

بسم الله الرحمن الرحيم



المملكة العربية السعودية
وزارة التعليم العالي
جامعة أم القرى
كلية التربية بمكة المكرمة
قسم التربية الإسلامية والمقارنة

الدلالات التربوية لمرويات أبي هريرة رضي الله عنه في كتاب العلم من صحيح البخاري ومسلم

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بحث مكمل لنيل درجة الماجستير في التربية الإسلامية
الفصل الدراسي الأول

١٤٢٤ - ١٤٢٥ هـ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

: ﴿ فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۖ وَلَا

تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١﴾

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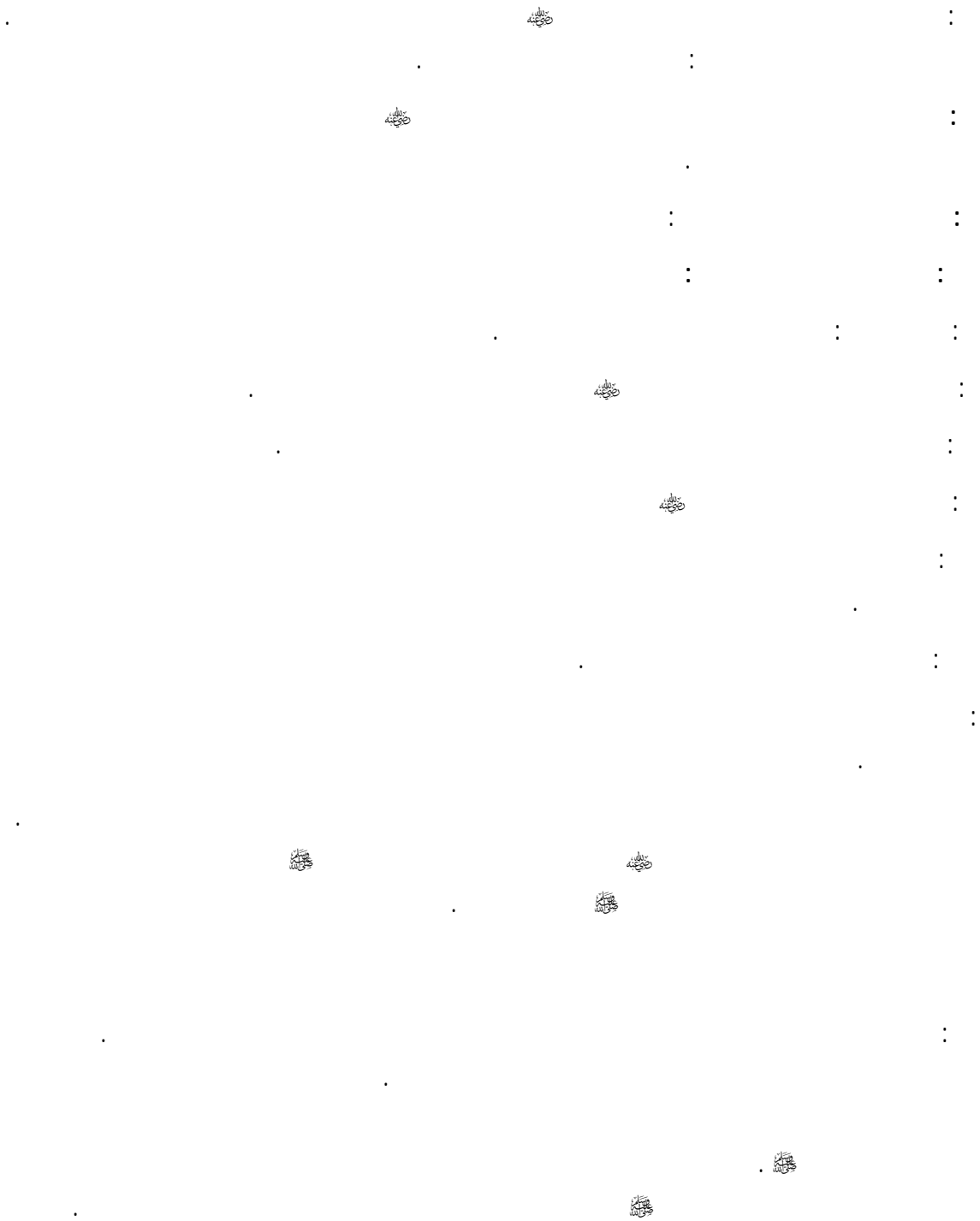
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Abstract

Research title: the educational connotations consulted from *Ahadith* (traditions of the Prophet) of *Abou horayra* (Consented by God) in the science book from *Suhihay Albokhary* and *Muslim* god bless them (authenticated-*Hadith*-books).

Prepared by the researcher: *Abdullah ibn Sa'ad ibn hassan al-qo'rani*

Research objectives: the research intended to explain educational connotations which were consulted from the *Alahadith* (traditions of the Prophet) of *Abou horayra* (Consented by God) in the science book from *Suhihay Albokhary wa muslim* (authenticated-*Hadith*-books) with indication of pedagogic applications concerning teacher and learner.

Research methodology: employment of deductive method by the researcher.

Study chapters: the research consists of six chapters.

First chapter: plan of research: in there the researcher determined the importance and the objectives of research.

Second chapter: in this chapter there is a study about the gracious Companion (*sahabi*) lives *Abou horayra* (Consented by God), his scientific life and all educational aspects in his biography

Third chapter: included a definition about *Imâm ALBukhâri & muslim*, *Alsuhihain* (two authenticated books), their scientific position and some educational aspects.

Fourth chapter: mentioned *Alahadith* (traditions of the Prophet) irrigated by *abou horayra* (Consented by God) in the scientific book from *Suhihay Al-bokhary & muslim* (authenticated-*Hadith*-books) and explaining their vocabularies.

Fifth chapter: consist of educational connotations, deduced by the researcher from *Alahadith* (traditions of the Prophet) with citation of pedagogic applications concerning teacher and learner.

Sixth chapter: we defined the conclusion, results, recommendations and suggestions.

Most important results: -1. the importance of returning to the Noble *Qur'ân* and the *Sunna* (traditions of the Noble Prophet) because they are the authentic sources of education. With their right perspectives proceed on the right path, and according to that, the path will be clarified and the Islamic community will acquire the happiness secret and succession in this world and in the hereafter. -2. The educational procedure did not count only of Gnostic aspect but it depends also on all senses and aspects of behavior and manners. -3. the high position occupied by the gracious Companion (*sahabi*) *Abou horayra* (Consented by God) due to his accompaniment and attendance to the great educator (peace and blessings be on him), which affect his life. and then became an example of the straight student, and after that he became the tutor and truly the honest communicant of the noble prophet (peace and blessings be on him). -4. The importance of caring about *Al-Suhihain* because they are the only authenticated-*Hadith*-books after the Holy *Qur'ân*, additionally, these volumes contain many educational aspects, which is –with god permission- the cause of edification of individual and community.

Most important recommendations: -1. necessity of caring about *A-Sunna* books so that we could deduce the pure educational method and appliquéing it in all instructional stages. -2. Caring about studying the prophetic biography and deducing attitudes and parables from it, and publishing them within Muslim Generations. -3. Giving priority and attention to studying Companions life (Consented by God) because they were playing a great role in introducing this religion, and they were whom cohabited the alighting of the prophecy upon the noble prophet (peace and blessings be on him). -4. Displaying educational aspects in the relation between the noble prophet (peace and blessings be on him) and his Companions, and then presenting it in front of teachers and educators to profit from it and activating it in reality.

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﴿ وَمَا

خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾^(١)

﴿ قُلْ

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾^(٢)

﴿ لَقَدْ

مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴾^(٣)

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾^(٤)

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
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﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾^(١)

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صلى الله عليه وسلم

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صلى الله عليه وسلم

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﴿ الرَّحِيمُ ﴾

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﴿ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ

وَعَهْدِهِمْ رَاعُونَ^(١).

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﴿ فَأَعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ﴾^(١)

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﴿إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾^(١)

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: ﴿ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِ مِمَّا

عُلِّمْتَ زُشْدًا ﴾ () () .

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﴿ إِنَّ الَّذِينَ

﴿ الرَّحِيمُ ﴾

يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ ﴿

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﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾^(١)

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﴿ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴾^(٢)

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: ﴿ فَسَّأَلُوا أَهْلَ

" أَلَذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ ()

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: ﴿ وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ﴾ () () .
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﴿ وَذَكِّرْ ﴾ :

﴿ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴾ :



فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ ﴿١﴾



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﴿يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٥٦﴾ وَنَشَرِ الْمُؤْمِنِينَ بِأَنَّ هُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٥٧﴾

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: ﴿ اَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

وَجِدْلَهُمْ بِالَّتِي هِيَ أَحْسَنُ ﴾^(١)

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: ﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ

فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ
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