

Narratives of Dawood bin Abi Hind in the Borders in the Six Books - Analytical Study

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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 Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Majah) and I dealt with in this research his narrations in the limits, which amounted to two 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 hadith, if any, abbreviated, using the books of jurisprudence, and the research plan was as follows: The first topic: the life of Imam Dawood bin Abi Hind, the second topic: his stories In the limits and there are two demands: the first requirement: what came in the person who confessed to himself for adultery, the second requirement: what came in the investigation of stoning, and then the conclusion, which contains the most important results of the research.

Keywords: Narratives, Dawood bin Abi Hind, 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.

Choosing reason of research:

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 the application of the hadd punishments exalts the Shari'a, empowers the nation, and gives strength and support. dignity, and undermine the harmony of the family and homes, and promote many evils and corruptions that destroy the elements of individuals and groups and destroy the entity of the nation. Nevertheless, Islam is careful in proving this crime, so it stipulates conditions through which the punishment cannot be established except through them.

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- 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.
- 5- I showed the ruling on the chain of transmission of the hadith based on the sayings of the imams of Al-Jarh and the modification in that.

6- I graduated Gharib al-Hadith, if any, based on Gharib al-Hadith books and some language dictionaries.

7- I mentioned the chain of transmission, if any.

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

9- In naming the title of the hadith, I relied on naming the one who extracted it from the path of Dawud bin Abi Hind in the Six Books.

10- I explained the hadith, by relying on the books of hadith explanations, with some detail in the explanation in some of them regarding 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 is stuck in clarifying and adding to explaining its meaning completely, without re-grading it, and what I mentioned from the hadiths in the explanation, I have extracted it without looking at its ruling.

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

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

13- 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}.

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

15- 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: His narratives about the border, and it has two demands:

The first requirement: What is stated about the one who confessed to himself for adultery.

The second requirement: what was stated in the investigation of stoning.

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 the limits. And if I make a mistake, it is from myself and from Satan, and God and His Messenger are innocent of him,

and our last prayer is that praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the first and the last, and upon his family and companions, and those who follow them in goodness until the Day of Judgment.

Literature review

The first topic

Life of Imam Dawood b.N. Abi Hind, may God have mercy on him, and it contains 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. 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. Sufyan Al-Thawri said: I heard Dawood bin Abi Hind and he was wise 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. Asim

Al-Ahwal, who is trustworthy, and Abdullah said: I heard my father say: Dawood bin Abi Hind is trustworthy, and Abdullah said: I asked my father about Dawood bin Abi Hind, and he said: Like David being asked about Nah(19), and Al - Ijli said: "Basri," trustworthy, with a good chain of transmission, fine, and he was a tailor. Hind, then he branched out into 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 (22), and Ibn Hibban mentioned him. In the trustworthy, 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 he was concerned if he had memorized it, and a person does not deserve to be left with a slight mistake, and a little illusion matters until it becomes obscene from him, because this is money that is free from him. Humans, and if we had taken 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 the abandonment of those who are obscene in it from him, and the protest against those who were among them that which humans cannot stop from (23), and Al-Dhahabi said: One of the media saw Anas, who has about two hundred A hadith and he was a memorizer, fasting forever, obedient to God, he lived seventy-five years (24), and he said: Dawood bin Abi Hind, Hajj, I do not know why Al-Bukhari did not come out for him (25), and Ibn Hajar said: He was a well-mannered trustworthy person who was concerned about the afterlife (26), and Imam Dawood bin Abi Hind is considered to be of the fifth class (27), and he is a follower who saw Anas bin Malik Al-Ansari (28), 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 (29). Al-Bukhari said: Ahmad said: On the authority of Yazid bin Harun: David died in the year one hundred thirty-nine (30), and it was said: the year one hundred thirty-seven, and he was seventy-five years old (31), and it was said one hundred forty-one (32).

The second topic

His narrations are in the border, and he has two requirements:

The first requirement: What came in the one who confessed to himself for adultery.

Hadith (1):

Imam Muslim said: It was narrated to me by Muhammad bin Al-Muthanna, narrated to me by Abd Al-A'la (33), narrated to us by Dawood (34), from Abi Nader (36) That a man who is said to be said to him: Mu'ath ibn Malik, the Messenger of God, may God's prayers and peace be upon him, came and said: "I have a thorns, and God bless him. He said: Then he asked his people, and they said: We do not know anything wrong with him, except that he has befallen something. He said: He came back to the Prophet, may God bless him and grant him peace, and he commanded us to stone him. He said: So we set out (37). He said: So what we have trusted, and we did not dig for him, he said: We gave him the greatness, the destiny, and the

Khazfah, he said: So he was treated, and he was so much. so he stood up for us, and we threw him with free boulders (meaning stones), h. When he fell silent, he said: Then the Messenger of God, may God bless him and grant him peace, stood up and gave a sermon from the evening He said: Whenever we went to the invaders in the path of God, he succeeded a man in our children, he has a prophecy such as the prophecy of the tissue, for me that there is no one. He said: He did not ask forgiveness for him or insult him.

Hadith graduation:

Narrated by the two imams: Muslim (39), and Abu Dawood (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- Hadd: i.e. the punishment (41).

2- Al-Modar: pieces of dry clay (42).

3- Pottery: What is made of clay and roasted with fire and becomes pottery (43).

4- Nabeeb: His saying, "Nabeeb" is like a goat's croaking, which is the sound of the goat when he wants to drool and the like, i.e. the sound of the goat when he is drooling (44).

5- I put my trust in him: that is, I did with him what he should refrain from repeating (45).

Attribution types:

It is a series with the Basrain except for the companion, and it is Madani, and in it there is a narration of my followers, on the authority of my followers, and in it is Abu Saeed Al-Khudri, may God be pleased with him, among the seven who multiplied, he narrated (1170) hadith (46).

Explanation of the hadith:

It was mentioned in the hadith (on the authority of Abu Saeed) Al-Khudri Sa'd bin Malik, may God be pleased with them, (that a man from Islam) the well-known tribe, (it is said to him: Ma'iz bin Malik) may God be pleased with him (the Messenger of God, may God's prayers and peace be upon him, came and said: I committed indecency). What is meant here is adultery, (so I established it on me); That is: establish the hadd punishment on me, it is the meaning of his saying in the narration of Buraydah: "Purify me" (47), (the Prophet, may God's prayers and peace be upon him, repeated it repeatedly), it was mentioned four times, (he said: Then he asked his people), and in the narration of Buraydah: "So the Messenger of God asked He, may God's prayers and peace be upon him, is his father insane? So he told him that he is not insane." (They said: We know nothing wrong with him) What is meant: insanity, (except that he struck something) is adultery (he sees that it does not take him out of it); i.e. from the consequences of the torment (unless the hadd punishment is carried out on it. He said: So he went back to the Prophet, may God

bless him and grant him peace, and he commanded us). That is: after the fourth (to stone him) from the door of killing, (Abu Saeed said) (so we took him to Baqi' al-Gharqad) is the place known in Medina, and it is the cemetery of its people. So, that tree went, and that place was taken as a cemetery, which is what he expressed in the other narration as "The Musalla"; i.e. the funeral parlour, (he said: We did not trust it); That is: We did not tie it to a rope, or something else (and we did not dig for it), and in the other narration in "Sahih Muslim": "When it was the fourth time, a hole was dug for him, then he ordered it, and it was stoned." And he mentioned after him in the hadith of Al-Ghamdiya: "Then he ordered it, and he dug it." her to her chest, and command the people, so they stone her." Al-Nawawi, may God have mercy on him, said: As for his saying: "We did not trust it," this is the ruling according to the jurists, and as for digging for the one who is stoned and the one who has been stoned, then there are schools of thought for the scholars. It is digging for one of them, and Qatada, Abu Thawr, Abu Yusuf, and Abu Hanifa in a narration said: He digs for them, and some of the Malikis said: He digs for someone who is stoned with evidence, not for someone who is stoned by confession. As for the woman, she has three aspects to our companions, one of which is: It is mustahabb to dig for her to her chest; So that it will cover her, and the second: it is neither desirable nor disliked, rather it is to the best of the imam, and the third: which is more correct: if her fornication is proven by evidence, it is desirable, and if it is proven by confession, then no; So that she can escape if she returns, so whoever said digging for them argued that it was digging for Al-Ghamidiyah, as well as for Goats in a narration, and they answer about the other narration in Ma'az that he did not dig for him: that what is meant is a large pit, or other than that of the specification of the hole, and as for those who said: He does not dig, then he argued According to the narration of the one who narrated: "We neither documented it nor dug it up." This doctrine is weak; Because it is a rejection of the hadith of al-Ghamdiya, and the narration of digging for a goat, and as for those who said the choice is apparent, and as for the difference between a man and a woman, he carries the narration of digging for a goat as to indicate the permissibility, and this is a weak interpretation, and from what was argued by leaving digging in the hadith of Ma'iz:), and this is apparent in that it was not a pit, and God knows best, (he said: We threw it with bone and mud) and muddar: with two holes he collected mud, like reeds and reeds, which is muddy soil. Which is not mixed with sand, (and ceramics) with two holes: the clay that is made in vessels before it is cooked, and it is clay, and if it is roasted, it is pottery. Al-Nawawi, may God have mercy on him, said: The people of the language said: Ceramics: pieces of broken pottery. He said: This is evidence of what the scholars agreed upon that stoning takes place with stone, clay, bone, ceramic, wood, and other things that lead to killing, and it is not specified. Stones, and we have already mentioned that his saying, may God's prayers and peace be upon him, "Then he was stoned with stones" is not a stipulation. i.e. faster (and we got stronger); i.e., we hurried (behind him, until he came to the width of Al-Harrah) by hugging the eye, and the sukoon of the ra'. i.e.: its side, and al-Harrah: a land of black stones, (so stand up for us); Meaning: He rose for us (we threw him with Jalamid al-

Hurra); That is: its large stones, which is: the plural of bulad with the opening of the jim and the meem, and the lumud with the plural of the jim, which is the large stone, (until it fell silent) with a t at the end, this is the well-known in the narrations., and their meaning: He died. (He said) Abu Saeed (Then the Messenger of God, may God's prayers and peace be upon him, stood up to deliver a sermon from the evening). ie: in the evening time. It was said: What is between the noon and sunset, and from it it is said that the noon and afternoon prayers are the evening prayers, and it was said: It is the end of the day, and it was said: the evening and the evening prayers are from the sunset prayer until the dark. ; Because it is necessary to lead it, (we set out to invaders) by annexation: Gathering a gas, which is set on the case, (for the sake of God, backwardness); i.e.: He was late to go out with us (a man in our family who has a tube like the tube of a goat); i.e.: a sound like the sound of a stallion when drooling, (Ali); i.e.: it is imperative, or it is my duty (not to be given) the construction of the object (a man who did that, unless I abuse him); Al- Qadi, may God have mercy on him, said: That is: a sermon for those who come after him of the punishment that I afflicted him with, so that they refrain from intercourse with her. Because it prevents and prevents it, (he said) Abu Saeed (he did not ask forgiveness for him, nor did he curse him) Al-Nawawi, may God have mercy on him, said: As for not insulting him, because the hadd punishment is an expiation for him, purifying him from his disobedience, and as for not seeking forgiveness, lest someone else be deceived, then he falls into adultery; Relying on his forgiveness, may God's prayers and peace be upon him, and God Almighty knows best what is right, and to Him is the reference and return (50).

The most important benefit of the talk:

- 1- In the hadith there is an indication that adultery is a major sin, so the Muslim must protect himself by fearing God and not approaching what God has forbidden.
- 2- It is clear from the hadith that confessing adultery four times.
- 3- The authentic hadiths indicate that there is no lesson in the insane and drunk's admission of adultery.
- 4- It is clear from the hadith that the married adulterer is stoned.
- 5- It shows the legality of confessing adultery, and that the hadd punishment is established for him, although it is desirable for someone who fell into the case of Ma'iz, may God be pleased with him, to repent to God Almighty, conceal himself, and not mention that to anyone, as indicated by Abu Bakr and Omar, may God be pleased with them, on Ma'iz. May God be pleased with them, and that those who saw it concealed it.
- 6- The hadith indicates that the confessor of adultery if he escapes is left, and if he declares to return, then that is, otherwise he will be followed, and stoned, which is the saying of Al-Shafi'i and Ahmed, and its significance from the story of Ma'az is apparent. (51)

Hadith jurisprudence:

The scholars differed on the issue of reversing the confession of fornication

The Hanafis said: The hadd punishment for stoning is not performed on a

married adulterer until after the fourth confession (52).

And Abu Jaafar said: (And if he retracts his confession of adultery, or flees before returning: he is not followed) (53).

Abu Dawud said: I heard Ahmad asked about the marjoom being dug for him? And he said: Most of the hadiths state that he does not dig for him, and it has been said: he digs for him (54).

The Hanbalis said, if the adulterer is a man who has been established standing, is not trusted with anything, and has not been dug for him, whether the fornication is proven with evidence or a confession, we do not know of a difference of opinion (55).

The second requirement: What came in the investigation of stoning.

Hadith (2):

Imam Al-Tirmidhi said: We were told by Ahmad bin Mani', he said: We were told by Ishaq bin Yusuf Al-Azraq, on the authority of Dawood bin Abi Abi On the authority of Umar bin Al-Khattab, he said: The Messenger of God, may God's prayers and peace be upon him, stoned, and Abu Bakr stoned and stoned, If I add more to the Book of God, I would have written it in the Mushaf, for I was afraid that people would come and they would not find God in them.

Hadith graduation:

Narrated by Imam: Al-Tirmidhi (56).

Attribution study:

1- Ahmad bin Manee': Ahmad bin Manee' bin Abdul Rahman Al-Baghawi, Abu Jaafar Al-Asam, inmate of Baghdad, narrated on the authority of: Ishaq bin Yusuf Al-Azraq, Ismail bin Aliyah, Al-Hasan bin Suwar, Al-Hasan bin Musa Al-Asheeb and others, and Al-Tirmidhi and Muslim narrated from him, Ibn Majah, Abu Dawud and others. Abu Hatim said: He is trustworthy, and Ibn Hibban mentioned him in al-Thiqat. Al-Daraqutni said: There is nothing wrong with him. Al-Dhahabi said: Al-Hafiz, and Ibn Hajar said: Trustworthy Hafez from the tenth (d).

2- Ishaq ibn Yusuf al-Azraq: Ishaq ibn Yusuf ibn Mirdas al-Qurashi al-Makhzumi Abu Muhammad al-Wasiti, known as al-Azraq, narrated on the authority of: Dawud ibn Abi Hind, Zakariya ibn Abi Zaida, Saeed ibn Iyas al-Jariri, Sufyan al-Thawri and others, and Ahmad ibn Manee' narrated from him: Ahmad ibn Manee', Ahmed bin Khalid Al-Khallal, Ahmed bin Sinan Al-Qattan, Ahmed bin Muhammad bin Hanbal and others. Ibn Saad said: trustworthy, maybe confused: Al-Ajli said: trustworthy, and Abu Hatim said: Saduq, and Ibn Hibban mentioned him in the trustworthy ones. Imam, and Ibn Hajar said: Trustworthy from the ninth (d. 195 AH) (58).

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 Qushair 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. He fasted his entire life in devotion 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) (59).

4- Saeed bin Al-Musayyib: Saeed bin Al-Musayyib bin Hazan bin Abi Wahb bin Amr bin Aa'idh bin Imran bin Makhzoom Al-Qurashi, Al-Makhzumi, Abu Muhammad Al-Madani, the master of the followers, narrated on the authority of: Omar bin Al-Khattab, Othman bin Affan, Ali bin Abi Talib, and Abi Dhar Al-Ghafari and others, and he narrated from him: Dawood bin Abi Hind, Zaid bin Aslam, Zaid Al-Basri, Abdul Wahid bin Zaid, and others. Al-Imam is one of the prominent figures and the master of the followers, and Ibn Hajar said: One of the proven scholars, the great jurists from the senior second, agreed that his messengers are the most correct of the messengers, and Ibn Al-Madini said I do not know of the followers more knowledgeable than him (d. 94 AH) (60).

5- Umar bin Al-Khattab: The Commander of the Faithful, may God be pleased with him, Ibn Naqil Ibn Abd al-Uzza Ibn Rabah Ibn Abdullah Ibn Qirt Ibn Razah Ibn Uday Ibn Ka'b al-Qurashi al-Adawy, Abu Hafs. He is one of the first immigrants, and he witnessed Badr and the pledge of allegiance to Ridwan, and every scene witnessed by the Messenger of God, may God's prayers and peace be upon him, and the Messenger of God, may God bless him and grant him peace, passed away, and he was satisfied with him, and he was appointed as the caliph after Abu Bakr. (61).

Judging the speech:

The hadith's chain of transmission is authentic due to the trustworthiness of its narrators and the connection of its chain of transmission, and God knows best.

Imam Al-Tirmidhi said: A good, authentic hadith (62).

Strange talk:

1- Stoning: stoning in the Qur'an is murder, and stoning: throwing stones. (63)

Explanation of the hadith:

The hadd punishment of stoning in the Islamic religion is one of the fixed limits on a married adulterer, whether it is a man or a woman, and after adultery is proven against the married adulterer, the hadd punishment is imposed on him by the legal ruler, as he alone is authorized to implement the rulings or whoever takes his place. Omar bin Al-Khattab, may God be pleased with him, said: (Stoning The Messenger of God, may God's prayers and peace be upon him, stoned Abu Bakr and I stoned). Only the Kharijites (64) differed in it, for they claimed that flogging is for the virgin and the unmarried woman; For the meaning of the general meaning of the Almighty's saying: {The adulterer and the adulterer, flog each one of them a hundred stripes} (65). There is no doubt that it has been proven from the Prophet, peace be upon him, by saying in many news that the companions of Al-Mutawatir, may God's prayers and peace be upon him, said, and unanimously. Al-Khattab, may God be pleased with him (I was afraid that people would take a long time, until someone says: We do not find stoning in the Book of God, so they will lead you astray. Verily, stoning is a right on those who have committed adultery and have

been protected, if there is evidence, or if it is a conception or a confession. This is how I memorized, except that the Messenger of God, may God's prayers and peace be upon him, had stoned, and He stoned us after him) (66). As it came in the narration of Imam Muslim, he said: (And Muhammad bin Al-Ala' Al-Hamdani narrated to us, Yahya bin Ya'la narrated to us, and he is the son of Al-Harith. Al-Muharibi, on the authority of Ghilan, who is the son of Jami' Al-Muharibi, on the authority of Alqamah bin Marthad, on the authority of Solomon on the authority of Ali He said: Ma'iz bin Malik came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, purify me. God and repent to Him." He said: He returned not far away, and then came, He said: O Messenger of God, purify me, so the Messenger of God, may God's prayers and peace be upon him, said: He said: O Messenger of God, purify me. The Prophet, may God's prayers and peace be upon him, said: Likewise, even if it is God's sanctification for you? He said: From fornication, so the Messenger of God, may God bless him and grant him peace, asked: Is he insane? He was told that he is not insane, so he said: "Shall I drink wine?" He said, The Messenger of God, may God bless him and grant him peace, said: Have you committed fornication? He said: Yes, so he ordered him to be stoned, and the people were in two groups. And he said: What is better than the reward of goats, that he came to the Prophet, may God's prayers and peace be upon him, and he put his hand in his hand, and he said: He said: So they stayed there for two or three days, then the Messenger of God, may God bless him and grant him peace, came while they were sitting. He said: "Seek forgiveness for Ma'iz bin Malik." He said: They said: May God forgive Ma'iz bin Malik. He said: The Messenger of God, may God's prayers and peace be upon him, said: "He will surely repent. She said: O Messenger of God, purify me. He said: "It is you, go back and seek God's forgiveness and repent to Him." She said: I see you see, He said: "And what is that?" She said: She is pregnant from fornication. He said: Are you? She said, "Yes." He said to her, "Until you put what's in your stomach." He said: So a man from the Ansar took care of her until she gave birth. He said: So the Prophet, may God bless him and grant him peace, came and said: Then he said: "Then we shall not stone her and leave her young child, who has no one to breastfeed him." So a man from the family got up and said: He stoned her) (67), and stoned the Islamism in the story of Al-Asif, and did not flog her. This was the last of the two commands from the Prophet, may God bless him and grant him peace, and it must be submitted. ; Because Ali bin Abi Talib, may God be pleased with him, did it, and with it Ibn Abbas, Ubayy bin Kaab, and Abu Dharr, may God be pleased with them, said, and with it Al-Hasan, Dawud, and Ibn Al-Mundhir said. Ali, may God be pleased with him, said when he whipped a blade, then stoned her: (I whipped her with the Book of God, and I stoned her with the Sunnah of the Messenger of God, may God bless him and grant him peace) Zina is proven, and adultery is not proven except by one of two things: one of them: that he confesses four times in a council or councils, and he is a sane adult, and declares the fact of intercourse, and does not withdraw from his approval until the hadd punishment is completed, and this is what the ruling, Ibn Abi Laila, and the people of opinion said. Al-Hasan, Hammad, Malik, Al-Shafi'i, Abu Thawr, and Ibn Al-Mundhir said: He limits

his approval once, for the story of Al-Asif; He said: (Go, O Unais, to this woman, and if she confesses, then stone her) (70), and once confession, she was compelled to be stoned, but the Juhainiyah were stoned once. Omar, may God be pleased with him, said that stoning is a right and an obligation on the one who committed adultery and he has been protected if there is evidence, or if it is a pregnancy, or a confession, they said: And because it is a right, it is proven by one confession; Like an admission of murder. We have the story of Ma'iz bin Malik, and the Prophet, may God bless him and grant him peace, turned away from time to time until after the fourth. Because it is not permissible to leave the hadith that is obligatory for God, and Nu'aim bin Hazal narrated his hadith, and in it: He even said it four times, so the Messenger of God, peace and blessings be upon him, said: "You have said it four times, so with whom?" He said: So-and-so. He said: "Did you sleep with her?" He said: Yes. He said: "Have you had intercourse with her?" He said: "Yes." He said: "Have you had intercourse with her?" He said: Yes. He said: He was ordered to be stoned. He said: So he took him to the free woman. He was getting strong, and Abdullah bin Unais met him, and his companions were powerless, so he took the job of a camel, threw it at him, and killed him, he said: Then the Prophet, peace be upon him, came and mentioned that to him, and he said: "Will you leave him, perhaps he repents, so that God will repent to him" (71). And this is a teaching from him that indicates that the approval of the four is the obligatory, and it was presented that the friend, may God be pleased with him, said to him with the Prophet, may God's prayers and peace be upon him, that if you approved four, the Messenger of God, may God bless him and grant him peace, stoned you, and this is an indication from two sides: that he approved of this and he did not denying it, it was like saying; Because he does not acknowledge the error, and it is known from his ruling, may God's prayers and peace be upon him, and if it were not for that, the friend would not have dared to say it in his hands, Imam Ahmad said, and he was asked about the adulterer repeating four times yes, on the hadith of Ma'az is more cautious, Al-Athram said: I said to him: In One council, or separate councils? He said: As for the hadiths, they do not indicate only one sitting, except from that of Sheikh Bashir bin Muhajir, on the authority of Abdullah bin Burid, on the authority of his father, and this to me is a denial of the hadith. Because Maa'iz passed in four assemblies, so if he passed on the right of the ruler, on his left, in front of him, and behind him, there were four assemblies, and ours: The authentic and authentic hadith indicates that he approved four in one sitting, and that four just men who describe adultery testify and come in the assembly. One, whether they come together or separately, and seven conditions are stipulated on them: that they are four, and this is unanimously (72), and that they are all men, the testimony of women is not accepted in any case, without a dispute between the four imams, and that they are free, so the testimony of women is not accepted in it. The slaves, there is no disagreement, except for a narration on the authority of Imam Ahmad, and its doctrine is based on the later of our scholars, and if he excludes a group of not accepting the testimony of slaves in the limits and retribution, but what the doctrine settled on: the acceptance of their testimony in everything in which the testimony of the free is accepted, which is the

saying of Abu Thawr And their being just, by agreement, and their being Muslims, and his saying: (Verily, I was afraid that you would come to people and they would not find it in the Book of God, so in you they disbelieved.)

The most important benefit of the talk:

1- The hadd punishment for stoning in the Islamic religion is one of the fixed limits for a married adulterer, whether he is a man or a woman, and after the fornication is proven against the married adulterer, the hadd punishment is imposed on him.

2- In the hadith there is an indication that the punishment for a non-married adulterer is to be flogging one hundred lashes, whether he is a man or a woman.

3- In the hadith, there is an indication that stoning is one of the limits of God that was unique to the purified Sunnah of the Prophet.

4- The punishment of stoning shall be imposed on a married adulterer if he confesses to himself by four confessions, whether in one assembly or separate assemblies.

5- The hadd punishment of stoning is not carried out unless he is a sane adult, and he declares the fact of intercourse, and does not withdraw his approval.(74)

Hadith jurisprudence:

The majority of the Companions and after them were unanimously agreed that the punishment for the chaste is stoning, and they differed as to whether he should be flogged with him. (75)

The scholars differed as to whether the Muhsin should be flogged and then stoned, or should it be restricted to stoning only? On which the four schools of thought settled: the restriction to stoning, which is narrated on the authority of Umar, Uthman, and Ibn Masoud, may God be pleased with them. Ibn Masoud said: If two parties are involved in killing, the killing surrounds that, and with it said al-Nakh'i, al-Awza'i, al-Zuhri, and Abu Thawr, and they argued with a story goat; The Prophet, may God's prayers and peace be upon him, stoned him, and did not flog him, and the Prophet, may God bless him and grant him peace, stoned Al-Ghamdiyah, and did not flog her (76).

And the hadd is not established on him until he acknowledges four times, in his approval of adultery four times in one assembly, or various gatherings, and Malik, Al-Batti and Al-Shafi'i, may God be pleased with them, said if he acknowledges the hadd once, and God knows (77).

Conclusion:

Praise be to God, whose grace good deeds are accomplished, 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- The number of his narrations about the limits in the six books is two.

6- From his narrations, I have summarized them: The hadd punishment for stoning in the Islamic religion is one of the fixed punishments for a married adulterer, whether he is a man or a woman, and after adultery is proven against a married adulterer, the hadd punishment is imposed on him.

7- Fornication is one of the major sins, so the Muslim must protect himself by fearing God and not approaching what God has forbidden.

8- It is found that the married adulterer is stoned.

9- Explanation of the legality of confessing adultery, and that the hadd punishment will be imposed on him by this, although it is desirable for someone who fell into the case of Ma'iz, may God be pleased with him, to repent to God Almighty, conceal himself, and not mention that to anyone, as was indicated by Abu Bakr and Omar, may God be pleased with them, on Ma'iz, may God be pleased with them. God for them, and that those who saw that concealed it.

10- The confessor of adultery if he escapes is left, and if he declares to return, that is, otherwise he is followed, and he is stoned, which is the saying of Al-Shafi'i and Ahmed, and its significance from the story of Ma'az is apparent.

11- That stoning is one of the limits set by God that was unique to the pure Prophetic Sunnah.

12- The punishment of stoning shall be imposed on a married adulterer if he confesses to himself by four confessions, whether in one assembly or separate assemblies.

13- The hadd punishment of stoning is not performed unless he is a sane adult, and he declares the fact of intercourse, and does not withdraw his approval.

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. 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.
3. 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.

4. 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.
5. 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.
6. 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.
7. 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.
8. The Middle History of Al-Bukhari 2/49.
9. 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.
10. 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.
11. Famous Scholars of Regions and Flags of Jurisprudents of Countries by Ibn Hibban 1/238.
12. Biography of the Righteous Ancestors by Ismail bin Muhammad Al-Asbahani 1/755, and the History of Islam T. Bashar 3/643.
13. See History of Damascus by Ibn Asaker 17/130.
14. Gold 1/111 Conservation Ticket.
15. History of Damascus by Ibn Asaker 17/123, and History of Islam T. Bashar 3/643.
16. Questions of Abi Obaid Al-Ajri, Abu Dawood Al-Sijistani in Al-Jarh wa'l-Tadael 1/285.
17. The Middle History of Al-Bukhari 2/49.
18. The Greater Classes I Scientific 8/189.
19. History of Ibn Mu'in (Al-Dawri's narration) I other 2/137.
20. 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
21. The ills and knowledge of men, the narration of his son Abdullah 1/415.
22. Al-Thiqat Al-Ajli I. Al-Baz 1/148.
23. Encyclopedia of women's sayings in men 1/705.
24. Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 3/411-412.
25. Al-Thiqat by Ibn Hibban, 6/278-279.
26. Al Kashef for Al Thahabi 1/382-383.
27. Gold Equinox Scale 2/11.
28. DC trim rounded 1/309.
29. approximation of refinement. Capital 1/309, and Tabaqat al-Tafsir al-Dawudi

- 1/174.
30. 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.
 31. See: Al-Tarikh Al-Awsat by Al-Bukhari 2/49, and Al-Wafi Biloyat by Salah Al-Din Khalil 13/313.
 32. The Collector of the Sciences of Imam Ahmad - Al Rijal, 16/588, and Biography of the Nobles' Flags, Vol. Al-Risala, 6/378.
 33. See: The Brief History of Damascus by Ibn Asaker by Ibn Mandour 8/144, and Tahdheeb al-Kamal 8/466.
 34. Tahdheeb al-Tahdheeb, another t., by Ibn Hajar 3/177.
 35. Abd al-A'la: Abd al-Ala ibn Abd al-Ala ibn Muhammad, and it was said: Ibn Sharaheel, al-Sami, al-Qurashi, al-Basri, from Banu Samah ibn Luay ibn Ghalib, his nickname: Abu Muhammad, and his nickname: Abu Hammam, and he was angry with him. See Tahdheeb Kamal for Mazy 16/359-360.
 36. Dawood bin Abi Hind, and his name is Dinar bin Azafer, and it is said: Tahman Al-Qushayri Abu Bakr, and it is said: Abu Muhammad Al-Basri. See Tahdheeb Al-Kamal for Al-Mazi, 8/461-462.
 37. 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. Baqi' al-Gharqad: The origin of al-Baqi' in the language: the place where the trees are of various kinds. Al-Gharqad: Senior Awsaj, and it is the cemetery of the people of Medina. See: Dictionary of Countries 1/473, and observatories to see the names of places and Bekaa 2/213.
 40. Al-Hurra: Harra, the city of the Prophet, may God bless him and grant him peace, is known as Bahrah and stay. See: Mu'jam Al-Buldan 2/249, and Al-Rawd Al-Maatar in Khabar Al-Qatar 1/192.
 41. Sahih Muslim, Kitab al-Hudud, chapter of the one who confesses to adultery, 3/1320 (1694).
 42. Sunan Abi Dawood, Book of Borders, chapter stoning Maaz bin Malik, 4/149 (4431).
 43. The end in Gharib al-Hadith and Athar 1/352, and Lisan al-Arab 3/140.
 44. Al-Ain 8/38, End in Gharib Al-Hadith and Athar 4/309, Lisan Al-Arab 5/162.
 45. The end in Gharib al-Hadith and al-Athar 3/419, Lisan al-Arab 9/67, and Taj al-Aroush 23/198.
 46. Mashariq al-Anwar on Sahih al-Athar 2/1, and the end in Gharib al-Hadith and al-Athar 5/4.
 47. Al-Zahir fi Gharib Al-Shafi'i Languages, i. Others 1/253, and Al-Gharibeen in the Qur'an and Hadith 4/1268.
 48. The Sea, Al-Mohet Al-Thajaj, in the explanation of the Sahih of Imam Muslim bin Al-Hajjaj 29/

49. Sahih Muslim, Kitab al-Hudud, Chapter: Who confesses to adultery 3/1323 (1695).
50. Sahih Muslim, Kitab al-Hudud, chapter of the one who confesses to adultery 3/1318 (1691).
51. Refinement of language 14/86.
52. Surat Al-Baqarah: Verse 66.
53. Completing the teacher with the benefits of Muslim by Qadi Iyad 5/514, and the interpreter of what was confused from summarizing the book of Muslim 5/101, and the curriculum, Sharh Sahih Muslim bin Al-Hajjaj by Al-Nawawi 11/197-199, and the explanation of Sahih Muslim by Al-Hasan Abu Al-Ashbal 62/15, and Al-Bahr Al-Moheet Al-Thajaj In the explanation of the Sahih of Imam Muslim bin Al-Hajjaj 487-489.
54. See: The Jurisprudence of Islam"Explanation of Bulhu Al-Maram from Gathering Evidence of Rulings" 8/265-266, and Al-Bahr Al-Moheet Al-Thajaj in Sharh Sahih Al-Imam Muslim Bin Al-Hajjaj 29/461-467.
55. The original is by al-Shaibani, I Qatar 180-7/179.
56. Al-Tahawi's brief explanation of Al-Jassas 6/186-187, and Al-Jami` al-'Ulum Al-Imam Ahmad, 12/226-227.
57. The Collector of the Sciences of Imam Ahmad - Fiqh 12/228.
58. Al-Mughni by Ibn Qudamah 9/36.
59. Sunan al-Tirmidhi, Bashar, Chapters on the Hudud on the authority of the Messenger of God, may God's prayers and peace be upon him, chapter on what came in the investigation of stoning 3/90 (1431).
60. Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 2/77-78, Al-Thiqat by Ibn Hibban Other 8/22, Tahdheeb Al-Kamal 1/495-496, Al-Kashef 1/204, Tahdheeb Al-Tahdheeb 1/84, and Taqreeb Al-Tahdheeb Al-Assimah 1/100.
61. Al-Tabaqat Al-Kubra, Ilmi 7/228, Al-Thiqat Al-Ajli Al-Baz 1/62, Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 2/238, Al-Thiqat by Ibn Hibban, another 6/52, Tahdheeb Al-Kamal 2/496-497, Al-Kashef 1/240, and Taqreeb Al-Tahdheeb Al-Assimah 1/133.
62. 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.
63. See Al-Thiqat Al-Ajli Al-Baz 1/188, Al-Jarh and Al-Ta'deel by Ibn Abi Hatim 4/59, Al-Thiqat by Ibn Hibban Other 4/273, Tahdheeb Al-Kamal 11/66-68, Al-Wafi with Deaths 15/163, Biography of Flags of Nobles, Hadith 5/124. And al-Kashef 1/444, and approximating al-Tahdheeb al-Assimah 1/388.
64. See: Al-Isti`ah fi Ma`rifat Al-Sahabah 3/1144, Al-Isbah fi Ta`ma` Al-Sahaba 4/588.
65. Sunan al-Tirmidhi 3/260.
66. Al-Ain 6/119, and the language population 1/466.
67. The Kharijites: Everyone who revolted against the right imam on whom the group agreed is called an outsider, whether the revolt was during the days of the Companions against the rightly-guided imams; Or it was after them on the followers in goodness, and the imams of every time, and the Kharijites are the ones who revolted against the Imam, the Commander of the Faithful, Ali, may God be pleased

with him, and disbelieve him, God forbid. See: Al-Milal and Al-Nahl 1/114, and Fiqh Definitions 1/84.

68. Surah An-Nur: Verse (2).
69. Sahih Al-Bukhari, Book of Hudood, Chapter Confession of Adultery 8/168 (6829).
70. Sahih Muslim, Kitab al-Hudud, chapter on who confesses to adultery 3/1321 (1695).
71. Musnad Ahmad as a director, Musnad of the Rightly Guided Caliphs, Musnad of Ali bin Abi Talib, may God be pleased with him, 2/255 (942).
72. Musnad Ahmad T. Shakir, Musnad of the Ten Promising Paradise, hadith of Ali bin Abi Talib, may God be pleased with him, 1/531 (839).
73. Sahih Al-Bukhari, The Book of Agency, Chapter 3/102 (2314).
74. Musnad Ahmad, Musnad Al-Ansar, Hadith Hazal 36/214 (21890), and Sunan Abu Dawud, Kitab Al-Hudud, chapter of stoning Ma`iz bin Malik 4/145 (4419).
75. Al-Awsat fi Al-Sunan, Al-Ijmaa wa Al-Dakhtaf, 12/450.
76. See: Mirqat al-Mafeateh, Explanation of the Lantern of Lamps 6/2327-2328, Kashf al-Litham, Explanation of Umdat al-Ahkam 6/246, and Tuhfat al-Ahwadhi with the explanation of Jami' al-Tirmidhi 4/582-583.
77. See: Mirqat al-Mafeateh, Explanation of the Lantern of Lamps 6/2327-2328, Kashf al-Litham, Explanation of Umdat al-Ahkam 6/246, and Tuhfat al-Ahwadhi with the explanation of Jami' al-Tirmidhi 4/582-583.
78. Persuasion in matters of consensus 2/255.
79. Al-Nahr Al-Fe'iq explained the treasure of the minutes 3/134, and explained the shortest of abbreviations 79/9.
80. Al-Awsat fi Al-Sunan, Al-Ijmaa wa Al-Ikhtaal, 12/450, and Al-Mukhtasar Al-Ulama, 3/283.

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