

Sheikh Al - Sadouk Messengers

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Abstract :-

The Noble Sunnah is a source of Islamic legislation parallel to the Holy Quran. Any expression with the Holy Quran in one line in the event of the news was true. The noble Sunnah of the Prophet (peace and blessings of Allaah be upon him) speaks of the Islamic rulings and explains this to him. (1) But the year has been subjected to several setbacks since the death of the Great Prophet where it was subjected to the situation and deception and other factors leading to poor speech (2) However, our scholars have betrayed the fact that the Prophet (peace and blessings of Allaah be upon him) Help them and write, save and revise the Hadith (3) of everything It is not true and unadorned. Among these scholars, Shaykh al-Saduq (the Holy of Holies) is the one who wrote the hadiths and classified them according to the jurisprudential issues and stripped the weak and took the correct one. Knowledge and famous and considered by the scientists of men and the expression of his messages is correct.

Keywords: Sunnah, Holy Quran, Knowledge, Hadith

Introduction:-

Praise be to Allah, the Lord of the Worlds, and prayers and peace be upon the Master of Messengers, Messenger of the Lord of the Worlds, to the Day of Judgment Muhammad Bin Abd Allah Al-Sadiq Al-Amin (may Allah bless him and his family) and those who follow him until the Day of Judgment.

After that: I have studied this subject because of its great importance in Islamic jurisprudence and celestial legislation and how to rely on the Sunnah of the Prophet in explaining the Holy Quran and explain it and indicate what is meant by it.

Sheikh Al-Sadouq adopted the messengers and because of its great influence in the narratives received by us from the people of the House, peace be upon them. Is this messengers valid and approved in Islamic jurisprudence? What are the criteria on which the ancients relied on the codification of the hadeeth?

However, the hadeeths of the Prophet (peace and blessings of Allaah be upon him) and the narrations of the infallible insults on them were written in the form of books after the third century AH and the first of the hadiths and hadiths were written by Shaykh al-Kulayni, 329 AH, ie approximately 300 years. Men in terms of wound and modification is not what reached them from the path of fame as this bond was famous for the true and his men were known to pick up until the era of the second martyr, the first class of talk and the section of good

And the development of the standards of wound and modification and this in the ninth century AH Here lies the problem as the old scientists relied on what is known to them through their elders and whether the news is correct and documented or undocumented and weak. In the preface, she studied the life of Sheikh al-Sadouk and his role in writing a corner of the Islamic heritage, where he wrote and collected the accounts of the people of the house peace be upon him in his book (Who does not attend the jurist), the second author'

The legacy of the Muslims in terms of the legacy of the Imams, the infallible peace be upon them.

As for the first topic, it was taken to include the sender of the language and terminology and opinions of the scientists in it and whether it is taken or not and what is the sender at the front Shiites and what is sent to the general public: The second section dealt with the argument and gossip Sheikh Sadouk in particular and whether the argument is true and true It is taken and what are the criteria of Sheikh Al-Sadouk in relying on these messengers .

The conclusion included the most important results that reached the mechanism through the research and then the list of the most important sources on which it was adopted ((who does not attend the jurist; and the men of Sheikh Najashi and Tusi men and the book and the book of the secrets of Ibn Idris and the second martyr and other valuable sources of Islamic heritage. (

Boot: The life of Sheikh Al-Sadouk :

His name, descent and birth: - Shaykh Muhammad ibn Ali ibn al-Husayn Musa ibn Babawiyah al-Qami, known as Sheikh al-Saduq, was born in the year 306 AH and was raised under the caring of his father, as he knew the people of the faith and feared them and graduated by the elders of the sheikhs.

He named as "al –sadouq" for charity, and his politeness , and he is the father of Jaafar, Sheikh of the sect, critic of the good and the vision of the men. He was a great man who kept the Hadith and did not see in the place like him in memorizing and many of his knowledge. He has about three hundred books and indexes.

His birth: - Abu Jaafar bin Ali was born in the city of Qom in the year 306 AH in the era of the age of ignorance in the period of the third deputy Imam Mahdi Ajlullah Farajah Sharif came the impact of the Imam's call to his father Ali bin Al Hussein through the third ambassador (8).

His origins and his life:

He was raised in a scientific family known for his piety, faith and piety. His father was one of the leading scholars and forerunners. His presence was of the front Shi'ites of his time and was approved by the people of Qum in general and they were referred to the Shari'a laws despite the great number of scholars in the city at that time. Sheikh Al-Sadouk realized from the days of his father more than twenty years from which he quoted from his ethics, literature, knowledge and sciences, what he called his companions and did not suffice, so he traveled the countries traveling looking for

science, scientists and knowledge in the scientific cities until he became the face of the community in his time.

His teachers:-

- 1.His father Sheikh Ali ibn al-Hussein bin Babawiyah al-Qami (v 329 e(
- 2.Sheikh Mohammed bin Hassan bin Ahmed bin Walid.
- 3-Shaykh Muhammad ibn Musa ibn al-Mutawakil.
- 4-Shaykh Ahmad ibn Ziyad Jafar al-Hamdani

And many others, numbering more than two hundred and fifty sheikhs of the greatest narrators in various sciences and cities (11).

His disciples:--

- 1-Mohammed bin Mohammed bin al-Nu'man al-Akbari known as Sheikh Mufid (d. 413e)
-) the science of passion Sayed Mortada (436 e 2-
-) Sheikh Najashi Ali bin Ahmed bin Abbas al-Kufi (450 H 3-
- 4-Mohammed bin Talha al-Nali Sheikh al-Khatib al-Baghdadi, owner of history (12).

His works

It has about three hundred works, a catalog and a well-known books , including:

- (1). The book strange talk of the Prophet peace be upon him and the Muslim and the Prophets
- (2).Book of the death of Imam Hussein

It is the most important business

- (3).The book of those who do not attend the jurisprudence
- Book of the city of science.(4)
- Book of Tawheed.(5)
- Book reward business.(6)
- aspirations and virtues.(7)

It was narrated by al-Shaheed al-Mufid, al-Husayn ibn 'Ubaydullah, Abu al-Husayn, Ja`far ibn al-Hasan ibn Husqah al-Qami and Abu Zakariya Muhammad ibn Sulayman al-Hamdani, all of whom narrated it.

His death

Shaykh al-Sadouq died in a village in al-Rai, 381 AH. He was seventy-seven years old and was buried next to Mr. Abdel-Azim al-Husseini in al-Tari in the village of Tgareli in the area of Sharifah. His grave is high and people visit him and gather with him. He renewed the building of the holy shrine of Sultan Fateh Ali Shah Qajar 1237 AH From obtaining many dignities of his posthumous status (14).

The first topic : the sender

The sender's language is a helmet sent by the animal (15)

- :(16)What he narrated from the infallible who did not realize whether the narrator affiliated or other small or large and whether it was falling 'The Messenger of Allaah (peace and blessings of Allaah be upon him) said, for example, or by means of his ratios, that he said so, or left it (leaving it with his knowledge of it or by saying it about men) or some of our companions or so, The general meaning of the sender is common among the front Shiite scholars (17).(

And the sender of this consideration includes the raised in the sense of the first of its initiators and the intended release of the first of his releases, which fell from the middle of the document or another one or more with the declaration of the word lift, as if to say: - Alkaleini told Ali bin Ibrahim from his father, raised to Abi Abdullah (peace be upon him)(18)(

For this reason, some of them singled out a different meaning than any other, and each hadith is attributed to the Prophet by the non-mention of the medium, as Said ibn Jubayr said. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: And he said to him: 'If the one who does not pray is not related to the companion, then it is not permissible except for the messengers of Ibn al-Musayyib It spread and found what it supports (19)

Opinions in the argument of the Missionary :-

1-Accepted at all: - attributed to Mohammed bin Khalid Al - Barqi Ahmed 's father author of the book of the optimist and may attribute the second and first realized Imam Al-reda and Imam Jawad (peace be upon them) died in 274 AH or 280 AH

2-Non-acceptance is the best mark in the refinement of assets (20)(

3-Acceptance If the narrator who knew that it is sent only with the justice of the narrators such as the messengers Ibn Abi Amir, a second statement of the mark ornaments and the finest of the qami in his laws (21)

4-If the narrator who knows that he does not narrate not about the trust is acceptable at all and the condition that he should not have opponents of the right Musanid is the best Sheikh Tusi (22)

) stop is apparent from the investigator ornaments (23 5-

6-Distinguish between the deletion of the medium and dropping it with knowledge of it and between the mention Obscure and accepted in the first without the second.

7-That image, but with its attribution to the infallible is categorical as it is Sheikh al-Saduq in (who does not attend the jurisprudence) where he says: Imam Sadiq (peace be upon him) (24)

The scholars have unanimously agreed that the narration of justice on the basis of which the hadeeth is based is not modified, but if it is narrated that it is not fair, and it is not clear, but it is cheating, it is contrary to justice and its apparent weakness is not done but if the matter of justice is confined to justice. Absolute inhibitor.

The third evidence is what al-Qami said, and he said: (The transmission of those who know that it sends only confidence) . ' 25 He revealed his reliance on truthfulness and trust in his experience and belief that it would benefit the truth of his experience. (26) Accordingly, it is not built on the argument of absolute suspicion, which is contrary to the investigation and then thought that the scale above any suspicion of the believer honestly after the installation and not argument not reach the degree of identification and reassurance customary.

The fourth is weakened by the apparent evidence in the second evidence.

And he: - He is revealing the equality of evidence in the eyes of the argument and not to sway one of the parties on the other and the important is the sixth and seventh and their mentions correspondent Sheikh Sadouk (sanctified by his secret) has gone, but one of the investigators to the argument is not enough to add the words of scholars (27)

The second topic

Sheikh Al - Sadouk messengers

Sanctified by his secret It is clear that the narrators of Shaykh al-Saduq Al-Sharif in his book 'Those Who Do not Attend the jurist ' are divided into two parts:

The first section: - What narrated from Imam Sadiq and reminded him said Sadiq (peace be upon him) and here the saying of the Sheikh jazim where he was confirmed by his sincere (peace be upon him).

Section II: - What was narrated by Imam Sadiq (peace be upon him).(

And the second part is included in the messengers, which went to the famous not to argue and is outside the search actually, but is located in the first section, which claimed the group to his argument despite their claim to the lack of authenticity of the second section and attributed to the Free World Sheikh and the virtuous Sabzari and (owner of ammunition)) And the sheikh of Baha'i, and they quoted this as two evidence :

The first: - The ratio of something to Imam Sadiq (peace be upon him) or others and its endorsement whether it is a word or a deed is not permissible in two cases.

Emotional science as issued by (peace be upon him) .1

2-The devotional science so that the argument of the breasts is one of the results of the emirate argument denominator trivial because the subject of the permissibility of imputation of what has been issued by the third is not the knowledge issued by it until the permission of attribution in the case of the Emirate of the argument on the issuance of the emirate as the object of objectivity(29). Where the phenomenon of Sadduce attributed to the Imam (peace be upon him).

But the assertion of this must be assumed that the science of the issuance of either the presence of a sense here to meet with the imam with the confirmation of his vision. Or worshipping, since the words of the infallible Imam is obligatory to follow him, it is necessary to believe what he said and to worship him (30).

After the exclusion of access to the science of emotional, very little is taken in the section (science of worship), which means the transfer of the discourse of Sheikh Al-Sadouk by donors does not have the breasts fixed devotion and that is enough to consider the news sent, but can be said to consider until the appreciation of the emotional science and here should be characterized by narrators carriers To speak in a very close and justice so that it can be achieved by telling them the pieces of certainty and truthfulness of the breasts of the Imam (peace be upon him) (31)(

If the novel does not reach the emotional year of that justice and affinity, Shaykh al-Saduq, with his majesty and justice, prevents an oversight in the hadeeth of the imam (peace be upon him) and firmly asserts that, without basing that his argument is not transmitted, not by the narrators of justice, And to ascertain whether or not the evidence is substantiated.

The reasons for obtaining the news are frequent (emotional or worship) not in the time of Sheikh Al-Sadouk or narrated from him so that the words that appear in the acquisition of the mentioned pieces reveal the narration of the talk of the talk, the existence of reliable evidence to correct the untrusted novel is based on the reliability of the narrators first (33).(

And what is known for his health in the ancient scholars (34) does not mean the safety, but more important than that is to obtain knowledge and what they call Hassan attribution or on the one hand coupled with the evidence of positive for the acquisition of the determinism or reassurance of its release (35)(

Shaykh al-Saduq (sanctified by his secret) as an ancients, if he is judged by the narrator of health, even if he attributes it to the infallible Imam, peace be upon him, in a decisive manner, it does not reveal the purity of his wealth.

However, Shaykh al-Saduq has made the argument on the issue either to be on the veracity of the narrators is not necessary for the possibility that the hand clues referred to it, they must take the novel they have definitely issued (36).

indeed it can be cut off breasts, which is apparent in this section of the rugs does not usually get from the narration of righteous , especially with the multitude of narrators or methods, as in his messengers from the Prophet (peace be upon him and peace) or from Imam Ali (peace be upon him), but gets from these clues It is clear that the news

is absolutely frequent for Shaykh al-Saduq is not an argument against us unless we know the predicate of the ear we may disagree with him on the one hand (cut emotional) any presence of the most frequent talk or on the basis of argument cannot rely on the basis of the just Aljzmi true Sheikh Alsadouk without (37) If we assume the correctness of the narrators of Sheikh Al-Sadouk sanctified by Al-sharif And that it is not useful to the possibility of the existence of what is opposed to documentation in the narrator at least one because they are unknown, it cannot be won and the fact that the documentation has no opposition and this forms in several resources:

1-Place. 2 - His question whether he said: - Trust me. 3. The three sheikhs messengers

These forms: - In the documentation of a narrator with a lack of knowledge is not enough to prepare him for the possibility of being opposed to the injured or weakened (38).

It can be answered in two ways:

The first case : The fact that this problem does not take place is that the words of the baker are apparent in the fact that he is in the position of recommendation and testimony in actual attestation, since it is possible to rely on that then because it is a certificate of non-wound and slander in the narrator. It is clear that we also rely on trust in the narrator's documentation as well as if he witnessed not to be injured or witnessed the narrator's wound (39).

Here the two situations should be distinguished:

The first case: - whether the binder (broken) in the place of transport only.

The second case: - whether in the place of transport any transfer of trust (40). (

In the first case: - The above forms are presented to him.

In the second case: It does not appear because the narrator is not known, but it is not known, but in this case there is a certificate of trust in the absence of the wound, if there is no difference between the documentation with the knowledge of the narrator and the purpose of the matter. The wound cannot be found here and it is sufficient to certify that the wound is not broken (41)

If the wound is not reached, it is weak. It is not taken as it is if the reliable narrator is known to us. The presence of the wound is still present despite the examination and the wound has not been found. Often (42).

Therefore, it is possible to claim that all words are included in the second case, because the objective evidence based on the validity of the narrators is not to be rejected unless the obvious accuracy of the narrators is established. It is based on the absence of the wound. Is the justification for the categorical attribution of the authoritative narrator and the correct narrative (43).

The second face : The purpose of accepting this correspondence is not to amend the narrator's argument or the chain of narrators from the infallible imam to Shaykh al-Saduq. This means that the means or the media may be unknown and it is not correct

to rely on the amendment for the possibility of opposing the wound. But the purpose is to prove the authenticity of the news and consider it and only trust in the issuance of what is required in this place and in other messengers because the transmission in these places, especially the place of speech and apparent in the adoption of Sheikh Al-Sadouk (sanctified by his secret) and similar to this coordinate and belief in reliability and the authenticity of the news or else was not firmly, Without a difference between being The origin of this is to be proven, or to be supported by the evidence in question (44).

This reliance and belief helps us to trust the news, so it is a good argument (45).

. Here we see from the above that the first face is adopted

It appears that this objection to the first approximation is not complete. Yes, it is answered, and the second round is a building based on what is known from the authentic focus . It is the trust in the issuance of the narrator's narration, and the attribution of al-Jasmi in this verse indicates that the news is considered by Shaykh al-Saduq And it is sufficient to trust in the issue, and if this is not proved by the author.

It is a close approximation to the full assessment of the news, which is to obtain the trust and custody of the receipt of the plaintiff, it is known that Sheikh Al-Sadouk that he follows in the correction of the novels and acceptance of the sheikh (ibn Al-waleed) as stated by more than (47) with the possibility of adoption in the correction and consideration of clues saved in the news Unknown to us how can be trusted of the news publication.

Al-Sheikh al-Sadouk of the hardcore in the news, he did not accept everything in the Kellini has revised many of his news and put a lot of them has been said in more than one place and said: The sufficient of the weak news and correct (48).

The views of the scientists in the Sheikh Al-Sadouq sanctified by his secret)(

The book of those who are not attended by the jurist: - includes three thousand and nine hundred and thirteen (3913) newly approved and on the two thousand and fifty (2050) newly sent and intended by the sender more than the name of the narrator that Roy said or said (peace be upon him) or mentioned the narrator or the owner of the book and forgot to mention a way to him in the Sheikh, and the first council (the sanctified by his secret) counted this last section in his commentary on the one who is not attended by the jurist. More than one hundred and twenty (120) men are reported and their news is more than three hundred (300) Section II means what is attributed to the infallible (peace be upon him) assertively said: Said Sadiq (peace be upon him) (49).(

Al-Fadhel al-Tafrishi said: The saying of justice is that the Messenger of Allaah (peace and blessings of Allaah be upon him) feels that he is listening to it.

Bahr al-Ulum al-Marasil, Shaykh al-Saduq, said in the jurisprudence, such as that of Ibn Abi Omair, in the sense that this feature of the book is not found in many of the books of the companions.

Shaykh al-Saduq said: 'All pure water is to know that it is unclear.' (52) This hadeeth, like other narrators of Shaykh al-Saduq (may Allaah be pleased with him), is many in this. The book is more than one-third of the hadiths mentioned in it, and it should not

be limited to relying on its supporters in terms of sharing the two types, because it is a sin, and it is judged by its health. It is believed that there is an argument between him and his Lord. Rather, a group of fundamentalists went to sway the jus- That the saying of justice said: The Messenger of Allah (may Allah bless him and his family) such as feeling of his surrender include the news other than what If he said that he told me that because he said (peace be upon him and God) such as (53)

The interrogator said: - In a reply from the author of the supplication of the sender at all that if the narrator did not fall fair when the sender did not hesitate to assign the talk infallible said that this is done if the sending of the head down and attribution firm as the sender said: - The Prophet (peace be upon him) (Peace and blessings of Allaah be upon him) said: 'The Imam (peace and blessings of Allaah be upon him) said so and so like the saying of Shaykh al-Saduq in the one who does not attend the jurisprudence on the imam who is infallible.

' I see a group of friends who describe his messages as healthy and say that they are not limited to the messengers of Ibn Abi Omair, among them Alama al-Hali (55), the first martyr (56), and the interrogator Al-Damad,' said investigator Suleiman al-Bahrani.(57).

And this is the sender of the front Shiite scholars, and also the scientists of the people of the public, they knew that what fell from the companion as saying Nafi: - The Messenger of Allah (peace be upon him and peace) such as doing such or doing by limiting such and towards that (58) And this is the opinion that they have settled on the maintenance of the talk and the critics of the impact and circulation in their class, however, we see that they protest the messengers of the Companions do not see it weak on the pretext that the companion, who narrated recently was not able to hear himself from the Messenger of Allah ((Peace and blessings of Allaah be upon him), but it is often narrated from the companion The other may be obtained from the Prophet (peace be upon him and God) and the fall of the other companion of the Sindh does not hurt as the ignorance of the situation does not weaken the proved of honor of the companions enough to modify (59) So in the the two valid of the Messenger of the countless more stories now about The Companions and all of them (60)

As for the Companions, all of them are contrary to the Quran and the Sunnah of the Noble Prophet (PBUH) about the companions , the companion was sick with hearts and listeners, (Peace and blessings of Allaah be upon him) said: 'While I am standing on the basin, remove a group, even if I know them, a man came out between me and them.' The fire and the God I said: - What is their business? He said: - They have turned on their oppressors oppression, then another group if I know them He said: 'They have turned their backs on them, so that they will not be saved from negligence.' (61)

And that the people of the public built their doctrines in the origins and branches on the words of the Companions and followers, so they say that to all the valid companions and the number of more than one hundred thousand, which means that the vision of the Prophet (peace be upon him and God) (62) was an amendment to each person of the wound, From religion and creation and all other ideals to a man just ideal, which is strange, this is what they relied on in their origins (63)

Conclusion

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the master of the eyes and the Seal of the Prophets. After that, it has been done with the help of the Almighty to complete this research and have reached the following results:

1-The Prophet's Sunnah is the first legislative source with the Holy Quran, the duty to follow it in terms of performing all the heavenly costs.

2-Al-Shaykh al-Saduq (sanctified by his secret) wrote one-third of the Islamic heritage and has the honor of preserving the heritage of the Islamic Ummah from loss.

3-Shaykh al-Saduq relied on what is documented, and his propensity to do justice to al-Jasmi in all his narrations is mentioned in his book (unless he attends al-faqih). He did not take all that came in the Book of Kafi but he formed the book of the Kafi and some of his narration and he transmitted the correct and famous of them only.

4-the sender at the front was scrutinized in terms of the bond and who is fallen from the narrators and the reasons for dropping it from the novel, either the public people is all narrated from the companions and whether that companions or not justice is supported by them because of companionship and companionship in the concept of public people The Prophet (peace and blessings of Allaah be upon him) said: This is not permissible, because not all my companions are righteous.

5- the messengers of Al-Sheikh al-Saduq are correct, because he subjected it to what was known to the ancients of justice and trust, and there is no disrespect to any of the elders who heard that it is true and there is no problem in it.

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