

The Hadiths about the (Muslim youth) Imitating non-Muslim Youth and How this Imitation Violates the Principles of the Islamic Religion / Collection and Study

Submitted

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Abstract

Praise be to God, Lord of the Worlds, and blessings and peace be upon the Master of the Messengers, our Master Muhammad, and upon all his family and companions .The title, “the hadiths about the (Muslim youth) imitating non-Muslim youth and how this imitation violates the principles”, is considered one of the important and contemporary topics of our time. In my research, I dealt with the hadith that was mentioned regarding the imitation of Muslim youth to others and their violations of the principles of the Islamic religion. The research falls into an introduction and two sections. The first section deals with the meaning of imitation and the difference between imitation and belief. The second section deals with the hadiths about the (Muslim youth) imitating non-Muslim youth and how this imitation violates the principles of Islam. The conclusion sums up the finding of the research.

Researcher

Introduction

Praise be to God, Lord of the Worlds; may peace and blessings be upon Prophet Muhammad ,his family and companions. Now to our topic, at the present time, a lot of depraved young people started embracing and imitating imitation of the West and infidels in a way contrary to the commands of Allah and the Prophet Muhammad peace be upon him. With the power and aid of Allah, I began to write this research, entitled “the hadiths about the (Muslim youth) imitating non-Muslim youth and how this imitation violates the principles”. The importance of this topic emanates from two reasons: many parents are not aware of these actions. Parents’ negligence has led to the degeneration of our youth.

The youth, now, are at the highest levels of immorality. God bestows us with many blessings and makes us superior to other creatures,

{And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.}⁽¹⁾ [Al-Israa: 70]

Man is born on instinct and then follow the example of his parents, who according to their understanding, do the upbringing and guide him/her to the right direction,

Abu Hurayrah, May Allah be pleased with him, conveyed from The Prophet, peace be upon him, **(Every child is born on the fitra and it is his parents who make him a Jew or a Christian....)** ⁽²⁾. God has sent our noble Prophet Muhammad, may God bless him and grant him peace, to teach us about our religion and forbid us to do anything that contradicts that.

The research plan is as follows:

The first section: the meaning of imitation and the difference between imitation and belief. It has two points:

The first point: the meaning of imitation.

The second point: the difference between imitation and belief.

The second section: hadiths about in the imitation (Muslim youth) of young non - Muslims violating the principles of the Islamic religion. It has six demands:

The first point: wearing clothes that have a cross on them or putting them in homes.

The second point: wearing torn clothes (torn pants).

The third point: wearing chains and amulets for men. Men acting like woman, wearing women's clothes and vice-versa

The fourth point: shaving the head in tuft hairstyle.

The fifth point: tattoo men, women and having diastema (gap between teeth) for beauty.

The sixth point: Lying to make people laugh.

The conclusion sums up the most important results. Finally, Praise be to Allah, the Lord of the Worlds

The first section: The meaning of imitation in language and convention, and the difference between imitation and belief, and it has two points:

The first point: the thematic and idiomatic meaning of imitation:

Imitation, verb or noun, in the Arabic means to copy something or do exactly an action. It means also wearing necklace around the neck. This word and the derivations can be used in many aspects like

¹ Al-Israa: 70

² Sahih al-Bukhari, The Book of Funerals, chapter on what was said about the children of the polytheists 2/100, 1385.

converting in religion or actions, assigning governors to run business ,and attach a ribbon or something around a camel's neck in order to be distinguished as a sacrificial animal. ⁽³⁾

It was said that the letters qaaf, lam, and dal, with the vowel point a, are true morphological roots. They indicates the attachment of something to / around something elseor luck. The first is taqlid: to hang something in its neck so that it is known that it is a giftor sacrificial .⁽⁴⁾

Idiomatically, imitation means whena man precisely does what others do or fully believes in what other say. It refers to the blind and mere acting like others without realizing the truth or having a proof of validity to what. In other words, man follows others actions or instructions as if they are like necklaces around his / her neck.⁽⁵⁾

Moreover, it was said that Imitation, in the custom of the jurists, is to accept the words of others without an argument or evidence. According to the Ibadis, it is to hang a piece of leather or other things on the neck of the cows, camels, etc, so that it can be known that it is a sacrificial animal. According to al-Ja`fari: it is when a personhangs shoes that he /she (the person) has already prayed wearing them (the shoes) a on the neck of the sacrificial animal. The necklace is the jewelryworn on the neck. The view of al-Dhahirahi is one who follows Messenger of God, may God bless him and grant him peace.⁽⁶⁾

The second point: the difference between imitation and belief.

Imitation is defined in the first point.As for belief, it is said that he / she believes in religion and other things in mind and heart⁽⁷⁾. It was also said that beliefmeans having heartily faith in something and affirming it ⁽⁸⁾.

Al-Suyuti stated about Belief is to be Connecting the heart to something with the obligation, and it was said: the soul feeling rest and comfort to something ⁽⁹⁾. Abu Al-baqa'a Hanafi asserts that to believe in the definite decisive judgment –the counterpart to question, opposite of certainty. It was also said to believe is to confirm the thing by itself. Another view states that it is the perception with the judgment ⁽¹⁰⁾.

³ See :Asahah taj alogah wa siyah alarabiayh 2/527.

⁴ See :maqaiis allogah 5/19, and jurisprudence encyclopedia Kuwait 8/164.

⁵ See: Al -Tawfik ala mahmat al taariif 1/106, Dictionary of Contemporary Arabic Language 3/1850, and definitions of Al-Jarjani 1/64.

⁶See: Al-Qamoos Al-Fiqhiyyah 1/308 ,and definitions of Al-Jarjani 1/64.

⁷See: shams alolom wa dawa Alklom 7/4683.

⁸See :altwakeef fi mahmat al taariif 55/1.

⁹See :makaleed al olom fi al hdoos wa al rsm 1/73.

¹⁰See: Al -Coliyat 1/151.

To summarize, it seems to me that there is a big difference between imitation and belief. For a person to imitate is to follow others in what they say or do believing he / she is getting the truth without contemplating the thing to be followed. In other words, doing the actions of non-Muslims without an argument or evidence: blindly copying. As for belief, it means to prove the thing by itself or Perception with judgment. As a result, a Muslim must avoid imitating the customs of non-Muslims and have sound beliefs and faith in mind. It is mandatory to stick to what our prophet Muhammad, may God's prayers and peace be upon him, has commanded us to do and not to do what he has forbidden us, both in words and deeds.

The second section: the hadiths about the (Muslim youth) imitating non-Muslim youth and how this imitation violates the principles:

The first point: wearing clothes that have a cross on them or putting crosses at home:

1. Imam Al-Bukhari - may God have mercy on him - said: Mua'ad bin Faddalah, Hisham Yahya, Imran bin Hattane told us that Aisha, may Allah be pleased I told him: that the Prophet, peace be upon him, the prophet (never used to leave in the Prophet house anything carrying images or crosses but he obliterated it).

Al-Hadith extraction and authentication:

Narrated by Imam Al-Bukhari. ⁽¹¹⁾

Judgment on the chain of transmission of hadith:

Its chain of transmission is authentic due to the confidence of its men and the true connection of its chain of transmission. It is mentioned in Sahih al-Bukhari, and unanimously accepted.

2. Imam Al-Tirmidhi, may God have mercy on him, said: Hussein ibn Yazid Kufi said: Abdul Salam ibn Harb, from Gatif bin eyes, for Musab bin Saad, from Adi ibn Hatim, he said: I came to the Prophet (peace be upon him) wearing a golden cross. The prophet said: «O Uday! Take off this graven idol », and heard him read in Surat Al-Taubah: (they (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things, which they made lawful or unlawful according to their own desires without being ordered by Allah)). [Al-Taubah 30].

Al-Hadith extraction and authentication:

Narrated by Imam Al-Tirmidhi - may God have mercy on him ⁽¹²⁾.

Narrators' autobiographies:

1. Al-Hussein Bin Yazid Yahya Al-Tahan Al-Ansari Al-Kufi, tenderly speaking since the tenth), d.244 AH. ⁽¹³⁾

¹¹Sahih Al-Bukhari, The Book of Dress, Chapter on Announcing the Images, 7/167 (5952).

¹²Sunan al-Tirmidhi T. Shakir, Chapters of Interpretation of the Qur'an, Chapter: From Surah al-Tawbah, 5/278 (3095).

¹³See: Al-Jarh and Al-Tahdheel 3/67, Tahdheel Al-Kamal 6/501, and Al-Tahdheel 1/169.

2. Abd al-Salam bin Harb bin Salam al-Nahdi, Abu Bakr al-Kufi, originally from Basra, a trustworthy narrator, since the age of eight, (d.187 AH) .(14)
3. Gatif bin eyes Shaibani island ,said with intense dhad ,weak ,from the seventh .(15)
4. 4- Musaab bin Saad bin Abi Waqas Al-Zahri, Abu Zarara Al-Madani, Thiqah, from the third, sent on the authority of Ikrimah Ibn Abi Jahl, (d.103 AH) . (16)
5. 5- Uday bin Hatim bin Abdullah bin Saad bin Al - Hasharj Al-Tai , Abu Tarif , a famous companion , among those whose Islam was firm in heart in and attended the conquests of Iraq and the wars of Ali, d.68 AH. (17)

Judgment on the chain of transmission of hadiths:

By studying the chain of transmission of hadiths, it became clear that its chain of transmission is weak, and God knows best because it includes Hussein bin Yazid al-Kufi, who is softly talking in hadith, as well as Ghatif ibn Ayn, who is weak.

- Talking about Tirmidhi said: «This is strange, we know only from modern AbdelSalam ibn Harb ,and Gatif Ben Aien is no known in the hadith».(18)

The second point: wearing torn clothes (torn pants):

1. Imam Al-Bukhari, may God have mercy on him, said, Saeed Bin Abi Maryam, told us Abu Ghassan, he said: Told me Zayd ibn Aslam from Ata ibn Yasar, from Abu Sa'eed may Allah be pleased with him, that the Prophet, peace be upon him, said: *«You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them.» We said, "O Allah's Messenger! (Do you mean) the Jews and the Christians?" He said, "Whom else?" »*

Al-Hadith extraction and authentication:

Narrated by the Imams: Bukhari ⁽¹⁹⁾ ,and Muslim ⁽²⁰⁾ ,and Ahmed ⁽²¹⁾ .

Judgment on the chain of transmission of hadith:

Its chain of transmission is authentic due to the confidence of its men and the true connection of its chain of transmission. It is mentioned in Sahih al-Bukhari, and Muslim unanimously accepted.

The third point wearing chains and amulets for men. Men acting like woman, wearing women's clothes and vice-versa:

¹⁴See: Al-Thiqaat for al-Ajali 1/303, Tahdheeb al-Kamal 18/66, and al-Tahdheeb 1/355.

¹⁵See: al-d'efa' wa almatrokoon the Darqtunai ,127/3 the weak and the Left Behind to Ibn al 2/247, rounded and polite 1/443.

¹⁶See: al-Thiqaat by Ibn Hibban 5/411, Tahdheeb al-Kamal 28/24, and Taqrib al-Tahdheeb 1/533.

¹⁷See: Alasty'eab fy m'erfh alashab10573, asd al gahabah i al-ilmiyya 4/7, and tahtheeb of al-Tahdheeb 1/388.

¹⁸See: Sunan Tirmidhi T. Shaker 5/278.

¹⁹Sahih al-Bukhari, book of hadiths of the prophets, chapter on what was mentioned on the children of Israel, 4/169 (3456)

²⁰Sahih Muslim, The Book of Knowledge, Chapter on Follow the Sunnah of the Jews and the Christians, 4/2054 (2669)

²¹Sahih Al-Bukhari, Book of Dress, Chapter: Those who imitate women, and those who imitate men, 7/159 (5885).

1. Imam Al-Bukhari - may God have mercy on him - said: Mohammed Bin Bashartold told us Gonder, told from Shu'abah, from Qatada, Ikrimah, from Ibn Abbas, may Allah be pleased with him: « *cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men* ».

Al-Hadith extraction and authentication:

Narrated by the Imams :Bukhari ⁽²²⁾, andAhmad ⁽²³⁾, and Ibn Majah ⁽²⁴⁾.

Judgment on the chain of transmission of hadith:

Its chain of transmission is authentic due to the confidence of its men and the true connection of its chain of transmission. It is mentioned in Sahih al-Bukhari, and Muslim unanimously accepted.

2. Imam Ahmad - may God have mercy on him – saidAbu Abdul Rahman, told us Haywah, told us Khalid bin Obaid, said: I heard Mishrah Bin Ha'an , said,: I heard Oqbah Bin Amer, said : I heard the Messenger of Allah peace be upon him says,«*whoever hangs an amulet, May Allah forfeit his affairs.* ».

Al-Hadith extraction and authentication:

Narrated by Imam Ahmad ⁽²⁵⁾.

Narrators' autobiographies:

1. Abdullah bin Yazid al-Makki, Abu Abd al-Rahman al -Muqira ,originally from Basra or Ahwaz, trustworthy, reciting the Qur'an in span more than seventy years, from the ninth, (d.213 AH) ⁽²⁶⁾.
2. Haywah bin Shurayh bin Safwan al - Tajibi , Abu Zar'ah al-Masri, a trustworthy, proven jurist, Zahid, from the seventh, (d. 158 and it was said: 159 AH) (27).
3. Khalid bin Obaid al -Ma'afari ,mentioned by bin Hibban in al-Thiqaat (28).
4. Mishrihbin Haan Almaevri Egyptian,Abu Musab, acceptable, the fourth , and said Ben Hibbaan in confidences) ,died (128 AH). (29)
5. Oqba bin Amer Al-Juhani, a famous companion, differed in his nickname over seven sayings, the most famous of which was that he was Abu Hammad, the ruler of Egypt for Muawiyah for three years, and he was a virtuous jurist, who died near sixty(30).

²²Sahih Al-Bukhari, Book of Dress, Chapter: Those who imitate women, and those who imitate men, 7/159 (5885).

²³The chain of narration of Ahmad In Al-Risalah, the chain of transmission of Abdullah bin Abbas ibn Abd al-Muttalib, on the authority of the Prophet, peace and blessings of God be upon him, 5/243 (3150).

²⁴Sunan Ibn Majah, Kitab al-Nikaah, chapter on effeminacy, 1/614 (1904).

²⁵The Musnad of Ahmad i Al-Risalah, hadith of Uqba Bin Omar Al-Juhani on the authority of the Prophet, peace and blessings of God be upon him, 28/623 (17404).

²⁶See: Whole Science Imam Ahmad - men 17/584, and fine tune the perfect 16/318, rounded and polite 1/330.

²⁷See: Al-Thiqaat for Al-Ajali Ta-Baz 1/138, Tahdheeb Al-Kamal 7/478, and Al-Tahdheeb 1/185.

²⁸See: Al-Thiqaat by Ibn Hibban 6/261, the completion in mentioning a narration in the Musnad of Imam Ahmad from among the men 1/118, and the lamp of al-Areeb in approximating the narrators who are not in the rounding of al-Tahdheeb 1/416.

²⁹See: Al-Thiqaat by Ibn Hibban 5/452, Tahdheeb al-Kamal 7/28, and Taqreeb al-Tahdheeb 1/532.

³⁰See: Al-Isti'im fi al-'Ijabat al-Ashabaah 3/1073, Asad al-Ghaba al-Ilmiyya 4/51, and approximating al-Tahdheeb 1/395

Judgment on the chain of transmission of hadith:

Studying the chain of transmission of hadith, the transmission chain of narrators is authentic because of the continuity of chain of transmission the narrators are just men of confidence. Because Mishreh narrated several hadiths and was mentioned by Ibn Hibban and al-Ajali in al-Thiqaat, and it was said by Ahmad to be well known. Mishreh was mentioned the merit of al-Tahdheeb on the authority of Ibn Mu'in, the narration of al-Darmi to be trustworthy. The version of al-Darmi, which we have, that the latter said: about Mishreh: "honest and sound" "this was what Bin Odai chose to agree," I hope he is quite good". Al-dahabi followed in Al-mizan (the balance). This contradicts what Al-Hafiz said in Al-taqreeb that Mishreh was acceptable⁽³¹⁾.

- Al-Haythami said about the hadith: It was narrated by Ahmad, Abu Ya'la and al-Tabarani, and their men are trustworthy⁽³²⁾.
- Al-Busiri said Al-Hakim said this is a hadith with an authentic chain of narration, but they did not extract it⁽³³⁾.
- Al-Suyuti said: Al-Haythami said: It was narrated by Ahmad, Abu Ali and Al-Tabarani, and their men are trustworthy⁽³⁴⁾.
- Al-San'aani said: It was narrated by Ahmad, Abu Ya'la and al-Tabarani. He said in Majma 'al-Zawaid: Their men are trustworthy. Al-Mundhiri said: Its chain of transmission is good, and al-Hakim compiled it and said: It is authentic⁽³⁵⁾.

The fourth point: Al-Qaza (shaving the head tuft hairstyle):

1. Imam Al-Bukhari - may God have mercy on him - said: It was narrated to us by Ali bin Hafs, from Warqa'a, from Abdul Allah Bin Dinar, from bin Omar that prophet Mohammad, Allah peace and blessing be on him, forbade shaving the head tuft hairstyle.

Al-Hadith extraction and authentication:

Narrated by the Imams :Bukhari⁽³⁶⁾, and Ahmad⁽³⁷⁾, and Abu Dawood⁽³⁸⁾, and the women⁽³⁹⁾.

Judgment on the chain of transmission of hadith:

³¹See: nzhat al albab fi qoulof Tirmidhi «In section» 5/2944.

³²See: mjm'e alzwa'ed wmn'b'e alfawaid 5/103.

³³See: Ethaf alkhyrh almhrrh bzwa'ed almsanyd al'eshrrh4/469.

³⁴See: mjm'e hadiths 21/69.

³⁵See: faith Al-Ghaffar Al-Jaami al jamaa li Sunnah alnaby Al-Mukhtar 4/1995.

³⁶Sahih Al-Bukhari, Book of Dress, Bab Al-Qaza ', 7/163 (5921) .

³⁷The chain of narration of Ahmad i Al-Risalah, the chain of transmission of Abdullah bin Omar, may God be pleased with them, 9/259 (5356), 9/386 (5550), 10/52 (5770), 10/386 (6294), and 10/467 (6422).

³⁸Sunan Abi Dawood, The Book of Dismissal, chapter in Al-Thahab 4/83 (4194).

³⁹Sunan Al-Nasa'i, The Book of Adornment, stating the prohibition on shaving some of the boy's hair and leaving some of it, 8/182 (5228 and 5231).

Its chain of transmission is authentic due to the confidence of its men and the true connection of its chain of transmission. It was mentioned in Sahih al-Bukhari unanimously accepted.

2- Imam Muslim - may God have mercy on him - said: Zuhair ibn Harb, Yahya related to me referring to Bin Sa'eed, told me that Omar ibn Nafi from his father, from Ibn 'Umar: «that the Messenger of Allah peace be upon him forbade qaza I said Nafie and qaza said: «shave some Head the boy, and leave some.»

Al-Hadith extraction and authentication:

Narrated by Imam Muslim (⁴⁰)

Judgment on the chain of transmission of hadith:

Its chain of transmission is authentic due to the confidence of its men and the true connection of its chain of transmission. It was mentioned in Sahih al-Bukhari unanimously accepted.

The fifth point: tattoo men, women and having diastema (gap between teeth) for beauty.

1. Imam Al-Bukhari, may God have mercy on him, said: Affan, told of the Shua'abah, told me Aoun bin Abi Juhayfah said: "I saw my father, bought a cupper, ordered to break the cupping, he said: I asked him about it? He said: " « the Prophet forbade the price paid for blood, the price paid for a dog, and the earnings of a prostitute, and cursed him who accepted and him who paid usury, him who tattooed and him who had himself tattooed, and the sculptor.»

Al-Hadith extraction and authentication :

Narrated by the Imams :Bukhari(⁴¹), and Ahmad (⁴²).

Judgment on the chain of transmission of hadith:

Its chain of transmission is authentic due to the confidence of its men and the true connection of its chain of transmission. It was mentioned in Sahih al-Bukhari unanimously accepted.

Imam Al-Nasa'i - may God have mercy on him - said:

Mohammed bin Abdul Al-A'alah said: Khalid told us, said: Aban Bin Sama'ah told us, from his mother saying that " I heard Aisha say: « The Messenger of Allah cursed the woman who tattoos and the woman who asks for it, the woman who adds some false hair and the woman who asks for it and woman who pulls out hair for other people and the woman who depilates herself. »

Al-Hadith extraction and authentication:

Narrated by Imam Al-Nasa'i (⁴³).

⁴⁰Sahih Muslim, Book of Dress and Adornment, Chapter on Hate of Hatred, 3/1675 (2120) .

⁴¹Sahih al-Bukhari, Book of Sales, Chapter on the Price of a Dog, 3/84 (2238), and Book of Divorce, Chapter on Dowry of Prostate and Corrupt Marriage, 7/61 (5347)

⁴²Musnad imam Ahmad, the hadeeth of Abu Juhayfah. 31/49(18756)

⁴³Sunan female, book decorations, door Almtmsat, 8/147 (5101).

The narrators of the chain of transmission:

1. Muhammad ibn Abd al - Basri Top San'aani, trustworthy, from the tenth, (died in 245) .⁽⁴⁴⁾
2. Khalid bin Al-Harith bin Ubaid bin Salim Al-Hujaimi ,Abu Uthman Al-Basri,a proven trustworthy ,called: Khaled Al-Sadaq the honest, from the eighth ,died in 186 AH. (45)
3. Aban Bin Suma `Al-Ansari, Basri Sadooq,Changed Later,from the seventh, and his hadith according to Muslim),died in 153 AH (46).
4. Sama'a bin Ahmed bin Muhammad bin Ubayd Allah Al-Raes Nisaburiyya, who was born to Othman bin Affan, may God be pleased with him (47).
5. Aisha girl Abu Bakr , the mother of believers [Humaira means of red cheeks] ,the most knowledgeable women one of the wives of the Prophet peace be upon him , similar to Khadija in knowledge, died in 57 AH. (48)

Judgment on the chain of transmission of hadith:

By studying the chain of transmission of hadith, it became clear that its chain of transmission is good, and God knows best .Because it contains Aban Bin Samaa and he is true.

- The hadith was said by Ibn al-Atheer: It was included by Al-Nasa'i in Al-Zinah, the chapter on Al-Mutanawat (women who pull out /depilates hair), and it is a good hadith, which has many authentic evidence ⁽⁴⁹⁾.
- The hadeeth was said by Muhammad Amro Abd al-Latif: Saduq stated another change, as in "al-Taqrīb," and his mother did not find a translation for her, but the text was preserved from other methods .

In "Bukharisahih "from Abu Hurayrah brought: "May God curse women who add false hair or ask for it and women who make tattoos or wear it"⁽⁵⁰⁾. Ibn Umarstated, "The Messenger of God, may God's prayers and peace be upon him and his family said cursed be the women who add false hair or ask for it and women who make tattoos or wear it" ⁽⁵¹⁾.

The father of the Dawood from Ibn Abbas , may Allah be pleased with him: " cursed be the women who add false hair or ask for it and women who make tattoos or wear it without having a disease "⁽⁵²⁾Its chain of transmission is good.⁽⁵³⁾

⁴⁴See: al-Thiqaat by Ibn Hibban 9/104, Tahdheeb al-Kamal 25/581, and Taqrīb al-Tahdheeb 1/491.

⁴⁵See: Al-Thiqaat by Ibn Hibban 6/267, Tahdheeb Al-Kamal 8/35, and Al-Tahdheeb 1/187.

⁴⁶See: Tahdheeb al-Kamal 8/35, al-Kashef 1/205, and Rad al-Tahdheeb 1/87.

⁴⁷Tareekh Nishapur 1/84.

⁴⁸See :Esteab fi maarif al ashab 4 ,1881/Lion of the Forest i Scientific 7/186, and approximation 1/750.

⁴⁹See: jamiaa alasool 4/782

⁵⁰Sahih Al-Bukhari, Book of Dress, Chapter Al Wasl in Poetry, 7/165 (5933),

⁵¹Sahih Bukhari, Book dress, chapter tattoos, 7/167 (5947), and Sahih Muslim, Book dress and decorations, the chapter of the prohibition act of the hair adding , tattooing and who alter the creation of God, 3/1677(2124).

⁵²Sunan Abi Dawood, Book of Dismissal, Chapter on Relation to hair, 4/78 (4170).

There are other evidences that I mentioned in the application itself.

3. Imam Al-Bukhari , may God have mercy on him , said: Abdul Rahman, told us Sufian, from Mansour, from Ibrahim, from Alqamah that Abdullah said: May God curse women who add false hair or ask for it, women who make tattoos or wear it and those who alter the creation of God. There was a woman at home, called Um yaqoob, came To him, then she said: "I heard that you said so and so (the cursed women in hadiths of hair and tattoos)". He said "Why should I not curse the one who cursed the Messenger of God, may God's prayers and peace be upon him, in Quran. She said "I read Quran: I do not find such verses". He (AbduAllah) said: "If you read Quran, you find this verse: {**And whatsoever the messenger (Mohammad) gives you, take it; and whatsoever he forbids you, abstain from it.**} [Al-hashr, 70]. She said, "I read these verses and I think your family do these things". He said, "Go, and find out if they do". She said "what I saw nothing". He (AbduAllah) said, "If they do such things, we will never be together".

Al-Hadith extraction and authentication :

Narrated by the Imams : Bukhari⁽⁵⁴⁾ , and Muslim⁽⁵⁵⁾ , and Ahmad⁽⁵⁶⁾ , and the Darmi⁽⁵⁷⁾ , and Ibn Majah⁽⁵⁸⁾ , and Abu Dawood⁽⁵⁹⁾ , and Al-nasaa'i⁽⁶⁰⁾.

Judgment on the chain of transmission of hadith:

Its chain of transmission is authentic due to the confidence of its men and the true connection of its chain of transmission. It was mentioned in Sahih al-Bukhari and Muslim with unanimous acceptance.

The sixth point: Lying to make people laugh:

1. Imam Ahmad - may God have mercy on him – said Yahya ibn Said from Bahz Ibn Hakim, my father told me, from my grandfather, he said: I heard the Messenger of Allah peace be upon him say: { **Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!** }

⁵³See: white paper of weak hadiths 1/96.

⁵⁴Sahih al-Bukhari, Book of the Interpretation of the Qur'an, chapter "And what the Messenger brought you, they took it" [Al-Hashr: 7] 6/148 (4886), and the book of clothing, the section of the altering Allah creations for beauty, 7/164 (5931), and the book of dress 7/164 (5931). , 7/166 (5939), the dress book, Bab al-Mawsula, 7/166 (5943), and the dress book, Bab al-Mustushima, 7/166 (5948).

⁵⁵Sahih Muslim, Book dress and decorations, the door of the hair pulling and depilating, tattooing and those who alter the creation of God 3 / 1677-1678) 2125).

⁵⁶The chain of narration of Ahmad i Al-Risalah, the chain of Abdullah bin Masoud, may God be pleased with him, 7/197 (4129) and 7/268 (4230).

⁵⁷Sunan al-Darami, and from the book "Istisan", chapter: On the Wasilat and the Wasilah 3/1731 (2689) .

⁵⁸Sunan Ibn Majah, The Book of Marriage, Bab Al-Wasilah and Al-Washmah (pulling out and deplaiting), 1/640 (1989).

⁵⁹Sunan Abi Dawood, The Book of Dismissal, chapter in the hair doings 4/78 (4169).

⁶⁰Sunan Al-nasaa'i, book ornament, door Almntmsat, 8/146 (5099) brief.

Al-Hadith extraction and authentication :

Narrated by the Imams: Ahmad (⁶¹), and the Darmi (⁶²), and Abu Dawood (⁶³), and Tirmidhi (⁶⁴).

The narrators' autobiographies:

1. Yahya Bin Saeed bin Farroukh Al-Tamimi, Abu Saeed Al-Qattan Al-Basri, trustworthy, Hafiz Imam, prominent, senior from the ninth, (198 AH) (⁶⁵)
2. Bahz bin Hakim bin Muawiya al-Qushayri, Abu Abd al-Malik, honest, from the sixth, (died before 160 AH) (⁶⁶).
3. Hakim bin Muawiya bin Haida al-Qushayri, father of Bahz, honest, from the third. (⁶⁷)
4. Muawiyah bin Haida bin Muawiya bin Kaab al-Qushayri, a companion who went to Basra, and died in Khurasan and was the grandfather of Bahz ibn Hakim (⁶⁸).

Judging the chain of transmission of hadith :

By studying the chain of transmission of hadith, it was found out that its chain of transmission is good and God knows all because it contains Bahz bin Hakim and his father, and they are honest.

- Al-Tirmidhi said about the hadith: "This is a good hadith" (⁶⁹).
- Ibn al-Atheer said: It was narrated by Abu Dawood in al-Adab, a chapter on forbidding telling lies, and al-Tirmidhi in asceticism, chapter on one who speaks a word for people to laugh with, and its chain of narrators is good (⁷⁰).
- Khalid bin Dhaif Allah Al-Shalahi said: It was included by the three and its chain of transmission is strong (⁷¹).

Conclusion

I have reached at the end of this research this several results:

1. The Prophet may God's prayers and peace be upon him, ordered to obliterate crosses, because the Christians worship the cross. Therefore, he warned us not to keep crosses at home. (⁷²)

⁶¹The Musnad of Ahmad fi Al-Risalah, hadith of shaking Ibn Hakim, on the authority of his father, on the authority of his grandfather, 33/244 (20046), 33/248 (20055), and 33/262 (20073).

⁶²Sunan al-Darmi, and from the Book of Seeking Permission, Chapter: In the One Who Lies so that the People May Laugh 3/1771 (2744).

⁶³Sunan Abi Dawood, Kitab al-Adab, a chapter on the emphasis on lying 4/298 (4990).

⁶⁴Sunan al-Tirmidhi, Chapters of asceticism, chapter on who speaks a word that people laugh, 4/557 (2315).

⁶⁵See: al-Thiqaat by Ibn Hibban 7/611, Tahdheeb al-Kamal 31/329, and al-Taqreeb 1/591.

⁶⁶See: Tahdheeb al-Kamal 4/259, al-Kashef 1/276, and al-Taqib 1/128.

⁶⁷See: Tahdheeb al-Kamal 7/202, al-Kashef 1/348, and al-Taqib 1/177.

⁶⁸See: Al-estee'ab in Knowing Al-Ashab 3/1415, Lion of the Forest T-Science 5/200, and Al-Taqib 1/537.

⁶⁹See: Sunan al-Tirmidhi T. Shakir 4/557.

⁷⁰See: jamii al asool 10/600.

⁷¹See: altubyan fi takhreej wa tabeeb ahadith al maram Al-Maram 11/343, Rawdat Al-Hadithin 9/447.

⁷²Alam Al-Hadith (Explanation of Sahih Al-Bukhari) 3/2159

2. The Prophet may God's prayers and peace be upon him, told us that his nation will do the same exactly as the past nations did. He meant that people would imitate others without reason or wise thinking: just blind imitation (⁷³).
3. It is not permissible for men to imitate women in dress and adornment that are especially for women. On the other hand, it is not permissible for women to imitate men in what was so special for men. For men to wear the dress of women like veils, necklaces, bracelets and anklets, is forbidden. It is not permissible for men to speak in a provocative way like women. For women to wear manly dresses or slippers and clothes or imitate manners. (⁷⁴)
4. The prophet, may God bless him and grant him peace, forbids and warns Muslims not to do the things that people used to do in the pre-Islamic era like amulets and necklaces. They think that these objects can protect them, bring good fortune and prevent evil or bad things from happening. (⁷⁵)
5. Our noble Messenger Muhammad, may God bless him and grant him peace, forbids al-Qaza (tuft hairstyle) to shave the boy's head in places, and leave the hair apart (⁷⁶).
6. Our noble Messenger Muhammad, may God bless him and grant him peace, forbids tattoos for men and women. The tattoo maker is the woman who engraves the body of others by pecking and using colors. Men and women are forbidden to have tattoos. Women must not pluck out hair of eyebrow or face. the gnawing, which is plucking the forehead hair; and they must not ask for such acts. (⁷⁷)
7. The Messenger Muhammad, may God's prayers and peace be upon him, called woe to those who lie so that people laugh, and repeated the warning to mark its evil nature. Telling lies is a bad act and it brings bad consequences. It is said that telling lies in ways of absurdity is the end of ugliness (⁷⁸).

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⁷³See :al-mafatih fi sharh al-masanyid 5/330.

⁷⁴See :sharh Sahih Al-Bukhari by Ibn Battal 9/140

⁷⁵Introduction to the meanings and chain of transmission in al-Muwatta 17/163.

⁷⁶:al-mafatih lma ashkel min talkhees kitab Muslim Book 5/441.

⁷⁷See :Tuhfat al-Abrar, fi sharh al-masabih al-Sunnah 2/214, and Thakhira al-Uqbi in Sharh al-Mujtaba 38/135.

⁷⁸See :Fayd al-Qadeer 6/368

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