

(Describing in the most beloved to God Almighty in the Sunnah)

(An objective study)

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Abstract

In the name of God, and may blessings and peace be upon the Messenger of God and his family, companions and those who follow him.

It is known that the best closeness to God Almighty is to work with Islamic sciences, especially if it is in the Sunnah of the Prophet, so the title was ((Describing in the most beloved to God Almighty in the Sunnah)),(Objective study).

So I collected all the hadiths related to the subject without the repetition, and studied the hadiths objectively, showing their graduation, validity, weakness, peculiarities, words related to them, and fr doctrinal issues.

The nature of the research necessitated its division into an introduction and seven requirement:

As for the introduction, it includes: the research topic, its importance, the reason for choosing it, its methodology, and its plan.

- As for the first requirement: The most beloved business or work, and it contains four hadiths.
- As for the second requirement: The most beloved prayer and fasting, and it contains one hadith.
- As for the third requirement: The most beloved speech, and it contains two hadiths.
- As for the fourth requirement: The most beloved people or servants, and it contains five hadiths.
- As for the fifth requirement: The most beloved the country and contain three hadiths.

- As for the sixth requirement: The most beloved names and it contains one hadith.
- As for the seventh requirement: The most beloved food, and it contains one hadith.

As for the conclusion, I mentioned the results it had reached.

INTRODUCTION

In the name of God, and may blessings and peace be upon the Messenger of God and his family, companions and those who follow him.

Either after. That in this great religion is one of the fields in which the believer rises in worship to God, glory be to Him, He does not keep away from his condition, conditions and moments, all of which are close to his God Almighty. To achieve the significance of the verse 'Its meaning' {Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds * No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.}"⁽¹⁾, And because God, glory be to Him, is our Creator, and He is our provider, and God Almighty the most beloved that you have dearer to you than everything the Almighty saying 'its meaning' {But those who believe are stronger in love for Allah}⁽²⁾, This is how God described his faithful servants. Therefore, striving in the love of God for the servant is the requirement, This is due to the desire to know and know what God Almighty, the Most High, loves and pleases Him, so if we know how God loves the servant, we will endeavor to love God Almighty. The Almighty said, "And its meaning" {Say, [O Mohammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.}"⁽³⁾.

From this description, starting point and love, my topic came (Describing in the most beloved to God Almighty in the Sunnah) An objective study, And everything related to the love of God Almighty and described to God Almighty. In the research, she showed what are the things that bring us closer to God Almighty and the things that make us who are described as the most beloved to Him, the Almighty.

As for my methodology, it was as follows:

I have collected hadiths in which the hadith is described as loving to God Almighty in the Sunnah of the Prophet, and I put a title for the hadiths and made each group of hadiths fall under one topic in one requirement, And I placed the text of the hadith in brackets (()), and then she demonstrated the hadith in advance to correct the chain of transmission and the texts, and then she spoke about the explanation of the hadith and the related words and showed their meaning, As for what is related to the controversial jurisprudential issues, I did not elaborate on it not to prolong it, It also compared the pronunciation in the hadith and then the judgment on the hadith based on the sayings of scholars. Then if he cited hadiths explaining the hadith, and if it was weak or about it, I would explain that in the margin, and whether it was correct or good, I would suffice to mention it.

The nature of the research necessitated its division into an introduction and seven requirement:

⁽¹⁾Surat Al-An'am Verse: 162-163.

⁽²⁾Surat Al-Baqarah, Verse: 165.

⁽³⁾Surat Al Imran, verse: 31.

As for the introduction, it includes: the research topic, its importance, the reason for choosing it, its methodology, and its plan.

- As for the first requirement: The most beloved business or work, and it contains four hadiths.
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- As for the fourth requirement: The most beloved people or servants, and it contains five hadiths.
- As for the fifth requirement: The most beloved the country and contain three hadiths.
- As for the sixth requirement: The most beloved names and it contains one hadith.
- As for the seventh requirement: The most beloved food, and it contains one hadith.

As for the conclusion, it mentioned the results it reached, and the hadiths that were valid or weak, and then the most important sources and references that I relied on, In conclusion, I ask God Almighty to accept this deed, to spare us from slippage, to guide us to what is right, to guide us to what he loves and to please him, and may God bless our master Muhammad and all his family and companions.

The first requirement

The most beloved business or work

The first hadith: Imam Al-Bukhari said: ((Abd al-Aziz ibn Abdullah narrated to us, Sulaiman narrated to us, On the authority of Musa ibn 'Uqbah, On the authority of Abu Salama bin Abd al-Rahman, From Aisha: That the Messenger of God "may God bless him and grant him peace" said: 'And in its meaning' «Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter Paradise, and that the most beloved deed to Allah is the most regular and constant even if it were little»)).⁽¹⁾

The second hadith: Imam Muslim said: ((And Isaac ibn Abraham narrated to us, Abd al-Aziz ibn Muhammad narrated to us, Musa ibn 'Uqba narrated to , And Muhammad ibn Hatim narrated me - and the pronunciation is for him - Bihaz narrated to us, Wahib narrated to us, Musa ibn Uqba narrated to us, he said: I heard Abu Salama ibn Abd al-Rahman ibn Awf, He was narrated on the authority of the Prophet's wife, "may God bless him and grant him peace" that she was saying: The Messenger of God "may God bless him and grant him peace" said: And in its meaning «Observe moderation (in doing

⁽¹⁾Musnad Ishaq bin Rahwayh: What Urwa bin Al-Zubair narrates on the authority of his aunt Aisha (may God be pleased with them) On the authority of the Prophet Muhammad: 2/140 (626), and Ahmad's Musnad: The Musnad of truthful Aisha (may God be pleased with her): 42/194 (25317), And Sahih al-Bukhari: book al-Riqaq - Chapter on intending and continuing to work: 8/98 (6464)- And in the Book of Dress - Chapter on Sitting on a Mat and the Like with a Little Difference in Words: 7/155 (5861), And Sahih Muslim: A book on travelers' prayer and its shortening - Chapter on the virtue of permanent work from the night prayer and others: 1/540 (782 and 783), Sunan al-Nasa'i: The Book of the Qiblah - Chapter of the worshiper, between it and the Imam, his cover: 2/68 (762), And Sahih Ibn Khuzaymah: The Book of the Imamate in Prayer - Chapter of Permission to Imitate a Prayer Who Intends to Perform Solo Prayer: 3/61 (1626), And the extract of Abi Awana: The Book of Zakat - Chapter explaining the departure of the Prophet Muhammad (may God bless him and grant him peace) from his house at night to the mosque: 2/256 (3062), And Sahih Ibn Hibban: Chapter in "optional night prayer" - Chapter mentioning the negation of negligence about the one who performed the night prayer: 6/310 (2572), And the great Sunnah of Al-Bayhaqi: Intercourse with chapter of the position of the imam and the imam - chapter to the prayer of the imam in the mosque: 3/155 (5237 and 5238).

deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is small.»).⁽¹⁾

Explanation of the two hadiths:

The saying of the Prophet: **((Do good deeds properly, sincerely and moderately))**, Do good properly: It is the intention in saying and deed and choosing the right ones, And if we are unable to do it, then we will approach him and choose the right thing, And because our religion is easy, not hard, and ordering us to the economy, because that requires sustainability, And saying: **((sincerely and moderately))**: That is, do not reach the end, but approach it, and it is between exaggeration and negligence, And saying: **((and be happy))**: In the second hadith, meaning: Be happy with the reward for the work, even if it is less.⁽²⁾

And that none of us enter Heaven and even the Messenger of God (may God's prayers and peace be upon him) with his deeds except with the forgiveness of God and the mercy of the Most High. Here we should not rely on our work to seek salvation and obtain, Because we acted with the grace of God, but we left sin with an infallibility from God. All this is thanks to Him and His mercy.

Problematically his saying:

No one will enter Paradise according to the Almighty saying: 'And meaning' **{And that is Paradise which you are made to inherit for what you used to do.}**⁽³⁾. And I answer: That the principle of entry is only with the mercy of God and the division of houses in it with works, the degrees of Paradise vary according to the different deeds. If you say: Almighty saying: **{Peace be upon you. Enter Paradise for what you used to do.}**⁽⁴⁾ Authorized. That entering Paradise is also done by works. I answer: that it is a complete expression of the hadith and appreciation. Enter the houses and palaces of Paradise for what you used to do. It is not intended by that the origin of entry.⁽⁵⁾ And whoever wants more, let him return to book Al-Mawahib Al-Idania.

His Saying: **((And bear this in mind that the deed loved most by Allah))**, Meaning: with God, And in the narration of Imam Muslim: **((The most beloved work))**, His saying: **((the most regular))** what is meant by regular attendance is customary attendance, which is to do that every month or every day, as much as it is called customary attendance,

⁽¹⁾Muwatta' Malik: The Book of Forgetfulness - Chapter of the Mosque of Prayer: 2/243 (599), And the Musnad of Ishaq bin Rahwayh: What Abu Salamah Abd al-Rahman narrates on the authority of Aisha (may God be pleased with them) on the authority of the Prophet Muhammad: 2/477 (1055), And Sahih Muslim: The Book of Fasting - Chapter of the fasting of the Prophet Muhammad in times other than Ramadan: 2/811 (1156 and 2818), Sunan Abi Dawood: The gates of night prayers - chapter on what is commanded with intent in prayer: 2/48 (1368), Sunan al-Nasa'i: The book "The Night Prayer and Volunteering for the Day - Chapter on Prayer of the Seated in additional: 3/222 (1654 and 1655), And the Great Dictionary of Tabarani: chapter the eye- Isma bin Malik Al-Khatami: 17/185 (496).

⁽²⁾See: Explanation of Al-Nawawi on Sahih Muslim 17/162, Fath al-Bari by Ibn Hajar: 11/300, Umdat al-Qari, Explanation of Sahih al-Bukhari: 23/64, Irshad Al-Sari Sharh Al-Bukhari: 9/226.

⁽³⁾Surat Al-Zukhruf: 72.

⁽⁴⁾Surat An-Nahl: 32.

⁽⁵⁾See: Al-Mawahib Al-Idania Al-Muhammedia Grants: 3/677, and Irshad Al-Sari Sharh Al-Bukhari: 9/267.

not including times, as it is not possible. And if it is less or more,⁽¹⁾ and in the other narration: ((**regulated**)), And it was said in the proverb that a permanent few are better than many that are discontinued, and it is a wisdom drawn from this hadith.

Here, everyone who has been doing a good deed should not leave it. And to make sure to persevere in those good deeds,

And to set an appropriate program that we adhere to in our daily life.

As for the verdict on the two hadiths:the first was narrated by Imam Al-Bukhari and the second was narrated by Imam Muslim, They are correct.

The third hadith: Al-Bukhari said ((**Abu al-Walid, Hisham ibn Abd al-Malik told us, he said: shueba told us, narrated Al-Walid bin 'Aizar: Tell me he said: I heard Abi Amr Ash-Shaibani saying, «The owner of this house." he pointed to `Abdullah's house, "said, 'I asked the Prophet (Peace be upon him) 'Which deed is loved most by Allah?' He replied, 'To offer prayers at their early (very first) stated times.' " `Abdullah asked, "What is the next (in goodness)?" The Prophet (Peace be upon him) said, "To be good and dutiful to one's parents," `Abdullah asked, "What is the next (in goodness)?" The Prophet (Peace be upon him) said, "To participate in Jihad for Allah's Cause." `Abdullah added, "The Prophet (Peace be upon him) narrated to me these three things, and if I had asked more, he would have told me more»**)).⁽²⁾

Hadith explanation:

His Saying: ((**He pointed to house**)) what is meant is the House of Abdullah bin Masoud (may God be pleased with him), His saying: ((**Which deed is loved most**)) and in a narration of Imam Muslim⁽³⁾((**Which deed is better**)), ((**To offer prayers at their early**)) at its first time, Because the word "on" indicates superiority, It means arrogance at all times, So it is an indication of the virtue of the beginning of the time, and it came to Imam al-Tabarani ((**Prayer is on time**)).⁽⁴⁾

And the Hadith is evidence of the virtue of prayer at the required time, do not submit it, and do not delay it, and if it is its first time then it is better. From the initiative and hasten to what God Almighty has prescribed, Likewise, it is not forbidden for one who is sleeping or forgetting.

His saying: ((**What is the next**)), (Then any "aya") Al-Fakhani said: "The correct thing is not to (Nunation) because he is concerned with speaking and the questioner is waiting for an answer, and (Nunation) does not come across unanimously (Nunation) and connects

⁽¹⁾See: Fath al-Bari by Ibn Hajar: 11/300, and Irshad al-Sari Sharh al-Bukhari: 9/266.

⁽²⁾Musnad Ahmad: Musnad Abdullah bin Masoud (may God be pleased with him): 7/245 (4186), Sahih Al-Bukhari: Book of Prayer Times - Chapter The Merit of Prayer for Its Time: 1/112 (527 and 5790), Sunan al-Nasa'i: The Book of Times - Chapter on the merit of prayer for its timing: 1/292 (610), And the Great Dictionary of Tabarani - Musnad Abdullah bin Masoud (may God be pleased with him): 10/19 (9805), And Al-Sunan Al-Kubra by Al-Bayhaqi: The Book of Prayer - Chapter on Encouragement to Recite Prayer and Emphasis on Those Who Lost It: 2/304 (3265).

⁽³⁾Sahih Muslim: The Book of Faith - Chapter Explaining that Belief in God Almighty is the Best Deeds: 1/89 (85).

⁽⁴⁾Seen: Completing the teacher with the benefits of Muslim: 1/350, and Umdat al-Qari Explaining Sahih al-Bukhari: 5/13, and the guidance of al-Sari Explaining Sahih al-Bukhari: 1/482.

him to what is next after a mistake, so he makes a nice pause on him, then what comes after it.⁽¹⁾

His saying: **((To be good and dutiful to one's parents))** It is: treating them kindly, doing their service, leaving their disobedience to them, doing something nice with them, and doing what is easy for them, including kindness to their friend.⁽²⁾

His saying: **((To participate in Jihad for Allah's Cause))** to elevate the word of God Almighty and to show the rituals of Islam, generosity in soul and money, and jihad for the sake of God are of various types: among them in seeking knowledge, in worship, and for the enemy, and each according to his time and virtue.⁽³⁾

Ibn Masoud (may God be pleased with him) said:**((narrated to me these))** That is, by the three, that is, if I asked him to add to the question (he would have added to me) in the answer, and Abdullah bin Masoud (may God be pleased with him) said it was only mentioned in Sahih al-Bukhari and Sunan al-Nasa'i.

Some of them considered this to be a problem in hadith, He was questioned with saying here prayer for its time. And I answer: The answer differed according to the conditions of the askers, So the answer for every people was what they needed, or their money wanted in it, or what was appropriate for them, or the difference was at different times, that the work at that time is better than at others, Jihad at the beginning of Islam was the best of deeds, because it is a means to do them and be able to perform them, the texts have combined that prayer is better than charity, nevertheless, at a time of comforting the needy, charity is better, Or that better is not on its door, but what is meant by it is absolute virtue, rather, what is meant is the absolute virtue, so what is meant is the best of deeds, so she omits who she wants, and what is meant is physical deeds, so there is no contradiction between that.⁽⁴⁾

Glory be to God, His answer is respectful according to the conditions of the people. The answer is different - prayer, righteousness of religion, jihad, because every person has what is appropriate for him, or that every time has its own jihad, and if the battle is coming, it is better for you to take up arms. If it was peace and you saw a person who is disobedient, or negligent in the rights of his parents, so it is better to order him to honor his parents, If you find someone who fails to perform the prayers on time, She instructed him to keep praying at the beginning of its time, and so on.

As for the ruling of the hadith: it is true for its narration in Sahih Al-Imam Al-Bukhari.

The fourth Hadith: Al-Tirmidhi said: **((Nassr Bin Ali Al-Jihdumi narrated to us, He said: Al-Haytham Ibn Al-Rabee 'narrated to us, He said: Salih al-Marri told us, on the authority of Qatada, on the authority of Zarara bin Awfa, on the authority of Ibn Abbas, he said: «'A man said 'O Messenger of Allah! Which deed is most virtuous to Allah?' He said: 'Al-Hallul-Murtahil' He said: 'What is Al-Hallul-Murtahil?' He said:**

⁽¹⁾See: Fath al-Bari by Ibn Hajar: 2/9, and Umdat al-Qari Sharh Explanation al-Bukhari: 5/13, and Irshad al-Sari Explanation Sahih al-Bukhari: 9/3.

⁽²⁾See: Explanation for Explanation of Al-Jami Al-Sahih: 6/130, Al-Umdat Al-Qari, Explanation of Sahih Al-Bukhari: 5/13, and Irshad Al-Sari Explanation Sahih Al-Bukhari: 1/482.

⁽³⁾See: Fath al-Bari by Ibn Hajar: 2/9, and Umdat al-Qari Explanation Sahih al-Bukhari: 5/14, and Irshad al-Sari Explanation Sahih al-Bukhari: 1/482.

⁽⁴⁾See: Irshad Al-Sari, Explanation of Sahih Al-Bukhari: 9/3.

'The one who recites from the beginning of the Qur'an to the end of it, every time he sets out (on a trip).»)).⁽¹⁾

Hadith explanation:

That is, he completed the Qur'an and began with its beginning and did not separate them with a time, He wanted 'Al-Hallul-Murtahil' the invader who does not stop with an invasion except after another, And was said: He resembled a man who traveled, and he traveled even if he reached the end of it and stood with him, or he did not come before his family, then he would be dissolved unless he set up another journey and traveled.⁽²⁾

And the predecessor habit took place on the initiation of completing the Qur'an. After completing his Qur'an Recitation of the whole Qur'an, Likewise, their habits are different as they read every day according to their conditions, understandings, and jobs, Some of them completed the Qur'an every month, some in twenty days, and some in ten days, Some of them or most of them are seven, and many of them are three, and many every day and night, and some of them every night, and some of them per day and night three recitation of the whole Qur'an. Some of them have eight recitation of the whole Qur'an, which is the most that we have reached. Until he said.

The one who is chosen is that he abstains from him what he can permanently, and is not accustomed except for what he thinks he will always be in the event of his activity and others, This is if he does not have public or private functions, and he will stop reading the Qur'an from them, If he has a public position such as guardianship, education and the like, then he should employ for himself a reading that he can preserve with his activities and others. And on this carry what came from the predecessors.

As for the ruling on hadith: Imam al-Tirmidhi said: (This is a strange hadith, which we do not know from the hadith of Ibn Abbas except in this respect, and its chain of narration is not strong).⁽³⁾

The second requirement

The most beloved prayer and fasting

The first hadith: Al-Bukhari said: ((Narrated by Ali bin Abdullah, He said: Sufyan told us, He said: Amr Bin Dinar told us, That Amr Ibn Aws, told him: That Abdullah bin Amr bin Al-Aas, may God be pleased with them, He told him: that the Messenger of God, may God bless him and grant him peace, said to him «"The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days»)).⁽⁴⁾

⁽¹⁾Sunan al-Tirmidhi: Chapters of Recitation - Untitled Chapter 5/48 (2948), And the Musnad of Al-Bazzar: Musnad of Ibn Abbas (may God be pleased with them): 11/444 (5306), And the great dictionary of al-Tabarani: The hadith of Zarara bin Abi Uafa on the authority of Ibn Abbas (may God be pleased with them): 12/168 (12783), Al-Mustadrak Ali al-Saheehayn: The Book of the Virtues of the Qur'an - Mentioned the merits of Surah, and a separate verse: 1/757 (2088, 2089 and 2090).

⁽²⁾See: Gharib al-Hadith by Ibn Qutaybah: 3/765, and al-Faik in Gharib al-Hadith: 1/308, and Al-Tahayh in Gharib al-Hadith wa al-Athar: 1/430.

⁽³⁾Sunan al-Tirmidhi: Chapters of Recitation - Untitled Chapter 5/48 (2948).

⁽⁴⁾Sahih Al-Bukhari: The Book of Tahajjud - Chapter of He Who Sleeps on the last night: 2/50 (1131), And Sahih Ibn Khuzaymah: The Book of Prayer - Chapter on the Virtue of Night Prayer and Before the Last Sixth: 2/181

Hadith explanation:

His saying: **((The most beloved prayer to Allah))**, That is, what is most beloved in terms of the honor of time and the increase of hardship for the soul to God are (supererogatory prayers), whether prayer or fasting, The attribution of love in them to God Almighty depends on the meaning of wanting goodness for their doer, So David (peace be upon him) used to fast one day and break the fast a day, and (peace be upon him) used to sleep half the night, get up for a third of it, and sleep one sixth of it, to rest from the setting for the night prayer. Rather, this was the most beloved to God Almighty because he took self-kindness, And so that a person does not become bored, which is a reason to leave worship, Because that is more gentle to the righteous servant, because sleeping after getting up relaxes the body and keeps the person active, In contrast to staying up until the morning, as well as to receive the morning prayer and the day's remembrance with all activity, and this he did, as Aisha (may God be pleased with her) reported: **((When he was with me he would sleep at dawn))**⁽¹⁾, And because he is closer not to hypocrisy, because his sleep in the last sixth, the appearance of the color is sound, Whatever is dearer to God Almighty is the best.⁽²⁾

And here he is urged to continue to work, and that a permanent lack is better than a lot of discontinuity, because what he continues to do without hardship and boredom is in which the soul is active and the heart is dissolved in contrast to the hard work that he is about to leave all or some of it or do without joy, He misses a lot of good. And some narrations came about introducing fasting to prayer in the same words.⁽³⁾

The third requirement**The most beloved speech**

The first hadith: Muslim said: **((Ahmad ibn Abdullah ibn Yunus narrated to us, Zuhair told us, Mansour told us, On the authority of Hilal ibn Yasaf, On Rabi` Bin Umila, Samra Bin Jundub said: «The Messenger of Allah (peace and blessings of Allah be upon**

(1145), And the extract of Abi Awana: The Book of Prayer - Chapter on the merit of midnight prayer over the rest of it until one sixth remains: 2/30 (2200), And Sahih Ibn Hibban: The Book of Prayer - Virtue of the Night Prayer: 6/325 (2590), Al-Sunan Al-Kubra by Al-Bayhaqi: The Book of Fasting - Chapter What came about the virtue of fasting David (peace be upon him): 4/488 (8450), Ibn Asaker Dictionary: Mentioned by his name, Hassan: 1/251 (291).

⁽¹⁾Sahih Al-Bukhari: The Book of Tahajjud: Chapter on Whoever Sleeps with on the last night: 2/51 (1133).

⁽²⁾See: The Book Al-Kawakeb Al-Darari: 6/191, And Umdat al-Qari, Explanation of Sahih al-Bukhari 7/181, Irshad As-Sari Explanation Al-Bukhari: 5/397, Marqat Al-Muftiah, Explanation of Mishkat al-Misbah 4/222.

⁽³⁾See: Musannaf, Abd Al-Razzaq Al-Sanaani: The Book of Fasting - Chapter on Fasting Eternity 4/295 (7864), The Musnad of Ahmad: The first Musnad of Abdullah bin Amr bin Al-Aas (may God be pleased with him): 6/396 (6921), Sunan al-Darami: The Book of Fasting - Chapter on the fast of David, peace be upon him: 2/1099 (1793), Sahih Al-Bukhari: Book of Hadiths of the Prophets - Chapter I love to pray to God the prayer of David, and I love fasting to God: 4/161 (3420), Sahih Muslim: The Book of Fasting - Chapter forbidding the fasting of the time for those who were harmed by it, missed a right, or did not break the fast of the Eids and Tashreeq: 2/816 (1159), Sunan Ibn Majah: The Book of Fasting - Chapter of what came in the fast of David, peace be upon him: 1/546 (1711), Sunan Abi Dawood: The Book of Fasting - Chapter on fasting a day and breaking the fast on a day: 2/327 (2448), Sunan al-Nasa'i: The Book of Fasting - Chapter of the fasting of the Prophet David, peace be upon him: 4/198 (2344), Sahih Ibn Hibban: The Book of Fasting - Chapter on voluntary fasting: 8/416 (3658), And the great Sunnah of al-Bayhaqi: Intercourse with the doors of volunteering - the chapter on encouraging the last night's vigils: 3/4 (4656).

him) said "The dearest phrases to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), La ilaha illa-Allah (There is no deity but Allah), Allahu Akbar (Allah is Greater). There is no harm for you in which of them begin with (while remembering Allah). And do not give these names to your servants: Yasar and Rabah and Najih and Aflah.»⁽¹⁾

The second hadith: Al-Nasa'i said: ((Muhammad ibn al-'Ala told us, He said: Abu Mu'ia told us, He said: Al-Ammash told us, On the authority of Abraham at-Taymiyyah, On the authority of Al-Harith bin Suwaid, he said: Abdullah said: «The dearest phrases to Allah is for a man to say: "Glory is to You O Allah, and praise" (Subhānaka Allāhumma wa biḥamdika,) "Blessed is Your Name" (wa tabāraka 'smuka,) "and Exalted is Your Majesty" (wa ta'ālā jadduka), "There is none worthy of worship but You" (wa lā 'ilāha ghayruk.), "My Godv I have wronged my own soul", "so forgive me " , "for no one forgives sins except You", And one of the greatest sin with God is for a man to say to the man: Fear God, and he says: You must yourself»)).⁽²⁾

Explanation of the two hadiths:

His saying: ((The dearest phrases to Allah)), This is carried on human speech, otherwise, the Quran and reading it undoubtedly is better than Glorification of Allah and (praising) Tahlil. And for his saying (may God bless him): ((It is the best of speech after the Qur'an and it is from the Qur'an.)),⁽³⁾ That is, most of it came from the Holy Quran, except for the fourth, It has a meaning, because it is the one that collects the meanings of honesty and unification, four words: Subhan Allah (Hallowed be Allah), That is, he should be so honored to him that is not befitting of his majesty and the reverence of his qualities from shortcomings, It is all that is not befitting of the beauty of itself and the perfection of its qualities. Al-Hamdulillah (Praise be to Allah), Then he indicated that he is united in his negative qualities and affirmative attributes, so he said (La ilaha illa-Allah (There is no deity but Allah), Then proving pride and greatness and admitting failure on the authority of Muhammad, by saying Allahu Akbar (Allah is Greater). The reason for this preference is; The inclusion of these words on a set of types of dhikr of honor and praise, And it does not harm which of them started, and most of the narrations that mentioned the hadith in its wording ended with (which ones started). And it was said: The aforementioned arrangement is intent, and the rest is a license.⁽⁴⁾

The Prophet (may God bless him and grant him peace) explained the meaning in that, He mentioned the reason for which the prohibition of naming these names occurred, because

⁽¹⁾Collected that Abi Shaybah: The Book of Supplication - Chapter What is mentioned with the most beloved of speaking to God Almighty: 6/109 (29868), Sahih Muslim: Book: Literature - Chapter on the dislike of naming bad names 3/1685 (2137,2731), Al-Sunan Al-Kubra by Al-Nisa'i: The Book of the Work of the Day and the Night - Chapter Mentioning the Difference of Transmitters for Samra's News: 9/312 (10614), And Sahih Ibn Hibban: The book Al-Raqiqat - chapter on Azkar: 3/116 (835), And the great dictionary of al-Tabarani: Rabi' ibn Amila on the authority of Samra bin Jundub: 7/187 (6791, 6792), And the great Sunnah of Al-Bayhaqi: Intercourse with the chapter of aqeeqah - Chapter of what he dislikes to be called: 9/515 (19310).

⁽²⁾Classified. Abd Al-Razzaq Al-San'ani: The Book of Prayer - Chapter on Saying in Bowing and Prostration: 2/155 (2877) Narrated briefly, Sunan al-Nasa'i al-Kubra: Book: The Work of the Day and the Night - Chapter Mentioning the Difference of Transmitters for Samra's News: 9/312 (10620), The work of the day and night for Al-Nasa'i: What to say if he wakes up from his sleep: 849 (850), Shaab al-Iman by al-Bayhaqi: The love of God Almighty: 2/142 (621).

⁽³⁾Ahmad's Musnad: From the hadith of Samra bin Jundub on the authority of the Messenger of God (may God bless him and grant him peace): 33/375 (20223), And the hadith is authentic: See: The Collector of Zawa'id and the Source of Benefits: 10/100.

⁽⁴⁾See: Fath al-Bari by Ibn Hajar: 11/207, and Muraqat al-Mafateh, explanation Mishkat al-Misbah: 4/1592.

they mean in their meanings, as for blessing them, or optimism with its good words, So he warned them to do it. So that what they mean in these labels will not turn against them, and that if they ask, they are forbidden about the reason, He who brings them bad thinking of God, glory be to Him, and bequeaths despair to them from His Good.⁽¹⁾

With regard to the second hadith: It is a kind of opening in prayer, and it is known that it has been proven. On the authority of the Messenger of God (may God bless him and grant him peace) types of opening in prayer, Some of them are praise, or supplications, and all of that are true, and the difference in them is the difference of the types, If he chooses any of these types, he is right.⁽²⁾

His saying: **((Blessed is Your Name))**, Blessing is the proof of divine goodness in a thing, And in it a reference to the competence of his names Almighty blessings. **((And Exalted is Your Majesty))**, From greatness, that is, you are superior to everyone.⁽³⁾ And it has the merits of these four sentences, and it is the one who loves human words to God Almighty, because it includes great things, He described him with all the attributes of perfection that he should have, singling him out as monotheism and grandeur, And that its virtue and obtaining its reward does not require its arrangement as it came in the hadith. And do not neglect the remembrance of God, and the tongue is still wet with the remembrance of God Almighty. And every Muslim must fear God and take advice from others, And to study amongst ourselves and accept advice and guidance, because this is what our true law has commanded us.

The verdict on the two hadiths: the first is authentic for its narration in Sahih al-Imam Muslim, and the second: Al-Haythami said: That the men of this hadith who narrated it are narrated by the author of the Sahih. See: "The Collector of Appendices and the Source of Benefits": 7/534.

The fourth requirement

The most beloved people or servants

The first hadith:**((Al-Tirmidhi said: Ali ibn al-Mundhir al-Kufi told us: Muhammad bin Fadil told us, on the authority of Fadil bin Marzooq, on the authority of Atiyah, on the authority of Abu Saeed. He said: The prophet Peace Be Upon Him said: «Indeed, the most beloved of people to Allah on the Day of Judgement, and the nearest to Him in the status is the just Imam. And the most hated of people to Allah and the furthest from Him in status is the oppressive Imam.»)).⁽⁴⁾**

Hadith explanation:

His saying: **((The nearest to Him in the status))**, Ie: stature and tidy, **((the just Imam))**, it is an effective noun from justice and it is said: justice, It is equitable. Whoever puts everything in its place, He is the one who is not tempted by passion, vigor in judgment, and it was said: Mediating between excess and negligence, and obeying the rulings of God

⁽¹⁾See: Explanation of Al-Mishkat Al-Tibi: 10/3084.

⁽²⁾See: Explanation of Sunan Abi Dawood to Abbad: 8/194.

⁽³⁾See: Thakhira Al-Uqbi in Sharh Al-Mujtaba: 11/382.

⁽⁴⁾The Musnad of Ibn Al-Jaad: Fadil bin Marzouq Al-Raasi Al-Aghar: 295 (2004, 2035), And the Musnad of Ahmad: Musnad of Abu Saeed al-Khudri (may God be pleased with him): 17/264 (11174), Sunan al-Tirmidhi: Chapters on Rulings - Chapter of what was mentioned in Imam al-Adel: 3/10 (1329), Al-Sunan Al-Kubra by Al-Bayhaqi: The Book of Etiquette of Al-Qadi - Chapter of the Virtue of Those Afflicted with Something of Deeds: 10/151 (20169).

Almighty, and pasture is the rights of herdsmen, and it is common for all Muslims who look at it, what is meant by it is the holder of great authority, and everyone who has guardianship of something from the affairs of Muslims joins it. And the just imam is reconciled by God to the subjects, and no one is closer to God Almighty after the Prophets than a just imam.⁽¹⁾

And it states that Imam al-Adel is of a high degree in the Hereafter as in a hadith **((Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just Imam.....Etc)).**⁽²⁾ Unlike the unjust, that is, the oppressor is of distant status.

As regard to the ruling on hadith: a good for Atiyah, so Ibn Ma'in said: In it Saleh means Ibn Atiyah⁽³⁾, Imam al-Tirmidhi said: "This is a good, strange hadith.

The second hadith: Al-Tabarani said: **((Muhammad ibn Abd al-Rahim al-Shafi'i al-Hamsi told us, Al-Qasim Bin Hashem, Al-Samasar told us, Abd al-Rahman bin Qais al-Dabbi told us, Sukayn Bin Abi Sarraj told us, Amr bin Dinar told us on the authority of Ibn Omar that a man came to the Prophet, may God's prayers and peace be upon him. He said: O Messenger of God, who does Allah love more from the people? Any works is most loved to Allah?, <as the Prophet (pbuh) said: "The most loved people to Allah are the most beneficial, the most loved deeds to Allah the Exalted are making a Muslim happy, revealing his sorrow, paying his debt, or revealing his hunger, and I'd prefer to help my Muslim brother who is in need of something than staying in the mosque for praying (I'tikaf) for a month, and who stopped his anger God will cover his private parts, and who absorbed his rage (and if he wants to leave it he would do it), God will fill his heart with satisfaction on the Day of Resurrection, and who walked with his Muslim brother in a need till he attained it God will attain (strengthen) his feet on the day when all the feet will fall (slip).»)).**⁽⁴⁾

Hadith explanation:

This hadith brought together the most beloved of people and the most beloved works, and I put it here because it began with the word **((The most loved people))**.

His Saying: **((most beneficial to people))**, With kindness to them, with all his money, good and others, and it was said that the benefits of religion are greater and more permanent, And provide benefit to people according to importance.

And it was said: (And the love of Abd al-Saleh to God Almighty is the will to obey him and take care of the collection of his obligations, and the love of God Almighty for the believer servant is the desire to honor him and use him in obedience and safeguard against sin).⁽⁵⁾

And He was said: **((are making a Muslim happy))**, Pleasure to smile or a word, or any work that introduces joy and pleasure in return, as well as uncovering distress and settling the debt, fill the hunger by feeding him, and all other deeds of righteousness, and fulfilling

⁽¹⁾See: Clarification to explain Al-Jami' as-Sahih: 6/447, and Umdat Al-Qari, explain Sahih Al-Bukhari: 5/178.

⁽²⁾Sahih Al-Bukhari: The Book of the Call to Prayer - Chapter Whoever sits in the mosque waiting for prayer and the virtue of the mosque: 1/133 (660).

⁽³⁾See: "Nassab al-Raya": 4/68, "Ithaf al-Khayra al-Mahra", "Bazadiyat of the Ten Musnad," 5/38.

⁽⁴⁾Al-Mu'jam al-Saghir al-Tabarani: From his name Muhammad: 2/106 (816), and in the middle and the great.

⁽⁵⁾Fayd al-Qadeer: 1/174.

people's needs, these actions and others all enter pleasure and deeds that are beloved to God Almighty.

His Saying: ((**who stopped his anger**)), that is, to stop hurting someone who angered him or someone else, And ((**God will cover his private parts**)), Because he covered his brother from his anger, God covered (cover his private parts) so that no one would see it.⁽¹⁾

And a bonus, and who absorbed his rage for the one who can implement it; It is steadfastness and the fullness of the heart, hope on the Day of Resurrection. And that his heart does not get sick, and who absorbed his rage, it will be safe from the evils of anger. They are forbidden matters, and suppressing anger prevents and prevents them from falling into these forbidden matters.⁽²⁾

Then he returned to show again the steadiness of feet on the Day of Resurrection for everyone who walked in need of his Muslim brother. Among the hadiths that have been spoken about that is that the Messenger of God, may God bless him and grant him peace, said: ((**A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brot'ier, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.**»)).⁽³⁾

The hadith indicates that the love of God requires every person to strive for people's needs, and based it, and the necessity of love for the one who enters pleasure in whatever he is capable of, Likewise, the hadith urged suppression of anger and forgiveness for people because God Almighty says: {**who restrain anger and who pardon the people**}.⁽⁴⁾ These are among the best in morals, And they will be rewarded for it a great reward from God Almighty And they will be rewarded for it a great reward from God Almighty, And the greatest dose he takes. It is anger that is suppressed by seeking the face of God Almighty, Pardon the people, so he will fill his heart with a hope on the Day of Resurrection before all creation, an indication of their virtue.

Allah says: {**who pardon the people**},⁽⁵⁾ Pardoning people is a great creation, God shows us that the person who suppresses his anger is worthy of the love of God, He is qualified to be among the benefactors. The Almighty said: {**And Allāh loves the doers of good**},⁽⁶⁾ this is benevolent, not offensive, He is one of those whom God Almighty loves. Because he controlled his anger and pardoned people. Likewise, the Messenger commanded us (may God bless him and grant him peace) not to be angry, On the authority of Abu Hurayrah (may Allah be pleased with him): « **A man said to the Prophet (peace and blessings of Allah be upon him), “Counsel me,” so he (peace and blessings of Allah be upon him) said, “Do not become angry.” The man repeated [his request for counsel]**

⁽¹⁾See: Al-Tanweer Explanation of Al-Jami 'Al-Sagheer: 10/386.

⁽²⁾Explanation of Sunan Abi Dawood to Abbad: 27/383.

⁽³⁾Sahih al-Bukhari: The book “Grievances and Anger” - Chapter A Muslim does not oppress a Muslim and does not betray him: 3/128 (2442).

⁽⁴⁾Surah Al Imran from verse: 134.

⁽⁵⁾Surah Al Imran from verse: 134.

⁽⁶⁾Surah Al Imran from verse: 134.

several times, and [each time] he (peace and blessings of Allah be upon him) said, “Do not become angry». ⁽¹⁾

Hadith ruling:

The hadith includes Sakin Ibn Abi Saraj is weak, And Abdul Rahman bin Qais was singled out by him, And this chain of transmission is very weak. This Sakin was accused by Ibn Hibban and said: It narrates the topics. Al-Bukhari said: The hadith is denied ⁽²⁾, and al-Haythami reasoned the hadith with Sakin and said: Weak. ⁽³⁾ Ibn Hajar mentioned that the matn is proven by other evidence. ⁽⁴⁾

The third hadith: ((Ibn Hibban said: Abdullah ibn Muhammad ibn Amr al-Nisaburi told us, he said: It was narrated to us by Ali ibn Khashram, who said: Tell us, Issa ibn Yunus, who said: Othman bin Hakim told us about Ziyad bin Ala'ala on the authority of Usama bin Sharik, :He said we were with the Prophet, may God's prayers and peace be upon him. As if on our heads (Al-Rakhm) no one speaks from us, As people came from the Bedouins, So they said: O Messenger of God, have given us a (fatwa) on such and such. O people ! Allah has only made harm in that which transgresses the honor of one's brother. then that one who was embarrassed and perished .' They said: 'O Messenger of Allah! Is there any sin if we do not seek treatment?' He said: 'Seek treatment, O slaves of Allah! For Allah does not create any disease but He also creates with it the cure, except for old age.' They said: 'O Messenger of Allah, what is the best thing that a person may be given?' He said: It was mentioned in the book “Al-Bayan” that whoever has a good character in this world was one of the dearest of people to God Almighty.»). ⁽⁵⁾

Hadith explanation:

His Saying: ((on our heads 'Al-Rakhm')), Rakhm: A species of bird, described as treachery and filth, ⁽⁶⁾ And it was said: It is a bird (speckled) in the shape of an eagle. ⁽⁷⁾ here is a reference to peace and quiet, and everyone listens to the Messenger of God (may God bless him and grant him peace), And the bird does not stand only on something static, A group of Bedouin people came to seek advice from the Messenger of God (may God bless him and grant him peace) regarding matters of their religion, then he explained to them the prohibition of speaking about people's honor, By Saying: ((which transgresses the honor of one's brother.)), And transgresses: cutting, that is, he spoke in the honor of his Muslim brother. ⁽⁸⁾ And every Muslim must not go into the 'honor of the people' because his sin is great, Knowing that usury is a major sin, because he (may God bless him and grant him peace) said: ((«The most prevalent kind of usury is going to lengths in talking unjustly against a Muslim's honour.»). ⁽⁹⁾

⁽¹⁾Sahih Al-Bukhari: "Literature book" - Chapter on Beware of Anger: 8/28 (6116).

⁽²⁾See: "Alert the reader": 1/202.

⁽³⁾See: "The Collector of Appendices and the Source of Benefits": 8/191.

⁽⁴⁾See: High the Demands: 5/714.

⁽⁵⁾Sahih Ibn Hibban: The Book of Al-Bbari and Al-Siluh - Chapter on Good Creation: 236/2 (468), Al-Mujam al-Kabir al-Tabarani: 1/182 (473), Al-Mustadrak on the two Sahihs: The Book of Medicine: 4/441 (8260).

⁽⁶⁾See: The End in Al-Islam Gharib al-Hadith Wal-Trail: 2/212.

⁽⁷⁾See: Taj Al-Erus: 32/236.

⁽⁸⁾See: Explanation of Sunan Abi Dawood to Abbad: 10/321.

⁽⁹⁾Sunan Abi Dawood: Literature book - Chapter in al-Ghaybeh: 4/269 (4876), And Al-Sunan Al-Kubra by Al-Bayhaqi: The Book of Testimonies - Chapter of the Poet Abounding People Against Anger: 10/408 (21127).

They asked the Messenger of God (may God bless him and grant him peace), ((**do we Seek treatment**)), He said: Yes, everything has a cure except old age, because knowing him from his knowledge and ignorance from his ignorance, aging: is weakness due to aging and aging, and this has no cure. So how can we return young people and leave the old age, then this is not possible, as for diseases, they have a cure, and this indicates that treatment is permitted.⁽¹⁾

They asked about the most beloved of people to God, and he said: Who is his good manners. And Good : against evil, which is what the soul underestimates, inclines and loves. Creation: It is religion, character and consecration, and it comes with the meaning of legal literature.⁽²⁾ Abdul Mohsen Abbad said: (Good manners are among the qualities that elevate their owner to the highest levels in this world and the hereafter, Whoever is of good character will have a status like the fasting person who does not break his fast and the standing person who does not lie down, And no deeds in the world are heavier in the balance than good manners, The Prophet, may God's prayers and peace be upon him, pledged to the owner of good manners a house at the top of Paradise, He also told that the people closest to him will be in status on the Day of Resurrection, and he is the most beloved of them to him from his good manners).⁽³⁾

As for the ruling on the hadith: the hadith is authentic and God knows best, as Al-Buaisri said: It was narrated by the narrators of al-Sahih.⁽⁴⁾

Fourth Hadith: Ibn Abi Shaybah said: ((**Wakey, on the authority of Mas`ar, on the authority of Abraham Al-Saksakky, who said: Our companions told us, on the authority of Abu Al-Darda, who said: «If you will, I swear to you: Those who belove the God, And they will loved God to his worshipers, Those who observe the sun, moon, stars and shadows. To mention Allah»**)).⁽⁵⁾

Hadith explanation:

His Saying: ((**Those who belove the God, And they will loved God to his worshipers**)), And that the slave's love for his God Almighty and Exalted is this occurring either with the approval of what God wants, Or contrary to what God wants. Christians love God, and Jews love God, but these people are not beloved of God, the Majestic, Except If they are on what God Almighty loves and is pleased with from words and deeds.⁽⁶⁾

Therefore, striving in the love of God for the servant is the requirement, This is due to the desire to know and know what God Almighty, the Most High, loves and pleases with, If we know how God loves the servant. You got to strive in the love of God Almighty. God

⁽¹⁾See: Explanation of Sunan Abi Dawood to Abbad: 3/435.

⁽²⁾See: Explanation of al-Muwatta by Abd al-Karim: 185/2.

⁽³⁾Explanation of Sunan Abi Daw to Abbad: 1/564.

⁽⁴⁾See: "Athaf Al-Kheira Al-Mahra", "Bazadiyat Al-Msaned Al-Eshr": 6/2

⁽⁵⁾"Alizahd and Alraqayiq by Ibn Al-Mubarak": Chapter on the merit of remembrance of God Almighty: 1/460 (1303), And Musannaf Ibn Abi Shaybah: Book al-Zuhd, Chapter of the words of Abu Darda, may God be pleased with him: 7/113 (346039), The chosen from the Musnad of Abd bin Hamid: Musnad of Abu Hurairah (may God be pleased with him): 420 (1483), And the Musnad of Al-Bazzar: Musnad Abdullah bin Abi Wafa on the authority of the Prophet Muhammad (may God's prayers and peace be upon him): 8/283 (3351), with a slight variation of words, And Al-Tabarani's Al-Awsat Dictionary: From his name is Ubaid: 5/106 (4808), Al-Mustadrak on the two Sahih: The Book of Faith - chapter on the hadith of Samra bin Jundub: 1/116 (164), And al-Sunan al-Kubra by al-Bayhaqi: The book of intercourse with the chapters of mawaqit - chapter on observing the evidence of timings: 1/558 (1782), And Shaab al-Iman by al-Bayhaqi: Chapter on the Companions of Major Sins among the People of the Qiblah: 1/376 (300).

⁽⁶⁾See: Explanation of Al-Arbaeen Al-Nawawi by Saleh Al-Sheikh: 32/2.

Almighty says: **{Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins:}.⁽¹⁾**

Also from the love of God Almighty is asceticism, for his saying (may God bless him): **((«Renounce the world and Allah will love you, and renounce what the people possess and the people will love you.»)).⁽²⁾**

And those who observe the sun and the moon to remember God and prayer and its timing, I mean, the muezzins, who are longer in the neck, as it came in the narration of al-Tabarani in the middle, as is the way out with the text of the hadith.

As for the ruling of the hadith: it is authentic, and God knows best because of its multiplicity of ways, and also as indicated by the authenticity of the Imam al-Hakim.⁽³⁾

The fifth hadith: Al-Tirmidhi said:**((He was narrated to us by Ishaq ibn Musa al-Ansari, who said: “Al-Walid Ibn Muslim, narrated to us, on the authority of Al-Awza’i, on the authority of Qurrah bin Abd Al-Rahh, On the authority of Al-Zuhri, on the authority of Abu Salamah, on the authority of Abu Hurairah, he said: «the Messenger of Allah said: "Allah, Mighty and Sublime is He, said: 'Those of My worshippers who are most beloved to me are the quickest to break their fast.'»)).⁽⁴⁾**

Hadith explanation:

The hadith urges the fast to break the fast, as well as to contradict the Jews. And authentic hadiths came, including his saying: **((«The people will continue to prosper as long as they hasten the breaking of the fast.»)).⁽⁵⁾** Love is obligatory on those who follow the Sunnah of Allah and His Messenger.

Hadith ruling: Weak because Alwaleed did not authorize hearing, And for the weakness of Qara bin Abdul Rahman. It was narrated on the authority of Qara from another aspect,⁽⁶⁾ The hadith has several methods, as I have shown in its output, so it rises from weak to good, and God knows best. Al-Tirmidhi said: (A goodhadith and weakness).

The fifth requirement

The most beloved the country

The first hadith: Muslim said: **((And Haron bin Maarouf told us, And Isaac bin Musa Al-Ansari, They said: Anas Ibn Ayyad told us, Ibn Abi Dhubab narrated to me in the narration of Haron, and in the hadith of Al-Ansari, Al-Harith told me, On the authority**

⁽¹⁾Surah Al Imran from verse: 31.

⁽²⁾Sunan Ibn Majah: The Book of Zuhd - Chapter of asceticism in the world: 2/1373 (4102), and Al-Mustadrak on the two Sahihs: Literature book - Chapter of Al-Raqqaq: 4/348 (7873).

⁽³⁾see : “Ithaf al-Khayra al-Mahra”, “Bazadiyat of the Ten Musnad,” 1/134 .

⁽⁴⁾The Musnad of Ahmad: Musnad of Abu Harara (may God be pleased with him): 12/182 (7241), Sunan al-Tirmidhi: Chapters of Fasting - Chapter of what was mentioned in hastening break their fast: 2/74 (700), And the Musnad of Al-Bazar - Musnad of Abu Hamza Anas Bin Malik: 14/291 (7899), And the Musnad of Abu Ali al-Mawsili - Musnad of Abu Hurairah (may God be pleased with him): 10/378 (5974), Sahih Ibn Khuzaymah: The Book of Fasting - Chapter Remembrance of God Almighty Majlis in break their fast: 3/276 (2062), And Sahih Ibn Hibban: The Book of Fasting - Chapter on Fasting Breaking the Fast: 8/275 (3507), Al-Sunan Al-Kubra by Al-Bayhaqi: The Book of Fasting - Chapter on What is Desirable for Hastening Breaking the Fast and Delaying pre-dawn meal (Sahoor): 4/399 (8120).

⁽⁵⁾Sahih Al-Bukhari: The Book of Fasting - Chapter on Expediting Break the fast 3/36 (1957), And Sahih Muslim: The Book of Fasting - Chapter on the Virtue of pre-dawn meal (Sahoor) and Confirmation of Its Desirability: 2/771 (1098).

⁽⁶⁾See: Nuzhat Al-AIbab in the words of al-Tirmidhi and in chapter: 3/1256.

of Abd al-Rahman ibn Mehran, the guardian of Abu Hurairah, On the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: «The parts of land dearest to Allah are its mosques, and the parts most hateful to Allah are markets»).⁽¹⁾

Hadith explanation:

His Saying: **((The parts of land dearest))**, Plural the land, what is meant is the shelter of human, **((To Allah are its mosques))**, Because they are homes of obedience, And the basis of piety, the place where mercy descends, and the place of closeness to God Almighty, And the angels descend, **((and the parts most hateful to Allah are markets))**, Because it replaces the actions of demons, And it contains caution, greed, betrayal, fraud, deception, usury, False faith, breach of promise, sedition, and negligence. What is meant is love and hate what falls in them, What is meant by the love of mosques is the desire for good for their people and hatred otherwise. And here what is meant is the majority, a man may enter the mosque for the sake of backbiting, And he may enter the market for the sake of which is lawful, so it was said: Be someone in the market with his heart attached to the mosque, not the other way around.⁽²⁾ Perhaps naming the mosques and markets in the country is a reference to the Almighty saying: **{And the good land}**,⁽³⁾ And God Almighty said: **{in houses [i.e., mosques] which Allāh has ordered to be raised and that His name be mentioned [i.e., praised] therein:}**.⁽⁴⁾

Hadith ruling: It is authentic, as Imam Muslim narrated it.

The second hadith: Al-Tabarani said: **((Muhammad ibn Ahmad ibn Abi Khayhamah told us, Wahb bin Yahya bin Zam told us, Maymoun bin Zaid told us, on the authority of Omar bin Muhammad, on the authority of his father, on the authority of Ibn Omar, may God be pleased with them, he said: The prophet Peace Be Upon Him said: «I have learned that most love of the country to God, the glory and the glory of Mecca, and if it were not that my people expelled you I would never have left, Oh God, put in our hearts the love of the Medina like what you put in our hearts from the love of Mecca»And what The Messenger of God, 'may God's prayers and peace be upon him' be near , is always over the Medina unless it is known in the face of humankind and joy)).**⁽⁵⁾

⁽¹⁾Sahih Muslim: The Book of Mosques and Places of Prayer - chapter The most beloved country to God its mosques: 1/464 (671), And the Musnad of Al-Bazzar: Musnad of Abu Hamza Anas Bin Malik: 15/311 (8839), Sahih Ibn Khuzaymah: The Book of Prayer, a chapter on the merits of mosques, as they are the most beloved of the country: 2/269 (1293), And the extract of Abu Awana - Chapter explaining the virtue of the mosque and the reward of its builder: 1/326 (1155), Sahih Ibn Hibban: The Book of Prayer - Chapter of the Mosques: 4/477 (1600), And the Musnad extracted on Sahih Muslim by Abu Na'im: Chapter on Which Bekaa is Most Loved and Better to God: 2/264 (1499), And the great Sunnah of Al-Bayhaqi: Intercourse chapters on the virtue of congregation and the excuse to leave it - Chapter on the merit and architecture of mosques, to pray in them and wait for prayer in them: 3/92 (4983).

⁽²⁾See: Explanation of Al-Nawawi on Sahih Muslim: 5/171, Muraqat Al-Mafatih Explanation of the Miskat al-Misbah: 2/591.

⁽³⁾Surat Al-A'raf from verse 58.

⁽⁴⁾Surat Al-Nur from verse 36.

⁽⁵⁾The Great Dictionary of Tabarani: Muhammad bin Zaid on the authority of Ibn Omar: 12/361 (13347).

Hadith explanation:

The hadith indicated the virtue of Mecca, which is the best part of the earth, and it is dearest to God and to His Messenger (may God bless him and grant him peace). Saying: **((and if it were not that my people expelled))**, That is, by order of God Almighty **((I would never have left))**, And it indicates an indication of not leaving Mecca unless it is necessary.⁽¹⁾ And the best evidence for the virtue of Mecca is as narrated by Abu Hurayrah, may God be pleased with him: that the Prophet (peace and blessings be upon him) said: **((One prayer in this mosque of mine is better than one thousand prayers in any other mosque except the Sacred Mosque.))**.⁽²⁾

And the Messenger of God (may God bless him and grant him peace) said: **((Mounts are not saddled for except to (travel to) three Masjids: Al-Masjid Al-Haram, this Masjid of mine, and Al-Masjid Al-Aqsa.))**.⁽³⁾ Here the hadiths show the merits of Mecca and then Medina, and this is the view of the majority except Imam Malik.⁽⁴⁾ Then the Messenger of God (may God bless him and grant him peace) called to make in his heart the love of Medina, what he made in the love of Mecca.

As for the ruling on the hadith: Sahih and God knows best. Al-Haythami said: His narration is the narration of al-Sahih.⁽⁵⁾ It has several methods and approaches to this term.⁽⁶⁾

The third hadith: Ibn Abi Shaybah said: **((Issa ibn Yunus narrated to us on the authority of Abu Bakr al-Ghassani, On the authority of Habib, he said: Ka'b said: «The most beloved the countries to Allah the Levant, And most love the Levant, to Allah, Al-Qods, And most love the Levant, to Allah mountain of Nablus, A time is certainly coming to people, They touch it or sweep it with the mountains between them»))**.⁽⁷⁾

Hadith explanation:

The virtue of the Levant and the people of the Levant are not feared by all. Many authentic hadiths have come to explain the virtue of Sham and its people. As for this hadith, it has no basis according to the limits of my knowledge and even in the fabricated hadiths.

⁽¹⁾See: Tuhfat al-Ahwadhi: 10/295, and Muraqat al-Mufateh explanation Mishkat al-Misbah: 9/491.

⁽²⁾Sahih Al-Bukhari: The Book of the Virtue of Praying in the Mosque of Mecca and Medina - Chapter on the Virtue of Praying in the Mosque of Mecca and Medina: 2/60 (1190), Sahih Muslim: The Book of Hajj - Chapter on the Virtue of Prayer in the Mosques of Mecca and Medina: 2/1012 (1394).

⁽³⁾Sahih Al-Bukhari :

⁽⁴⁾see: Muraqat al-Mufateh explanation Mishkat al-Misbah: 5/1867.

⁽⁵⁾see: Majmae Al-Zawayid and Manbie Al-Fawayid : 3/616 .

⁽⁶⁾Sunan al-Tirmidhi: Chapters on Virtues - Chapter on the Virtue of Mecca: 6/208 (3926), Abu Issa said: ("This is a good, authentic, weak hadith."), And the Musnad of Al-Bazzar: Musnad of Ibn Abbas (may God be pleased with him): 11/17 (4690).

⁽⁷⁾Musannaf Ibn Abi Shaybah: The Book of Virtues - Chapter of what was mentioned in the people of the Levant: 6/409 (32464).

The sixth requirement

The most beloved names

The first hadith: Muslim said: **((Abraham Ibn Ziyad narrated to me, who was called Siblān, Ubad Bin Ubad told us, on the authority of Ubaid Allah Bin Omar, And his brother Abdullah, he heard him from them in the year forty-four hundred, speaking on the authority of Nafeh, On the authority of Ibn Umar, he said: The Messenger of God, may God's prayers and peace be upon him, said: «The names dearest to Allah are 'Abdullah and 'Abd al-Rahman»)).**⁽¹⁾

Hadith explanation:

((The names dearest to Allah)), He singled out these two names as they are the most beloved names to God, (Allah) and (Abd al-Rahman), They are among his most beautiful names, but they are many, So singling out these two is that they are only given to God Almighty, unlike the rest, so they are called to God Almighty and to others.⁽²⁾ Imam Al-Bukhari classified and named chapter **((the most beloved names to God Almighty)),**⁽³⁾ And it came to Imam al-Tabarani with the wording **((the most beloved names to God for what you worship)),**⁽⁴⁾ It is close to the meaning and wording of the first saying.

And it came only according to Ibn Abi Shaybah, the word **((the most beloved names to Allah the names of the prophets)).**⁽⁵⁾

So what is between the servant and Allah is pure servitude, What is between God and the servant is complete mercy, By His mercy, His existence, and the purpose for which He created Him, was to worship Him alone, with love and fear, hope, reverence, and glory, so that he would be a servant of God.

That is why his mercy preceded his anger, and mercy was dearer to him than anger, so Abd al-Rahman was dearer to him than Abd al-Qaher and other names.

As for the ruling of the hadith: It is true for its narration in Sahih al-Imam Muslim, and God knows best.

The seventh requirement

The most beloved food

Abu Ali al-Mawsili said: **((Khallad Ibn Islam told us, Abdul Majeed Ibn Abi Rowad narrated to us, Ibn Juraij narrated to us, on the authority of Abu al-Zubayr, on**

⁽¹⁾The Musannaf of Ibn Abi Shaybah: Literature book - Chapter on what is desirable of names: 5/263 (25909), Sunan al-Darimi: And from the book "Al'Istydhan" chapter on what is desirable of names: 3/1766 (2737), Sunan Ibn Majah: Literature book - Chapter on what is desirable of names: 2/1292 (3728), And Sahih Muslim: Literature book - Chapter forbidding the nomination of Abu al-Qasim and an explanation of the desirable names: 3/1682 (2132), Sunan Abi Dawud: Literature book - chapter on changing names: 4/287 (4949), Sunan al-Tirmidhi: Chapters of Literature: Chapter on what is recommended of names: 4/429 (2833, 2834), And Etiquette by Al-Bayhaqi: Chapter on changing the name ugly and changing the name to something better than it: 158 (382).

⁽²⁾See: Explanation of Sunan Abi Dawood to Abbad: 28/270.

⁽³⁾Sahih Al-Bukhari: The Book of Literature - Chapter The most beloved names to God Almighty: 8/42.

⁽⁴⁾The Middle Lexicon: From its name: Ahmad: 1/214 (694), and the Great Lexicon: 10/73 (9992).

⁽⁵⁾Musannaf Ibn Abi Shaybah: The Book of Literature - chapter on what is recommended of names: 5/236 (25910)

the authority of Jabir, the Messenger of God, may God's prayers and peace be upon him, said: «The most beloved food to Allah, On which the hands abounded»).⁽¹⁾

Hadith explanation:

His saying: ((**On which the hands abounded**)), Because it indicates the health of souls, the cheerfulness of the breasts, the generosity of the eaters, and because it is the food that is blessed, so if the hands increase the blessing will be great. This is what the Messenger of God (may God bless him and grant him peace) urged, as it came in the Sunnah of Abi Dawood: ((**«The Companions of the Prophet Peace be upon him said: Messenger of Allah (Peace be upon him) we eat but we are not satisfied. He said: Perhaps you eat separately. They replied: Yes. He said: If you gather together at your food and mention Allah's name, you will be blessed in it. Abu Dawud said: If you are invited to a wedding feast before you, do not take it until the owner of the house (i.e. the host) allows you (to eat).»**)).⁽²⁾ This hadith is evidence of the love of having many hands and gathering over food, and this is one of the causes of blessing.

As for the hadith, its ruling is good, and God knows best, just as Zain al-Din al-Iraqi has improved it⁽³⁾, And orbit Ali Abd al-Majeed, who trusted him and only denied him the postponement.⁽⁴⁾

Conclusion

- After God Almighty preferred me to complete the research, I showed the most important results of the research, which are as follows:
- Every Muslim must follow the Messenger of God (may God bless him and grant him peace), and what he commanded us in terms of sayings and actions.
- Persistence on good deeds, and if I say, a permanent little is better than a lot.
- Urged the preference to pray on time.
- Where the initiative and haste to what God Almighty law.
- The grand Mufti must consider the case of the question before answering his authorized religious opinion.
- The hadiths encourage the remembrance of Allah and the fact that a person still has his tongue wet with the remembrance of Allah.
- What is meant by hadiths with the most beloved of words is not a preference over the Holy Qur'an, but what was related to human words.
- It showed that one of the heavy deeds in the balance is good manners, in order for it to attain the degree of the standing fast.
- She urges the breaking of the fast and the gathering of hands over the food, because she makes the blessing in the food.
- The most beloved names to God Almighty are Abdullah and Abd al-Rahman, because they are only called to him by the Almighty.

⁽¹⁾Musnad of Abu Ali al-Mawsili: Musnad of Jabir (may God be pleased with him): 4/39 (2045), And Al-Mojam Al-Awsat Al-Tabarani: From his name Muhammad: 7/217 (7317), Sha'b Al-Iman by Al-Bayhaqi: Honor of the Dhif - a chapter on the devotion to the guest when he is able to it: 12/138 (9174).

⁽²⁾Sunan Ibn Majah: The Book of Food - The chapter on gathering over food: 2/1092 (3286), Sunan Abi Dawood: The Book of Foods - Chapter on gathering over food: 3/346 (3764).

⁽³⁾Seen: Al-Mughni about carrying trips. : 1/644, and Collected Hadiths: 1/428.

⁽⁴⁾See: Preservation Ammunition: 1/239, "Athaf Al-Kheira Al-Mahra", "Bazadiyat Al-Msaned Al-Eshr": 4/280, The complex of appendages and the source of benefits: 5/32, Graduation of Hadiths of Revival Sciences of Religion 3/1418.

- The total number of hadiths reached the word “The most beloved to God” without the repetition (17), most of them authentic or good, except for three weak ones, divided in the first, fourth and fifth subjects.

And may God bless Muhammad’s family and all his companions.

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