

Narratives of Abdullah bin Masoud E in beliefs

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Abstract

This study dealt with the narratives of Abdullah bin Masoud E, he was one of the great companions (may God be pleased with them) and one of the bloggers of the honorable Sunnah, which was the second source of Islamic legislation after the Holy Quran. It relied on collecting and enumerating his ideological and jurisprudential narrations in the interpretation of Majma` al-Bayan, which signed the site of acceptance of the Shiites and Sunnis, it was considered one of the oldest exegetical sources of great importance.

Keywords: Narratives, Abdullah bin Masoud E, beliefs.

Introduction

First: the linguistic meaning of the creed

When we return to the sciences of the Arabic language, we find that the triple verb (contract), it has several meanings, and all of them indicated one meaning, which is to bind and conclude. The meaning of the contract came from Ibn Manzur: "The contract is the knot of the rope, it is knotted, and so is the covenant, including the marriage contract, and we make the knot of the rope by contract, and the position of the knot in the rope is a seat and its plural is seated"(1), and also: "The rope is knotted as a kind of beating, so it is knotted and the knot is what holds it and binds it, from him it was said: The sale contract and the oath contract, made it with strictness and emphasis, and I made a contract on such and such, and made a contract on it in the sense of his covenant"(2).

Second: The idiomatic meaning of the creed

It was the firm belief in what God, the Mighty and Sublime, requires of oneness, lordship and individual worship, and belief in His Most Beautiful Names and supreme attributes" (3).

The first requirement: the book of knowledge

Allah says: See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allah judges, there is none to put back His Judgement and He is Swift at reckoning 41. And verily, those before them did devise plots, but all planning is Allah's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination) 42. And those who disbelieve, say: "You (O Muhammad SAW) are not a Messenger." Say: "Sufficient for a witness between me and you is Allah and those too who have knowledge of the Scripture (such as 'Abdullah bin Salam and other Jews and Christians who embraced Islam)."43(4).

The first narration No. (1)

“Abdullah bin Masoud said: The death of the world is a notch in Islam. Nothing can block it as night and day differ” (5).

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It was included by al-Tha’labi (died 427 AH)(6), al-Bayhaqi (died 485 AH)(7), and Al-Baghawi (died 516 AH)(8).

The second narration No. (2)

Abu Abd al-Rahman also narrated on the authority of Abdullah bin Masoud, he said: If I had known that someone was more knowledgeable in the Book of God than me, I would have come to him. He said: So I said to him, I should. He said: Or did I not come to him” (9).

Output

It was taken by Al-Majlisi (d. 1111 AH) (10), Ali Al-Haeri Al-Tehrany (d. 1353 AH) (11), and Al-Ahsa’i (d. 1430 AH) (12).

The meaning of the novels

These narrations indicated the status of science and scholars and their importance in society, and the extent of their influence on Islamic science, for their death is the destruction of the earth. So this verse came as a speech to the unbelievers, saying: **Did they not tell** (13), what did they not see that we come to the land and destroy it and destroy its people? Were they not afraid that we will do that to them? , as the planets adorn the sky, the scholars were the adornment of the earth, so the value of each person is what he improves and learns. The scholars were the flags of Islam, and the rank of knowledge is the highest rank, and the status of knowledge is the highest, with knowledge we rise, and with knowledge the noble increases honor and elevates the owned to the councils of kings.

Knowledge is the means to every end and virtue. Scientists light up the earth as the stars light up the sky, and the death of the scientist is the death of the scientist, and their death was a gap in Islam, religion and many of the commentators. They said: What is meant by this verse? **“I am the one who gives the land, we will deprive it from the outskirts of it”** (14). Opening the lands of polytheism, for what increases in the lands of Islam, it may be missing in the lands of unbelief, so we open them and expand them for Muhammad J, land after land around their land, will they not be considered, or do they fear, of Our punishment, or do we do that to them, i.e., we make clear in their homes, themselves and their money (15), what was meant by the Almighty saying: **And he deceived those before them** (16).

Meaning the deception of the infidels of Makkah before them from the empty nations, what righteous people A who wanted to kill their prophet, so are the infidels of Makkah, where they unanimously ordered the killing of Muhammad J in Dar al-Nadwa. God, Glory be to Him, knows what good or bad souls harbor and what they earn. He will punish every soul for what it has earned, and the believers will be rewarded with Paradise. And Hell is the abode of the unbelievers and the deniers of the Prophet. Say to the Jews: **God was sufficient as a witness** (17). There is no better witness than God Almighty for the truthfulness of the message of His Noble Prophet J(18).

And he who teaches the science of the Qur’an, whoever knows the book and knows from a group of knowledge that it is a miracle and evidence of the truthfulness of your prophethood, then at that time God’s testimony to his prophethood. Allah, Glory be to Him, revealed the Qur’an according to the call, he does not know that the Qur’an is a miracle unless

he knows the science of the Qur'an. It was also said: What is meant by the one who knows what is in the Qur'an is abrogated and abrogated, and the reasons for its revelation, and when and where this verse was revealed. And in which place did Imam Ali (A) and the pure ones, peace be upon them, descended?. Evidence for this is the sermon of Imam Ali A, where he was heard saying: Ask me about the Book of God, for there is not a single verse without you knowing that it was revealed by night, or by day, or in a plain or in a mountain" (19), (20). It was also narrated on the authority of Abdullah bin Masoud, who said: "The Qur'an was revealed in seven letters, none of them is a letter except that it has a back and an interior, and that Ali has knowledge of the outward and inward" (21).

In summary, it can be said: Allah, Glory be to Him, has given science and scholars a position of great importance, so this narration came to clarify this position. Scholars were a treasure of knowledge and knowledge. Without them, people would be like beasts. Their existence was the reformation and resurrection of the nation. This was what we find now in the present time, the presence of the Grand Ayatollah Sayyid Ali al-Sistani, his honorable shadow, and what he does for this nation, also, from them is the sufficient jihad, which represented a responsible shift for the renaissance, getting rid of oppression, and resisting the people of sedition and hypocrisy, so God Almighty preserved him and extended his life. This was the most important example of the importance of the existence of the world; It also contains an indication of Imam Ali's knowledge and knowledge of the Holy Qur'an, its interpretation, its abrogation and its abrogated. It also indicates that what God increases in the lands of Islam he decreases in the lands of polytheism and shadows.

The second requirement

The Book of the Status of the Prophet J

Allah says :Seest thou not how thy Lord dealt with the Companions of the Elephant? 1 Did He not make their treacherous plan go astray? 2 And He sent against them Flights of Birds, 3 Striking them with stones of baked clay.4 Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up. 5. (22).

Narration No. (3)

Abdullah bin Masoud said: The bird shrieked and threw stones at them, so God sent a wind and struck the stones, which increased their intensity.

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It was compiled by Al-Thalabi (died 427 AH) (24), Al-Hanafi (died 854 AH) (25), and Fathallah Al-Kashani (died 988 AH) (26).

The meaning of the novel

This explanatory narration indicates the owners of the elephant and how their punishment was, where God sent them birds carrying stones from the hard, sharp stones; This was because they do not want to destroy the Kaaba. So God, Glory be to Him, sent with each bird three stones, a stone in its beak and two stones in its claws, and they fluttered on their heads, and throw stones at their brains, the chamber would enter their brains and exit from their backs, and they were as God Almighty said: ***Then he made them like raw and eaten things*** (27), in the sense of the eaten dry figs that remain from its bounty (28), and this is also considered one of the greatest.

The apparent divine miracles and his brilliant verses, it also indicates that it is necessary to know. It was a precursor to the prophethood of Muhammad, i.e., preludes to his mission, the best of prayers and peace be upon him, because he was born in this year, which is the year of

the elephant (29), when it was reported on the authority of Ubaid bin Omair (30), he said: When God wanted to destroy the owners of the elephant, He sent birds on them. Built from the sea, like hooks, each bird carries three carved stones, two stones in its legs and one stone in its beak. He said, so she came and lined up on their heads. Then she cried and threw what was in her legs and beaks. No stone falls on a man's head but it comes out of his back passage, and it does not fall on any part of his body unless it comes out from the other side" (31). This story came from the speech of the Prophet Muhammad a, if he did not witness that incident, but he witnessed its effects, and its news came to him with frequent transmission, it is as if he had seen it. It took place in the year in which the greatest messenger was born, and all of this is an indication of the knowledge and ability of God Almighty, the might of His Prophet, and the honor of His Messenger over him is the best and most complete of prayers, for it is one of the precursors to the noble prophetic mission (32).

We conclude from the foregoing that this narration has explained the meaning of what is meant by the owners of the elephant, and what is the punishment that God Almighty punished them in this world before the hereafter.

We can also say that God Almighty wants to say: Anyone who gets close and tries to destroy what his righteous prophets built, harm them, or get close to the sanctities, his fate is to perish, like the owners of the elephant. Also, this incident is considered one of the miracles of God Almighty to His Messengers and a guide to the Prophet of Islam, Muhammad a.

The third requirement

The Book of Faith and Unbelief

Allah says : He has already revealed to you in the Book that when you hear Allah's revelations being denied or ridiculed, then do not sit in that company unless they engage in a different topic, or else you will be like them.¹ Surely Allah will gather the hypocrites and disbelievers all together in Hell 140 (33).

Narration No. (4)

"It also contains an indication of the prohibition of sitting with immoral people and innovators of any gender - and this is what a group of the people of interpretation said - and Abdullah bin Masoud went to it" (34).

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Narrated by Al-Alusi (d. 1270 AH) (35), and Ali Al-Haeri Al-Tahrani (d. 1353 AH) (36).

The meaning of the novel

This narration indicates that it is forbidden to sit with immoral people and people of innovation of any gender. This was because of their influence on society, so sitting with them means satisfaction with their work. Encouraging them, so you become a partner with them, as God Almighty has known in this verse that the hypocrites mock at the Book of God and commanded them not to sit with them until they fight, meaning a hadith other than the Qur'an takes them, then he said: If you sit with them as they are, you were with them and you are with them, in the sense of contentment with what they are in, the judgment is restricted to your pleasure, and you did not show them anger at them and hatred for their actions, so you became infidels like them.

Because contentment with disbelief is disbelief, and there is also an indication in it that it is obligatory to denounce evil while being able to do so, and if he omitted that, i.e., he omitted to forbid the wrong while he was able and the excuse was removed, he would be mistaken and

bear a sin for doing this (37), and on the authority of Imam Ali bin Musa Al-Ridha A, in the interpretation of this verse: If you hear a man denying the truth and lying about it and falling before the imams, peace be upon them, so get up from him and do not retire him, whoever he is.” (38).

It was also said that it is an indication of the prohibition of sitting with the infidels when they disbelieve in the verses of God Almighty, and the permissibility of sitting with them when engaging in a hadith other than them” (39). And if you hear them disbelieve and mock the words of God, and you sit with them on their immorality and disbelief without denial and the soul is content with what must be denied, deserved to be cursed with them, for here it is forbidden to sit with them and participate in conversations; Because you will become like them and the permissibility of sitting with them when they engage in another conversation (40).

We conclude from this that God, Glory be to Him, prohibits us from sitting with the infidels, and the people of misguidance and immorality when they disbelieve in the Noble Qur’an. Because being satisfied with what the doer does is like the doer himself, but if they are preoccupied with another hadith, it is permissible for you to sit with them.

Margins

- (1) Lisan Al-Arab, Ibn Manzur: 3/296, article (contract).
- (2) The Lighting Lamp in Gharib Al-Sharh Al-Kabeer by Al-Rafei, Ahmed bin Muhammad Al-Fayoumi: 2/421, d. I, (8 Dhul-Hijjah 1431), Publisher: The Scientific Library - Beirut, article (contract).
- (3) The Creed in Missions of Unity, Abdul Qadir Atta Al-Sufi: 9, i 1, (1422 AH - 1423 AD), publisher: House of Information.
- (4) Surat Al-Ra’d: 41-43.
- (5) Al-Bayan Complex, Al-Tabarsi: 6/40.
- (6) Revealing and explaining the interpretation of the Qur’an, al-Tha’labi: 5/301, investigation: Imam Abi Muhammad bin Ashour, 1, 1422 - 2002 AD, publisher, House of Revival of Arab Heritage, Beirut - Lebanon.
- (7) Shu’ab al-Iman, al-Bayhaqi: 2/268.
- (8) Milestones of downloading in the interpretation of the Qur’an, Al-Baghawi: 3/24, investigated by: Khaled Abdel-Rahman Al-Ak, d. i, d. T, Publisher: House of Knowledge, Beirut.
- (9) Majma` al-Bayan, al-Tabarsi: 6/41.
- (10) Bihar Al-Anwar, Al-Majlisi: 9 / 111, chapter on the disappearance of knowledge.
- (11) Interpretation of the holdings of Al-Durar, Ali Al-Haeri Al-Tahrani: 6/102, Dr. I, (1337 st), Publisher: Sheikh Muhammad Al-Akhundi, Director of the Islamic Book House.
- (12) The response to the fatwa of Abd al-Rahman bin Jibreen, Al-Ahsa’i: 31, Dr. i, d. T .
- (13) Surat Al-Ra’d: 41.
- (14) Surat Al-Ra’d: 41.
- (15) See: Explanation of the Message of Rights, Imam Zain Al-Abidin A: 506, investigation: Hassan Al-Sayyed Ali Al-Qabbanji, 2nd Edition, (1406 AH), publisher: Ismailian Institution for Printing and Publishing, and Milestones of Downloading in the Interpretation of the Qur’an, Al-Baghawi: 3/24.
- (16) Surah An-Nahl: 26.
- (17) Surat Al-Ra’d: 43.
- (18) See: Interpretation of Muqatil bin Suleiman, of Muqatil bin Suleiman: 2/181, investigation: Ahmed Farid, 1st Edition, (1424 AH - 2003 AD), publisher: Dar Al-

- Kutub Al-Alami, Lebanon - Beirut.
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 - (20) See: Explanation of the holdings of Al-Durar, Ali Al-Haeri Al-Tahrani: 6/102.
 - (21) Bihar al-Anwar, al-Majlisi: 40/157, chapter on knowledge.
 - (22) Surat Al-Fil: 1-5.
 - (23) Majma` al-Bayan, al-Tabarsi: 10/343-344.
 - (24) Al-Kashf and Clarification on the Interpretation of the Qur'an, Al-Thalabi: 10/299, Interpretation of Surat Al-Fil.
 - (25) The History of Mecca and the Sacred Mosque, al-Hanafi: 78, chapter on what the Kaaba was above water before the creation of the heavens and the earth.
 - (26) Zubbat al-Tafsir, Fathallah al-Kashani: 7/519, investigative: Al-Maaref Foundation, 1, 1423 AH, publisher: Islamic Knowledge Foundation, Qom - Iran.
 - (27) Surat Al-Fil: 5.
 - (28) See: Tafsir al-Qummi, al-Qummi: 2/443, investigated by: Sayyid Tayyib al-Mousawi al-Jaza'iri, d. I, (1387 AH), Publisher: Najaf Press.
 - (29) See: Majma' al-Bayan, al-Tabarsi: 10/448.
 - (30) "Ubaid bin Umair bin Qatada Al-Laithi Al-Jana'i Al-Makki, the exegetical preacher, was born during the life of the Messenger of God J, and he was one of the trustworthy followers of the followers and their imams in Makkah." Biography of the Nobles' Flags, Al-Dhahabi: 4/157.
 - (31) Al-Musannaf, Al-Kufi: 8/230, Book of Al-Zuhd, chapter of the words of Abdullah bin Omair, Hadith No. (24).
 - (32) See: Zubtat al-Tafsir, Fathallah al-Kashani: 7/514.
 - (33) Surat An-Nisa: 140.
 - (34) Majma` al-Bayan, al-Tabarsi: 3/182.
 - (35) Interpretation of Al-Alusi, Al-Alusi: 5/174, interpretation of Surat Yunus (Our Lord Atmos).
 - (36) Interpretation of the holdings of Al-Durar, Ali Al-Hairi Al-Tahrany: 3/204.
 - (37) See: Al-Tibyan fi Tafsir Al-Qur'an, Al-Tusi: 3/362.
 - (38) Al-Wafi, Al-Fayd Al-Kashani: 5/1046, investigative by: Zia Al-Din Al-Husseini, 1st Edition, (the first of Shawwal Al-Mukarram 1406 AH. 19, 3, 65 AH), Publisher: Imam Amir al-Mu'minin Ali (peace be upon him) Public Library - Isfahan, the door of babysitting the people of sin.
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