

## THE DOCTRINAL ISSUES IN THE ATTRIBUTED HADITH: MODESTY AND FAITH ARE TWO INTERCONNECTED PAIRS; WHENEVER ONE IS ATTRIBUTED, THE OTHER IS ALSO ATTRIBUTED

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### Abstract

The creation of modesty from God is of high benevolence and observation of Him at all times; if you do not see Him, He sees you. In the hadith of the research, the Prophet (peace and blessings of Allaah be upon him) says: Modesty and faith are all century, and if one is attributed, the other is attributed), if modesty is lost, it does not benefit from faith, and if faith is lost, there is no modesty, and whoever is not ashamed should do what he wants. If the slave is robbed of acquired and instinctive modesty, there is nothing left for him to prevent him from committing ugly and vile morals, and he becomes as if he has no faith.

It is sufficient for modesty to be proud, exalted and prestigious to prove the attributes of God to prove the attribute of knowledge, modesty and cover for God in a manner befitting Himself and His majesty, in a manner that is not similar to the servants. And because not all people are on the same rank in modesty. When it was impossible for them to attain one rank in it, it is true that whoever found more in it, his faith was more, and whoever found less in him, his faith decreased. Also, the one who has no modesty commits sins is subject to punishment in the Hereafter, and to enter Hell unless Allah pardons him.

**Keywords:** Doctrinal issues, Hadith, modesty, faith

### Introduction

Praise be to Allah, and prayers and peace be upon the most honourable of Allah's creations, Muhammad. And on his family and companions, and whoever buys his gift until the Day of Judgment.

After all, Islam has been calling for the virtues of morality from the outset, making the good of them better and restricting and preventing the bad. The Prophet (peace and blessings of Allaah be upon him) summed up all his message and collected it in his saying:

"I was sent to fulfil the good of morals) It is a trait of faith and a creation of the morals of Islam, who was characterized by good Islam, and when "modesty and faith were two reasons for doing good, modesty made a division of faith, because it prevents such faith from committing what is not permissible, and what is considered obscenity and obscenity, although modesty is an instinct, and faith is the act of the successful believer."

Manuscrito recibido: 24/05/2025

Manuscrito aceptado: 02/07/2025

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Rather, the right of modesty from God is of high benevolence and observation of His presence at all times; if you do not see Him, He sees you.

In view of the importance of the issue of faith and its relationship to modesty, and the seriousness of disregard for this creation, and its relationship as well to the rank of charity, and the increase and decrease of faith and the issue of the perpetrator of the great I liked to have the subject of my research entitled: Doctrinal issues in the hadith attributed (modesty and faith are a century all, if one is attributed, the other is attributed).

### Research Objectives

1. Indication of the degree of hadith and its explanation.
2. Highlighting the relationship of modesty to the question of faith being word and deed.
3. Clarify the relationship between the creation of modesty and the rank of charity.
4. Explaining the relationship of modesty to the issue of increasing and decreasing faith.

Explanation of the relationship of modesty to the issue of the perpetrator of the great.

The research problem: lies in answering the following questions:

### What is the meaning of both modesty and faith?

Is there a relationship between them? And between modesty and the fact that faith is word and deed?

What is the relationship between modesty and the rank of charity?

What is the relationship between modesty and the issue of increasing and decreasing faith?

What is the relationship of modesty to the question of the perpetrator of the great?

**Its limits:** The doctrinal study of the hadith: (modesty and faith are all century, and if one is attributed, the other is attributed).

**His scientific method:** inductive, analytical, and deductive.

### His procedures: were as follows:

1. Attributing Quranic verses to their positions in the surahs by mentioning the name of the surah and the verse number.
2. Attributing hadiths to their sources from the books of the Sunnah; if the hadiths are in the two Sahihs or in one of them, attribution to them is sufficient to indicate the authenticity of the hadith, but if it is outside them, I attributed it to its sources, and I used the investigations of scholars to judge the hadiths that I found rulings on them.
3. Graduating antiquities, and returning statements to their owners.
4. Definition of words and terms that need clarification.
5. Translation for flags that are not known, as well as for teams.

### Previous studies

I did not find - and God knows best - a study of the doctrinal issues of the hadith attributed in the plan I chose for research.

**Research plan:** It included an introduction and two sections, and this is detailed as follows:

**Introduction:** It included the objectives of the research, its problem, its limits, its scientific method, its procedures, previous studies, its plan, and two sections, namely:

The first topic: attribution and Hadith explanation: (modesty and faith are a century all) It has two requirements:

The first requirement: Hadith graduation: (modesty and faith are a century together)

The second requirement: a hadith explanation: (Modesty and faith are a century for all of us, ...).

The second topic: doctrinal issues in the hadith: (modesty and faith are a century all) which has the following demands:

The first requirement: the relationship of modesty to the question of the fact that faith is word and deed, and its relationship to the rank of charity.

The second requirement: the relationship of modesty to the question of

increasing and decreasing faith.

The third requirement: the relationship of modesty to the issue of the perpetrator of the great.

Conclusion with the most prominent results and the most important recommendations.

Index of sources and references.

The first topic: attribution and Hadith explanation: (modesty and faith are all century) It has two requirements:

The first requirement: a recent graduation: (modesty and faith are a century for all of us,):

The hadeeth was narrated by Ibn 'Umar (may Allah be pleased with him), and it is a saheeh hadith.

It says in the narration of Ibn 'Abbas (may Allah be pleased with them): Modesty and faith are all century, and if one is robbed, the other follows)

In the narration of Abu Musa al-Ash'ari (may Allah be pleased with him), it says: Modesty and faith are coupled and inseparable except for all of them.

It was narrated that Jarir said: 'Uyaynah ibn Husayn entered upon the Prophet and had a man who was watered, and he brought water and he drank it, and he said: (What is this? He said: Modesty and faith are there and their innocuousness).

The second requirement: a hadith explanation: (modesty and faith are a century for all of us, ...):

Modesty: Change and brokenness in a person when he fears what is defective or bloodied, and what is meant here is that the slave performs duties and obligations, and does not do taboos.

His saying (a century together) that is, two groups in a deceit and one bond, the thing is associated with the thing and its connection to it, and a century between them is combined with them, and the name of the Qur'an is broken.

**As for the definition of faith in language and terminology, it is as follows:**

Its definition of language is: in the sense of believing, and the origin of security: is the tranquillity of the soul and the disappearance of fear He believed in breaking a trust, as he is faithful, and then used the source in the objects metaphorically, so it was said to the deposit: trust and so on.

Its definition idiomatically is:

Firm belief in everything that Allah and His Messenger have told him with acknowledgment, tranquillity, acceptance and docility to him.

Ibn Taymiyyah (may Allah have mercy on him) said: "Faith, even if it includes ratification, is not just believing, but it is acknowledgment and tranquillity; Tranquillity and acknowledgment; its derivation from security, which is the decision and tranquillity, and that happens if it settles in the heart of belief and docility.

His saying: (If one of them is attributed, the other is attributed), is to tell them that they are inseparable, so each one is associated with the other and entrusted to him, and if he is found, he is found, and if he rises, he rises.

**Al-Manawi said:** "Modesty and faith (a century by building a century of effect, that is, God brought them together, and it is necessary between them; wherever one exists, the other is found. (All of them, if one is lifted up from a man, (the other is lifted) from him, that is, most or perfect.

Ragheb said: "Modesty constriction of the soul from the ugly, which is one of the characteristics of man, and the first thing that appears from the power of understanding in boys and made in man;

Karim turns a blind eye to the virtue of his life Widno and the tips of the spears Dawani As for shyness, the confusion of the soul, for excessive modesty, and praise in women and boys, and vilified by agreement in men, and rudeness is blamed in every tongue, which is a disconnection from humanity, and its truth to the soul in the abuse of ugly, and its derivation from the hoof of rudeness, any crucifixion, and on this occasion the poet said:

I wish I had a patch of skin on your face I lead a hoof of it for the Ahab And I do not believe what the other said: Facial hardness did not overcome anyone Unless evil is perfected in it, so they come together" Some of the wise men have said: "Whoever cloths modesty with his garment, people will not see his defect."

**Al-Manawi said:** "That is, the sum of them in a rope or horn, and the horn is a hair pigtail, and the combination of horns means they are as one thing.

He said: "If one is robbed, the other will follow him, because whoever strips him of modesty rides every obscenity and compares everything ugly, and no religion detains him from that - if you are not ashamed, then do what you want - and what is meant is legitimate modesty, which falls on the face of reverence and respect for the elders, and it is praiseworthy, but what falls as a reason for leaving a legitimate matter is blameworthy."

It is attested to him that the Messenger of Allah (peace and blessings of Allaah be upon him) passed by a man from the Ansar - while he was preaching to his brother about modesty - and the Messenger of Allah (peace and blessings of Allaah be upon him) said: (Leave him, for modesty is from faith), and the creation of modesty is all good, because whoever is ashamed was humble in heart, Allah is humble, has been acquitted of arrogance and the like.

**Al-Nawawi said:** "It may be imposed on some people in that the owner of modesty may be ashamed to face the truth of those who revere him and leave his command with virtue and forbid him from evil, and modesty may lead him to violate some rights and other things that are usually known.

The answer to this is what was answered by a group of imams, including Shaykh Abu 'Amr ibn as-Salah:

This impediment that we have mentioned is not a real modesty, but rather a disability, harm and humiliation, but the fact of modesty is a creation that inspires abandoning the ugly, and prevents negligence in the right of the right."

Al-Qari said, explaining the hadith: "Modesty and faith, i.e. the complete, (peers) are the plural of a consort. Tibi said: "There is evidence for those who say: the least plural is two."

And in the version of (century) in the unknown Muthanna past, that is, they made two couples

He said: "All of them, i.e. together, which is an affirmation in the meaning, and if one is attributed, the other is attributed."

Therefore, modesty is a noble creation that inspires the performance of duties and obligations and other noble things, which is not shyness that indicates helplessness, and is attributed in women and boys, and is vilified by agreement in men.

## Summary of the above

1. The hadith of the research is a saheeh hadith, and it has other words.
2. Modesty that is meant by Sharia is: modesty that is a reason to raise the slave to the level of the pious by performing what he is assigned to do as much as he can, and leaving what he forbids. And against him is rudeness, which is reprehensible.
3. Faith idiomatically is: firm belief in everything that Allah and His Messenger have told with acknowledgment and tranquillity, in word and deed.
4. It is proved through the news attributed that modesty and faith are coupled with each other; if one is attributed, the other is attributed, and if one is robbed, the other is robbed.

The second topic: doctrinal issues in the hadith: (modesty and faith are all century, ...)

## It has the following demands

The first requirement: the relationship of modesty to the issue of faith being word and deed, and its relationship to the rank of charity:

Literature is a morality that a person is created to praise them, including modesty, and modesty is a characteristic in the soul that leads a person to do what beautifies and adorns, and leave what is defiled and disgraceful, so you find him if he does something contrary to virility, he is ashamed of people, and if he does something forbidden, he is ashamed of God, and if he leaves a duty, he is ashamed of God, and if he leaves what should be done, he is ashamed of people, modesty is from faith."

True faith inspires good qualities and their perfection, and hypocrisy pushes for bad qualities that should not exist in a Muslim.

In this hadith, the Prophet says: "Life and faith are a century for all of us..."If modesty is lost, he will not benefit from faith, and if faith is lost, there is no modesty, and whoever is not ashamed should do whatever he wants. He wills, and then modesty prevents a lot of obscenity and immorality, and includes many acts of righteousness, and thus became a part and a division of faith, that is, of the perfection of faith, "and the ashamed rushes modesty for many sins, as he rushes faith about them, so when modesty and faith became one action, they were made as one thing, although faith is an acquisition and modesty is an instinct, and all this indicates that faith is word and deed.

Shyness is distinguished from shyness that modesty is a quality of perfection for the soul, which makes a person always in the elevation of the world, unbroken to falsehood, and shyness is a quality of deficiency, which prevents a person from completing his duties, and performing them to the fullest, as acquired modesty is what made him the street of faith.

Ibn 'Abd al-Barr said: "The meaning of this hadeeth - and Allah knows best - is that modesty prevents a lot of obscenity and immorality, and includes many acts of righteousness, and thus it has become a part and a division of faith, because even if it is a compound instinct in one, the one who is ashamed rushes with modesty for many sins, just as he rushes with faith from them if Allah infallibility him, it is as if he is a division of him, because he does his work, so when modesty and faith work one thing, they are made as one thing, even if faith is acquisition, modesty is an instinct, and faith is a people. Many." The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Faith is seventy-two divisions, the most important of which is the testimony that there is no god but Allah, and the most important of which is the testimony that there is no god but Allah, and the permission to keep harm from the road, and modesty is a division of faith."

**If it is said: Modesty is one of the instincts, how can he make a division of faith?**

I answer that it may be abundant and it may be creation, but its use according to the law requires acquisition, knowledge and intention, for it is from faith for this, and because it motivates the act of obedience and a barrier to the act of disobedience. It is not said: The Lord of modesty is forbidden to speak the truth or to do good, because that is not legitimate, if it is said: I did not single it out - here?

I answer that he is like the caller to the rest of the people, for the living is afraid of the scandal of this world and the hereafter, so he will come and snarl"

**Al-Saadi said:** May Allah have mercy on him "Perhaps the mention of modesty, because it is the strongest reason for doing all the people of faith, whoever is ashamed of Allah because of the influence of his graces, the excesses of his generosity, and his manifestation on him by his beautiful names and the slave, with this much negligence with this great great Lord, oppresses himself and reaps them - this modesty obliges him to prevent crimes, and to carry out duties and desirables."

Al-Manawi said in the meaning of his saying: (Modesty and faith are a century for all of us, ...) - quoting Tibi: "It has the smell of abstraction, where he stripped of faith a section of it, and made it a companion to him as a metaphor, as if they were infants with a breast milk, that is, they shared that they would not be separated."

The Messenger of Allah was more shy than the Virgin in her boudoir, and if he saw something he hated, the Sahaabah (may Allah be pleased with him) knew it in his face. He was ashamed to initiate his companions or meet them with what is not good, and was good conversation, generous morals, ashamed to issue something contrary to decent morals and good manners and love of the Brotherhood and honor them and what defames in it, he loves to his companions and loves them good, and initiates them with good words and good words, and good invitations, composed of Islam, and drains the hearts of hatred To be honest, whenever modesty comes, it is in the way of benefiting the nation, because it discourages ugliness, bad speech, bad conversation, and helps good speech, good manner, good conversation, and good treatment."

It was narrated that al-Sha'bi said: 'Umar ibn al-Khattab (may Allah be pleased with him) heard a woman say:

The soul invited me after Amr's departure

To the self-looking

I said to her, "Hurry up, you will not obey."

Even if his stay is prolonged

I beware of obeying you, curse myself

And a sad woman who manifests me with a mask.

'Umar said to her, "What stopped you from doing that?"

**She said: Modesty and honoring my husband. 'Umar said:**

There are colourful signs of modesty and those who are ashamed have disappeared, those who have disappeared have become pious, and those who have feared have disappeared."

Al-Jarrah ibn 'Abd-Allaah al-Hakami, who was the knight of the people of Sham, said:

"I left sins modesty for forty years, and then the pious realized me."

It was narrated that 'Alqama ibn Murthad said: Asceticism ended with eight of the Taabi'een, including al-Aswad ibn Yazid , who was diligent in worship. When he was dying, he wept, and it was said to him, "What is this anxiety?"

He said: Why should I not be frightened?! Who is more deserving of that than me?!

By God, if I came with forgiveness from God Almighty, I would be inspired by modesty from him from what I have done!

If a man is between him and a little guilty man, he will pardon him, he is still ashamed of him! Some of them said: "I saw sins as villainy, so I left them virile;

In the Saheeh narrated from him (peace and blessings of Allaah be upon him): (From what people realized from the words of Prophethood: If you are not ashamed, do whatever you want ),and there are two sayings about this:

One of them is that it is a matter of guidance and the meaning of the news, that is, whoever is not able to do what he wants.

The second is that it is permissible, that is, look at the act you want to do, and if it is something that I am not ashamed of, do it, and the first is more correct, which is the saying of most people.

One of the manifestations of shyness towards Allah is what is proven in the hadith attributed:

(Be ashamed of Allah, the right of modesty, they said: We are ashamed, O Messenger of Allah! He said: Not that, but whoever is ashamed of Allah the right of modesty, let him preserve the head and what is conscious, and protect the belly and what is contained, and remember death and wear and tear, and whoever wants the hereafter to leave the adornment of the world, whoever does that has been ashamed of Allah the right of modesty).

The Prophet (peace and blessings of Allaah be upon him) said: "He has been ashamed", i.e., he acquired the attribute of modesty from Allaah (SWT), and he was his watchdog - the Almighty outwardly and inwardly, so he does not disobey him - the Almighty - because he knows that he is familiar with it.

In the hadith: Urging pure instruments in the form of modesty, and to preserve all limbs.

**It was narrated that Salman al-Farisi (may Allah be pleased with him) said**

"If Allah wants a servant to perish, he will be stripped of modesty, if he is stripped of modesty, he will receive nothing but an abhorrent abhorrent, and if he is a detestable detestable, he will be stripped of his trust, and only a traitor will receive him as a traitor, and if he is a traitor who has been stripped of mercy, he will only be rude and heavy, and if he is rude and heavy, he will remove the bond of faith from his neck, and if he is removed from his neck, he will only be thrown by a cursed cursed devil.

**Ibn Rajab argued that "modesty" is of two types**

This is why the Prophet (peace and blessings of Allaah be upon him) said: "Modesty can only come with good" so he stops committing ugliness and lowliness of morals, and urges the use of noble morals and their dependents, as it is one of the qualities of faith in this regard.

One of the unique Qur'anic examples that shows how modesty of man is from his Lord in his secret and publicity.

The Almighty says: (And the one who is in her house thought about himself and closed the doors and said Hit you said God forbid that he is my Lord is my best resting place that the oppressors do not succeed \* and I have been concerned with him and they are by it if he did not see the proof of his Lord as well to distract him from evil and immorality that he is one of our faithful servants) [Joseph: 23-24]. Al-Qasim ibn Abi Bazza said: "He has risen in shame from Allah."

**As for the second type of modesty, it is as Ibn Rajab said**

"What was gained from knowing God, knowing His greatness, being close to His servants, knowing them, knowing the traitor of the eyes and what hides the breasts, is one of the highest qualities of faith, and it is one of the highest degrees of charity;

Modesty in all its degrees has a good position in controlling the words of the believer and the benefactor, controlling their actions, and imparting tranquillity and dignity to their personality.

And the Lord of ugly what happened between me And between riding it except modesty So it was the cure for her, but If modesty is gone, there is no medicine It has been advanced that the Prophet (peace and blessings of Allaah be upon him) said to the man:

(I command you to be ashamed of God as you would be ashamed of a man

of the righteous of your people) Modesty may be generated from reading the blessings of the Almighty, and seeing the failure to thank them, if the slave is robbed of acquired and instinctive modesty, there is nothing left for him to prevent him from committing ugly and vile morals, so he became as if he had no faith, and it was narrated from Marasil Al-Hassan , from the Prophet (peace and blessings of Allaah be upon him) that he said:

(Modesty is two modesty: one part of faith, and the other is inability), and perhaps it is from the words of Hassan, as well as Yashir bin Ka'b said:

"We find in some books, or wisdom, that there is tranquillity and reverence for Allah, and from him weakness, he said: Imran was angry until his eyes reddened, and he said: Do I not see talking to you about the Messenger of Allah, and he opposed it, he said: Imran repeated the hadith, he said: Bashir returned, and Imran was angry, he said: We still say in it: It is from us, O Abu Najid, it is okay."

As Imran said, modesty attributed in the words of the Prophet is intended by the creation that urges to do the beautiful and leave the ugly, but weakness and helplessness that necessitates negligence in something of the rights of God or the rights of His servants, is not modesty; it is weakness, shamelessness, helplessness and humiliation, and God knows best.

Rather, Imran (may Allah be pleased with him) was angry, because the argument is only in the Sunnah of the Messenger of Allah, may Allah's peace and blessings be upon him, and because Bashir met the hadith of the Prophet with other words from the news of the first two and from the news of the Children of Israel, or from the advanced books that tell such things, and it was said: He denied it because he said: There is weakness in it, and he said: (Modesty only comes with good), and this indicates that there is no exception in it, and that it is all good, while Bashir divided it into what is Tranquillity and reverence, and what is weakness, and can be denied for the sake of both.

And the second saying in the meaning of his saying: (If you are not ashamed, do whatever you want):

He commanded to do whatever he wanted on the face of it, and that the meaning is that if what he wants to do is something that he is not ashamed to do, neither from Allah nor from people, because it is an act of obedience or a beautiful act of morals and desirable manners, then do whatever you want from him, and this is the saying of a group of imams."

What is meant by modesty in these hadiths is what is legitimate, and the modesty that results in the violation of rights is not legitimate modesty, but rather it is incapacity and humiliation, but it is called modesty, because it is similar to legitimate modesty, which is a creation that inspires leaving the ugly.

It is possible that it has been pointed out to the one whose creation was modesty that goodness is predominantly in him, so he may be carried away from him from what is mentioned in the side of what happens to him with modesty of goodness, or because if it becomes a habit and its owner is created by it, it is a reason to bring good to him, so it will be good in particular and the reason.

It is enough modesty pride and height and status to be proof of the attributes of God to prove the quality of the glory and modesty and cover God as befits himself and his majesty, in non-similar to the servants, it was narrated that the Messenger of God peace be upon him saw a man washing with feces, "climbed the pulpit, attributed God, and attributed him, and said: (God for Halim my love Steer loves modesty and covers, if one of you washes, let him hide) .

Ibn al-Qayyim said: "As for the modesty of the Lord, may He be exalted, from his servant, that is another type, which is not perceived by understandings, nor adapted by minds, for it is the modesty of generosity and righteousness of existence and majesty."

But if modesty is in the right of individual receivables as well as a division of the people of faith, and the degree of runways of the walkers brings closer to God, it is in the right of the closeness to God, it is in the right of the nation imposed, created and slogan, Ibn Abbas said: The Messenger of God, may God bless him and grant him peace, said: (Every religion has a creation, and Islam created modesty).

### Summary of the above

1. Modesty and faith, when they became one action, were made as one thing, even if faith is acquired and modesty is an instinct, and all this indicates that faith is word and deed.
2. What is meant by legitimate modesty is what was acquired from knowing God, knowing His greatness, being close to His servants, knowing them, knowing the traitor of the eyes and what hides the breasts, this is one of the highest qualities of faith, but it is one of the highest degrees of charity, so it is the counterpart of faith.

3. Modesty is enough to be proud that one of the proof of the attributes of God is to prove the attribute of modesty of God in a manner befitting Himself and His majesty, without interpretation, distortion, adaptation, or analogy.

4. It has been proven that modesty in all its degrees has a good position in controlling the words of the believer and the benefactor, controlling their actions, and imparting tranquility and dignity to their personality.

5. It has also been proven that the creation of Islam is modesty. Whoever is not ashamed should do whatever he wants, but he will certainly be rewarded for it.

### The second requirement: the relationship of modesty to increase and decrease faith

#### The ancestor of the Ummah and its imams

"The same faith that is in the hearts is differentiated, and that it accepts subordination and fragmentation, and that a little of it God brings out of the fire from its income, as the Prophet said in the hadith of intercession - bring out of the fire whoever has in his heart the weight of an atom of faith , but the increase and decrease of good deeds that are on the limbs is agreed upon, even if there is a dispute in his entry into the absolute faith, and some of it is verbal, although the imams of Ahl al-Sunnah wal-Hadith - which is the madhhab of Malik, al-Shafi'i, and others - that faith is his word and deed. Increases and decreases.

The Imams of the Muslims, the people of the four schools of thought, and others with all the Companions and their followers with charity, agree that the believer does not disbelieve merely by sin as the Kharijites say;

The faith of creation is level, so the faith of Abu Bakr and Umar and the faith of immorality are not differentiated, based on the fact that believing with the heart and tongue, or with the heart, and this does not differentiate.

As for the general Salaf and the imams, they have that the faith of the servants is not equal, but differentiated, and the faith of the first two predecessors is more complete than the faith of the people of major criminal sins."

#### Ibn al-Qayyim (may Allah have mercy on him) said

The belief in the consensus of the predecessors increases by obedience and decreases by disobedience, so know that this is the result of the attention of the knower to the sins and sins from him and others, and to the consequences of their effects on them and the consequences of these effects on them One of the flags of prophecy, and proof of the truthfulness of the Messengers, and the validity of what they brought. That he loves such and such, and that he is rewarded with such and such, and that he hates Kate and Kate, and that he is punished by Kate and Kate, and that if he obeys what he commands

He was thanked for the supply, the increase and the blessings in the hearts, bodies and money, and the servant found his increase and strength in all his condition, and that if he violated his command and forbade it, it resulted in shortage, corruption, weakness, humiliation, humiliation, contempt, hardship of living, and the denial of life that entailed."

#### One of the evidences for the increase and decrease of faith is the saying

(And we increased them with guidance) [Al-Kahf: 13], and he said: (And those who believe will increase in faith) [Al-Muddathir: 31], and he said: Today I have completed your religion for you) [Al-Ma'id: 3], and if he leaves something of perfection, it is incomplete.

And God preferred faith to those who preceded him with mercy in his book, and who loved to make him happy, then made the believers in faith differentiated, and attributed some of them above each other, and then made him increase and strengthen them with knowledge and obedience, and decrease and weaken by negligence and disobedience. Thus, the Book was revealed, and with it the year passed, and accordingly the wise people among the imams of the Ummah were gathered.

The more the servant of God knows and obeys him, and from him fear, the more it is in his faith, and in knowledge, minds and virtues in deeds and morals, including modesty - and anticipation to God by pure deeds differentiate people with their Creator, and exalt some of them above each other.

The Almighty said: (Those messengers we preferred some of them to some of them who spoke to Allah and attributed some of them to the stairs) [Al-Baqarah: 253]. He said: We have preferred some prophets to others [al-Isra'a: 55].

We now come to the relationship of increasing and decreasing faith in the event of the slave's modesty or not, and we find that those who have lost modesty have nothing left to prevent them from doing ugly things, so they do not hesitate to do haraam, they are not afraid of sins, and their tongue does not stop talking ugly. All of this is a lack of faith, and the more he strives to

avoid what offends modesty, the more he believes. And everything that can be increased is subject to decrease.

**Ibn Hibban said - after mentioning the hadith (modesty is a division of faith):**

This is valid evidence of the increase and decrease of faith, because not all people are on the same rank in modesty. When it was impossible for them to attain one rank in him, it is true that whoever found more in him, his faith was more, and whoever found less in him, his faith decreased.

And modesty in himself: is the thing that prevents a person from what distances him from his Lord from the prohibitions, as if he made leaving the prohibitions a division of faith by calling him modesty on what we mentioned.

Ibn al-Qayyim (may Allah have mercy on him) said: "Modesty is derived from life, whoever has no modesty is dead in this world, naughty in the hereafter, and between sins, lack of modesty and lack of jealousy go hand in hand, each of them summons the other and asks for it."

He also said: "Modesty from Allah is a light that falls in the heart and that light shows him that he is standing in the hands of his Lord Almighty, and he will be ashamed of him in his retreats and his glory."

Therefore, if a person is stripped of modesty and is not created by the creation of modesty, do not ask about the vices he will commit, and do not marvel at the follies he will commit. A little modesty does not care about the imminence of his mettle, and does not care about the fall of his destiny and does not find what motivates him to have virtues, nor what falls short of vices, if he loses his modesty will start to collect his desires without caring about the truth of God or the right of people, and will fall into the darks of foolishness and rudeness, his steps still lead him from one bad to another until he becomes a dry self, immersed in ugly deeds and bad words. As for the one who is ashamed of Allah, if he is intercepted by lust or temptation, he will respond to her with the response of Joseph (peace be upon him) to the wife of the dear one: (God forbid, he is my Lord, my best resting place, for the oppressors will not succeed) [Yusuf: 23]

If the news comes that immodesty indicates unbelief, and its lack indicates its weakness, deficiency and abundance over its strength and increase.

Also, the one who has no modesty does what he wants, because there is no modesty that prevents him, and no fear of God deters him, but rather he does forbidden things, and there is no doubt that he weakens his faith in that, and if he continues with him lack of modesty from God until he falls into blasphemous things, then faith has gone from its origin, and if he does not fall into blasphemous things, because of lack of modesty, he has a lack of faith.

The third requirement: the relationship of modesty to the issue of the perpetrator of the great

The Sunnis disagreed with the Kharijites, the Mu'tazila, the Marji'a and the Jahmiyyah on this issue, and to clarify this - in general - what Ibn Taymiyyah said in his text:

"The Kharijites and the Mu'tazilites said that obedience is all of faith, and if some of them go, some faith is gone, and their walkers go, so they judge that the owner of the great has no faith with him."

Al-Marji'ah and Al-Jahmiyyah said: Faith is only one thing that does not take either just believing the heart as saying the Jahmiyyah, or believing the heart and tongue as saying Al-Marji'a, they said: If we enter into it the works have become part of it, and if you go some of it is gone, it is necessary to take out the great one from the faith, which is the saying of the Mu'tazila and the Kharijites, but it may have supplies and evidence, so it is inferred that it is not there.

**Both sects after the Salaf, Jama'ah and Ahl al-Hadith were contradictory**

Faith is a word and deed, and they said: However does not disappear with the demise of some works, so that Ibn al-Khatib, "and his ilk made Shafi'i contradictory in that;

**And intercourse with their suspicion in that**

The composite truth disappears with the disappearance of some of its parts, such as ten, if some of them disappear, there is no ten; They said: If faith is composed of visible and inward words and deeds, it must disappear with the disappearance of some of them.

**This is the saying of the Kharijites and the Mu'tazilites, they said**

And because it is necessary for a man to be a believer with his faith, an infidel with what he has of disbelief, so he does it as disbelief and faith, and they claimed that this is contrary to consensus, and for this suspicion - and God knows best - refrained from refraining from the imams of jurists to say his deficiency, as if he thought: if he said that, he must go all of it, other than if it

increased.

Moreover, this suspicion is the suspicion of preventing obedience and disobedience in one man, because obedience is part of faith, and disobedience is part of disbelief, so there is no disbelief and faith in it, and they said, "Then only a pure believer or a pure disbeliever..."

The statement of the Kharijites is false, which was denied by Ahl al-Sunnah wal-Jama'ah, and they misled the Kharijites by this and called them.

As for the Mu'tazilites, they agree with the Kharijites by immortalizing in the fire, and they assert that God does not forgive them except by repentance, and they say: It ends the believer's faith in the great, but does not reach the point of disbelief, the dispute between the Kharijites and the Mu'tazila in judging the owner of the big in the world, but in the hereafter they agreed that the owner of the big immortalizes in the fire. It is one of the famous sayings about the people of heresy.

As for the Marja'a, they are two sects:

First: extremists, and they are those who say: that faith is not affected by sins, the believer is full of faith, and does not harm him sin even if he commits all the nullifiers of Islam, and as long as he has known his Lord with his heart, he is a believer even if he did all the nullifiers of Islam, and if he insulted God or insulted the Prophet, and killed the prophets, and demolished mosques and did all evils, he does not disbelieve, and this does not affect his faith until he is ignorant of his Lord with his heart, and he is a believer full of faith in this world, and in the hereafter he is not tortured. This is the doctrine of the extremists and their president, Al-Jahm bin Safwan.

The second sect: the postponement of the jurists, who are a sect of Sunnis, who are the people of Kufa, say:

Faith is believing with the heart, people are equal in faith, and the differentiation between them is in works. They have that people are equal in faith, but works are required, and they do not say as a deferral, but they say: works are required, and the disobedient deserves a threat and the limit is established on him, and he is promised in the hereafter with fire. For them, works are not included in the name of faith, and people are differentiated in works and not in faith. These are called the jurists' deferral.

The Sunnis are a middle ground between the Marji'a and the Waidiyyah of the Kharijites and the Mu'tazila, so they do not say by the Kharijites that the disobedient disbelieve and be immortalized in Hell, nor do they say that the believer is not harmed by disobedience. Rather, they say: The disobedient is weak in faith, but he does not come out of faith, and he does not disbelieve in his disobedience unless he dies in disbelief, for the adulterer is weak in faith, and the moneylender is weak in faith, but if they enter the fire, they will not be immortalized as long as they have some faith, and only the infidels will be immortalized in the fire.

For this, the Sunnis cited a lot of evidence, including:

The verses that indicate in the Book of Allah indicate that whoever dies and does not share anything with Allah will enter Paradise, and the Sunnah will also have hadiths that indicate that whoever says: There is no god but Allah will enter Paradise, including:

The Almighty said: (Allah does not forgive to associate with Him and forgives anything less than that to whomever He wants) [An-Nisa: 48].

Ibn Kathir said: "Tell Ta'ala - that he does not forgive to associate with him, i.e., he does not forgive a slave who met him while he was a polytheist, and he forgives anything less than that any of the sins to whomever he wants, any of his servants."

The hadeeth of Abu Dhar states that the Prophet (peace and blessings of Allaah be upon him) said in what he narrated from his Lord: "Whoever brings good deeds has ten times as much as it and more. Whoever brings bad deeds, his reward is as bad as it, or I forgive. Whoever approaches me an inch, I draw close to him by arm. Whoever approaches me by arm, I draw near to him by arm. Whoever comes to me walking, I come to him jogging, and whoever meets me with the offering of the earth is a sin that does not share anything with me, I have met him with forgiveness like it."

Whoever comes with the monotheism of divinity with the offerings of the earth, which is filled with sins or almost filled with sins, Allah will receive forgiveness with its offerings, but this is with the will of Allah, if he wills, he will be forgiven with His mercy and bounty, and if He wills, He will take him with his sins with His justice, and then his punishment will be not to be immortalized in Hell, but to come out of it and then enter Paradise.

Among the sayings of the imams of the Salaf is what Imam Ahmad (may Allah have mercy on him) said:

Ninety men from the Taabi'een, the imams of the Muslims, the imams of the Salaf and the jurists of the regions are unanimous that the Sunnah from which the Messenger of Allah died.... Not to disbelieve any of the people of monotheism, even if they do major sins."

He also said: "Whoever dies from the people of the qiblah is found to pray for him, and ask for forgiveness for him, and does not withhold from him seeking forgiveness, and does not leave the prayer on him because of a sin that he has committed, whether young or old, commanding him to Allah, may He be exalted." Ibn Batta said: "The scholars have unanimously agreed that there is no dispute among them that no one of the people of the qibla disbelieves in guilt, and does not take him out of Islam with disobedience, we hope for the benefactor, and we fear for the abuser."

Therefore, the statement that the disobedient of those who are found are not expiated is restricted to not engaging with God, as well as not to disobey sin.

Al-Tahawy said : We do not disbelieve any of the people of the qiblah for a sin unless it is permissible , and what is meant by every sin or sin without disbelief.

Ibn Abi al-Izz said : "Many imams refrained from saying that I do not disbelieve anyone with guilt, but it is said: We do not disbelieve them with every sin as the Kharijites do, and the difference between general negation, public negation, and duty is to deny the public, contrary to the saying of the Kharijites who disbelieve in every sin."

Now we come to the relationship of modesty with the question of the perpetrator of the great and we say:

The indecent person who commits sins is liable to punishment in the hereafter and to enter Hell, unless Allah pardons him. In summary, the matter is as presented in the beginning of the demand:

If a disobedient Muslim dies and does not repent of his disobedience, then he commands him to Allah, if he wills, pardon him, and if he wills, torture him, but he will not be immortalized in Hell in any case, and the Sunnis do not disbelieve any of the people of the qiblah for a sin unless it is permissible, and they do not say: It does not harm with faith a sin for those who do it.

This is in contrast to the Waidiyya of the Kharijites and Mu'tazilites, who understood from the verses and hadiths of menace the complete denial of faith from the perpetrators of these sins, and if the faith is denied to them, they are disbelievers, because disbelief and faith are opposites if one is negated and the other is established.

Contrary to those who said: If a believer commits major sins, his faith is not affected, but he is a believer with full faith, and his faith is like the faith of Gabriel and Mikael, and the faith of the drunken immoral is like the faith of Abu Bakr and Umar with them equally.

As for the Sunnis, they are a middle ground between the Marji'a and the Waidiyya, they do not say the Kharijites say: The disobedient disbelieve and immortalize in the fire, nor do they say by saying the Marja'a: The believer is not harmed by disobedience.

They do not say: The disobedient is weak in faith, but he does not come out of faith, and he does not disbelieve in his disobedience unless he dies on the palm, the adulterer is weak in faith, and the moneylender is weak in faith, but if they enter the fire, they will not be immortalized as long as they have some faith, and only the infidels will be immortalized in the fire, this is the doctrine of Ahl al-Sunnah wal-Jama'ah, they say:

The adulterer, the thief, the drinker of wine, the incapacitator of his parents, and the interruptor of the womb are weak in faith, so they do not judge them by faith at all and do not deny it from them at all, but they must be restricted in denial and proof .

In the proof, Ahl al-Sunnah in al-Assi says:

He is a believer who lacks faith, or weak in faith, or immoral with his greatness if he committed a big thing, and in exile they say: not with sincere faith, and not a true believer, and do not say: He is not a believer at all, so the Kharijites agree. And this is in the world.

But in the Hereafter, he may be pardoned, he may be tortured, and he may intercede for him so that he does not enter the fire. The people of major sins may enter Hell, but they will be tortured according to their sins and come out with the intercession of the intercessors, so our prophet intercedes, and the other prophets intercede, and the angels intercede, and the rest remains that do not receive intercession, and the Lord of the worlds will bring them out with His mercy.

(Allah says: The angels interceded, the prophets interceded, and the believers interceded, and only the most merciful of the merciful remained. He will seize a fist of fire, and some people who have never done good will come out of it,

who have returned as lava, and he will throw them into a river in the mouths of Paradise, called the River of Life. And they will come out as a grain comes out in a torrent load...) It was proved according to Ibn Majah with the word: (The angels interceded, the prophets interceded, the believers interceded, and the most merciful of the merciful remained. He said: And he will seize a fist of fire - or he said: two clips - people who have never done God good; They have burned until they became lava. He said: Then they will be brought to water that is said to him: Life, and it will pour on them, and they will germinate as a grain grows in the torrent, you have seen it next to the rock, and next to the tree, what was to the sun from it was green, and what was from it to the shade was white, he said: And they shall come out of their bodies like pearls, and in their necks shall be the ring,) and (and in the narration: the rings): the emancipation of God. He said: Then it will be said to them: Enter Paradise, for whatever you wish and see is yours, and the same is true with him. The people of Paradise will say: These are the freed of the Most Merciful, and he brought them into Paradise without any work they have done, and there is no good they have done. He said: And they will say: Our Lord! You gave us what you did not give to anyone of the worlds. He said: He will say: For you have better than him. And they will say: Our Lord! What is better than that?. He said: He will say: My satisfaction with you, I will never be angry with you.

Al-Bukhari added in his narration: (... Then the prophets, angels and believers intercede, and the mighty says: My intercession remains, and he grasps a fist of fire, and he brings out people who have been stuffed, and they are thrown into a river with the mouths of Paradise, it is said to him: The water of life, and they grow in its edges, as the forehead grows in the torrent load, you have seen it next to the rock and next to the tree, and what was to the sun from it was green, and what was from it to the shade was white, and they come out as if they were lulu, and it puts rings in their necks, and they enter Paradise, and the people of Paradise say:

These are the freed of the Most Merciful, who entered Paradise without doing what they had done, and there was no good they had done, and it would be said to them: You have what you have seen and the same with Him) .

Then fire will be applied to the infidels of all kinds, and they will not come out of it forever.

Al-Nawawi said, quoting al-Qadi 'Iyadh (may Allah have mercy on them):

"These are those who have mere faith, and they are those for whom intercession is not permitted, but the effects indicate that it is authorized for those who have something more than mere faith, and He has given the intercessors of the angels and the prophets the prayers and peace of Allah upon them - proof of it... ".

Therefore, it is from God's mercy to His servants in the Hereafter that He made intercession as a mercy from Him to whomever He wants, and in this hadith the statement of the intercession of the righteous believers in their brothers who are in the fire, and they are the ones who mixed a good deed and a bad one, so they entered the fire to purify them, and then God brings them out with His mercy, and this intercession for the disobedient is shared between the Prophet (peace and blessings of Allaah be upon him) and others, so the Prophet intercedes, and every time every time God limits a limit for him, and the prophets intercede, and the angels intercede, and the believers intercede and the rest remains that do not receive intercession, and the Lord of the world's brings them out. By His mercy.

In the hadith, the disobedient Muslims are tortured to the extent of their sins, and then Allah brings them out of the fire thanks to Him, and then through the intercession of the intercessors.

Modesty is a reason that leads to Paradise, as it was narrated from Abu Hurayrah that he said: The Messenger of Allah said modesty is from faith, faith in Paradise, obscenity \* from estrangement, and estrangement in Hell). It is the duty of the believer to be modest, because it is the root of reason, the sow of good, leaving it the root of ignorance, and the seed of evil. It is a fence impervious to falling into sins and taboos, and it is a sign of the life of the heart. The commission of ugliness and evil is also evidence of the death of the heart.

Modesty is the first thing that appears in man from the emirate of the mind, and faith is the last rank of the mind, and it is impossible to obtain the last rank of reason for those who did not obtain the first rank.

**Ibn al-Qayyim (may Allah have mercy on him) said**

"Modesty is derived from life, and Al-Ghaith is called alive in the palace, because it contains the life of the earth, plants and animals, and with this modesty is the life of this world and the hereafter. Between lack of modesty and lack of jealousy is proportionate, each summons the other and seeks it diligently, and whoever is ashamed of Allah when he disobeys is ashamed of his punishment when he meets him, and whoever is not ashamed of his disobedience is not ashamed of his punishment The end

## The research concluded two important things

One of them is the results, the most prominent of which are the following:

1. Where the research is a true hadith.
2. The ashamed is not immoral, nor the immoral is immoral.
3. When modesty and faith became one action, they were made as one thing, even though faith is acquisition, modesty is instinct, and faith is a people of many.
4. Immodesty indicates a lack of faith, and its lack indicates its weakness, and its abundance indicates its strength.
5. If modesty is lost, faith is not used, and if faith is lost, there is no shame.
6. Whoever loses modesty has nothing left to prevent him from doing ugly things, all of this from a lack of faith, and whenever the slave himself strives to avoid what violates modesty
7. It has been proven that the second type of modesty according to Ibn Rajab is: what was gained from the knowledge of God, and the knowledge of his greatness, and his closeness to his servants, and his knowledge of them, and his knowledge of the traitor of the eyes and what hides the chests, this is one of the highest qualities of faith, but it is one of the highest degrees of charity.
8. The indecent commits sins, is subject to punishment in the hereafter, and entering Hell, unless God pardons him.
9. That modesty is a leading cause to heaven.

Second: Among the most important recommendations were the following:

1. Studying more doctrinal issues related to modesty and faith among Islamic sects as a comparative study, and between them and esoteric sects.
2. Collecting the effects reported from the Companions in matters of modesty and faith, graduating them, and studying them doctrinally.
3. Studying the effects of the followers and their followers mentioned in this issue, graduating them, and studying them doctrinally.
4. Holding specialized training courses and workshops for imams, preachers and preachers on how to strengthen the Islamic faith in the hearts of the people, especially with regard to the modesty of the slave towards his Lord first and then towards others second.

These things that I have reached through this research, and I hope that I have stood to show the doctrine of Ahl al-Sunnah wal-Jama'ah in it, even with some brevity, and what most of it does not realize is not left entirely. And the last of our prayers is that praise be to Allah, Lord of the Worlds.

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