

Arabic Translation And Rhetorical: Manhood In The Hadith

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Abstract

The main objective of this paper is to define “al-rujoolah” (manhood) and its contexts in the primary Arabic literature that it Prophet Muhammad's (peace be upon him) Hadith. The project's goal is to comprehend the significance of this subject in the Prophet's statement and to contribute to the library of Arabic rhetorical and scientific work related to this Hadith, which includes a rhetorical lesson, stylistic analysis, and reveals the ornamental characteristics and stylistic features. The study used an analytical method based on analyzing, interpreting, and comparing how the Quran and prophets talked about this trait and its signs. Also, talk about the different stories in the Hadith to figure out what they mean. The word “al-rujoolah” in "seven people to whom Allah will give His shade on the day when there will be no shade but the shade of His throne (on the day of resurrection)." provides the meaning of “perfection of personality and its idealism,” which appears in particular situations. This study showed the were and what other qualities the Prophet wanted Muslims to have in their everyday lives. The rhetorical lesson gives a style analysis and shows how the Prophet's statement about the uses of this word shows off his style and rhetorical skills. "Al-Rujolah" means "perfection of personality and its idealism," which appears in particular situation. This study provides benefits for teaching Arabic, including improving students' understanding of "al-rujoolah," teaching Arabic rhetoric and style, guiding students on Islamic ethics, and providing a valuable resource. The results can also enhance language curricula and promote an understanding of Islamic culture, inspiring students to learn Arabic and appreciate Arab and Islamic culture.

Keywords: Arabic; Translation; *Al-Rujoolah*; Manhood; Man; Stylistic

INTRODUCTION

Al-rujoolah (Manhood is a characteristic that includes intelligence, wisdom, and intellect, in addition to the strength of faith and belief (*Eimaan*) and the highest standard of morality. The Holy Quran made it the main characteristic of all prophets and messengers and a title for their helpers. At forty-seven (47) places, the Holy Quran praised those who are committed to the teachings of religion (*deen*) from amongst the male and females. *Al-Ruhollah* (manhood) in the Holy Quran was a different subject I researched.: "Places and Rhetoric." It was published in 2013 in the Journal of the College of the Arabic Language in Al-Manufiyah. As a complement to the study mentioned above, this project strives to cover the picture designed by Prophet Muhammad (peace be upon him) for the manhood personality of a Muslim through a hadith in which he gathered several types of people who possessed such characteristics and acted accordingly. This Hadith is the saying of Prophet Muhammad (peace be upon him): "Seven people, Allah will give them His shade..." The study will make every effort to elaborate on the

rhetorical miracle in the statement of the Prophet (peace be upon him) about the signs of "*Al-rujoolah*" (Manhood) and its features in each type of person mentioned in this inclusive Hadith.

The research problem lies in covering the complete picture of "manhood personality" from all aspects, knowing the aspects that were mentioned in the Holy Quran only, the aspects explained in the Hadith, the aspects in which the prophetic rhetoric agreed with the Quranic rhetoric, and what was the method to design that picture.

This study aims to understand the reasons for Prophet Muhammad's expression of manhood and the secrets of prioritizing him over other types. Analyze the secrets about the young man and highlight the reasons for the Prophet's statement about the remaining types with the description "Rajul" (man) and explain the signs of "al-rujoolah" in each of them. This Hadith describes some of the "al-rujoolah" (Manhood) features that the Hadith strives to encourage Muslims to possess.

METHOD

Based on the main objectives of the research, we adopted an "analytical approach," which is based on analysis, interpretation, and comparison and is concerned with the study of partial components of prophetic expression and then a comparison between it and the Quranic expression or between it and other materials that can be expressed through it. This approach will assist in obtaining a complete picture of the "*al author Ruhollah* personality" (manhood) as depicted by Quranic and prophetic rhetoric, allowing a Muslim to cover it all.

RESULTS AND DISCUSSION

Prophet Muhammad (peace be upon him) said: "Seven people, Allah will give them His shade on the day when there will be no shade but the shade of His throne" (on the Day of Resurrection). They are a just ruler, a young man who grew up with the worship of Allah, a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah, a man whom a woman of beauty and position seduces (for illicit relation), but (rejecting her offer) he says: 'I fear Allah,' a man who gives in charity and conceals it (to such an extent) that the left-hand does not know what the right has given and a man who remembers Allah in solitude and his eyes become tearful" (Al-Nisaburi)

In this Hadith, the Messenger of Allah (peace be upon him) encouraged people to struggle or fight against the self (*nafs*), restrain from unlawful desires, and become sincere for Allah the Almighty, as it will help them do the above-mentioned righteous deeds. Prophet Muhammad (peace be upon him) named five types of people to whom Allah will give his shade on the Day of Resurrection. He used the word "man" (*raja*) to show that "*al-rujoolah*" (manhood) is a part of them and rooted in their personalities. Still, it recognizes that the first and second types do not possess this quality, as the

rhetorical analysis of the Prophet's statement about each of these seven types will elaborate on in the following parts of the research.

A Rhetorical Miracle at the Beginning of the Hadith

Prophet Muhammad (peace be upon him) began this Hadith with "Seven people, Allah will give them His shade on the Day when there will be no shade, but the shade of His throne," as this method of expression is effective in arousing the interest of the recipient to what is being said and, thus, it can be fixed in their mind if something is said vaguely, the listener desires to comprehend the meaning and will listen attentively to what will be said later on. Thus, his comprehension will be much better (Al-Saidi, 2000). The present tense (*al-muzaare*) is used for Allah the Almighty in the verb "*Yuzillu*," which means "to give shade," and the pronoun "*Zillihi*," which means "in His shade," shows that Allah the Almighty will do it himself. No one other than Him will do it. The adverb (*al-zarf*) has been used in the manner of negation and exception to describe the time, that is, the Day of Resurrection when humankind will stand before the Lord of the Worlds, the sun will be drawn near people, there will be extreme heat, they will sweat, and there will be no "shade" but the shade of the Throne of Allah, the Almighty. The Hadith mentions the honor that these seven types of people will be granted and thus motivates the recipient to be one of them, irrespective of the fact that it will make the shade of the Throne of Allah the Almighty or that the expression is just a metaphor for being covered by the mercy of Allah, who will put them under His protection and care, as some scholars have said (Ayaz) Al-Saidi (2000)

Rhetorical Miracle "Imam" And "Young"

The signs of "*al-Ruhollah*" (manhood) personality are visible in the first type, as the Prophet (peace be upon him) mentioned him using his word "*al-imam al-aadil*" (a just ruler) and brought the word "al-imam" first, followed by and this is because people trust him and follow him in his words, deeds, and rules. Thus his impact is imminent, his role is excellent, and his benefit reaches everyone. This is the secret behind starting the Hadith with him and preferring him to other types of people mentioned in the Hadith. *Al-Aini* says: "The just ruler has been mentioned first, keeping in view the immense interests and benefits of him, as Allah the Almighty reforms many issues through a just ruler, and it is said, "There is no one closer to Allah the Almighty after messengers than a just ruler" (Al-Hanafi). In this context, the just ruler includes anyone with a role to play in Muslim issues, such as governors, rulers, and those who carry out their duties in the judiciary, resolving disputes, and rebuilding family relationships.

Using the agent noun "*al-aadil*" to describe his trait shows that he is always fair and cannot change this trait, no matter what. As for mentioning him with "*masdar*" (a verbal noun) in the narration of Sahih al-Bukhari, there is exaggeration in it as the word "*al-adl*" (justice) is a verbal noun that was put in place of "*al-aadil*," which is more eloquent. "The best description of

“*al-aadil*” is that he is the one who follows the order of Allah the Almighty by putting everything in its place without exaggeration or negligence” (Al-Mubarakpuri). It was evident that “*al-adl*” (justice) is one of the traits indicating that the servant loves his Lord, fears Him, and does not fear anyone else, which is, undoubtedly, the sign of “*al-rujooliah*” (manhood-manhood) personality. The evidence of this is that “*al-imam al-aadil*” has been mentioned before the persons who were described by the word “*rajul*” (man).

Also, the traits of “*al-rujooliah*” (manhood) personality are evident in the second type. The Prophet (peace be upon him) described them with his words, “*was shaab Nasha fi ibadat Allah*” (a young man who grew up with the worship of Allah), preferring the word “young man” to the word “man” in order to indicate that the worship (*Ibadah*) for a The duty of a young man in his youth is more demanding and challenging since there are many solid incentives and cravings that tempt him to follow his illicit inclination. (*al-Hawa*). The word “*shall*” (young man) has been used as an indefinite noun because it demonstrates “generality,” and the past tense “*Nasha*” (grew up) has been used to describe him, which indicates growth and bringing up and transits to the genitive (central) with the letter “*baa*,” which is used to attach something to something. This indicates that he (the young man) was brought up with the worship of Allah the Almighty until he got used to it in his youth when a lot of fun and amusement invited him and the means of deviation increased by leaps and bounds. *Al-Nawawi* says: “The meaning of the narration in which the word ‘*baa*’ has been used is that he was brought up accompanied by worship.” (Al-Nawawi). In the narration of Sahih al-Bukhari: “*we shaab Nasha fi ibadat Allah*” (and a young man who grew up in the worship of Allah), the verb has been transited to the noun in the genitive case with the word which provides the benefit of “adverb,” i.e., “*Fee*” (in) which indicates to the fact that he had made all his life as though it is a home for worship. He counted every action he carried out, whether related to worldly life or the hereafter, as worship, through which he sought the pleasure and closeness of Allah, the Almighty. The worship covered him from all sides like a vessel covers its content Al-Nawawi (1999).

The above two narrations praise the young man and describe him as loving and enjoying worship and spending his life in worship, a trait of “*al-rujooliyah*” personality that makes this young man worthy of it, including him among the “*al-rujooliyah*” personalities. However, if he had been described with the word “*rajul*” (man), it would have been understood that he was not like that in his youth. Thus, the prophetic expression using the word “*shaab*” (young man) includes all stages of age a human being passes through (childhood, youth, Manhood, old age) until he meets his Lord, who will reward him for his chastity in his youth, his consistency and perseverance in his Manhood and his stability in his old age. Also, the prophetic expression draws the attention of youths, who are the pillars for the renaissance of this *Ummah* (nation) and the secret of its strength, to exploit this stage in the worship of Allah and serve the *Ummah* in different areas Al-Nawawi's (1999), Al-Qurtubi, A. A. (2004).

Rhetorical Miracle The Word "Rajul" (Man)

When the Messenger (peace be upon him) *talked about the third type, "rajul qalbuhi muallaq fi al-masjid"* (a man whose heart is attached to the mosques), the word "rajul" (man) was used to describe the traits of the "al-rujooliyah" personality that this person has. These characteristics made him love the prayer (*al-salah*), perform it in its time, maintain the prayer with care in the congregation, wait for the following prayer after performing one prayer, desire to perform the prayer with a group of Muslims even though it costs him to sacrifice some of his interests and prepone or postpone his tasks and activities.

The attachment of the heart to the mosques in the words of the Prophet (peace be upon him), "a man whose heart is attached to the mosques," might be a metaphor for the partial relationship as the word "heart" was used, and the "man" was meant because the heart has a powerful impact on making the body obey and orienting it. This means that the man took care of his heart until it became attached to the mosques and gave up all evil desires and inclinations. Also, it may be euphemism for waiting for prayer, loving to remain in the mosques, and attaching his heart to them even if he is not there. Apart from the above, the word "muallaque" can be from "al-taleeqe" (hanging), as though it was likened to something which is hung in the mosque, such as a lamp indicating that his heart stayed in the mosque for a long time. However, his body exited from there (Al-Mubarakpuri).

Regardless of the method, the expression implies that nothing can keep this man and his friends from praying, no matter what the consequences are, and that they prefer the hereafter (*akhirah*) and the rewards of this worldly life with its temptations.

It is noticed that the Holy Quran also expresses about those who exalt Allah the Almighty and maintain with care the prayers in the mosques and perform other good deeds with the word "rijaal" (men) in order to state that the real Manhood is the ability to resist the temptations and not yielding to unlawful inclinations which stand in the way of enjoying the light of Lord through availability in its places. It is worth mentioning that this is open to more than just men. However the door is open for all, whether they are young men, women, older adults or whoever is keen to be available in the places of light of the Lord at the time of getting it and nothing distracts them from doing so. They were expressed by the word "rijaal" (men), as it is well known that men have strong determination and willpower, among other characteristics, which make them the focus of attention (Elmelegy Sobhy). This means that the prophetic statement is similar to the Quranic statement in that it gives the quality of "al-rujoolah" to those who pray carefully and want to build the houses of Allah the Almighty (mosques). This method is very effective in motivating the recipients Hussein (2019).

Also, Prophet (peace be upon him) expressed the fourth type with the word "rajulaan" (two men), saying: "*rajulaan tahabba fi Allah, ijtnaa alaihi was tafarraqa alaihi*" (two men who love and meet each other and depart from each other for the sake of Allah). The "rajulaan" (two men) has been

mentioned as indefinite because it demonstrates "generality," and it becomes easy to describe him with the following sentences as each one of them is counted to be a sign of true love and evidence of authentic Manhood (*rajoolah haqqah*).

The word "*rajulaan*" (two men), i.e., dual, has been used here, and that is because love is a mutual relationship that is established between two persons. In this, there is an indication that both men reached a level that made them "one person," and thus, they were one type, not two. Their first characteristic was described in the past tense "*tahabba*" (they loved each other) as "*alif al-madd*" (a long vowel) occurred in the middle and "*alif al-insane*" (the letter that represents duality here) occurred at the end, indicating that they reached the level of infinity in love. The preposition "*fi*" (in) has been added before the name of Allah the Almighty in order to indicate that their love is purely for Allah the Almighty, as worldly purposes, material benefits, and personal interests have no place. This trait cannot be attained solely by a small group of "*rijaal*" (guys) or those who follow in their footsteps by depriving themselves of benefits and interests, regardless of whether they are young people, men, or women. This characteristic cannot be attained solely by a few "*rijaal*" (men) or those who follow in their footsteps in abstaining from benefits and interests, whether they are youths, men, or women.

The two sentences, that is, "*ijtmaa alaihi wa tafarraqa alaihi*" (met each other and departed from each other for the sake of Allah) have been separated from the previous one, and that is because both of them confirm and highlight the previous sentence, i.e., both men love each other for the sake of Allah only. Connection " This is called "perfect connection," in which the relations between sentences get stronger to such an extent that they do not need a "joining word." There is a match between the verbs "meet" and "depart," which transit to the pronoun "love," "*al-hub*" (love), with the letter that indicates to overcome, as well as the coordinating conjunction "*waav*" (and), which was used in order to point out the fact that the "love" conquered their hearts. They were honest and sincere in their love to such an extent that it was impossible to change whatever the circumstances were. So, the meaning is: "They met each other for the sake of Allah and kept on meeting for the same reason until they departed from their meeting point, and they were honest and sincere in their love for each other for the sake of Allah during their meeting and their departure." It is also possible that the accusative pronoun (*al-Zameer al-majroor*) in the word "*alaihi*" (on or for the sake of) returns to the name of Allah the Almighty. This would show that obedience to Allah is the reason they met and why they parted ways. So, they meet to carry out group obedience and depart to carry out individual obedience. There is no doubt that those who are doing this from among men and their likes, whether they are young men or women, have been praised in this sentence, and Muslims of every age and place are being called to walk on the same path and adopt the same approach in their relationships with each other.

The following prophetic statement about the fifth type used the word “rajul” (man): “*We rajul da athu imrat zaato mansib wa jmal fa Qala inni akhaf Allah*” (a man whom a wonderful woman seduces (for illicit relations), but (rejecting her offer) he says: "I fear Allah"). This statement elevates the position of the person who abstains from forbidden and unlawful acts despite the existence of solid motives for them. In addition to what has been mentioned earlier, the expression with this word indicates that the person who is seduced is a physically strong man. No deficit or deficiency in him can hinder him from enjoying women.

The verb "seducing" has been attributed to the woman. She was described as a "woman of beauty and position," which makes men abstaining from the unlawful act more valuable and shows that he is at the peak of “manhood” because all motives that can deviate a man are found at one time, all hindrance has been removed, the matter has become very easy for him, the man has strength and ability, the woman possesses position and beauty as well as she has desire (for the unlawful act). All of the above make chastity and abstention from the unlawful act impossible for a man except for the one whose heart is full of faith (Imaan), fears Allah the Almighty and possesses many “manhood characteristics” which stand between him and forgetting that Allah the Almighty is informed of him and observes him.

The saying of the man follows the word "fa Qala" (so, he said), "I fear Allah," after he was seduced. The letter “fa” (so), which benefits the commentary, indicates that he did not hesitate for a moment to remind himself as well as the woman who seduced him of the fact that Allah is informed of them, observes them and rules over them.

Moreover, he attributed the verb “fear” to himself using the first person pronoun instead of addressing the woman using an imperative like “You fear Allah” in order to achieve several rhetorical benefits as follows:

1. He was sure he would not commit adultery because he was afraid of Allah the Almighty and wanted her to give up on her lousy plan.
2. While addressing himself, he intended to remind her and kindly advise her so that he can make her hear the truth (*al-Haqqe*) without arousing her anger as this method is effective in making her accept the truth because she views now that he wishes for her what he wishes for himself (Ashour). In this method, the elements of fear of Allah that were hidden in her heart were stirred, and once they woke up, they led to chastity.
3. In this way, he protected himself from her revenge, which must have caused her humiliation because she was a woman of beauty and position. Also, she transgressed her feminine nature and seduced him. Ibn Rajab says: “if respected lineage, position, and honor combine with beauty, the desire gets strong, and if that woman, who seduces, enjoys all of them, the desire becomes greater because she can dispense with the hardships of reaching to her goal by seducing” (Ibn Rajab). So, it makes the abstention from involving in the unlawful act for fear of Allah the Almighty, advising her with kindness and motivating her to repent and return Allah the Almighty's great obedience to Allah and get him to achieve the best

position. Also, it reflects a strong manifestation and evidence of "manhood" on which Allah the Almighty will give him the shade on the day when there would be no shade but the Shade of His Throne as a reward, honor, and appreciation. There is guidance for the recipient to abstain from the forbidden and unlawful acts.

As for the sixth type, the Prophet (peace be upon him) said: "*wa rajulun tasaddaqa be sadaqah fa akhfaha hatta la talam yaminuhu maa tunfiqo shimaluhu*" (a man who gives in charity and conceals it (to such an extent) that the left-hand does not know what the right has given. That man has been described as someone who exaggerates in concealing his charity and not disclosing it at any time and for any reason. In this, there is an indication that such types of charity givers or donors possess a "super ability" to control their tongues and their "self" (*nafs*) which always likes that people should know praise and appreciate charity so that the charity giver can be prey to provocation, especially, from the charity receivers when any differences occur between them or other reasons that can lead to talk about the charity or announce about it or remind the receiver or disseminate it. That charity giver does not even think of it—whatever the motives or circumstances are—which is evidence of his sincerity and proof of his strength of faith (*Imaan*), as he is not interested in what other people have and has a desire for what Allah, the Almighty, has (the rewards). Also, true Manhood is manifested in his personality as he controls his "self" and wants to conceal his charity if there is no more giant objective found behind announcing it. *Ibn Kathir* says: "It indicates that concealing the act of charity is better than accounting it because it protects him from showing off, but if there is any interest in announcing it like people will follow him in the act of charity, its announcement is better (Ibn Katheer).

The expression with the word "*al-sadaqah*" (charity) indicates the sincerity of intention which must be found in the charity givers (both men and women) equally, and that is because it helps them to conceal their charity and not have desires to announce it until and unless there is a genuine reason for it. This point is strengthened when we notice that the letter "*fa*" (so) has been used with the verb "*akhfa*" (conceal), which comes to tell the reason, which means that the true intention and the chief reason behind concealing the charity are to get the pleasure of Allah. Moreover, it indicates the absence of a period between the two verbs, and the difference is apparent between the prophetic statement and the saying "then he concealed it."

The verb "*akhfaha*" (concealed) consists of "*harf al-madd*" (long vowel) in its middle as well as at its end to denote exaggeration in concealing and extension of its period so that it can cover the whole life of the charity giver. This point is strengthened by the expression "*hatta laa talam yaminuhu ma tunfiqo shimaluhu*" (to such an extent) that the left hand does not know what the right has given). Here, both hands have been used as a metaphor for the human being who sees and knows to assert the exaggeration in concealing the charity to such an extent that even the close relatives could not know it. Both hands were presented as an example of closeness because the right hand

is very close to the left. The message is: if the right hand is turned into an alert person, he will not be able to know the charity given by the left hand, which is an exaggeration in concealing the charity (Al-Hanafi).

In the above narration of Imam Muslim, the act of "knowing" has been attributed to the right hand and the act of "giving in charity" to the left hand, which is just the opposite of the narrations of Imam al-Bukhari and others in which the act of charity has been attributed to the right hand while the act of "knowing" to the left hand. Explaining the secret behind attributing the act of "giving in charity" to the left hand, some commentators said: "the one who wants to conceal the charity should give it by his left hand, and that is because people look at his right hand which is generally used to make a movement, take and give while the left hand has no role in it. Therefore, since the people look at the right hand expecting the movement and act of giving by it, he should make it accessible and make the left hand busy to conceal the charity because he believes that its reward is with Allah the Almighty (Salem) Al-Qurtubi, (2003) Muslim, (1985).

Along with the points made above, I believe that associating "giving to charity" with the left hand and "not knowing" with the right hand emphasizes the accuracy of the act of concealment and the need for extreme caution in this case because no one is permitted (no matter what potentials he was given) to know the charity, its quantity, or its location, for which the right hand is known and on which most people rely. In addition to those mentioned above, the Author believes that attributing "giving in charity" to the left hand and "not knowing" to the right hand emphasizes the accuracy of the act of concealment and intense precaution in this matter, as no one is allowed (whatever the potentials he was given) to know the charity, its quantity, or location, for which the right hand is known, and most people rely on it.

However, the expression in both the narrations indicates the exaggeration from the charity givers in concealing their charity so that people cannot know it as he views many benefits in doing it, such as concealing the name of the charity receiver, putting an end to the sources of "showing off," reminding the charity receiver of his charity as a favor or hurting him. Apart from this, he is sincere in giving his charity as he expects Allah the Almighty to accept his act of charity. These are the essential characteristics of "manhood personality" (*al-rujooliyah*), which Islam is keen to inculcate in charity givers and donors, whether men or women.

As for the last and seventh type, our beloved Prophet Muhammad (peace be upon him) described them in his words: "*wa rajul zakara Allah khaliyan fa faazat aynaahu*" (a man who remembers Allah in solitude and his eyes become tearful to encourage and motivate Muslims to fear Allah the Almighty in solitude and to state that the tenderness of a person, his gentle feelings, and the tears that are flowing from his eyes cannot stand in the way of his "manhood" and cannot prevent him from being a "perfect personality." The opposite is also correct; real Manhood does not imply that he must be cold-hearted, incapable of crying, devoid of emotions, or expressing his weakness before Allah the Almighty.

In describing this person, the verb "remember" has been used, which transits to the name of Allah the Almighty, "*zakara Allah*" (remembered Allah), without mentioning the type and method of remembrance so that it can include all types of remembrance as it includes remembrance by tongue and by heart as well as it includes the remembrance out of hope, fear, love, and desire. *Ibn Rajab* says: "the remembrance of Allah includes remembering his greatness, revenge, punishment, beauty, perfection, kindness, and the honor he gives to his faithful friends (*awliyya*). It also includes remembering his closeness and that He is informed of him wherever he is" (14). The adverb "*khaliyan*" (in solitude) indicates the strength of the faith of this man and his struggle against his "self" (*nafs*) and unlawful inclination as it invites him in solitude to commit the sins. Also, it indicates that the remembrance of Allah and His fear is a trait he possesses all the time because the one who did it in solitude will do it in the company of people Al-Qurtubi, A. A. (2003) Ibn Rajab (2005).

The letter "*fa*" (so) has been used with the verb "*fa faazat ayinahu*" (weeps or his eyes become tearful), which tells the causation. Therefore, it indicates that his weeping results from remembering Allah, which reveals that he loves Allah and fears Him. The expression using the word "*faazat*" (flow) has been attributed to both eyes, "*fa fast ayinahu*" (his eyes flowed the tears), but this is a metaphor for aspatial relationship. The tears flowed from his eyes, but the prophetic expression is more impressive as it indicates an abundance of tears and speed of flow so that a viewer when he sees those tears, imagines that the eyes are the ones that flow them.

CONCLUSION

Hadith, Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (on the Day of Resurrection) is like a preface which draws people's attention to what is coming later on (types of people). It is to motivate and encourage the recipient to be one of them. The Prophet (peace be upon him) mentioned the first type using his word "*al-imam*" (ruler), and that is because people trust him and follow him in his sayings and deeds. However, It does not mean that the "manhood" is snatched away from him because the signs of "manhood" is manifested in his "justice," whose benefits cannot be counted.

The second type has been described by the word "*shaab*" (young man) to indicate that, despite his young age, his accurate determination and intense struggle elevate him to the rank of "man." The signs and traits of "*al-rujoolah*" (Manhood) are noticed in each type of the remaining five types, and expressing them with the word "*rajul*" (man) does not mean that the women have not been included. When we see the deeds of these seven types of people, we find that they differ. However, significant meanings bring them together, like struggling against "self" (*nafs*), abandoning the unlawful inclination, having intense sincerity and honesty for Allah the Almighty, and fearing Him in solitude and the company of people. If these meanings had been found in people, the societies and the countered would have been reformed.

The prophetic statement is in agreement with the Quranic information regarding the fact that maintaining the rituals of Islam and abiding by its teachings are among the

traits of "manhood," which prove that such people are characterized by intense determination and sincere intentions, which make them worthy of being granted the reward mentioned in the Holy Quran and Noble Hadith. The prophetic statement asserts what is mentioned in the Quranic report: "manhood" is a characteristic which can be possessed by anyone who carries out the Manhood's activities for the sake of Allah, expecting reward from Him without fearing people no matter how oppressive they are.

The project recommends the following to the researchers in the field of "rhetorical lesson" there should be a connection between the Quranic and prophetic statements in addressing the subjects, especially the ones with a particular Hadith for them, as this connection is beneficial to cover those subjects from all aspects. All the remaining Hadith in which the Prophet (peace be upon him) talked about the "al-rujooliyah" (Manhood) personality and its signs should be studied and analyzed so that those signs can be covered from all aspects and in all areas.

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