p. 386)

42: Tarikh Ibn Mu'een - Narrated by al-Duri : (4/140), Al-Jarrah and al-Ta'dil - Ibn Abi Hatim (8/102)

43Tahdheeb al-Kamal fi Asma' al-Rijal by al-Mazi (23/427)

44Tarikh al-Islam by al-Dhahabi (7/217)

45: Al-Kashif fi Ma'rifa al-Hadhaabi in the Six Books by al-Dhahabi (2/130), Taqrib al-Tahdheeb by Ibn Hajar : (p. 451).

5- Aisha: She is Aisha bint Abi Bakr al-Siddiq, the daughter of al-Siddiq, the mother of the believers, the husband of the Prophet (peace and blessings of Allaah be upon him) and his most famous wife. (46)

Ruling on the hadith: The hadith is a saheeh isnaad because of the trust of its men and the connection of its isnaad, and Allah knows best.

The researcher of the book, Shaykh Shu'ayb al-Arnaout, said: His isnaad is saheeh, and his men are the trustees of the men of the two sheikhs other than Muhammad ibn Muhzam. (47)

The fifth requirement: Al-Zamakhshari (may Allah have mercy on him) said: Abu Umamah (peace be upon him) said: I am the leader of a house in 48 the middle of Paradise for the one who abandons the hypocrite, even if he is right, and a house in the middle of Paradise for the one who abandons lying, even if he is joking, and a house in the upper part of Paradise for the one who has a good character. (49)

Narrated by Imam Abu Dawud⁵⁰: "Muhammad ibn 'Uthman al-Dimashqi Abu al-Jamahir narrated to us Abu Ka'b Ayyub ibn Muhammad al-Sa'adi from Sulayman ibn Habib al-Muharibi from Abu Umamah who said: The Messenger of Allah (may Allah's peace and blessings be upon him) said: ... Hadith

Translations of the narrators of the chain of narration :

1- Muhammad ibn 'Uthman al-Dimashqi: Muhammad ibn 'Uthman al-Tanukhi, Abu al-Jamahir al-Dimashqi al-Kafirsusi, and Abu al-Jamahir was the title and nickname of Abu 'Abd al-Rahman, and it was said that Muhammad ibn 'Uthman ibn 'Abd al-Rahman was his lineage. (51)

'Abd al-Rahman told us: My father was asked about Abu al-Jamahir and Muhammad ibn Bakkar ibn Bilal, and he said: Abu al-Jamahir is dearer to me, and Abu al-Jamahir is trustworthy. ⁵² 'Uthman al-Darami said: He is the most trustworthy person we have known in Damascus, I have seen them presenting him and agreeing on his righteousness, he died in 224 AH ⁵³ . (54)

2- Abu Ka'b Ayyub bin Muhammad Al-Sa'di: Ayyub bin Musa, it is said: Ibn Muhammad, and it is said: Ibn Sulayman, Abu Ka'b Al-Sa'di Al-Balqawi, from the people of Balqa from the suburbs of Damascus. Narrated from: Sulayman bin Habib al-Muharbi and 'Abd al-'Aziz bin Muhammad al-Darawardi, who is one of his peers. Al-Dhahabi said: Trust, Ibn Hajar said: Sadaq. (55)

3- Sulayman ibn Habib al-Muharibi: Sulayman ibn Habib al-Muharabi, Abu Ayyub, and it is said: Abu Bakr, and it is said: Abu Thabet, al-Dimashqi al-Darani, the judge of the caliphs, who ruled in Damascus for 'Umar ibn 'Abd al-'Aziz, Yazid, and al-Waleed.

Narrated by: Aswad ibn Asram al-Muharibi, Anas ibn Malik, and Abu Umamah Saddi ibn 'Ajlaan al-Bahili. Narrated from him: Abu Ka'b Ayyub ibn Musa al-Saadi al-Balqawi, Bard ibn Sinan al-Shami, and Khalid ibn al-Zubarkan. (56)

Al-Dhahabi said: Thiqa died in 126 A.H. Ibn Hajar said: Thiqa. (57)

4- Abu Umamah: He is Saddi ibn 'Ajlan ibn Wahb, Abu Umamah al-Bahili, his surname is predominant, and I do not know of any difference in his name. He lived in Homs, a great companion. (58)

Ruling on the hadith : The hadeeth is hasan for the sake of Abu Ka'b Ayyub ibn Moosa, and Allaah knows best. Shaykh Shu'ayb al-Arnaout, the researcher of the book, said: His isnaad is hasan for the sake of Abu Ka'b Ayyub ibn Muhammad, for he is a Sadducee. (59)

46 The Lion of the Forest in the Knowledge of the Sahaabah by Ibn al-Athir (5/501)

47: Musnad Ahmad (42/153)

48 Biftah al-Baa'i, Ma'wla al-Kharija 'anha ta'biyyah bi al-'Abbiyyah al-'Abba'i (may Allaah be pleased with him) said, "You are the one who is in the midst of the madun and the qila'." : Lisan al-'Arab by Ibn Manzoor (7/152)

49 Rabi' al-'Abraar and the texts of the good by al-Zamakhshari (2/236) No. (164)

50 Sunan Abi Dawood: Kitab al-Adab - Bab fi Hasan al-Khalaq (7/178) No. 4800

51 Hazeeb al-Kamal fi Asma' al-Rijal by al-Mazi (26/97)

52 Al-Jarrah and al-Ta'dil - Ibn Abi Hatim (8/25)

53 Al-Kashif in Ma'fifa who has a narration in the six books of al-Dhahabi (2/200)

54 Taqrib al-Tahdheeb by Ibn Hajar (p. 496)

55: Al-Kashif fi Ma'fifa who has a narration in the six books of al-Dhahabi (1/262) and Taqrib al-Tahdheeb by Ibn Hajar (p. 119).

56 Tahzeeb al-Kamal fi Asma' al-Rijal by al-Mazi (11/382)

57: Al-Kashif fi Ma'rifa al-Hadhaabi in the Six Books by al-Dhahabi (1/458), Taqrib al-Tahdheeb by Ibn Hajar (p. 250).

58 Understanding the knowledge of the companions by Ibn 'Abd al-Barr (2/736)

59: Sunan Abi Dawood (7/179)

There is a witness to this from the hadith of Anas ibn Malik in the words: " 60 61 Whoever abandons the lies and is false, he is the son of Allah in the land of Paradise, and he forsakes the truth of the Qur'an, and he is the true son of Allah."

CONCLUSION AND THE MOST IMPORTANT RESULTS:

At the conclusion of this research, we find that the subject of morality, good and ugly habits, and related qualities such as anger, kindness, violence, gentleness, light-heartedness, and weight, represent an essential aspect of building a human being and shaping his behavior. Scholars have been keen to highlight these meanings because of their profound impact on the purification of the soul and the reform of society, as the goodness of the individual is necessarily reflected in the goodness of the group.

Contemporary hadith studies have confirmed that the method of criticism of hadith in its two parts, the chain of narration and the text, represents a basic scientific pillar in distinguishing between the correct and the weak, and that this critical approach still enjoys a renewed presence in contemporary Islamic studies.⁽⁶²⁾

Some recent studies in the field of stylistic analysis of the hadith text have also indicated the possibility of benefiting from the linguistic and rhetorical characteristics of the text in enhancing the judgment of its degree of originality, as supporting the traditional approaches to wounding and modifying.⁽⁶³⁾

Other studies in the field of contemporary modern studies confirm that the understanding of hadith in the modern scientific context has witnessed a remarkable methodological development, combining classical approaches with modern analytical approaches in the study of the novel and the text.⁽⁶⁴⁾

Therefore, taking care of these aspects, both understood and implemented, is one of the most important ways to reach a cohesive society with mercy and moderation. We ask God to bless us with good character, and to make us one of those who listen to what is said and follow the best of it.

After studying, the most important results can be **shown**:

- 1- The predominance of the educational ethical character over the hadiths, as they focus on behavior reform and self-correction.
 - 2- Explicit call to suppress anger and control anger, and to explain the individual and social evils that result from it.
 - 3- Emphasizing the virtue of kindness, as it is a reason to facilitate things and bring affection between people.
 - 4 – The proof of the hadith and its high strength because the ummah relies on it, as this is invoked in the rulings and virtues without hesitation.
 - 5- A weak witness is mentioned for domestication and is not relied upon for strengthening
- I ask God to grant success and repayment, and to make this effort useful and blessed, and praise be to God, the Lord of the Worlds.

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(³)Rohman, T., Huda, U., & Hartono. Methodology of Hadith Research: The Study of Hadith Criticism. Journal of Hadith Studies (JOHS), 2(1), 71–83, 2020. <https://doi.org/10.32506/johs.v2i1.541>

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