

SELECTED MODELS FROM THE NARRATIVES OF DAWOOD BIN ABI HIND IN THE HAJJ AND THE SACRIFICES IN THE SIX BOOKS - AN ANALYTICAL STUDY**¹Muhammad Sadiq Odeh Hussain; ²Prof .Dr. Thamer Abdullah Daoud**^{1,2} College of Islamic Sciences - University of Anbar - Iraq
moh20i4013@uoanbar.edu.iq ;thamer.abdullah@uoanbar.edu.iq**Abstract**

Through the study of his life, it was found that Imam Dawood was among the best of the people of Basra, he recognized the great companion Anas bin Malik, may God be pleased with him, and narrated five hadiths from him, but he did not hear them from him. Also his asceticism and that he is one of the people of piety and virtue, with a lot of mention of God, and he was fasting as he fasted for forty years without his family knowing about it, he was taught by the senior followers and their followers, and many of the followers of the followers were taught to him by the owners of the six books (Bukhari commenting, and Muslim Abu Dawood, al-Tirmidhi, al-Nasa'i, and Ibn Majah) and I dealt with selected examples of his narrations in Hajj and sacrifices, which amounted to three narrations. Because the nation unanimously agreed to receive his hadiths with acceptance, then to judge the isnad of hadith after looking at the sayings of the scholars of al-Jarh and al-Ta'deel in the narrators, then after that I mention what is in the hadiths of strange words with the help of books of strange hadith and language dictionaries, then I mention the spectrum of the chain of transmission and the reason for the occurrence, if any, then Then I proceed to explain the hadith in some detail from the books of explanations, then mention the most important benefits of the hadith, then mention the jurisprudence of the hadith, if any, abbreviated, using the books of jurisprudence. The first requirement: his personal biography, the second requirement: his scientific biography, the second topic: selected examples of his accounts in Hajj and sacrifices, and it contains three demands: In the slaughter after the prayer, the third requirement: What came about the one who catches the imam in a collection, then he catches the pilgrimage, then the conclusion, which contains the most important results of the research.

Keywords: Narratives, Dawood bin Abi Hind, Hajj, sacrifices, the six books

Introduction

Praise be to God, we praise Him, and we seek His help, we seek guidance, and we seek His forgiveness, and we seek refuge in God from the evils of ourselves and from the evils of our deeds.

Research importance:

It is not hidden from everyone that the Prophet's Sunnah is the second source of legislation, and scholars have unanimously agreed on the obligation to act according to what appears to be true attributing it to the Messenger of God, peace and blessings be upon him, because engaging in legal sciences is one of the best ways of drawing near to God Almighty, and the most important of them after the sciences of the Holy Qur'an is Taking care of the pure Prophetic Sunnah and its sciences, and God Almighty has prepared those who memorize the Sunnah, and they are those who have memorized the trustworthy ones. Dawood bin Abi Hind, may God have mercy on him.

Research choosing reason:

One of the reasons for choosing this topic is to have the honor of working with the Prophetic Sunnah, preserving it, adhering to its commands, and avoiding its prohibitions, adhering to his saying, may God's prayers and peace be upon him: "Convey from me even a verse" (1). And the two friends, the martyrs, the righteous, and those good companions.

What prompted me to study this subject is that Hajj is one of the pillars of Islam, and Hajj is an individual obligation on every sane adult Muslim who is able, as stated in the Almighty's saying: It is one of the rituals of Islam by which Muslims draw near to God Almighty by offering a sacrifice of cattle, from the first days of Eid al-Adha.

Research Methodology:

The method of my study of narratives was as follows:

- 1- Mention the hadith with its chain of narrators and its text.
- 2- Extracting the narration from the six books from other than Sahih al-Bukhari, because he did not extract the narrations of Imam Dawood bin Abi Hind in the origins and he narrated a commentary to him, relying on the authenticity: (Sahih Muslim, Sunan Abi Dawood, Sunan al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah) The graduation of the novel included mentioning the source card abbreviated in the margin, in terms of mentioning the name of the book, the chapter, then the part and the page, then the hadith number in single incremental brackets (00).
- 3- If the hadith is in the Sahih of Imam Muslim from the path of Dawood bin Abi Hind, then I do not go through the study of the chain of transmission of the hadith due to the consensus of the nation on receiving his hadiths with acceptance, except for the narrators whose names were limited to mentioning only, because I know them, and if the hadith is in the four Sunan through the path of Dawood bin Abi Hind, the chain of transmission is subject to study, to judge whether it is authentic, good or weak.
- 4- If the body of the hadith that was mentioned in the two Sahihs was from other than the path of Dawud bin Abi Hind, and the hadith was received from the path of Dawud bin Abi Hind among the four authors of the Sunan, but the chain of transmission is weak according to the authors of the Sunan, then I remember after judging the hadith that the body of the hadith has been authenticated without The path of Dawud bin Abi Hind for its receipt in the two Sahihs or one of them.
- 5- Studying the chain of transmission for the narrators who were mentioned in the isnads, by mentioning the narrator's name, nickname, surname, sheikhs, and students, with an explanation of the narrators' condition, based on the sayings of the imams of Al-Jarh and Al-Ta'deel, then mention his class, and the year of his death, if any, to be repeated. In the chains of narrators, I was limited to mentioning his rank according to Al-Hafiz Ibn Hajar, with reference in the margin to his previous translation.
- 6- I showed the ruling on the chain of transmission of the hadith based on the sayings of the imams of the Jarh and the modification in that, and the ruling of Imam Al-Dhahabi and Al-Hafiz Ibn Hajar was relied on the narrators, if there was no difference in the sayings of the imams of the Jarh and the modification in the narrator.
- 7- If there is a weak narrator in the chain of narrators, then I am looking for a follower or witness to

strengthen the body of the hadith, with the exception of the hadiths of the Sahih of Imam Muslim, as they are authentic according to the consensus of scholars.

8- I have graduated Gharib hadith, if any, based on strange hadith books and some language dictionaries.

9- I mentioned the types of isnad, if any, and some of them I did not find sources for, and I mentioned some of them through studying the chain of transmission.

10- If the hadith has a reason for its arrival, then I will mention it, often relying on books for the reasons for the arrival of the hadith.

11- Mostly, in naming the title of the hadith, it relied on naming the one who extracted it from the path of Dawud bin Abi Hind in the six books, and changed in some of them what needed to be changed to fit the hadith of the chapter.

12- I explained the hadith, by relying on the books of hadith explanations, with some detail in the explanation in some of them with regard to the hadiths that contain jurisprudential rulings, and the differences in them and some different matters in them, and referring to the words in which the hadith was mentioned with its wording or meaning because of its Whoever commented on clarifying and adding to explaining its meaning completely, without re-extracting it, and what I mentioned from the hadiths in the explanation, I extracted them without looking at their ruling, as well as verses received in some hadiths that I interpreted from the books of interpretation.

13- In the most important of what is learned from the hadith, it relied on the sources to explain the hadith, some of which were from the opinion of the researcher, and they were not attributed to a source.

14-Then she clarified the jurisprudential rulings included in the hadith, if any, with the help of jurisprudence books.

15- The Qur'anic verses are attributed by mentioning the name of the surah and the number of the verse and placing it in brackets {00}.

16- Putting the hadith of the Prophet, may God bless him and grant him peace, in single brackets (...).

17- Introducing some areas, cities and landmarks from geographical sources, trips and history.

Research Plan:

The research plan required that it be divided into an introduction, two chapters, and a conclusion.

As for the introduction: it included the importance of the topic, the reason for choosing it, and my approach to writing.

In the first topic, I dealt with the personal and scientific life of Imam Dawood bin Abi Hind, may God have mercy on him, and there are two demands:

The first requirement: his biography.

The second requirement: his scientific biography.

The second topic: selected examples of his narrations on Hajj and sacrifices, and it contains three demands:

The first requirement: What is stated in the shortcomings in the Umrah

The second requirement: In the slaughter after the prayer

The third requirement: What came about the one who catches up with the imam in gathering, then he catches up with the pilgrimage

Then came the conclusion of the research, which included a summary of the topic, and the most prominent results that I reached through the life and narrations of Imam Dawood, may God have mercy on him, in Hajj and sacrifices. And if I erred, then it is from myself and from Satan, and God and His Messenger are innocent of him.

Literature review

The first topic

The personal and scientific life of Imam Dawood bin Abi Hind, may God have mercy on him, and there are two demands:

The first requirement: his personal life

His name: Dawood bin Abi Hind bin Dinar bin Athafer Al-Khorasani (2), he was born in Sarakhs (3), and his origin is from Khorasan (4), and he resides in Basra (5), (6) and I did not find in what I reviewed from the sources anyone who mentioned the year of his birth Imam Dawud bin Abi Hind, Dawood bin Abi Hind was nicknamed: Abu Bakr and it was said Abu Muhammad (7), the title of Imam Dawood bin Abi Hind, may God have mercy on him, with nicknames, including: Dawood the Reader, and he used to give fatwas in the time of Al-Hasan (8), and his lineage Al-Qushayri (9) Their master, Al-Basri (10), Imam Dawood was one of the people of asceticism and piety, and Imam Ibn Hibban said: He was one of the people of piety and virtue (11) and Ibn Uday said: Dawood Ibn Abi Hind fasted for forty years without his family knowing. They have it, so he gives it in charity on the way and returns in the evening and breaks his fast with them (12), and Dawud bin Abi Hind said: I sat with the jurists and found my religion with them, and I sat with senior people and found chivalry in them, and I sat with the most evil people, and I found one of them divorcing his wife for what is not equal to a ritual (13), and Ibn Abi Uday said Dawud bin Abi Hind said to us one day, boys, I tell you, perhaps God will benefit you. I was a boy when I went to the market, and when I went home, I swore to myself that I would mention God Almighty to such-and-such a place until he came to that place. I swore to myself that I would mention God Almighty to such and such a place until I come home (14).

The second requirement: his scientific biography:

Imam Dawood bin Abi Hind, may God have mercy on him, was a student of knowledge and hadith, as he took his knowledge from the senior followers, which made him a preserver of hadiths and jurists, as he was raised and grew up seeking knowledge, and he had a lot of sheikhs and I limited to mentioning some of them: Zurara bin Aufa, Saeed bin Al-Musayyib., Amer Al-Sha'bi, Ikrimah, Abu Nadrah, Amr bin Shuaib, Abu Othman Al-Nahdi, and others, and many scholars and modernists flocked to him, including: Wahib bin Khalid bin Ajlan, Hammad bin Salama, Khalid bin Abdullah Al-Tahan, and Yazid bin Zura'. And Sufyan bin Uyaynah, Yahya al-Qattan and others, and Imam Dawood bin Abi Hind, may God Almighty have mercy on him, was a jurist (15), an exegete (16), a reader, a mufti (17) and a memorizer. He says: If you take what they agreed upon, the one about which they differed will not harm you, and the one about which they differed is the one they were

forbidden to do. Al-Ahwal, and he is trustworthy(19), and Abdullah said: I heard my father say: Dawood bin Abi Hind is trustworthy, trustworthy (20), and Abdullah said: I asked my father about Dawood bin Abi Hind, and he said: And the example of Dr. I would like to be asked about him(21), and Al - Ijli said:”Basri,” trustworthy, with good chain of transmission, fine, and he was a tailor. Ibn Abi Hind, so he branched out of knowledge, and on the authority of Abd al-Rahman Ibn Abi Hatim, he said: I asked my father about Dawood Ibn Abi Hind, Qurra and Awf, and he said: Dawood is dearer to me, and Dawood Ibn Abi Hind is more beloved to me than Asim al-Ahwal and Khalid, who is trustworthy (24). Ibn Hibban in Al-Thiqat, and he narrated on the authority of Anas five hadiths that he did not hear from him, and Dawud was among the best of the people of Basra who mastered the narrations, except that it mattered if he had memorized it, and a person does not deserve to be left with a slight mistake, and little illusion matters until it becomes obscene from him because this is exaggerated Humans are free from it, and if we had taken it the path, we would have left a group of trustworthy imams because they were not infallible from error. Rather, what is correct in this is that one who is obscene left it from him and protesting against those who were among them what humans cannot escape from (25), and Al-Dhahabi said: One of the media saw Anas, to him About two hundred hadiths, and he had memorized, fasted forever, obedient to God, lived seventy-five years (26), and said: Dawood bin Abi Hind, Hajj, I do not know why Al-Bukhari did not come out for him (27), and he said: For Ibn Hajar: He was a well-rounded trustworthy person who was concerned about the Hereafter (28), and Imam Dawood bin Abi Hind is considered to be of the fifth class (29), and he is a follower who saw Anas bin Malik Al-Ansari (30), and Imam Dawood, may God have mercy on him, died in the year one hundred and thirty-nine, and it was said: The year One hundred forty (31), and Al-Bukhari said: Ahmad said: On the authority of Yazid bin Harun: David died in the year one hundred thirty-nine (32), and it was said: the year one hundred and thirty-seven, and he was seventy-five years old (33), and it was said one hundred and forty (34)..

The second topic

Selected models from his narrations in Hajj and Sacrifice, and it has three demands.

The first requirement: What came in the shortcomings in the Umrah.

Hadith (1):

Imam Muslim said: It was narrated to me by Obaidullah bin Omar Al-Qawairi, narrated to us by Abd Al-Ala bin Abd Al-Ala, narrated from)35(On the authority of Abu Nadrah (36), on the authority of Abu Saeed (37), he said: We went out with the Messenger of God, may God bless him and grant him peace, and salute Nasr Cracking, when we came to Mecca (38), we commanded that we make it a Umrah except for those who made the guidance, and when the day of Tarawiya,)39).

Hadith graduation:

Narrated by Imam: Muslim (40).

Judging the speech:

The hadith is authentic due to the trustworthiness of its men, the connection of its chain of narrators, and its narration in Sahih Muslim, and the nation has received his book with acceptance, and God knows best.

strange talk:

1- Hady: It is what is given to the Sacred House of blessings to be sacrificed, so all camels, even if they were not sacrificed, were given a name for something together. It is said: How many guided Bani So-and-so? That is, how many camels (41).

2- Al-Tarwiyah: It is the eighth day of Dhul-Hijjah, named by it because they used to drink water on it for what comes after it: that is, they watered and they used to draw (42).

3- We celebrated the Hajj: that is, we raised our voices with the Talbiyah, and likewise they say: Initiate; Because they mean that they began, when they saw him, to raise the voice (43).

Attribution types:

All of his men are visual, except for Abu Saeed Al-Khudri Al-Ansari, Al-Khazraji ().

Explanation of the hadith:

In the noble hadith (he said) Abu Saeed (we went out with the Messenger of God, may God's prayers and peace be upon him) to Mecca when we were (crying for Hajj), i.e., we raise our voices by fulfilling the Hajj (screaming), i.e., a frugal raising by adding the r. Hajj is because it is the origin and the greatest purpose of their exodus or because it was initiated by it, then Umrah was entered upon him, and it may be said that this is the case of the narrator and those who agreed with him. Raising the voice with the Talbiyah is agreed upon on the condition that it is a frugal raising so that it does not harm himself, and the woman does not raise but rather hears herself because her voice is the subject of sedition, and the man raises a representative (45) according to all scholars, and the people of the apparent said: It is obligatory (46), and the man raises his voice It is used in other than mosques and in the mosques of Mecca, Mina and Arafat, and as for the rest of the mosques, in raising it there is a difference of opinion among the scholars, and it is two sayings of Al-Shafi'i and Malik, the most correct of which are the recommendation to raise as the three mosques. That he declare himself in all the mosques, but in the three mosques he is not afraid of humiliation K, because everyone who has it in that capacity (when we came to Mecca, he commanded us) the Messenger of God, peace and blessings be upon him, that is, he ordered the one who did not offer the sacrifice (that we make it) that is, that we make the Hajj (Umrah except for the one who gave the sacrifice) that is, he made it the one who made it the Umrah of the one who did not give the sacrifice according to He, may God's prayers and peace be upon him, commanded him, so they analyzed their heads by shortening their heads after their circumambulation and their quest (so when it was the day of Tarwiyah), which is the eighth day of Dhul-Hijjah (and we went to Mina), meaning we wanted to go to Mina. We celebrated (i.e., made the pilgrimage sacred) and they became enjoying themselves, and God knows best (47).

The most important benefit of the talk:

1- Explanation of the desirability of raising the voice with the Talbiyah, which is agreed upon, provided that it is a frugal raising so that it does not perform itself. Because her voice is the place of sedition.

2- It is clear from the hadith that Umrah is permissible during the months of Hajj, and it is agreed upon.

3- The hadith indicates that it is mustahabb for the one who enjoys the pilgrimage to perform Hajj on the day of Tarwiyah, which is the eighth of Dhul-Hijjah when he wants to go to Mina (48).

The second requirement: the slaughter after the prayer.

Hadith (2):

Imam Muslim said: We were told by Yahya bin Yahya, Hushaym told us (49), on the authority of Dawud (50), On the authority of Ash-Sha'bi (51), on the authority of Al-Baraa bin Azib, that his maternal uncle, Abu Burdah bin Nayyar, slaughtered before God slaughtered him. He said: O Messenger of God, this is the day of the meat, in which it is hated, and I hastened my forgetfulness to feed my family and my family. Then the Messenger of God, may God's prayers and peace be upon him, said: "Return as sacrifice." He said: "Oh, Messenger of God, I have the best of two women's embraces." money to anyone after you."

Hadith graduation:

Narrated by the imams: Muslim (52), al-Tirmidhi (53), and al-Nasa'i (54).

Judging the speech:

The hadith is authentic due to the trustworthiness of its men, the connection of its chain of narrators, and its narration in Sahih Muslim, and the nation has received his book with acceptance, and God knows best.

strange talk:

1- My sacrifice: the sacrifice: the sacrifice, and its plural is: the ritual, and the ritual also: obedience and worship, and everything that brings one closer to God Almighty (55).

2- Anak: It is the female of the children of the goat (56).

3- Jaz'ah: Whoever gave birth to a goat, he did not have a year and entered the second year, and it was said that he has six months (57).

Explanation of the hadith:

The wisdom of God wanted to make it easy for some of his creation, and to make it difficult for others, and to ask the affluent to help the insolvent, to test the two groups, to test the affluent, do they thank or disbelieve? Are they good, or are they stingy? And let the insolvent, are they patient or anxious? And do they thank the doers of good, or do they disbelieve?, and in the seasons of goodness in particular, the importance of this legislation increases. Zakat al-Fitr is obligatory on Eid al-Fitr, and the sacrifice is prescribed on Eid al-Adha, and God has times when His mercy is manifested in His servants, in which the good deeds are multiplied, and the bad ones are exceeded, and God Almighty determines Special times for worship have wisdom that he teaches. He specified the times of prayers, times of fasting, and times of pilgrimage, and this specification has a great benefit in the society's system, in terms of one commitment, one performance, one direction, and bringing happiness to souls at the same time, and to achieve this lofty goal, the Sharia has been defined The time for slaughtering the udhiyah, and I made it after the Eid prayer, and after hearing his two sermons of what the Prophet, peace and blessings be upon him, said: (None of you should slaughter until he prays), so that the slaughterer devote himself to slaughtering and distributing it, and so that the poor person devote himself to taking the sacrifice and benefiting from it, and his saying: (So my uncle got up) His name is Abu Burda bin Nayyar (58), he said: (Oh, Messenger of God, this is the day of meat in which it is hated); I mean, because of the large amount of meat and the large number of looking at it, the nature is saturated and alienated from it, and on the first day of the day there is not much meat, so (I hastened my ritual to feed my family and the people of my house or my neighbors), And it was

upon the Muslims, when the sacrifice was prescribed, that they adhered to following the example of their Prophet, may God's prayers and peace be upon him And not to rush into something he called for until they see his action as long as he will do it, no matter how good this deed is. His sacrifice in the desert, in the arena of prayer, so that whoever wants to follow his example, learn on his hands, and follow him, peace be upon him, is better than those who preceded him in any case. The purpose of it is to expand on family, neighbors and the poor on the day of Eid, so he slaughtered before the Eid prayer, and before the Messenger of God, may God's prayers and peace be upon him, slaughtered, and some of them thought that the Messenger of God, may God bless him and grant him peace, had slaughtered, so he slaughtered before it became clear that he had not slaughtered, and the Messenger of God, may God bless him and grant him peace, prayed May God's peace and blessings be upon the people of the Eid prayer. When he greeted, he smelled the smell of slaughtered meat. He looked at the slaughterhouse and saw a slaughtered sheep. He could have guided those who did this to what they should do, to adhere to the coming year, and to avoid the mistake of what he did this year, and the sacrifice has occurred. Its benefit has been achieved, and the abuse of haste may be forgiven, but since the meat has a desire, and the soul has a desire for it, it may be forgiven. It pushes to be negligent in commitment little by little, sometimes in terms of time, and sometimes in terms of the characteristics of the sacrifice at other times. Meat, like any meat offered to the family, is not the reward for the sacrifice in anything, and it is not part of worship in anything, the person of the Sunnah has not been affected by it, nor does he do what God has prescribed for him. He, may God's prayers and peace be upon him, commanded that in the Eid sermon, after the prayer, and some of those who slaughtered his sacrifice by mistake did not have what was suitable for another sacrifice. He said: O Messenger of God, did I sacrifice my sacrifice before I pray with you, and did you hasten to do good to my family, my neighbors and the poor? He, peace and blessings of God be upon him, said: (Then prepare a slaughter with another) meat that you offered to your family, slaughter in the place of the one you slaughtered, another sacrifice, slaughter another, and the first did not fall into place, because it was ahead of its time, and he said: (Oh, Messenger of God, I have milk hugs that are better than two meat cutlets i.e. I do not have another goat, and all I have is a goat, one year old, but it is fat, which in my view is equal to two sheep, and to me it is more beloved to me than two sheep, and you have taught us that the like of it is not suitable for a sacrifice, so should I slaughter it? He said: Slaughter it, and the like of it is not suitable as a sacrifice for anyone other than you, for he accepted your excuse and the Prophet, may God bless him and grant him peace, singled him out for its parts without others, for what he mentioned of his slaughter before he was slaughtered, and to feed him from it to his neighbors for what he mentioned of their need and their poverty. Shati meat) wants its good meat and fat, it was said: It is an argument that what is meant in the victims is good meat, not its abundance. Muslims are living victims of poor Muslims, to slaughter them on the day of Eid, and God knows best (59).

The most important benefit of the talk:

- 1- The hadith indicates that the prayer preceded the Eid sermon.
- 2- It is clear from the hadith that the sacrifice is sacrificed after the Eid prayer and after hearing the sermon.
- 3- The hadith indicates that the Prophet, may God's prayers and peace be upon him, granted a

concession to Abu Burda Nyar, who is the maternal uncle of Al-Bara' bin Azib, may God be pleased with him, in Jaz'ah Al-Mu'izz, and that it does not count for anyone after him.

4- In the hadith there is an indication that the one who slaughtered the sacrifice before the Eid prayer has to repeat it with another sacrifice, for it is not acceptable

5- The reference in rulings is only to the Prophet, may God's prayers and peace be upon him, and that he may single out some of his ummah with a ruling, and prevent others from it, even if it is without an excuse.

6- It is that the action, even if it is in good faith, is not valid unless it is in accordance with the Sharia.

7- That it contains the generosity of the Lord Almighty; Because he legislated for his slaves the sacrifice, with what they have of the desire to eat and save, and with that, he established the reward for them in the slaughter, then who gave charity (60).

Hadith jurisprudence:

The scholars are unanimously agreed that the victims are not allowed to be slaughtered before dawn on the Day of Sacrifice (61).

And they agreed that the bending of the sheep and onward, if it is free from every defect and deficiency, from the time it was called for sacrifice until its death by slaughter, is sufficient for the sacrifice (62).

They agreed that sheep should be sacrificed, and they differed regarding camels and cows.

And bending is permissible with the agreement of all, and differed without it.

And the scholars of the regions agreed that the stem of the lamb is acceptable if it is healthy.

And it is sufficient for the victims to be a torso of a sheep, a bend of a goat, and other livestock, unanimously (63).

The third requirement: What came about the one who catches up with the imam with a gathering, then he catches the pilgrimage.

Hadith (3):

Imam Al -Tirmidhi said: Ibn Abi Omar told us, he said: Safayan told us, on the authority of Dawad ibn Abi Hindi, and Issaila ibn Abi Khalid, and Zawyan On the authority of Araba bin Mudaris bin Aws ibn Harith bin Lamm al -Ta'i, he said: I came to the Messenger of God, may God's prayers and peace be upon him, with the righteous (64) I said: O Messenger of God, I have come from a slow mountain (65), I have eaten my rest, and I did myself, and God did not leave it from the rope of it? So the Messenger of God, may God's prayers and peace be upon him, said: Whoever witnesses our prayers is this, and he stands with us until we pay, and he will stand.

Hadith graduation:

Narrated by the two imams: Al-Tirmidhi (67) and Al-Nasa'i (68).

Attribution study:

1- Ibn Abi Omar: Muhammad bin Yahya bin Abi Omar Al-Adani, Abu Abdullah narrated on the authority of: Sufyan bin Uyaynah, Hammad bin Masada, Daoud bin Ajlan, Saeed bin Salem Al-Qaddah and others, and it was narrated from him: Al-Tirmidhi, Muslim, and Ibn Majah and Ibrahim Bin Mahdi Al-Abli and others, Abu Hatim said he was a righteous man and was heedless and was

truthful, and Ibn Hibban mentioned him in Al-Thiqat, and Al-Dhahabi said: Al-Hafiz, and Ibn Hajar said: Saduq from the tenth (d. 243 AH) (69).

2- Sufyan: Sufyan bin Uyaynah bin Abi Imran Maymoon Al-Hilali, mawla of Muhammad bin Muzahim, the great Imam, Hafez Al-Asr, Sheikh Al-Islam, Abu Muhammad Al-Hilali, Al-Kufi, then Al-Makki. Narrated by him: Muhammad bin Yahya bin Abi Omar Al-Adani, Muhammad bin Yusuf Al-Baikandi, Muhammad bin Yusuf Al-Firyabi, Muhammad bin Yunus Al-Jamal Al-Makhrami and others. Hatim: a trustworthy imam, and the companions of al-Zuhri proved Malik and Ibn Uyaynah, and Ibn Hibban mentioned him in the trustworthy ones. Al-Dhahabi said: One of the trustworthy media outlets unanimously agreed to invoke him, and Ibn Hajar said: The trust of Hafez Faqih in front of an argument from the leaders of the eighth class (d. 198 AH) (70).

3- Dawood bin Abi Hind: Dawood bin Abi Hind Dinar bin Athafer Al-Khorasani, and the name of Abi Hind: Dinar bin Athafer, the imam, Al-Hafiz, Al-Thiqa, Abu Muhammad Al-Khorasani, then Al-Basri, from the loyalists of Banu Qushayr as it was said, and it is said that his nickname is Abu Bakr. He narrated on the authority of: Amr bin Shuaib, Saeed bin Al-Musayyib, Abu Othman Al-Nahdi, Amer Al-Sha'bi and others. He narrated from him: Abu Mu'awiyah, Sufyan, Shu'bah, Yahya Al-Qattan and others. Ibn Mu'in said: Dawood bin Abi Hind is trustworthy, and Ibn Abi Hatim said I asked my father about Dawood bin Abi Hind, Qurra and Awf, and Dawood said: I love it, and Dawud bin Abi Hind is more beloved to me than Asim al-Ahwal and Khalid, the shoe, and he is trustworthy. Fasting for a lifetime is obedient to God, and Ibn Hajar said: He was a well-mannered trustee who was concerned about the last of the fifth (d. 139 AH and it was said 140 AH) (71).

4- Ismael bin Abi Khalid: Ismail bin Abi Khaled, his name is Hormuz, and it is said: Saad, and it is said: many, Al-Bajali Al-Ahmassi, their master, Abu Abdullah Al-Kufi narrated on the authority of: Amer Al-Shaabi, Talha bin Masraf, Abdullah bin Abi Awfa, and Al-Harith bin Shabeel bin Auf Al-Ahmassi and others, and it was narrated from him by: Sufyan bin Uyaynah, Sufyan Al-Thawri, Sharek bin Abdullah Al-Nakh'i, Shu'bah bin Al-Hajjaj and others. Ibn Hajar said: Trustworthy proven from the fourth (d. 146 AH) (72).

5- Zakaria bin Abi Zaida: Zakaria bin Abi Zaida Al-Hamdani, Abu Yahya, the judge of Kufa narrated on the authority of: Al-Sha'bi, Khalid bin Salamah, Saeed bin Abi Burda, Musab bin Shaybah and others, and it was narrated from him: Sufyan bin Uyaynah, Shu'bah, Ibn Al-Mubarak, and Yahya Al-Qattan and others, Ahmed bin Hanbal said: He is trustworthy, Al-Ajli said: He is trustworthy, and Ibn Hibban mentioned him in Al - Thiqat.

6- Al-Sha'bi: Amer bin Sharaheel bin Abd, and it was said Amer bin Abdullah bin Sharaheel Al-Sha'bi Al-Hamiri Abu Amr Al-Kufi, narrated from: Masrouq bin Al-Ajda', Abu Masoud Al-Ansari, Abu Hurairah, Al-Mughirah bin Shu'bah and others, and narrated by: Dawood bin Abi Hind, Abu Ishaq Al-Subai'i, Saeed bin Amr, Al-Amash and others, Yahya bin Ma'een said: He is trustworthy, and Al-Ajli said: The mursal of Al-Sha'bi is authentic, it is hardly sent except for the Sahih. Makhoul, I have not seen a more knowledgeable person than al-Sha'bi, and Ibn Hajar said: He is a well-known trustworthy, and a virtuous jurist from the third (d. 104 AH) (74).

7- Urwa bin Mudaris bin Aws bin Harithah bin Lam Al-Ta'i: Urwa bin Mudarris bin Aws bin Haritha bin Lam Al-Ta'i, who witnessed with the Prophet, peace and blessings of God be upon him, the Farewell Pilgrimage to him, one hadith on Hajj (75).

Judging the speech:

The hadith has a good chain of transmission. Because in it is the son of Abu Omar Muhammad bin Yahya bin Abi Omar Saduq, and God knows best.

Imam Al-Tirmidhi said: This is a good, authentic hadith (76).

And the hadith continued with Imam Al-Nasa'i with an authentic chain of narrators, where he said: (Saeed bin Abd Al-Rahman told us, He said: Safien told us, on the authority of Issailah, Diyard, and Zakaria, on the authority of Al -Sha'abi, on the authority of O'rawah ibn Mudaris.: "Whoever prayed with us, this is here, and then set up with us, and he stood before that with a defense of night or an alert, so that he did not."

strange talk:

1- I have eaten my mount: that is, I have tired it (78)

2- Rope: the rectangle of sand. It was said: the largest of it, and collected by ropes. It was said: The ropes in the sand are like mountains in the sand. It was said a large piece of sand extended (79).

3- Splitting it: This is what the Muhrim does during Hajj if it is permissible, such as cutting the mustache and nails, plucking the armpits, and shaving the pubic hair. It was said that the shaggy, tuberculosis and dirt are absolutely eliminated (80).

Explanation of the hadith:

It was reported in this hadith that Urwa bin Mudaris came to the Prophet, may God bless him and grant him peace, in Muzdalifah, when he went out to pray, and he said to him, "O Messenger of God, I came from (My Mountains Ta'i), which are the mountains of Salma and the mountain of Aja, which is a rugged mountain. And in his saying (By God, I did not leave a rope without standing on it), and in some versions of his saying, "I did not leave a mountain in the gym" (I did not leave a mountain without standing on it) (81), and a rope with the abandoned, open and united static one of the ropes gathered, and the sand elongated and rose. If it is made of sand, it is called a rope, and if it is made of stones, it is called a mountain. The Prophet, peace and blessings be upon him, asked, where he said: "Can I perform Hajj?" The Messenger of God, peace and blessings be upon him, said: "Who witnessed this prayer of ours and stood with us until we pay, and he stood?" In Arafat before that, by night or by day, then he has completed his pilgrimage and has completed his pilgrimage), and his saying: (This is our prayer) means: Fajr prayer, and his saying: (night or day, then his pilgrimage has been completed) meaning if he stood in Arafat by night or day, his pilgrimage was completed, so he did not differentiate between day and day. Ahmad bin Hanbal adhered to this and said that the time of standing is not specific to what comes after the meridian, rather its time is between the break of dawn on the day of Arafat and the beginning of the day of Eid, because the words night and day are absolute (8). 2) And the majority answered about the hadith that what is meant by the day is after the meridian, with evidence that he, peace and blessings of God be upon him, and the rightly-guided caliphs after it did not stand until after the meridian. It was said that what is meant by him is that he performed the rituals that he owed, and it is well-known that puffing is what the pilgrim does when he is permitted to cut his hair or shave it, shave the pubic hair, pluck the armpits, and other characteristics of the natural instinct. And God knows best (83).

The most important benefit of the talk:

1- In the hadith there is an indication that the time for standing on Arafat is between the zenith of the

sun on the day of Arafat and the break of dawn on the night of sacrifice, and this is the view of Malik, Abu Hanifa and the majority.

2- The hadith indicates that the pilgrimage is Arafat, i.e. whoever does not stand at Arafat, then there is no Hajj for him.

3- The hadith indicates that the Prophet, may God's prayers and peace be upon him, stood after the demise, as well as the Rightly-Guided Caliphs and those after them until today, and it has not been reported that anyone stood before the zenith.

4- The hadiths indicate that whoever does not stand in Arafat, on the night of Muzdalifah, before dawn breaks, he has missed the Hajj. And whoever stops in Arafat, from the night of Muzdalifah, before dawn breaks, he has reached the Hajj (84).

Hadith jurisprudence:

The majority agreed: "The Hanafis, Hanbalis, and Shafi'is": that whoever stops at any part of this time of the day or night has performed this pillar, and his Hajj is valid. Sacrifice is the madhhab of Malik, Abu Hanifa and the majority. Judge Abu al-Tayyib and al-Abdari said: It is the saying of all scholars except Ahmad. He said: Its time is between the break of dawn on the Day of Arafat and its rising on the Day of Sacrifice (85), and he cited the hadith of Urwah bin Mudars bin Aws that the Prophet, may God bless him and grant him peace, said: By day, he has completed his Hajj, and he has made up his mind." Our companions argued that the Prophet, may God bless him and grant him peace, stood after the zenith, as well as the Rightly-Guided Caliphs, and those who came after them until today. The Shafi'i madhhab: The extension of the standing until the night is only one year; And there is no blood on the one who paid before sunset, and if he does not return to it after it, because in the correct report, "Whoever comes before the dawn prayer on the night of gathering, his Hajj has been completed." The Malikis said: This pillar is not achieved except by standing for part of the night after sunset, as the well-known view of Malik's doctrine is that it is necessary to stand for part of the night, and if he misses the invalidity of his Hajj and it is not sufficient to stand only during the day, as Ibn Umar said: (He who does not stand at Arafat, who ^{لَيْلَةَ}Muzdalifah, before dawn came, he had missed the pilgrimage. And whoever stops at Arafat, on the night of Muzdalifah, before dawn comes, he has made the pilgrimage (87). That is why he said in "The Laws of Jurisprudence": He does not pay from Arafat until after sunset, he must return at night, otherwise his Hajj will be invalidated. Whoever pushes after sunset before the imam has offended and there is nothing on him (88), and the audience replied: What Ibn Omar intended that the Hajj be missed by not standing in Arafat in its time before the dawn of the Day of Sacrifice, not that he misses it by not standing at night because he wanted to explain the last time of standing, and matching In his saying, may God be pleased with him: I saw the Prophet, may God bless him and grant him peace, standing on Arafat (89).

Conclusion

Praise be to God, whose grace good deeds are completed, and blessings and peace be upon our master Muhammad and his family and companions. Then, as for what follows:

This research was completed with God's help and success, and I also ask God to accept this work and place it in the balance of our good deeds on the Day of Resurrection, as He is the Guardian and

the One who is able to do it.

1- Imam Dawood bin Abi Hind is a modernist, jurist, interpreter, mufti, and reciter of the people of Basra, and he was an upright observer who fasted for forty years and his family did not know about it, despite his frequent remembrance of God Almighty.

2- Imam Dawood was known for his abundance of hadiths, and he was famous for his asceticism and piety, and he was among those who said in his right that he branched out into knowledge.

3- On the issue of whether Imam Dawood bin Abi Hind was a follower or one who followed the followers, through the study it was found that Imam Dawood saw Anas bin Malik, may God be pleased with him, and on this he was counted among the followers.

4- The authors of the six books, except for Al-Bukhari, narrated it as a commentary.

5- It is mustahabb to raise the voice with the Talbiyah, and it is agreed upon, provided that it is a frugal raising so that it does not perform itself. Because her voice is the place of sedition.

6- The permissibility of Umrah during the months of Hajj, and it is agreed upon.

7- It is mustahabb for the one who enjoys the pilgrimage to perform Hajj on the day of Tarwiyah, which is the eighth of Dhul-Hijjah, when he wants to go to Mina.

8- The sacrificial animal is slaughtered after the Eid prayer and after listening to the sermon.

9- The Prophet, may God's prayers and peace be upon him, granted a concession to Abu Barda Nayyar, who is the maternal uncle of al-Bara' ibn Azib, may God be pleased with him, in Jaz'ah al-Mu'izz, and that it does not count for anyone after him.

10- The one who slaughtered the sacrifice before the Eid prayer has to repeat it with another sacrifice, as it is not acceptable.

11- The reference in rulings is to the Prophet, may God's prayers and peace be upon him, and that he may single out some of his ummah with a ruling, and prevent others from it, even if it is without an excuse.

12 - The time for standing on Arafat is between the waning of the sun on the day of Arafat and the rising of dawn on the night of sacrifice, and this is the view of Malik, Abu Hanifa and the majority.

13- The pilgrimage to Arafat, i.e., whoever did not stand on Arafat, then he is not required to perform Hajj.

14- That the Prophet, may God's prayers and peace be upon him, stood after the demise, as well as the rightly-guided caliphs and those after them until today, and it has not been reported that anyone stood before the zenith.

15- If someone does not stand in Arafat, on the night of Muzdalifah, before dawn breaks, he has missed the Hajj. Whoever stops at Arafat, on the night of Muzdalifah, before dawn breaks, he has reached the pilgrimage.

Margins

1. Sahih al-Bukhari, Book of Hadiths of the Prophets, chapter on what was mentioned about the Children of Israel 4/170 (3461).
2. Surah Hajj, verse 27.
3. See: al-Tabaqat al-Kubra, i. Al-Alami, by Ibn Sa'd, 7/189, Al-Asami and Al-Kunya, t. Others, by Imam Ahmad, 2/106, and Biographies of the Nobles, t. Al-Risalah, by Al-Dhahabi, 6/376.

4. Sarakhs: It is a city between Nishapur and Merv, and it is in a plain land. See: Paths and Kingdoms by Abu Ishaq Al-Karkhi, Leiden / 272.
5. Khorasan: A vast country, its first borders from what follows Iraq is the Azzuar Qasbah Juwayn and Bayhaq, and its last borders from what follows India are Takharistan, Ghazni, Sajistan and Kerman, and that is not from it, but it is the edge of its borders. See: Dictionary of countries 2/350.
6. Basra: They are two Basra: the great one in Iraq and the other in Morocco, and I start first with the great one in Iraq, and as for the two Basra: Kufa and Basra, astrologers said: Basra is seventy-four degrees in length, and thirty-one degrees in width, and it is in the third region. Ibn Al-Anbari said: Basra is in the words of the Arabs The thick land, and Qatrib said: Basra is the thick land in which stones are pulled out and the hooves of animals are cut. See: Dictionary of Countries 1/430.
7. See: Al-Tabaqat Al-Kubra, I Al-Ilmiyyah, I. Ibn Sa'd, 7/189-190, Al-Jami` Al-'Ulum Al-Imam Ahmad - Al-Rijal, by Imam Ahmad 16/588, Al-Thiqat Al-'Ajli Al-Baz Al-Baz 1/148, and Tahdheeb Al-Kamal Al-Mazi Al-Mazi 8/461-462.
8. See: Al-Asami and Al-Kunya, another verse of Imam Ahmad 2/106, Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 3/411, Al-Thiqat by Ibn Hibban 6/278, and Tahdheeb Al-Kamal by Al-Mazi 8/461.
9. The Middle History of Al-Bukhari 2/49.
10. Al-Qushayri: Relating to Banu Qushayr, and he is Qushayr bin Kaab bin Rabi'ah bin Amer bin Sa'sa'ah. See: Al-Ansab Al-Samani 10/423.
11. See: Al-Asami and Al-Kana, another vol. 106/2, Al-Thiqat Al-Ajli vol.1/148, Al-Thaqat Al-Ajli, and Tahdheeb Al-Kamal by Al-Mazi, 8/461-462.
12. Famous Scholars of Regions and Flags of Jurisprudents of Countries by Ibn Hibban 1/238.
13. Biography of the Righteous Ancestors by Ismail bin Muhammad Al-Asbahani 1/755, and the History of Islam T. Bashar 3/643.
14. See History of Damascus by Ibn Asaker 17/130.
15. Gold 1/111 Conservation Ticket.
16. History of Damascus by Ibn Asaker 17/123, and History of Islam T. Bashar 3/643.
17. Questions of Abi Obaid Al-Ajri, Abu Dawood Al-Sijistani in Al-Jarh wa'l-Tadael 1/285.
18. The Middle History of Al-Bukhari 2/49.
19. The Greater Classes I Scientific 8/189.
20. History of Ibn Mu'in (Al-Dawri's narration) I other 2/137.
21. The ills and knowledge of men, the narration of his son Abdullah 1/381, and the collector of the sciences of Imam Ahmad - Al-Rijl 16/588-589
22. The ills and knowledge of men, the narration of his son Abdullah 1/415.
23. Al-Thiqat Al-Ajli I. Al-Baz 1/148.
24. Encyclopedia of women's sayings in men 1/705.
25. Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 3/411-412.
26. Al-Thiqat by Ibn Hibban, 6/278-279.
27. Al Kashef for Al Thahabi 1/382-383.

28. Gold Equinox Scale 2/11.
29. DC trim rounded 1/309.
30. approximation of refinement. Capital 1/309, and Tabaqat al-Tafsir al-Dawudi 1/174.
31. The History of Damascus by Ibn Asaker, 17/121, see: Tahdheeb al-Kamal 8/462, Seer al-Alam al-Nubala, Vol. 6/377, and Tahdheeb al-Tahdheeb, another ed. by Ibn Hajar 3/177.
32. See: Al-Tarikh Al-Awsat by Al-Bukhari 2/49, and Al-Wafi Biloyat by Salah Al-Din Khalil 13/313.
33. The Collector of the Sciences of Imam Ahmad - Al Rijal, 16/588, and Biography of the Nobles' Flags, Vol. Al-Risala, 6/378.
34. See: The Brief History of Damascus by Ibn Asaker by Ibn Mandour 8/144, and Tahdheeb al-Kamal 8/466.
35. Tahdheeb al-Tahdheeb, another t., by Ibn Hajar 3/177.
36. Dawud: Dawood bin Abi Hind, and his name is Dinar bin Adhafer, and it is said: Tahman al-Qayshri Abu Bakr, and it is said: Abu Muhammad al-Basri. See Tahdheeb Al-Kamal for Al-Mazi, 8/461-462.
37. Abi Nadrah: Al-Mundhir bin Malik bin Qit'a, Abu Nadrah Al-Abdi, then Al-Awqi Al-Basri. See Tahdheeb al-Kamal for al-Mazi, 28/508.
38. Abi Saeed: Saad bin Malik bin Sinan bin Obaid bin Thalabah bin Al-Abjar, and he is Khidrah bin Auf bin Al-Harith bin Al-Khazraj Al-Ansari Al-Khazraji, Abu Saeed Al-Khudri. See Al-Isbah in Tamazight Companions 3/65.
39. Makkah: It is the sacred house of God, and the first house to be built on earth. And Mecca in the belly of a valley between mountains and valleys. And it is the qiblah for all countries. Abu Bakr bin Al-Anbari said: It was called Makkah because it embraces the mighty, meaning that their souls go. These are: Makkah, Bakkah, Al-Nasa'ah, Umm Rahm, Umm Al-Qura, Ma'ad, and Al-Hatima, because it destroys those who underestimated it. The monotheistic, because it was deprecated, meaning the destruction of the atheists, and it was said that they were graduated, and Kuthy was named after a spot that was the home of Bani Abd al-Dar. See: Akam al-Murjan in the mention of the famous cities everywhere 1/25-27, Mujam al-Buldan 5/181-182.
40. Mina: by breaking and tanween, in the staircase of the valley that the pilgrim descends and throws the pebbles from the sanctuary, it is called that because of the blood that is shed by it, meaning that it is shed. The descent of Aqaba to Muhsir and the position of Muzdalifah from Muhsir to the monuments of the Haram and the position of Arafat is in the solution, not in the Haram, and it is a masculine expense. It was called Mina because the ram was slain by it, meaning it was slaughtered. See: Dictionary of Countries 5/198.
41. Sahih Muslim, The Book of Hajj, Chapter: Falling short of Umrah 2/914 (1247) and 2/914 (1248).
42. The end in Gharib al-Hadith and Athar 5/254, Lisan al-Arab 15/359.
43. The end in Gharib al-Hadith and Athar 2/280, and Lisan al-Arab 14/347.
44. Correction of Al-Faseeh and its explanation 1/94, and Tuhfat Al-Majd Al-Sarih in the explanation of Kitab Al-Faseeh 1/342.

45. Al-Kawkab Al-Wahaj, Explanation of Sahih Muslim 14/163.
46. Mirqat al-Mashat Explanation of Miskat al-Mashat 5/1759.
47. Mandub: The recommendation for conquest is a source of delegating to the matter or to the command if he invites him, nominates him to do it and urges him to do it, and it is according to the fundamentalists and jurists: a speech requesting an action that is not enough, his action only rises as a cause of reward, and that act is called recommended, recommended, voluntary, and supererogatory. It is the excess of the obligations, duties and Sunnahs. See: Fiqh definitions of al-Barakti 1/26.
48. Duty: by adding in the language meaning fall, necessity, and stability, and according to the jurists: it is the occupation of the dhimma, which is what the leaver is deserving of slander and punishment. See: Kitab al-Ta'rif al-Jurjani 1/250, and al-Barakti's definitions of jurisprudence 1/236.
49. See: Completing the Teacher with the Benefits of Muslim 4/326, Sharh Al-Talqin by Al-Maziri 1/1151, Al-Aziz Sharh Al-Wajeez known as Al-Sharh Al-Kabeer Al-Ilmiyya 3/382, Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj 8/232-233, and Al-Kawkab Al-Wahaj Sharh Sahih Muslim 14/163 164.
50. Al-Bahr Al-Mohet Al-Thajaj in the explanation of Sahih Al-Imam Muslim bin Al-Hajjaj 23/369.
51. Hushim: Hashim bin Bashir bin Al-Qasim bin Dinar Al-Salami, Abu Muawiyah bin Abi Khazem, and it was said: Abu Muawiyah bin Bashir bin Abi Khazem, Al-Wasiti, it was said: He is of Bukhari origin. See Tahdheeb Al-Kamal for Al-Mazi 30/272.
52. Dawud: Dawood bin Abi Hind, previously translated on his page ().
53. Al-Sha'bi: Amer bin Sharaheel, and it was said: Ibn Abdullah bin Sharaheel, and it was said: Ibn Sharaheel bin Abd, Al-Sha'bi, Abu Amr Al-Kufi, looking at Tahdheeb Al-Kamal for Al-Mazi 14/28.
54. Sahih Muslim, The Book of Sacrifice, Chapter 3/1553 (1961).
55. Sunan al-Tirmidhi, chapters on sacrifices on the authority of the Messenger of God, may God bless him and grant him peace, chapter on sacrifice after prayer 3/331 (1508).
56. Sunan Al-Nasa'i, Kitab Al-Fudayah, Slaughtering the Victim Before the Imam 7/222 (4394).
57. The end in strange talk and impact 5/48.
58. Al-Zahir fi Gharib Al-Shafi'i Languages 1/127-128, Lisan Al-Arab 1/568.
59. A strange interpretation of what is in the two Sahihs, al-Bukhari and Muslim 1/37, and Lisan al-Arab 8/43.
60. Abu Burda bin Nayyar bin Amr bin Ubaid bin Amr bin Kilab bin Dahman bin Ghannam bin Dhuhl bin Hamim bin Dhul bin Huni bin Bali bin Amr bin Al-Haf bin Quda'ah, and the name of Abu Burdah is Hani' and has an afterthought. He, peace and blessings be upon him, witnessed Aqaba with the seventy Ansar in the narration of Musa bin Uqbah, Muhammad bin Ishaq, Abu Ma'shar and Muhammad bin Omar. See: Al-Tabaqat Al-Kubra I Al-Ilmiyya 3/344.
61. See: Complete the teacher with the benefits of Muslim 6/405-406, Tuhfat Al-Ahwadhi with the explanation of Jami' Al-Tirmidhi 5/96-97, and Fath Al-Mun'im Sharh Sahih Muslim

- 8/60-63.
62. See: Tuhfat al-Ahwadhi in the explanation of Jami' al-Tirmidhi 5/96-97, Fath al-Mun'im, Sharh Sahih Muslim 8/60-63, and Thakhira al-Uqbi in Sharh al-Mujtaba 33/336-337.
63. The consensus of Ibn al-Mundhir 1/75.
64. The Book of Martib Al-Ijma` by Ibn Hazm 1/153.
65. Persuasion in matters of consensus 1/301.
66. Muzdalifah: There was a difference of opinion about it as to why it was called that. It was said that Muzdalifah was moved from al-Ziddalifah, which is the gathering, and it was said: for the people's arrival in Mina after the pilgrimage, and it was said: for the gathering of people there, and it was said: for Adam and Eve's gathering there, and it was said: Because people descended there at the approach of the night, and it is also a gathering. And it was said: Zilfa is a bagpipe, so it was called Muzdalifah because people were walking in it to the Haram. See: Dictionary of Countries 5/120-121.
67. Jabali Tai': The two of them are Aja and Salma. It is a rugged mountain, with a valley called: palm trees and wells folded with rock, good water, and on the top of it is a light that is called Al-Isra. See: Observatories to see the names of places and Bekaa 3/729.
68. Arafat: Its border is from the mountain overlooking the belly of Urnah to the mountains of Arafah, and the village of Arafat: Mosul Al-Nakhl two miles later. He said: Yes, so it was called Arafah, and it is said: Rather, it was called that because Adam and Eve got to know her after their descent from Paradise, and it is said that people confess their sins in that situation. See: Dictionary of Countries 4/104.
69. Sunan al-Tirmidhi, chapters of Hajj, chapter of what came about the one who catches up with the imam in combination, then catches up with Hajj 3/229 (891).
70. Sunan al-Nasa'i, Book of the Rites of Hajj, Chapter Whoever does not catch up with the morning prayer with the imam in Muzdalifah, 5/263 (3039).
71. Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 8/124, Al-Thiqat by Ibn Hibban, another vol. 9/98, Tahdheeb Al-Kamal 26/639-640, Al-Kashef 2/230, and Taqreeb Al-Tahdheeb Al-Asima 1/907.
72. Major classes i. Al-Ilmiyya 6/41-42, Al-Thiqat by Al-Ajli Al-Baz 1/194, Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 4/225-227, Al-Thiqat by Ibn Hibban Other 6/403, Tahdheeb Al-Kamal 11/177-187, Balance of Equidence 2/170, and Taqreeb politeness. DC 1/395.
73. See: Tarikh Ibn Mu'in 1/111, Al-Thiqat Al-Ajli 1/342, Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 3/412, Biography of the Nobles 6/376, Al-Kashef 1/382, and Taqreeb Al-Tahdheeb 1/200.
74. Al-Thiqat Al-Ajli, ed. Al-Dar 1/224, Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 2/174, Al-Thiqat by Ibn Hibban, another ed 4/19, Tahdheeb Al-Kamal 3/69-72, Al-Kashef 1/245, and Taqreeb Al-Tahdheeb. DC 1/138.
75. The ills and knowledge of men according to Ahmad, according to the narration of his son Abdullah 1/410, the trustworthy ones by Al-Ajli Al-Baz 1/165, the trustworthy ones by Ibn Habban, another 6/334, the history of Islam T. Bashar 3/864, the balance of moderation 2/73, and Taqreeb Al-Tahdheeb. DC 1/338.

76. Al-Thiqat Al-Ajli, ed. Al-Dar 2/12, Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 6/323-324, Al-Thiqat by Ibn Hibban, another verse 5/185, Al-Kashef 1/522, Tahdheeb Al-Tahdheeb 5/65-66, and Taqreeb Al-Tahdheeb. DC 1/475.
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86. See: Muwatta' of Malik al-Azami 3/572, Nayl al-Awtar by al-Shawkani 5/69, Tuhfat al-Ahwadhi explaining Jami' al-Tirmidhi 3/542, and the guidance of al-Sari Tahdheeb Manar al-Qari 1/238.
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