

**Prophetic hadiths that concerning integrity, its challenges and its role
in reforming society (in the six books as an example)**

Study and analysis

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Summary

The research deals with the definition of integrity in linguistic and idiomatic terms, and the sayings of scholars in it. And the prophetic sayings that show the integrity of the soul and chastity in front of temptations, as well as belittling the trusts in a time of temptation, changing the behavior of people and transforming idle hands into the hands of a worker to eliminate unemployment and forbidding the taking of unlawful money, the dangers of Lack of integrity, and the reward of those who are not honest, the employee's integrity, and not taking bribes.

Keywords:Chastity, Honesty.

Introduction

In the name of God, and praise be to God, who gave the honest people a loftier, uplifting, and charity, and he gave evil and loss to those who

wanted the worldly leanness, and he prayed, and peace be upon the mercy guided, the chosen light, and the one who has refined morals, which his Lord described in his book The Holy Qur'an with the Almighty saying: **(And indeed, you are of a great moral character.)** (Al-Baqarah:168) . OAllah, blessings and peace be upon him, and his family, the good and the righteous, and his companions, and those who spread integrity in the world, such as lush trees, and the followers, and those who followed them with kindness and greeted with blessing.

In this turbulent time by the physical forces that overcame the forces of ethics, and the resulting conflicts that affected the morals and behaviors of some people in their dealings with their religion and with each other; Among these conflicts a precious, dignified value brilliance that shone with serenity, beauty, and purity, which is the value of transparency, and integrity collected from the best of all goodness, and from the most beautiful chastity, and from the finest and most noble, and what the Great Qur'an and Sunnah commanded only because it is the guiding light, and the highest goals of chastity.

Against integrity, and it is countered by bad deeds and atrocious characteristics if it spreads in a nation that has destroyed it, such as greed, extravagance, mistrust, and assault on people's rights, corruption in all its fields, and the greatest of them (bribery) is proof of self-filth, betrayal of the nation, and affliction on society that confuses the nation's interests, Failure, how many grievances because of it were violated, lost rights, self-reform, integrity, chastity are an important basis, and a great pillar of preserving the Muslim community, and integrity is a great thing

because it is an end to the ugly, and from what should not ⁽¹⁾It refines the soul, and makes it mind control.

Reason for choosing the topic of the research: Because the topic of integrity is of great importance in purifying society from the sources of corruption, and my great pride in the prophetic Sunnah of the Prophet, peace and blessings be upon him, I liked to discuss some of the hadiths about integrity, and its role in reforming society, and eliminating corruption of all its kinds.

The aim of the research: shed light on the importance of integrity, as it has a great impact on the reform of the individual and society. And clarify the educational foundations that the Holy Prophet taught his companions to prepare them for an honest life. Explaining negative behaviors and their dire consequences for spoiling the individual and society, and their dangerous repercussions in the afterworld, and identifying the causes of widespread moral and administrative corruption, and how to find Ways to address it.

My methodology in the research: choosing samples from the hadiths related to the topic of integrity, extracting these hadiths from the six books, studying the Hadith Ascription that was mentioned in the Sunnah books, mentioning the sayings of the scholars about it, and judging upon it, explaining the strange terms from the strange books of the hadith, and explaining the vocabulary of the hadith from the annotation books And the most important benefits mentioned and lessons learned from the hadith.

The research plan: The nature of the research required that I divide it into an introduction in which I mentioned the importance of integrity, the

(¹)See: Lexicon of Language Standards by IbnFaris: 3/4.

reason for choosing the topic, the aim of the research, and the approach used in writing the research, and into eight chapters: As for the first chapter, I dealt with it: the definition of integrity, and the sayings of scholars about it. As for the second chapter, it included: the integrity of the soul and chastity in front of temptations, while the third chapter states: disregard for trusts in the time of temptation, and the fourth chapter deals with: one of the specific means to gain integrity Changing people's behavior and converting unemployed hands into labor to eliminate unemployment As for the fifth chapter, I dealt with it: the prohibition on taking forbidden money, and the sixth chapter I dealt with: some of the impediments to the acquisition of impropriety and extravagance, and the seventh chapter I dealt with in it: the dangers of lack of integrity and the reward of those who are not honest, and the eighth chapter was devoted to it The employee's integrity and not taking bribes, while the conclusion showed the most important results that I reached.

In conclusion, I have nothing but to say, Praise be to God before and after, and I ask Him Almighty to grant us success, and righteousness,

I have exerted my effort in my work, and if I succeed, it is thanks to God, and his success, and if I fail myself, my ignorance, and my fault, ask forgiveness of God and repent to Him.

Praise be to God, Lord of the worlds, and peace and blessings be upon our master Muhammad and his family and companions as a whole.

Chapter one

Definition of integrity, the sayings of scholars, and predecessors

The first topic

Definition of integrity, linguistically, and idiomatically

First: Integrity linguistically: Al-Azhari said: "Walk for asceticism in a thing: is that a person leaves something in honor, and gets away from it. and he asceticizes something: if he diverges from it." ⁽¹⁾

Al-Jawhari stated: "Integrity: keeping away from badness, and that someone is honest, generous, if he is away from humiliation, and he is honest with morals." ⁽²⁾ Ibn Fares referred to the origin of the subject (Nazaha), as he said: "The letter Nun, the letter Z, and the letter " H " is a word that denotes a distance in a place, and others, and an honest man of morality: away from the world's ambitions." ⁽³⁾ In this sense, it was mentioned in the words of our master Abu Hurairah, may God be pleased with him: He said: "Faith is integrity. Whoever commits adultery has left faith, and he who blames himself and revokes it ..faith will revoke it." ⁽⁴⁾ That is, out of sins ⁽⁵⁾ Likewise, it was mentioned in the hadith of Umar, may God be pleased with him: "Al-Jabiyah" ⁽⁶⁾ A land of integrity ⁽⁷⁾ That is, far from the epidemic ⁽⁸⁾, And integrity: the distance from evil, and this is

⁽¹⁾Refining the language by Al-Azhari: 1/92.

⁽²⁾Al-Sahah, The Language Crown and Al-Sahah Al-Arabia for Al-Jawhary: 6/2253.

⁽³⁾Lexicon of Language Standards: 5/417.

⁽⁴⁾Classified in Hadiths and traces, IbnAbiShaybah: 4/46, and Al-Albani said: Sahih, the chain of authentic traces or Sahih al-Musnad from the sayings of the Companions and followers: 2/67.

⁽⁵⁾Explanation of SunanAbiDawoodby Al-Aini: 1/80.

⁽⁶⁾Al-Jabiyah: It is a village in Damascus. Looking: Glossary of Countries by Al-Hamwi: 91/2.

⁽⁷⁾Explanation of the meanings of trace by Al-Tahawi: 4/305.

⁽⁸⁾The end in strange hadith and trace by Ibn Al-Atheer: 43/5.

an honest place, that is: a faraway place from people in which no one⁽¹⁾It is said: A man has a trail of morals, and a self-motivated person: he is chaste and honored, and he does not mix homes with himself, nor his money, and he raises himself from the ugly: he gave it up, and the man raises: he is far from the ugly.

So-and-one takes him away from filth, and himself excludes them from them, that is: he separates himself from them, and so-called for him to defame morals, that is: to give up what is vilified of them, and to walk: praise God Almighty and keep it away from what the polytheists say to God⁽²⁾

Second: Integrity is a convention: Integrity: Spacing of lowness and dirt⁽³⁾ dirt⁽³⁾And integrity is about cheap ambitions, suspicious attitudes⁽⁴⁾And also: "Integrity: It consists of acquiring money without insulting, nor injustice to others."⁽⁵⁾, And spend it in good areas⁽⁶⁾And it also means: "Being away from badness and leaving suspicions"⁽⁷⁾Also, it was said: Integrity: Refraining from taking actions that place a person in suspicion⁽⁸⁾

Integrity is the distance from all ugly, vile, and giving up everything that is scratched in hypocrisy, dignity, and good manners, and is the distance

⁽¹⁾Mukhtar al-Sahah by al-Razi: 1/358.

⁽²⁾Seen: Tongue of the Arabs by IbnManzur: 548/13; The enlightening lamp in Gharib al-Sharh al-Kabeer by Hamwi: 601/2; The surrounding dictionary by FayrouzAbadi: 1254/1.

⁽³⁾Feeding hearts in the treatment of the beloved and describing the path of the murid to the place of monotheism: 476/2.

⁽⁴⁾The literature of the world and religion by Alkawardi: 1/326.

⁽⁵⁾Definitions by Gorijani: p. 240.

⁽⁶⁾Tawakif on the tasks of definitions, by Al-Manawi: p. 323, and his luster is Mahmoudia in explaining the method of Muhammadiyah: 36/2.

⁽⁷⁾Prophetic literature, by al-Khuli: p. 127.

⁽⁸⁾Duties and rights of workers in Islamic law: p. 37.

from bad habits, shameful traditions, and away from places of doubt and suspicion.

Section Two

Self-integrity and chastity with temptations

Self-reform, integrity, and chastity are an important basis, and a great pillar of preserving the Muslim community, chastity is a great thing because it prevents ugly, and what should not be⁽¹⁾, and refines the soul, and makes the mind control over him, in this worldly life a person is subjected to a test and a test, so either behavior improves He succeeds in this world and the hereafter or misbehaves because he receive his reward, as in the Almighty saying {Truly he succeeds that purifies it, And he fails that corrupts it}, (Surah Al Shams:9-10).

It becomes clear to us the value of this examination, which entails the great reward from Allah Almighty; The examination will be self-disciplining, a reform of it, and the service of the Islamic community, and the evidence for the goodness of that community. And noble prophetic sayings were received indicating that, including what Imam Bukhari included in his Sahih, he said:

"Tell us Ishaq bin Nasr, told us Abdul Razzaq, Muammar, Hammam, from Abu Hurayrah, may Allah be pleased with him, said: The Prophet peace be upon him: a man from a man who bought a property to him, So the man who bought the property in his property found gold, and he who told him who bought the property said to him: Take your gold from me, if not from me.

(1)Glossary of Language Standards: 4/2.

The one who has the land said: You only sell the land and what is in it. So they tried a man, so he said to him: Do you have a son? One of them said: I have a boy. The other said: I am a maid. He said: They marry the running boy, and they spent on themselves from them and gave them alms⁽¹⁾. "

strange words:

(Ownership): The place, "and the property: the property of the house, which is its origin. And the property: the raised building", from which it was said: his money is a house, not a property, and the property is the land.⁽²⁾

(Marriage) Marriage: A metaphor for sexual intercourse, "which is intercourse, and the contract may be: she says her marriage, and the marriage is any: got married"⁽³⁾.

Explanation of Hadith vocabulary:

A man bought from a man a real estate for him. "A man bought from a man, meaning:" a land or a house.⁽⁴⁾ Then the man who bought the real estate in his real estate found gold. Then he said to him who bought the property, take your gold from me. "The buyer went to the seller, and he paid the gold to him, saying: Take your gold, for I have no right to it." And I did not buy this gold from you that I found in it, because it is your right" .

1) (Sahih Al-Bukhari, Book of Hadiths of the Prophets, Chapter of Hadith of the Laurel: 4/174 No. 3472; Sahih Muslim, Kitab al-Qadiya, Chapter on the Desirability of Reforming the Ruler between the Two Parties: 3/1345 No. 1721; SunanIbnMajah, Kitab al-Luqta, 2/838 No. 2511.

2) (Al-FarabiDiwan Literature Dictionary: 1/109; Mukhtar al-Sahah: p. 214.

3) (taj al lughah and Arabic Sahih: 1/413; Tongue of the Arabs: 2/626;

4) (irshad al sari: 5/432; Manar Al-Qari: 4/222.

And he who bought the land said: "I sold you the land, and what is in it." He said who sold the land, but you sold the land, and what is in it, so whatever gold or other that you found in it is yours, and Allah has provided him to you, so on this the buyer thought that he only bought the land And what is in it does not come in, and the seller thought that there is no implication in it. "Then they called you to a man and he said to whom you have tried. "That is," make a man rule between them in this matter, and the man with whom he tried said to them. "As a boy said, one of them said to me, a boy. The other said to me a maid. "He told them do you have children. The buyer said: I have a boy, and the seller said: I have a maid.

"The ruler who ruled between them said: They married the son of the buyer to the daughter of the seller, and they spent on them from this treasure and they gave alms to each other⁽¹⁾

Benefits and lessons learned from the hadith:

- 1- The hadith is an indication of the virtue of integrity, chastity, and that if a person pardons suspicions and is forbidden with his ability to do so, this is one of the best works.⁽²⁾
- 2- The conversation includes the integrity of the two men, their piety, their pardon, and their asceticism in this precious treasure that is represented by their rushing to him, and the argument of each of them to get rid of them, so they are honest
- 3- The hadith indicates the fairness of the ruler while, his lack of greed, and his integrity because he is the most suitable between them, including the necessity of chastity, a desire for good morals, and forsaking the bad .

1)(Manar Al-Qari: 4/222.

2) (tatreezRiyadh Al-Saleheen: Pg 1037

- 4- The hadith indicates the chastity of the ruler as well as the chastity of the seller and the buyer, and his lack of greed for other people's money.
- 5- The hadith indicates that one of the most important causes of chastity is marriage, to make the family a place of stability, tranquility, and tranquility.
- 6- The hadith indicates the importance of generosity, and charity, because it brings the servant closer to Allah, in addition to being a blessing of money, so the Messenger said: "From the day when the servants become in it, only two angels descend, and one of them says: Oh Allah, give a hypocritical successor, and the other says: Allah give a hand".
- 7- The hadith indicates the importance of chastity in front of temptations, and the integrity of the soul from taking it to sense Allah Almighty's observation of the slave, the breadth of his knowledge, and his knowledge of it⁽¹⁾.

Section Three

Underestimating the trust in times of temptation

Honesty and integrity are two interrelated attributes of the morals of the prophets and messengers, and among the virtues of believers, may Allah Almighty legitimize them, and make them commendable qualities. , And its economy grows.

Allah has honored man the most beautiful honor, as he gave him the status of reason in assigning the totality of honesty and trustworthiness, and in these homes the righteous character is elevated,

1) (Sahih Al-Bukhari, Book of Zakat, Chapter Who Gives and Certified: 2/115 No. 1442; And Sahih Muslim, The Book of Zakat, Chapter on the Spend: 2/700 No. 1010.

trust is exchanged between people, the values of integrity and honesty are strengthened, and the effect of observing the servant of his Lord grows, making him a guarantor, and a martyr for him in all his actions, And his actions, so the society in which integrity and honesty rise is a community of goodness and blessing.

Life is a trial of adversity, and it has been a trial since Allah created Adam, and brought him to the earth until the Hour of Resurrection, but the temptation increases in a time without time, and a place without a place.

He warned the Prophet of them in many conversations which is narrated by Imam Abu Dawood in his Sunan said: "Tell us Harun bin Abdullah, told us FadlibnDeakin, told us YunusibnAbiIshaq, from Hilal bin Khabbaab Abu Ala, said: Tell me Sabri, told me Abdullah bin Amribn al-Aas, said: while we are about the Messenger of Allah, peace be upon him, as mentioned sedition, he said: If you see people have breached covenants, and eased trusts, he said: I got up to him, I said: How do I do when it,? said: needful your home Take possession of your tongue, take what you know, leave what you deny, and do something special for yourself, and defend yourself⁽¹⁾.

Study of "Sanad Hadith":

(Haroon bin Abdullah) Ibn Marwan al-Baghdadi al-Bazzaz Abu Musa al-Hammal said about him Imam Abu Hatim: Saduq, and Imam

1) (SunanAbiDawood: Book of Epics, Chapter on Command and Prohibition: 5/59 No. 4343.

IbnHajar said about him: Trust of the tenth class died in the year (243 AH)⁽¹⁾.

(Al-Fadl Bin Dakeen) IbnHammad bin Zuhair Al-Taymi Abu Al-Ala'i said about it Imam Abu Hatim: Trust, and Imam IbnHajar said about him: Confidence proven from the ninth class died in the year (219 AH)⁽²⁾.

(Younis bin AbiIshaq) Al-Hamdani Al-Subaie Abu Israel Al-KufiIbnSaad said about him: Saduq matters a little, and Imam Abu Hatim said about him: He was sincere but he does not invoke it, and Al-Dhahabi said about him: Trust, and IbnHajar said about him: Saduq matters a little from the class The fifth year died (152 AH)⁽³⁾.

(Hilal bin Khabab) Al-Abdi was appointed by Abu Al-Ala Al-Basri, according to which IbnSaad said: Saduq changed with his end, and IbnHibban said about him: He was among those who got mixed in at the end of his life, and he was talking about something on delusion, it is not permissible to invoke it if he is alone. And Imam IbnHajar said of him: Saduq changed at the end of the fifth class, he died in the year (144 AH)⁽⁴⁾

(IkrimahMawlaIbn Abbas) Abu Abdullah is of Berber origin. IbnSaad said about him: Trust, and Imam Abu Hatim said I asked my father about him, and he said: It is confidence that invokes his hadith, and Al-Dhahabi said about him: Saduq is a world of Hafez. It is said about

1) (jarihwataadil: 9/92; T

2) (jarihwataadil: 9/92; T

3) (The major classes: 1/319;

4) (The major classes: 1/319;

him, the most knowledgeable person, and Imam IbnHajar said about him: Confidence established by the third class, he died in the year (104 AH)⁽¹⁾.

(Abdullah bin Amr bin Al-Aas) IbnWael Al-Sahmi Al-Qurashi, Abu Muhammad IbnSaad said about him: He is knowledgeable, and Imam IbnHajar mentioned that Abu Hurairah, may Allah be pleased with him, said: No one was more talking about the Prophet except Abdullah, he was writing, And I did not write died in the year (63 AH)⁽²⁾.

The degree of the hadeeth:

Shuaib al-Arna'oot said: Its chain of transmission is saheeh by his men, the men of al-Sahih, other than Hilal bin Khabab⁽³⁾.

strange words:

(Marjat) Marj: "M, R, and J are a valid origin indicating the coming, going, and disturbance.

(Their trusts) the trust: "All that is entrusted to him as money, forbidden, and secrets is trust," and he is against treason.⁽⁴⁾

(Hold) "Lam, zaa, and mim are one true origin, which indicates that something is always accompanied by something"⁽⁵⁾.

Explanation of Hadith vocabulary:

If you see people "that is: I found them ," their promises have been postponed. That is, "they are all not fulfilling the covenants, and lack of honesty, then they all mingled and became that way."⁽¹⁾ "

1) (The major classes: 1/128;

2) (The major classes: 1/128;

3) (Musnad Ahmad ibnHanbal: 2/212;

4) (Lexicon of Language Standards: 5/253.

5)197 (Lexicon of Language Standards: 5/.

Their trusts feared: “The fact that people fear their trusts and do not trust themselves, and the covenants do not fulfill them, as these are from the tribulation of life.” That is, the betrayals abounded, and they were confused, confused, and there was no opinion that brought them together, and no religion guided them⁽²⁾

And they were like that and intertwined his fingers. That is, they were as the fingers intertwined with each other when intertwining so that they mixed and mixed, and would be the case of those whose promises were mixed, and their trusts⁽³⁾.

He said, so I went to him and said, "How can I do then?" He said: "So, what do you command me"?

” Allah made me redeem you.” The Companions (may Allah be pleased with them) redeem the Messenger with their souls, their parents, and their mothers, may Allah be pleased with them and please them, and this is not said except for the right of the Messenger⁽⁴⁾

He said: Stay at home. “If you see society deviating, values are absent, and interests arise, and Abdul-Hawa is without Allah, then you must bind to your place of residence, isolate people, withhold from them in your place, and avoid temptation

. “And your tongue is upon you” means: Do not speak as it should not, so that you are not a reason for discord, not by saying or doing, so keep it, and preserve it, and do it only with you. Because the members

1) (Explanation of SunanAbiDawood, by Abd al-Muhsin: 25/181.

2) (Explanation of SunanAbiDawood: 25/181.

3) (Explanation of SunanAbiDawood: 5/589.

followed him, if they were straight, they were straightened, and if they were crooked, they were straightened..⁽¹⁾

"Take what you know" from the matter of religion: that is: obligate, really, know that it is one of the conditions that benefit you⁽²⁾

"Say goodbye to what you deny." That is, an act that you know is a wrongful one.

And "you have to do something special for yourself" means: strive for your salvation, and do not perish with those who perished, so do what belongs to you.

"Leave the public matter away from you", meaning: all people, it is not only the common people. If you think that the evil does not disappear by denying the prevalence of affliction to his general, and the authority of the perpetrator, and force him or fear for yourself or respected others is forbidden because of the denial, then you are too broad to leave it, and denial is the heart With unanimity, here is a license to leave it virtuous if there are many bad people⁽³⁾

Benefits and lessons learned from the hadith:

1. The hadith in which there is a report from the Prophet on the loss of covenants, and the trusts at the end of time, and that whoever keeps them, and pays them, has a great reward.
2. The Prophetic Hadith indicates that goodness is required, and evil is avoided because they are the reason for reforming and corruption of a person, and reform is only with the commitment of the Book of

1) (Explanation of SunanAbiDawood: 25/181.

2) (Solitude for rhetoric: p. 9; jamea al ulum: 1/324; Aoun Al-Maaboud: 11/335.

3) (Fayd Al-Qadeer, Explanation of the Small Mosque: 1/454 The lights of enlightenment on Sahih al-Jami` al-Sagheer: 1/311.

Allah and the Sunnah of His Messenger, and to follow the path of the Companions, which only the nation survives with.

3. The hadith has one of the values of integrity, which is the guidance to adhere to good, to promote cooperation between people, and to show morals with them, when the temptations come, as the Prophet said: "And I have come to the people who love to be brought to it" ⁽¹⁾. This indicates the importance of being alone during the days of temptation if a person is able to be patient, endure injustice, and secure himself, his wealth, and his religion.
4. The hadith indicates the importance of isolation if a person fears for himself from falling into temptation, because of the self-reform and lack of mixing with people, and igniting strife, when the temptation occurs more people,
5. In the hadith, there is an indication of the commitment to what the Shariah commanded, because one of the reasons for integrity is the caution against violating what Allah Almighty commanded because of its falling into temptation and painful suffering.

Section Four

A specific means of gaining integrity

Changing people's behavior and converting unemployed hands into laborers to eliminate unemployment

Unemployment is one of the challenges facing societies throughout the ages, and there is hardly any society that suffers from this problem" ⁽²⁾ Unemployment is one of the causes of corruption in society, as it is a path of poverty, "and arouses hatred and hatred in the souls, and makes those

1) (Sahih Muslim, The Book of Jihad and Walking, the chapter on ordering the fulfillment of the pledge of allegiance to the first caliphs: 3/1472 No. 1721.

2) (Contemporary social and educational challenges for Muslim women: p. 1.

who suffer from it as a target for the owners of precious tendencies can be lured by exploiting their need" to the path of violence and terrorism ⁽¹⁾, and a cause of the cruelty of the heart.

As in the hadith narrated by Abdullah bin Amr, he said: The Messenger of Allah said: "Asceticism in this world relaxes the heart, the body, and the desire in this world abounds in anxiety, grief, and sadness".⁽²⁾

It is a major motive to the humiliation of demand, and this is not of the nature of the believer, because Islam is a religion that does not know unemployment, nor laziness, but it is the religion of work, earning, and seeking to change corrupt conditions in various fields, and to replace them with good conditions⁽³⁾.

we find Islam urges to work; Because work is an important necessity for a person's life, it is economically a means for a person to obtain his strength, the requirements for his livelihood, and from a social point of view it is a criterion for the value of a person and his status, and a means at the same time to deal with many individuals and groups, but from a psychological point of view it is a means to obtain complacency And more than that, it is an order from Allah Almighty when he said in his book { It is He who made the earth tamefor you - so walk among its slopes and eat of His provision - and to Him is the resurrection}. (Al Mulk:15).

Allah Almighty has made the workers a great position, and many conversations have been received by the Messenger of Allah that dealt

1) (Causes of the phenomenon of terrorism, Islam website: p. 36.

2) (Meteorite: 1/188; The series of weak and established hadiths and their bad impact on the ummah: 3/455.

3) (The clear explanation: p. 285; Monotheism of the Creator: p. 290.

with the problem of unemployment, fighting all its manifestations, and encouraging professionalism in legitimate work, “The craft, no matter how low it is, is more honorable to the Muslim and better for him than unemployment”⁽¹⁾, and a way to gain the creation of integrity.

One of these hadith narrated by Imam Tirmidhi in his Sunnah said: "Tell us Hnad, told us Abu Ahwas, statement ibnBishr, Qais bin AbiHazim, from Abu Hurayrah said: I heard the Messenger of Allah peace be upon him, says the best for those that The person raises the wood on his back, and he gives it to the poor, so he does not need people after that. It is better for him to ask a man who has given him or prevented him from doing so⁽²⁾.

Study of Hadith Trust Men (Sanad):

(Hanad) Ibn al-Sari bin Musab al-Tamimi al-Darimi Abu al-Sari, Abu Hatim said about him: Saduq, and al-Qazwini said about him: Zahid, who is a hadith from Hafiz al-Hadith, and Imam IbnHajar said about him: confidence from the tenth class died (243 e)⁽³⁾

(Abu al-Ahwas) Salam bin Salim al-Hanafi, al-Kufi, IbnSaad said about him: Trust is perfect, and al-Dhahabi said about him: Saduq Hafiz, and Imam IbnHajar said about him: Trustworthy, a well-versed seventh-class hadith died in (179 AH).⁽⁴⁾

(Bayan Bin Bishr) Al-Ahmsi Al-Bajali Abu Bishr Al-Muallem. Al-Ajali said about him: Confidence, and not much of the hadith narrated

1) (Completeness in Commenting on the Fiqh of the Sunnah: p. 7.

2) (Sunan al-Tirmidhi, the book of Zakat on the Messenger of Allah, may Allah bless him and grant him peace, the chapter on what came in forbidding the issue: 3/55 No. 680.

3) (Nickname and nouns: 1/411; jarhwataadil: 9/120; guidance in knowing hadith scholars: 2/578; taqreeb al tahtheeb: 1/40;.

4) (tahtheeb al tahtheeb:.183/1

less than a hundred hadiths. Abu Hatim said: Confidence, and Imam IbnHajar said about him: Confidence is proven from the fifth layer⁽¹⁾

(Qais bin AbiHazim) Husayn al-Bagli al-Ahmisi Abu Abdullah, IbnSaad said about him: The trust of Kofi, and Imam Abu Hatim said about him: Trust, and Imam IbnHajar said: Confidence from the second class, a veteran who died in the year (97 AH)⁽²⁾

(Abu Hurairah) Abd al-Rahman bin Sakhr, a great companion, famous for his nickname, and this is the most famous of what was said in his name and the name of his father. He died in the year (57 AH)⁽³⁾.

The degree of the hadith:

Imam Abu Issa al-Tirmidhi said: “The hadith of Abu Hurairah is the hadith of HasanSahihGharib and it is true”⁽⁴⁾.

strange words:

(To become) tomorrow: he went, and he went, saying: "tomorrow the person, meaning: he went at the time of tomorrow", which is between dawn and the rising of the sun⁽⁵⁾

(Gathering firewood) Firewood: A term used to light a fire. It is said: “Keep the man: wood, collect all the dried crops, and trees that make fire⁽⁶⁾ “

1) (knowing of trustworthy men of hadith: 1/256;

2) (tahtheeb al tahtheeb 8/388

3) (isaba fi tamyies al sahaba: 4/367.

4) (Sunan al-Tirmidhi, the book of Zakat on the Messenger of Allah, may Allah bless him and grant him peace, the chapter on what came in forbidding the matter: 3/55 No. 680; Irwa al-Ghaleel in producing the hadiths of Manar Al-Sabeel: 3/316.

5) (Glossary of contemporary Arabic language: 2/1598.

6) (The same previous source: 1/1599.

(Prevention) “Prevention: To turn between the man and the thing that he wants, and it is unlike giving.” It is said: I prevented him, that is: dissolve between him, his will, and his intention⁽¹⁾

(The Supreme) Ola: “And it is the exalted, the honor, and honor.” The upper hand is said, meaning: “the giving hand,” and it was said: “the oppressed,” and the upper hand is better for kindness⁽²⁾

(Lower) Bottom: the opposite of height in preference and reverence, it is said: “The lower hand, that is: the one who takes, and was told: the questioner”⁽³⁾.

(Depends) A high counts: If his family increases many, it is said: (high) (his dependents): if he meets them, he spends on them with what they need of food, clothing, and others⁽⁴⁾.

Explanation of Hadith vocabulary:

"For one of you to become" the lam: to reinforce the matter, confirm it, and walk and drive: walk at the beginning of the day, "and it is timed" by the fabrication that indicates hardship and fatigue, so that the wood will be cut from its trees, and it will be collected. In it, "on his back", meaning: he carries it on his back even if he has no animal,⁽⁵⁾.

And he gives charity from him, meaning that he spends for the sake of fulfilling his needs and the needs of his family, so he dispenses with him from the people, that is, from the humiliation of the question⁽⁶⁾.

1) (The same previous source: 1/516.

2) (Tongue of the Arabs: 6/4276.

3) (nihaya fi ghareeb al hadith: 5/293

4) (Refinement of language: 3/124.

5) (Tuhfat Al-Ahdhi: 3/288.

6) (Sahih Muslim, The Book of Zakat, Chapter on Hating the Issue of People: 2/720 No. 1040.

It is better for him to ask a man “that is, an honor, and be more merciful to him than to extend his hand to others, for what he suffers from the hardships of tomorrow, the logging, and dispensing with it, for the best of that question ,when the Messenger said:“ Whoever guarantees me that people will not ask anything, and I will take care of To him in paradise⁽¹⁾.

For the upper hand is better than the lower hand. That is, the giving hand is better than the unemployed hand, the Messenger said: “The giving hand is better than the lower hand”, “because it is in fact the image of the questioner that is raised above the hand, and the meaning⁽²⁾ “

And start with what you count "letter to the spender, that is: start with the spending of the dependents, and you will need to spend on your dependents, and your family, and they are the father, mother, brother, and sister.

As the Prophet Muhammed said: The hand of the Most High is given, and start with those who depend, your mother and your father, and your sister and your brother, and then I will come to you for more than one of them.⁽³⁾ “Spending on family is better than giving alms to the poor.” Because spending on family is charity, link, contour, and chastity, all of that is first, and the first one begins with himself and then on others⁽⁴⁾ as stated in the hadith of the Prophet , He said:" Begin with yourself, and give charity to it, for it is all that is best. ⁽⁵⁾"

Benefits and lessons learned from the hadith:

1) (SunanAbiDawood, Book of Zakat, Chapter 1 on Hatred of asking people : 2/121 No. 1643.

2) (The Greater Sunnah of nisaai: 5/65;

3) (The Sunan Al-Nasaa: 8/281.

4) (Explanation of Riyad al-Salihin: 3/389.

5) (Sahih Muslim, The Book of Zakat, Chapter on Beginning with Alimony in the Self, then His Family, then Relationship: 2/692 No. 977; The Sunnahsal nisaai: 3/56 No. 2338.

- 1- The hadith is an indication that the Messenger encourages, and desires to work, albeit insignificant, gain and professionalism to establish the pillars of integrity, dignity, and to eliminate unemployment, and humiliate the question, and he is the giver, not the one who takes⁽¹⁾
- 2- The hadith indicates self-reliance in most matters of life, including the acquisition of livelihood so that the individual becomes psychologically compatible and enjoys mental health.
- 3- The hadith indicates a positive attitude towards the Messenger in the fight against unemployment, as he turned the vengeance of unemployment into a blessing for legitimate earning so that the individual contributes to the development of the economy of his family and society, and is an effective component.
- 4- The hadith clearly indicates that “the issue with the ability to work is not permissible” ⁽²⁾ For the Prophet’s saying: “Whoever asks, and he has what is sufficient, for he will multiply from the embers of hell, they said: O Messenger of Allah, and what is sufficient for him? He said: What feeds or lives it⁽³⁾ “
- 5- The hadith indicates the virtue of charity, and the lack of restitution of the needy person. The Messenger said: “The questioner has a right, and if he comes to a horse” , unless the question takes a profession and a profession, and he is able to work, he will not give anything ⁽⁴⁾.

1) (Manar Al-Qari: 3/44.

2) (MusnadIbnAbiShaybah: 2/126 No. 1665.

3) (SunanAbiDawood, Book of Zakat, Chapter Haq al-Sayeb: 2/126 No. 789.

4) (Interpretation of Maragha: 3/51.

Section Five

Employee integrity and no bribery

In this painful reality, all societies cry out to promote the values of transparency, control, integrity, accountability, and the fortification of the nation by means of religion, the power of certainty, and the fear of the powerful and strong, although efforts consist of tearing the spoilers of bribery, refuting them, and rejecting them.

Bribery is a dangerous disease that kills the nation if it spreads in it, and a great rift in building the society if it goes between its people, it is a waste of chastity, dignity, integrity, stripping prestige, wasting rights, bringing falsehood, appointing the unjust, and its consequences are a curse in the world, and hell in the hereafter, and it has spread The crime of bribery in modern societies is widespread, especially in Arab societies, as it is one of the deviant behaviors that prevailed in society. Factors that may change and increase with the development of human life ⁽¹⁾ and these reasons include:

Weak religious belief, spoilers 'access to job positions, poor employee financial status, weak supervisory bodies, reduced religious awareness and public awareness⁽²⁾.

Islamic law prohibited bribery in all its forms, so it was forbidden by texts from the book and the Sunnah. As for the book, as it says in Allah Almighty say:

{And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a

1) (The Islamic Approach to Combating Bribery: p. 1.

2) (The impact of bribery on the economic system and development: p. 158.

portion of the wealth of the people in sin, while you know [it is unlawful]}.(Al –Bakara :188).

The Sunnah of the Prophet has denied bribery, and promised the perpetrators of expulsion, and cussing, and this hadith narrated by Imam Tirmidhi in his Sunan said: "Narrated Abu Musa Mohammed bin Muthanna, said: Tell us Abu Amer lumpy, he said: Tell us Ibn Abi wolf, about his uncle Harith bin Abd al-Rahman, on the authority of Abu Salamah, on the authority of Abd Allah IbnAmr, he said:

The Messenger of Allah curses the bribe and the one who takes the bribe⁽¹⁾.

Study of Hadith Trust Men (Sanad):

(Abu Musa) Muhammad ibn al-MuthannaibnUbaid al-Anzi Abu Musa, Imam IbnHibban said about him: He was the author of a book that only happens from his book, and Imam al-Dhahabi said:Al-Hafiz, and Imam IbnHajar said about him: Confidence proven from the tenth class died in the year (252 AH) ⁽²⁾.

(Abu Amer al-Aqdi) Abd al-Malik bin Amr Abu Amer al-Aqdi al-Qaisi, Imam al-Dhahabi said about him: The well-known Hafiz, and Imam IbnHajar said about him: Trust, from the ninth class, died in the year (204 AH) ⁽³⁾.

(IbnAbiDeeb) Muhammad ibnAbd al-Rahmanibn al-Mughirahibn al-HarithibnAbiDhib al-Qurashi al-Amiri Abu al-Harith, on which the imam al-Dhahabi said: "One of the scholars is very important, and Imam

1) (Sunan al-Tirmidhi, Book of Rulings, Chapter on what came in the briber and the bribed in the ruling: 3/615 No. 1337.

2) (Progress of the nobles' flags: 17/304; Takreeb al Tahtheeb: 1/50.

3) (Takreeb al Tahtheeb.364/1:

IbnHajar said about him: The trust of a virtuous jurist who died from the seventh class died in the year (158 AH)”⁽¹⁾.

(Al-Harith bin Abdul Rahman) to Qureshi Al-Amiri, IbnSaad said about him: Little hadith, and Al-Dhahabi said about him: Saleh, and Imam IbnHajar said about him: Saduq from the fifth class died in the year (129 AH)⁽²⁾

(Abu Salamah) Abdullah bin Abdul Rahman bin Auf Al-Zuhri Abu Salamah: Imam IbnHajar said about him: The confidence of the most abundant of the third died in the year (94 AH)⁽³⁾

(Abdullah bin Amr) Ibn al-Aas, a great companion.

The degree of hadith: Albani said: It is true⁽⁴⁾.

Strange words:

(Cursed) Cursing: torture, "expulsion, and exclusion from good" (the briber) "the briber is the one who gives bribes": it is what the ruling person gives him, and others to rule for him, or compel him to what he wants, (the briber) is the one who takes⁽⁵⁾.

Explanation of Hadith vocabulary:

The Messenger of Allah curse: “And the curse: that is, the dimension of guaranteeing mercy,” the briber is: the one who gives

1) (Takreeb al Tahtheeb:1/364.

2).146/1 (Takreeb al Tahtheeb:.

3):303/1:(al kashif

4) (Sunan Al-Tirmidhi, Book of Rulings, Chapter on what was stated in the briber and the bribed in the ruling: 3/615 No. 1337

5).153/38:(Taj al Aroos

bribery, and bribery is: the bond⁽¹⁾, the “bribe” that is taken, and the bribery⁽²⁾, meaning: that is, the expulsion and the dimension of mercy to those who give Bribery, as well as the taking of it; “Because taking bribes from him is debauched,” they are partners in this crime, except that the share of the briber from the blame is more severe than that of the briber, because the former wasted his money

As for the second, he takes a bribe and protects his greed and assigns himself to what he was not assigned to.⁽³⁾

Benefits and lessons learned from the hadith:

- 1- Hadith contains a promise, and a promise from the Messenger to the one who commits bribery by expulsion, and away from Allah's mercy; Because it is the reliable person who destroys the edifice of justice from its foundation⁽⁴⁾
- 2- The hadith indicates the risk of bribery; Because it is the cause of death of the conscience of workers; So he will not be saved in his work, and he will not accomplish what was assigned to him except by taking it⁽⁵⁾
- 3- The hadith is indicative of the eradication of corruption through the abstention of people's money, because abstaining from that is preserved for the presentation of man, and I do his prestige⁽⁶⁾.

1) (al musbah al muneer in Gharib Al-Sharh Al-Kabeer: 1/42.

2) (Fath al-Bari: 5/321.

3) (Modern Islamic Thought and its Link to Western Colonialism: P.166.

4) (The Intermediate Interpretation of the Noble Qur'an: p. 412.

5) (Bribery of Atiyah bin Muhammad Salem: p. 412.

6) (The end of the honorable rank in the request of the honorable reckoning of Al-Shafii: p. 10.

Conclusions

After this study, it is clear to us that integrity is a civilizational phenomenon that has positive effects on the individual, society, and the state, and the reasons for this phenomenon are numerous and interrelated, so Islam has taken care of it, and made it a comprehensive approach to the life of the individual and society, and the most important findings of it can be summarized in the following points:

1. Upon careful consideration of the linguistic meaning of integrity, we find it means avoiding badness in honor and desire from it and all that leads to religious ambitions, but in its idiomatic sense it is a comprehensive word, and it includes all ethics of chastity, piety, dignity, honesty, cooperation, patience, and sincerity And other abstinence from everything that scratches in the mirror, dignity, and away from bad habits and shameful traditions, and leaving places of suspicion, and suspicion, and it is against everything that contradicts it from greed, extravagance, humiliation, humiliation, humiliation, assault on people's rights, corruption in various forms Its fields.
2. Those who are honest have the character of the Messenger of Allah.
3. Integrity has its causes and benefits, the most important of which is the strength of Allah Almighty, his obedience, and the love of Allah Almighty for the servant, and then the love of people for Him.
4. The effect of integrity on the chastity of a Muslim for the sake of Allah Almighty for fear of temptation in front of temptations and that it is one of the best practices that saves bad wrestlers.

5. Integrity has a great impact on enhancing the values of cooperation and honesty, and on this basis the process of reforming the nation is based. Therefore, the Messenger warned us against the loss of covenants, and trusts at the end of time, as he told us and who performed them, he has a great reward.
6. The specific means of gaining integrity that the Messenger followed from reforming the heart by leaving suspicions, piety and certainty, patience and attachment to Allah, changing people's behavior and transforming idle hands into a worker, integrity and improving personal behavior draw clear lines for a comprehensive approach to reform this society.
7. The means preventing the acquisition of integrity, which our honorable Messenger warned us against greed for collecting money, eating illicit money, and chains and extravagance are the means that call for the spread of corruption and its spread in society.
8. One of the dangers of impartiality, which the Apostle showed between the penalty on the Day of Resurrection with the fire of hell for all who were a traitor and a slave to his money, as he is a bankrupt who assaulted the rights of people.
9. The absence of integrity and administrative corruption, especially the corruption of judges, leads to a severe breakdown in the moral fabric, and a dangerous reason for the spread of terrorism when it is adopted as a method of work and a privileged method in society as well as spreading a spirit of despair and frustration among members of society due to the absence of justice, and the spread of crime more broadly.
10. Bribery is considered one of the most important forms of criminal deviations due to the absence of integrity, which can spread at all

administrative and governmental levels, and its reasons relate to social, economic, and administrative aspects. Therefore, Islamic law prohibited it, and considered it a serious crime that requires expulsion, and the distance from the mercy of Allah Almighty.

11. The individual should strive to build a personality of integrity by reforming himself first because real reform begins from the events of a radical change in his behavior and observance of all morals called for by Islam and away from everything that we have forbidden.
12. To follow preventive means and methods to reduce the phenomenon of corruption, such as if the state guarantees the basic needs of the citizen, in order to guarantee a decent life and a comfortable life from housing, transport, treatment and necessary goods, and provide job opportunities for all.
13. The state should strive to continuously develop anti-corruption laws, impose strict penalties on corruption offenders, punish high-level delinquents, isolate the convicted person from the job, and deny him the absolute assumption of public office.

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