

The approach of Professor Dr. Abdul-Hamid Hamad al-Obaidi (d. 1443 AH) in inferring the honorable Sunnah of the Prophet in his book Hunting and Smartness in Islamic Sharia

Asmaa Khalil Muhammad Rajab Al-Kubaisi

College of Islamic Sciences, University of Fallujah, mmha27386@gmail.com

Dr. Mohamed Ibrahim Abdul-Majeed Al-Shaher

*College of Islamic Sciences, University of Fallujah,
dr.mohammed.alshaher@uofallujah.edu.iq*

Abstract

The study deals with a definition of one of Iraq's professors in comparative jurisprudence, Professor Dr. Abd al-Hamid Hamad al-Obaidi, and his methodology in inferring the honorable prophetic Sunnah in his book Hunting and Smartness in Islamic Sharia, due to the great importance of the honorable Prophet's Sunnah, being the second source of Islamic legislation, and this book is considered a reference Scientifically contemporary, one of the important chapters in Islamic jurisprudence, namely, the chapter on hunting and slaughtering, due to the daily need of Muslims to know what they hunt, and how they are slaughtered.

Introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon the most honorable of messengers, our master Muhammad, the trustworthy Prophet, and upon his family, companions, and those who follow them in goodness until the Day of Judgment.

Al-Obaidi - may God have mercy on him - is one of the men chosen by God Almighty to carry on their shoulders the manifestation of the features of the Islamic religion, which God Almighty pledged to preserve, saying in His dear book: (Indeed, We have sent down the remembrance, and we are His guardians) 1, and Al-Obaidi's book Hunting and Smartness in Islamic Sharia One of the books that showed many of the differences of jurists in hunting and slaughter, and their evidence in the solution or prohibition of everything that is hunted and slaughtered, and since the Sunnah

is the most important source after the Holy Qur'an for inference, it is the words of the envoy as a mercy to the worlds who does not speak out of desire that it is only a revelation that inspires, so it will be His words are the words of God Almighty, and in this research we will show how his approach was in it, and after relying on God, we divided the research after this introduction into two sections and a conclusion, as follows:

The first topic: Al-Obeidi's era, and his personal life, and it contains four demands.

The first requirement: the era of Dr. Al-Obeidi - may God have mercy on him -.

The second requirement: his personal life: his name, birth, lineage, nickname, and birth.

The third requirement: his upbringing, his family, and his death.

The fourth requirement: his sheikhs and students, his efforts and scientific effects.

The second topic: Al-Obeidi's approach - may God have mercy on him - in inferring the Prophet's Sunnah, and it has two requirements.

The first requirement: Defining the Prophet's Sunnah linguistically and idiomatically.

The second requirement: Al-Obeidi's approach in inferring the Prophet's Sunnah.

Then the conclusion, which included the most important results that we reached, and we followed the conclusion with the sources.

Finally, I say: This is what we were able to reach in our research. What was right in it is from God alone, and whatever was wrong in it is from ourselves.

The first topic: Al-Obeidi's era and his personal life, and it includes four demands.

The first requirement: the era of Dr. Al-Obeidi - may God have mercy on him -

First: the political situation:

One of the most important political events that al-Obaidi lived through was the fierce war that began in 1980 AD between Iraq and Iran², which lasted for eight years, claiming lives and money from both countries, and in which al-Obaidi was affected by preventing him from completing his studies abroad, after banning travel to the Iraqis³.

In the year (1990 AD), the United States of America mobilized more than (33) countries to expel Iraq from Kuwait and destroy its military arsenal⁴.

And the subsequent unjust siege on Iraq, where they were denied food and everything that contributes to building the country's infrastructure, and in the year (2003 AD), the

United States of America and its allies occupied Iraq, and overthrew the Ba'ath rule in it.

Second: The economic situation: Because of the wars, the economy of Iraq was affected and fluctuated a lot, which led to the people living a difficult life during the periods of their lives, despite the presence of enormous wealth in it, the most important of which is agriculture, in addition to it floating on a sea of oil, and after the Iran war, and the siege is unfair after the invasion Kuwait, led to famine for most of the Iraqi people, and hundreds of thousands of deaths because of it, which continued to the occupation of the State of Iraq in (2003 AD)⁵, and Al-Obaidi lived through this difficult era, which affected him as it affected most Iraqis⁶.

Third: The social situation: Iraqi society is divided into multiple divisions, but it is still a conservative society⁷. Those who did not fall short with him and embraced him and refined his Islamic personality, which reached what it has reached.

The second requirement: his personal life: his name, birth, lineage, and nickname

His name: Abdul Hamid Hamad Shehab Ahmed Abdullah Muhammad ⁸.

Lineage: Dr. Abdel Hamid belongs to the Al-Abeed Al-Zubaidi tribe⁹.

His nickname: Babi Abdullah, after his eldest son Abdullah, and Babi Muthanna, after his son Muthanna from his second wife¹⁰.

His birth: Dr. Al-Obeidi was born on (1/7/1940 AD ¹¹).

The third requirement: his upbringing, his family, and his death

First: His upbringing: Al-Obaidi grew up in a conservative family practicing the profession of agriculture, in its large orchard in Hit¹², and after his return increased, he worked to help his father Hamad and his uncle Hammoud in their large garden¹³, and he used to frequent the mosque near their house, getting close to some of the sheikhs whom he loved and loved since his childhood¹⁴, and when He completed six years of his life, entered school and left work in agriculture on the orders of his father Hamad, who was keen for his son Abdul Hamid to complete his studies¹⁵, then moved in the year (1952 AD) with his family to Ramadi¹⁶, the center of Anbar Governorate, and after completing the Teachers Institute, he was appointed as a teacher in a school Elementary school, then the director of that school, after which he completed his bachelor's degree in Islamic sciences in the year (1969 AD), after which he moved in the beginning of the eighties to live in Baghdad, after he became a professor in the College of Sharia, and he remained in Baghdad until he traveled to Yemen in the year (2000 AD), then returned In the year (2004 AD) to Iraq, and after that he traveled to Egypt in the year (2005 AD), in which he died, may God have mercy on him¹⁷.

Second: His family: I will mention an overview of the Al-Obeidi family, as follows:

His father: Hamad Shihab Ahmed Abdullah Muhammad - may God have mercy on him - had a large orchard of date palms in Hit, from which they received material revenues that sufficed and increased¹⁸.

His mother: Nofa Khalaf Al-Ani, the sister of Hajj Abdullah Al-Ani, the father of Sheikh Dr. Abdul Qadir Al-Ani¹⁹, may God have mercy on them all²⁰.

His wives: Al-Obaidi Rahma was married to two wives, namely: the first wife: Sujudah Abdullah Al-Ani, his maternal uncle's daughter, the sister of Sheikh Dr. And she gave birth to him: Muthanna, Muhammad, Osama, and three daughters ²¹.

His children: He has four sons: Dr. Abdullah, Dr. Muthanna, Muhandis Muhammad, and Osama, and he has six daughters.

His death: He passed away - may God have mercy on him - on Monday (7/3/2022 AD), in the Arab Republic of Egypt.

The fourth requirement: his sheikhs and students, his efforts and scientific effects

First: His sheikhs: Al-Obeidi - may God have mercy on him - always mentions the companions who are bestowed upon him after God in the knowledge he has reached, among them:

1- Al-Sayyid Fadhil: The blind scholar.

2- Sheikh Abd al-Karim al-Dabban ²³, one of the prominent Iraqi scholars in the sciences of Sharia and language, he died - may God have mercy on him - in the year (1993 AD) ²⁴

3- Sheikh Dr. Abd al-Malik al-Saadi: one of the scholars of Iraq and the Islamic world. He lives in the Hashemite Kingdom of Jordan. May God prolong his life.

4- Dr. Ahmad Al-Kubaisi: an Islamic preacher who lives in the United Arab Emirates, may God prolong his life to ²⁶.

5- Dr. Hashem Jamil: a scholar of comparative jurisprudence, and a reference in Fatwa ²⁷. He is still alive and lives in the State of Qatar, may God prolong his life.

6- Dr. Abd al-Karim Zaidan: the supervisor of his dissertation, and considers him a role model.

Second: His disciples: I will mention some of them whom I was able to communicate with, as follows:

1- Hajj Khalil Muhammad Rajab al-Kubaisi, one of the notables and merchants of the city of Fallujah.

2- Professor Dr. Hatem Abdullah Shweish: Professor of Comparative Jurisprudence at the College of Islamic Sciences / University of Fallujah, and its dean.

3- Professor Dr. Majeed Saleh Ibrahim Al-Qaisi: Professor of Comparative Jurisprudence at the College of Islamic Sciences / University of Fallujah, and its former dean.

4- Prof. Dr. Ghazi Khaled Al-Rahal: Professor of Jurisprudence at the University of Baghdad, College of Islamic Sciences.

5- Prof. Dr. Mahmoud Bandar: Professor of Jurisprudence at the University of Baghdad, College of Islamic Sciences.

6- Omar Ali Haidar, writer, journalist and researcher interested in Sharia, linguistic, social and educational sciences²⁹.

Third: His efforts and scientific effects.

Al-Obeidi's scientific life was full of life since he was a teacher in primary school until he became a professor at the university, and even after he was referred to retirement, he used to give lectures on the media level, or on the personal level, according to God Almighty, for those who wanted to increase his knowledge, especially at the end of his life in Egypt, and he remained like that until illness struck him and prevented him from communicating his knowledge to those around him. I will mention below a brief summary of his scientific and educational efforts, as follows:

First: his writings.

1- Hunting and slaughtering in Islamic law: its origin is a master's thesis.

2- Intellectual factors in the Islamic world ³⁰.

3- Guarantee in Islamic Sharia: Its origin is a doctoral dissertation.

Second: His supervision and discussion of theses and dissertations.

Al-Obeidi was fond of supervising and discussing master's theses and university doctoral dissertations, so he used to say that he benefited from them more than he benefited from his studies, because of the research and investigation they contain, and the diversity of titles³¹.

Third: his media efforts.

Al-Obeidi did not leave room for introducing people to the matters of their religion unless he participated in it if it was offered to him, including his appearance in a number of religious programs on a number of channels, and these programs had a great resonance with many Muslims, due to Al-Obeidi's ingenuity, and his possession of the hearts and ears of viewers, especially The Ifta Hour program, which was eagerly awaited by many, for its ease of presentation of jurisprudential issues in the manner of inference from the Holy Qur'an and the Prophet's Sunnah, then presenting the sayings of the jurists and choosing the most correct saying that he sees from them³².

The second topic: Al-Obeidi's approach - may God have mercy on him - in inferring age

The first requirement: Defining the Prophet's Sunnah linguistically and idiomatically

The Sunnah of the Prophet is the second source of Islamic legislation after the Holy Qur'an³³, so Muslims unanimously agreed

that what was issued by the Messenger of God, whether it was saying, deed, or report, and it was intended to legislate and follow, is a source of legal rulings for the actions of those charged, so it is obligatory to follow, for the saying of the Almighty ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ (34), and the Almighty said: ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ ﷻ (35), as the Companions, may God be pleased with them, during his lifetime and after his death unanimously agreed on the obligation to follow his Sunnah (36). Talking about Al-Obeidi's approach in inferring the honorable Sunnah of the Prophet, it must be defined linguistically and idiomatically, as follows:

First: The Sunnah is a language: the way and the biography, whether it is benign or reprehensible.

Second: The Sunnah idiomatically: The meaning of the Sunnah idiomatically differs according to the different symptoms and purposes for which the scholars directed their search for it³⁸.

The Sunnah according to the hadith scholars: What is transmitted from the Prophet, may God's prayers and peace be upon him, in terms of words, deeds, statements, or moral or ethical characteristics³⁹.

And the Sunnah according to the jurists: the method followed in religion without borrowing or obligatory⁴⁰.

Whereas, according to the fundamentalists, the Sunnah is what was reported from the Messenger of God - may God's prayers and peace be upon him - in terms of saying, doing, or reporting ⁴¹.

The second requirement: Al-Obeidi's approach in inferring the Prophet's Sunnah

After tracing the texts of the hadiths that Al-Obeidi, may God have mercy on him, inferred in his book *Al-Sayd wa Al-Taqiyyah* in Islamic Sharia, it became clear that he did not follow a single approach in citing the honorable Sunnah of the Prophet, but rather more than one approach, and I limited them as follows, with an example for each method:

First: When mentioning the hadith, Al-Obeidi mentions the text without the chain of transmission, and this is the majority when mentioning the hadiths in his book, for example: when he talks about the argument in eating dead fish.

He said: What was narrated on the authority of the Messenger of God, may God's prayers and peace be upon him, saying: ((Two dead animals and two blood vessels were made lawful for us⁴²))⁴³.

Second: The hadith was rarely mentioned by mentioning the chain of transmission and the text, for example:

And in talking about the second rule of the general rules in the permissibility or prohibition of eating animals ⁴⁴.

He said: It is forbidden what the Messenger of God, may God's prayers and peace be upon him, prohibited, such as what was narrated on the authority of Jabir bin Abdullah, may God be pleased with them both, who said: ((The Messenger of God, may God's prayers and peace be upon him, on the day of Khaybar, forbade the meat of domestic donkeys and concessions for horses)) ⁴⁵ .

Third: From his methodology is to infer from the effect, for example:

In the Evidence for the Legality of Hunting ⁴⁶, in the Almighty's saying: (It is lawful for you to fish in the sea and its food as

enjoyment for you and for the vehicle, and hunting on land is forbidden to you as long as you are forbidden. What is found of what was expelled by the sea or drained from the water without treatment” 48.

Fourth: Sometimes he does not mention the hadith and suffices to mention the person in whom the hadith was mentioned or its narrator, for example:

In his discussion of the jurists' evidence on the issue of slaughtering the animal that is about to perish.

He said: The Prophet, may God's prayers and peace be upon him, did not elaborate on Ka'b's slave girl 49, then he continued by saying: This is strong evidence for what they went to, in addition to what was reported on the authority of Aisha 50, here he did not mention the two hadiths, and he was satisfied with mentioning Ka'b's slave girl, and Mrs. Aisha, may God be pleased with her only 51, and he has I mentioned the two hadeeths with their graduation.

Fifth: He confines himself to referring to the hadith without mentioning it, or he mentions the hadith with the meaning without stating it. Example: In his discussion of the evidence of the jurists on the issue of the requirement that the dog be wounded for hunting so that it is permissible to eat it if its intelligence is not realized, then it is slaughtered? Or is it sufficient to kill him even without injuring him openly 52 .

He said: What the owners of the second opinion inferred, in what they narrated in Hunting Al-Maarad 53, does not apply to the prey. Because each instrument has its own conditions, here he referred to the hadith with the word al-miraad without mentioning it, and I mentioned the hadith, with its graduation 54.

Sixth: From his approach, when mentioning an oath, chapter, or chapter, he mentions evidence from the Sunnah, if any, with him, for example: in the section on slaughtering, chapter one, chapter one, when he talks about the definition of slaughtering language:

He said: Its slaughtering informs about purity, and among it is his saying, may God's prayers and peace be upon him: ((The slaughtering of the earth is to dry it)) 55, i.e. its purification from impurity56.

Seventh: He quotes authentic hadith 57, al-Hasan 58, and al-Gharib 59 as an example.

A- An example of an authentic hadeeth: On the issue of the jurists' disagreement regarding specific hunting tools60.

He said: And the most correct view is what the majority of jurists 61 went to; Because the Sunnah of the Prophet supports them, so the hadith of Uday Ibn Hatim is Sahih 62. Here the hadith was judged to be authentic, without mentioning the source of its ruling, and I mentioned the hadith, with its transcription, and the ruling on it. .

B- An example of a good hadith: In the issue of the solution of eating the slaughtered fetus that comes out of the animal's womb alive, but it dies in a restricted time with which it is not possible to slaughter it by the legal slaughtering of the speedy exit of its soul, and the one that comes out of its mother's womb dead 63 .

He said: As for the hadith that was narrated on the authority of Abu Saeed al-Khudri, there is no evidence in it that it is perfect in manners and poetry, and that it is a good hadith due to its many ways. on him.

T- An example of the strange hadith: in the matter of the requirement that the dog's teacher be a Muslim or not 65.

He said: The most correct view is that it is valid to teach a dog, whether the teacher is a Muslim, or someone whose slaughter is not valid, such as a pagan. Except from this aspect 66. Likewise, here the hadith was judged to be strange, without mentioning a source for its ruling, and I have mentioned the hadith, with its graduation, and the ruling on it.

Eighth: He used to track and judge hadiths, so some of them were weak⁶⁷, and he judged some of them to be confused⁶⁸, for example:

A - An example of a weak hadeeth: in the matter of the obligation of naming, or not⁶⁹.

He said: And the hadith: ((The Muslim sacrifices on the name of God Almighty, whether he is named or not)) 70 is weak and cannot be used as evidence.

B- Likewise, in the matter of the issue of the solution of eating the slaughtered fetus that comes out of the animal's womb alive, but it dies in a restricted time with which it is not possible to slaughter it by the legal slaughtering of the speedy exit of its soul, and the one that comes out of its mother's womb dead 71.

He said: As for the indication of the consensus, which was transmitted by Abdullah bin Ka'b bin Malik, where he said: "The companions of the Messenger of God, may God's prayers and peace be upon him, used to say: If the fetus feels, then its slaughter is the slaughter of its mother." weak.

T- An example of the turbulent hadith: On the issue of the purification of dead skins by tanning 73.

He said: As for what the owners of the first opinion inferred, the verse is specific to the purified Sunnah, and the hadith from Ibn Ukaym contains confusion.

Ninth: When mentioning the hadith, he does not mention it in its entirety, but only deducts the home of the witness, for example: In the issue of the permissibility or prohibition of eating the lizard 75.

He said: And the news of filling pots with fog 76 must have been before that, due to the mention of famine, so the confusion rose, without mentioning the hadith of filling pots, and contented himself with referring to it only, and I mentioned the hadith, and its transcription.

Tenth: He brings the weight of the jurisprudential issue, and supports it with his saying for the validity of the hadith in it, except that he does not mention the hadith, his example: in the issue of purification by tooth and nail 77.

He said: The most correct is the first saying, which is not permissible to sacrifice by tooth and nail 78; because the hadeeth of Rafi' is authentic, and as for the saying of those who permitted it, then they must have the correct hadeeth 79, here he said that the hadeeth is valid, but he did not mention it, and it is the same one who repeated it twice in this issue, and I mentioned it and graduated it.

Eleventh: From his approach is to infer from the Marasil 80, for example: in the issue of the permissibility or sanctity of the sacrifice of the Magusi 81.

He said: It is reported to this team that the exception may be established in the hadith, even if it is sent.

Twelfth: The text is mentioned with the chain of transmission of the hadith, with the narration of the hadith, for example: In the evidence of the legality of hunting from the pure Sunnah of the Prophet, he cited two hadiths 82, namely:

- On the authority of Abi Thalabah Al-Khashni, may God be pleased with him, he said: I came to the Messenger of God, may God's prayers and peace be upon him, and I said, O Messenger of God, I am in a hunting ground. He said: ((As for what you mentioned that you are in a hunting ground, what you shot with your bow and you mentioned the name of God over it, then eat, and what you shot with your dog that is not a teacher, so you catch its intelligence, then eat)) 83.

- And on the authority of Uday bin Hatim, he said: I said: O Messenger of God, we send the teacher dog, so he catches us, he said: ((Eat)), I said: And if he is killed? He said: ((Everything that a dog did not associate with others)) 84. He said: The Messenger of God, may God's prayers and peace be upon him, was asked about the hunting of the averted. on them.

Thirteenth: He mentions the aspect of evidence in some of the hadiths that he inferred, and they were few in comparison to the large number of hadiths he mentioned, for example: what was narrated on the authority of the Messenger of God, may God's prayers and peace be upon him, that he passed through al-Rawha'86 and saw a barren wild donkey87, and he, may God's prayers and peace be upon him, said: ((Leave him). For it is about to come to its owner)) Then he left, and when he was in Al-Athayyah 88, behold, a gazelle 89 sat in the shade and had an arrow in it, so the Messenger of God, may God's prayers and peace be upon him, ordered a man to remain

with him, so that none of the people would suspect him.

After this speech, Al-Obeidi mentioned the point of evidence, saying:

He drew evidence with this hadith: The Messenger of God, may God's prayers and peace be upon him, commanded his companions to call the barren wild ass, and this is evidence that its owner is the one who hamstrung him, and not the one he found among the companions of the Messenger of God, may God's prayers and peace be upon him. He has a man to guard him, lest any of the people take him. Because it is on the property of its original owner, so in this is an indication that whoever took out hunting for abstention is his property with that expulsion91.

Conclusion

Praise be to God, with whose grace good deeds are accomplished. Praise be to Him before and after, and may God's blessings and peace be upon our Prophet and Master Muhammad and his family and companions altogether, and after:

This study was carried out for this research, and concluded the following results:

1- Writing in the methodology gives the researcher scientific benefits and an increase in the art he writes about.

2- Al-Obeidi's book is considered a contemporary scientific reference in the chapter on hunting and slaughtering, because of the importance of this chapter in the daily lives of Muslims, as he was an active figure, and he was not confined to a specific scope, so you see him studying in universities, writing books, and giving public lectures, as he was An effective media element, whether in fatwas

or jurisprudence lessons that he used to deliver on several channels.

3- Al-Obeidi is considered an encyclopedia of jurisprudence, due to the breadth of his knowledge, and the firmness of his footing in comparative jurisprudence, so he did not follow a single approach in citing the honorable Sunnah of the Prophet, but rather more than one approach, and this, if indicated, indicates the breadth of his knowledge and the height of his status.

4- The Sunnah of the Prophet is the second source of Islamic legislation after the Holy Qur'an, and it is obligatory to be followed by every Muslim.

5- Al-Obeidi used more evidence from the Prophet's Sunnah, due to his knowledge of its importance in covering evidence with more strength.

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- 25- Sunan Ibn Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini (deceased: 273 AH), investigator: Shuaib Al-Arnaout - Adel Murshid - Muhammad Kamel Qara Belli - Abd Al-Latif Harz Allah: Dr. The International Message, Edition: First, 1430 AH - 2009 AD, Number of Parts: 5.
- 26- The Great Sunnahs: by Ahmed bin Al-Hussein bin Ali bin Musa Al-Khosrawerdi Al-Khorasani, Abu Bakr Al-Bayhaqi (deceased: 458 AH), investigator: Muhammad Abdul Qadir Atta: Dar Al-Kutub Al-Ilmya, Beirut - Lebanon, Edition: Third, 1424 AH - 2003 AD.
- 27- Explanation (Insight and Remembrance = Alfiya Al-Iraqi): by Abi Al-Fadl Zain Al-Din Abdul-Rahim Bin Al-Hussein Bin Abdul-Rahman Bin Abi Bakr Bin Ibrahim Al-Iraqi (deceased: 806 AH), investigator: Abdul Latif Al-Hamim - Maher Yassin Fahl: Dar Al-Kutub Al-Alami, Beirut - Lebanon, Edition: First, 1423 AH - 2002 AD, Number of Parts: 2.
- 28- Explanation of the ills of al-Tirmidhi: Zain al-Din Abd al-Rahman bin Ahmad bin Rajab bin al-Hasan, al-Salami, al-Baghdadi, al-Hanbali (deceased: 795 AH), investigator: Dr. Hammam Abd al-Rahim Saeed: Al-Manar Library - Zarqa - Jordan, Edition: First, 1407 AH - 1987 AD.
- 29- Sheikh Abd al-Karim al-Dabban (d. 1413 AH) and his weightings in his fatwa - a comparative jurisprudential study - and its impact on the fatwas of contemporaries, a master's thesis by the student Muhammad Ahmad Atawi Muhammad - Tikrit.
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- 32 - The Science of Fundamentals of Jurisprudence and a summary of the history of legislation: by Abd al-Wahhab Khallaf (deceased: 1375 AH): Al-Madani Press, "The Saudi Institution in Egypt", the number of parts: 1.

- 33- Amorousness in the terminology of hadith: by Abu al-Abbas Ahmad ibn Farah al-Ishbili (624-699 AH), explained and documented by: Marzouq ibn Hayas al-Zahrani (Associate Professor at the College of Sharif Hadith and Islamic Studies at the Islamic University of Medina): Dar Al-Maather, Medina - Kingdom of Saudi Arabia Edition: First, 1424 A.H.-2003 A.D., Number of parts: 1.
- 34- Scouting the mask on the body of persuasion: Mansour bin Yunus bin Salah al-Din bin Hassan bin Idris al-Bahuti al-Hanbali (deceased: 1051 AH), investigator: a specialized committee in the Ministry of Justice: Ministry of Justice: Saudi Arabia, first edition: 1421 AH, 2000 m, the number of parts: 6.
- 35- Al-Labbab fi Sharh al-Kitab: Abd al-Ghani bin Talib bin Hamada bin Ibrahim al-Ghunaimi al-Dimashqi al-Maidani al-Hanafi (deceased: 1298 AH), edited it, detailed it, edited it, and commented on its footnotes: Muhammad Muhiy al-Din Abd al-Hamid: The Scientific Library, Beirut - Lebanon, the number of parts: 1.
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- 37- The Complex of Appendices and the Source of Benefits: by Abu al-Hasan Nur al-Din Ali bin Abi Bakr bin Suleiman al-Haythami (deceased: 807 AH), edited by the two venerable memorizers: al-Iraqi and Ibn Jahar: Dar al-Kutub al-Ilmiyyah - Beirut: 1408 AH - 1988 AD, printed with special permission from the heirs of Hussam al-Din al-Qudsi Founder of Al-Qudsi Library in Cairo.
- 38- The Complex of Bihar al-Anwar fi Gharib al-Tanzel and Lataif al-Akhbar: Jamal al-Din, Muhammad Tahir bin Ali al-Siddiqi al-Hindi al-Fatni al-Kujarati (deceased: 986 AH): The Ottoman Encyclopedia Council Press, Edition: Third, 1387 AH -1967 CE, Number of parts: 1.
- 39- Al-Mahalla bi-Athar: by Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm Al-Andalusi Al-Qurtubi Al-Dhaheiri (deceased: 456 AH): Dar Al-Fikr - Beirut, the number of parts: 6.
- 40 - Al-Muhit in the Prophetic Hadiths, Sunnahs and Archeology: by Sobhi Mahmoud Omaira.
- 41- Al-Mudawana: by Malik bin Anas bin Malik bin Amer Al-Asbahi Al-Madani (deceased: 179 AH): Dar Al-Kutub Al-Ilmiya, Edition: First, 1415 AH-1994 AD, the number of parts: 1.
- 42- The Musnad of Imam Ahmad bin Hanbal: by Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Shaibani (deceased: 241 AH), investigator: Shuaib Al-Arnaout - Adel Murshed, and others, supervision: Dr. Abdullah bin Abdul Mohsen Al-Turki: Al-Risala Foundation, Edition: First, 1421 A.H.-2001 A.D.
- 43- Al-Musnad al-Sahih al-Sahih al-Musnad al-Sahih al-Nisaburi (deceased: 261 AH), Investigator: Muhammad Fouad Abd al-Baqi: The Arab Heritage Revival House - Beirut, Number of parts: 5.
- 44- Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabir: by Ahmed bin Muhammad bin Ali Al-Fayoumi, then Al-Hamwi, Abu Al-Abbas (deceased: about 770 AH): The Scientific Library - Beirut, the number of parts: 2.

- 45- The workbook: by Abu Bakr Abd al-Razzaq bin Hammam bin Nafeh al-Humairi al-Yamani al-Sanaani (deceased: 211 AH), investigator: Habib al-Rahman al-Azami: The Scientific Council - India: The Islamic Office - Beirut, Edition: Second, 1403, Number of parts: 11.
- 46- The Insider of the Gates of the Masked: by Muhammad bin Abi Al-Fath bin Abi Al-Fadl Al-Baali, Abu Abdullah, Shams Al-Din (deceased: 709 AH): The Islamic Bureau - Beirut, 1401-1981, investigation: Muhammad Bashir Al-Adlabi, the number of parts: 1.
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- 48- Knowledge of the types of hadith sciences, known as the introduction of Ibn al-Salah: by Othman bin Abd al-Rahman, Abu Amr, Taqi al-Din known as Ibn al-Salah (deceased: 643 AH), investigator: Nur al-Din Atar: Dar al-Fikr - Syria, Dar al-Fikr al-Moasr - Beirut: 1406 AH - 1986 AD , the number of parts: 1.
- 49- Keys of the Unseen = The Great Interpretation: Abu Abdullah Muhammad Bin Omar Bin Al-Hassan Bin Al-Hussein Al-Taymi Al-Razi, nicknamed Fakhr Al-Din Al-Razi, Khatib Al-Ray (deceased: 606 AH): Arab Heritage Revival House - Beirut, Edition: Third - 1420 AH.
- 50- Al-Muntaqa Sharh Al-Muwatta: Abu Al-Walid Suleiman bin Khalaf bin Saad bin Ayoub bin Warith Al-Tajibi Al-Qurtubi Al-Baji Al-Andalusi (deceased: 474 AH): Press A For Saada - Next to the Governorate of Egypt, Edition: First, 1332 AH, (then photocopied by Dar Al-Kitab Al-Islami, Cairo - Edition: Second), Number of Parts: 7.
- 51- Al-Manhal Al-Rawi in the summary of the sciences of the Prophet's hadith: by Abu Abdullah, Muhammad bin Ibrahim bin Saad Allah bin Jama'a Al-Kinani Al-Hamwi Al-Shafi'i, Badr Al-Din (deceased: 733 AH), investigator: Dr. Muhyiddin Abd al-Rahman Ramadan: Dar al-Fikr - Damascus, second edition, 1406, number of parts: 1.
- 52- Al-Muhadhdhab fi Abbreviation of the Great Sunnah, abbreviated by: Abu Abdullah Muhammad bin Ahmad bin Othman Al-Dhahabi Al-Shafi'i (deceased: 748 AH), investigation: Dar Al-Mishkat for Scientific Research, under the supervision of Abu Tamim Yasser bin Ibrahim: Dar Al-Watan for Publishing, Edition: First, 1422 H - 2001 AD, the number of parts: 10.
- 53- Al-Muhadhdhab fi Abbreviation of the Great Sunnah, abbreviated by: Abu Abdullah Muhammad bin Ahmad bin Othman Al-Dhahabi Al-Shafi'i (deceased: 748 AH), investigation: Dar Al-Mishkat for Scientific Research, under the supervision of Abu Tamim Yasser bin Ibrahim: Dar Al-Watan for Publishing, Edition: First, 1422 H - 2001 AD, the number of parts: 10.
- 54- Encyclopedia of Islamic History: by Hamad Shalaby, Professor of Islamic History and Islamic Civilization, Faculty of Dar Al Uloom - Cairo University, Egyptian Renaissance Library.
- 55- Al-Ummah Al-Wasat website. Archived from the original on April 16, 2019.
- 56- An overview of Dr. Ahmed Al-Kubaisi, his books and programs, Islamic studies, preserved copy January 12, 2018 on the Wayback Machine website, and published

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- 58- Wafaa Al-Wafaa news of Dar Al-Mustafa: Ali bin Abdullah bin Ahmed Al-Hasani Al-Shafi'i, Nur al-Din Abu Al-Hassan Al-Samhodi (deceased: 911 AH): Dar Al-Kutub Al-Ilmiya - Beirut, Edition: First.

Margins

- 1 Surah Al-Hijr: Verse (9).
- 2 See: Contemporary History: by Mahmoud Shaker: page: (413).
- 3 His son, Dr. Abdullah Abdul Hamid Al-Obaidi: On Sunday: March 19, 2023, at four o'clock in the afternoon, via a phone call.
- 4 See Encyclopedia of Islamic History: by Hamad Shalabi: 7/770, and Contemporary History: by Mahmoud Shaker: Page: (489).
- 5 See: The Iraqi Economy: by Dr. Abbas Al-Nasrawi: (156).
- 6 This information was reported to us by his son: Dr. Abdullah Abdul Hameed Al-Obeidi: On Tuesday: 21/2/2023, at four o'clock in the afternoon, via a phone call.
- 7 The largest province of Iraq in terms of area, located in western Iraq, bordered by three countries: Saudi Arabia, Jordan and Syria, and this location gave it the advantage of openness towards neighboring countries. See: Regional development and its role in selecting human settlement sites: (38).

8 His son, Dr. Abdullah Abdul Hameed Al-Obeidi: On Tuesday: 21/2/2023, at four o'clock in the afternoon, via a phone call.

9 Ibid.

10 Ibid.

11 According to the civil status ID issued by the Ramadi Affairs Department, numbered (00932178), on (9/2/2009), which was sent to us by his son: Dr. Abdullah Abdul Hamid Al-Obaidi: On Wednesday: 3/29/2023 AD / 7:00 PM, via a social media.

12 of the ancient cities that were founded more than 5,000 years ago, and are located on the western bank of the Euphrates River, a district belonging to the Anbar Governorate, and are 70 km away from the city of Ramadi, the governor's center, and 170 km from the capital, Baghdad. See: Trends of spatial expansion of the city of Hit, a study in the geography of cities: (48-50).

13 This information was reported to us by his son: Dr. Muthanna Abd al-Hamid al-Obaidi, by recording an audio clip via social media, on Monday, 10/10/2022, at 6:00 p.m.

14 His son, Dr. Abdullah Abdul Hameed Al-Obeidi: On Tuesday: 21/2/2023, at four o'clock in the afternoon, via a phone call.

15 This information was reported to us by his son: Dr. Muthanna Abd al-Hamid al-Obaidi, by recording an audio clip via social media, on Monday, 10/10/2022, at 6:00 p.m.

16 Al-Ramadi: The center of Anbar Governorate, and the largest district in it. It was established in the year (1869 AD), and it is about (108 km) away from Baghdad. It is one of the important cities for trade between Iraq, Jordan and Syria.

- See: urban land uses in the city of Hit: (23).
- 17 His son, Dr. Abdullah Abdul Hameed Al-Obeidi: On Tuesday: 21/2/2023, at four o'clock in the afternoon, via a phone call.
 - 18 Ibid.
 - 19 Abdul Qadir Al-Ani: Abdul Qadir bin Abdullah bin Khalaf Al-Ani Al-Husseini Al-Shafi'i, Professor of Comparative Jurisprudence at the College of Sharia, University of Baghdad, one of the contributors to the Kuwaiti Encyclopedia project, he died, may God have mercy on him in the year (1430 AH-2009 AD). See: Al-Durar Al-Hassan in the biographies of the companions of Al-Sayyid Al-Nabhan - may God be pleased with him -: 1/35.
 - 20 His son gave me this information: Dr. Abdullah Abdul Hameed Al-Obeidi: On Tuesday: 21/2/2023, at four o'clock in the afternoon, via a phone call.
 - 21 Ibid.
 - 22 His son, Dr. Abdullah Abdul Hamid Al-Obaidi: On Sunday: March 19, 2023, at four o'clock in the afternoon, via a phone call.
 - 23 He was named with this information due to his possession of a dagger made of daban, which is a good type of iron from which swords and daggers are made. See: Encyclopedia of the city of Tikrit: 6/137, and Sheikh Abd al-Karim al-Dabban (d. 1413 AH) and his weightings in his fatwa - a comparative jurisprudential study - and its impact on the fatwas of contemporaries: (17).
 - 24 See: Sheikh Abd al-Karim al-Dabban (d. 1413 AH) and his weightings in his fatwa - a comparative jurisprudential study - and its impact on the fatwas of contemporaries: (18, 49).
 - 25 See: Biography of Dr. Abd al-Malik al-Saadi. Al-Ummah al-Wasat website. Archived from the original on (4/16/2019 AD), viewed on 8/22/2020.
 - 26 See: An overview of Dr. Ahmed Al-Kubaisi, his books and programs, Islamic studies, preserved copy January 12, 2018 on the Wayback Machine website, and published in Dar Al-Maarifa for Printing and Publishing - titled Author and Book.
 - 27 See: Archive of Ahl al-Hadith Forum - Dr. Hashim Jamil's mobile phone and its translation - The Modern Comprehensive Library: (163).
 - 28 This information was reported to us by his son: Dr. Muthanna Al-Obaidi, by recording an audio clip via social media, on Monday, 8/22/2022, at ten thirty in the morning.
 - 29 Professor Omar Ali Haidar informed us of this information: on Sunday, March 26, 2023, at eleven in the morning, via a phone call.
 - 30 Present in the Islamic World, Factors of Underdevelopment and Advancement: Researches of the Fifth Conference of the Faculty of Sharia, Jerash Private University: (10-49).
 - 31 This information was reported to us by his son: Dr. Muthanna Abdul Hamid Al-Obeidi, by recording an audio clip via social media, on Monday, 8/22/2022, at ten thirty in the morning.
 - 32 His son gave me this information: Dr. Abdullah Abdul Hamid Al-Obaidi: On Sunday: March 19, 2023, at four o'clock in the afternoon, via a phone call.
 - 33 See: The Kit in Usul al-Fiqh by Ibn al-Farra': 1/40.
 - 34 Surat Al-Hashr: from verse (7).
 - 35 Surat Al-Nisa: From verse (80).

- 36 Knowledge of the principles of jurisprudence for disagreement: 1/ 1/38.
- 37 See: Al-Mutala' on the Gates of Al-Muqna': 1/334, and Al-Misbah Al-Munir by Al-Fayoumi: 2/291, Article: (Sunan).
- 38 Studies in the Prophet's Sunnah: 16/62.
- 39 Explanation of the ills of al-Tirmidhi: 1/156.
- 40 Al-Labbab fi Sharh al-Kitab: 4/90, Hashiyat al-Rawd al-Murabba' Sharh Zad al-Mustaqni': 1/167.
- 41 Rawdat al-Nazir and Paradise of Views by Ibn Qudamah: 1/275.
- 42 Completely the hadeeth: On the authority of Abdullah bin Omar, that the Messenger of God - may God's prayers and peace be upon him - said: ((Two dead animals and two types of blood have been made lawful for us. As for the two dead things: the whale and the locust, and as for the two types of blood: the liver and the spleen)). Narrated by Ibn Majah in his Sunan: 5: 4/431, the chapters on foods, the chapter on the liver and spleen, Hadith No. (3314), in which there is weakness. See: Bulugh al-Maram by al-Asqalani: 1/51.
- 43 See: Hunting and slaughtering in Islamic law: pFahah: (69).
- 44 See: Hunting and slaughtering in Islamic law: page: (55).
- 45 Narrated by Al-Bukhari in his Sahih: 10/281, Book of Virtues of the Ansar, Chapter on the Battle of Khaybar, Hadith No. (4219).
- 46 See: Hunting and slaughtering in Islamic law: page: (34).
- 47 Surah Al-Ma'idah: Verse 96.
- 48 Mafatih al-Ghayb = al-Tafsir al-Kabeer: 12/438.
- 49 And the hadeeth of Ka'b's slave girl is: On the authority of Mu'adh bin Sa'd or Sa'd bin Mu'adh who told him that a slave-girl of Ka'b bin Malik was grazing sheep with merchandise, and she caught a sheep from it, so she caught it and slaughtered it with a stone. The Prophet, may God's prayers and peace be upon him, was asked and he said: ((Eat it)). Narrated by Al-Bukhari in his Sahih: 14/36, Book of Slaughtered Animals and Hunting, Chapter: The Sacrifice of Women and the Slave, Hadith No. (5505).
- 50 And the hadith of Aisha, may God be pleased with her, is: On the authority of Aisha, may God be pleased with her, she said: We had a sheep that wanted to die, so we slaughtered it and divided it, so the Prophet, may God's prayers and peace be upon him, came and said: "Oh Aisha, what did your sheep do?" We have only a shoulder left with us. He said: ((All of the sheep is yours except the shoulder)). Narrated by Al-Bayhaqi in his "Sunan Al-Kubra": 9/420, Book of Hunting and Slaughter, Chapter: What came about an animal that wants to die, so it is slaughtered, Hadith No. (18958), and Al-Dhahabi said: It is authentic from the hadith of Al-Thawri, on the authority of Abu Ishaq. See: Al-Muhadhdhab in abbreviating Al-Sunan Al-Kabeer: 7/3831.
- 51 See: Hunting and slaughtering in Islamic law: page: (322).
- 52 See: Hunting and slaughtering in Islamic law: pages: (181-184).
- 53 Al-Maarad: It is an arrow without feathers and does not strike with its width, and the hunting of Al-Maarad: the death of the animal by the pressure of the machine on its body, without it executing and shedding blood. See: Al-Nazm Al-Mu'tazib fi Tafsir Gharib Al-Afaz Al-

- Muhadhdhab: 1/232, and Lisan Al-Arab by Ibn Munthar: 10/79.
- 54 What is meant by the hadeeth of hunting al-Ma'arad: what was narrated on the authority of Uday bin Hatim, may God be pleased with him, who said: I asked the Prophet, may God bless him and grant him peace, about al-Ma'arad, and he said: ((If it hits with its sharpness, then eat, and if it hits with its width, do not eat, for it is a vengeance)). Narrated by Al-Bukhari in his Sahih: 2/ 725, Book of Sales, Chapter on Explanation of Similarities, Hadith No. (1949).
- 55 Narrated by Al-Bayhaqi in his Al-Sunan Al-Kubra: 2/602, Chapter on Purification of the Earth from Urine, Hadith No. (525), which has no basis. See: The scattered pearls in the well-known hadiths of Al-Suyuti: 1/121.
- 56 See: Hunting and slaughtering in Islamic law: page: (281).
- 57 It is the chained hadith whose chain of transmission is related to the transfer of the controlling justice from the controlling justice to its end, and it is not abnormal, nor reasoned. He looks at: Knowledge of the types of hadith sciences, and is known as the introduction of Ibn al-Salah: 1:1/12.
- 58 It is the hadith whose chain of transmission is related to a fair transmission, but it is not anomalous or reasoned. See: Al-Gharamia in the terminology of Hadith: 1/41.
- 59 is the hadith that only one narrated it. See: Al-Manhal Al-Roy in Mukhtasar Al-Hadith Sciences: 1/55.
- 60 See: Hunting and slaughtering in Islamic law: pages: (185-187).
- 61 And the most correct opinion according to the majority of jurists is: the permissibility of hunting with specific hunting tools, with two conditions: the first: that the hunting is done by sharpening it, not by cutting it, and the second: that the hunting is injured. See: Bada'i al-Sana'i' by al-Kasani: 5/42, Rawdat al-Talibeen by al-Nawawi: 12/243, al-Mudawwanah: 4/543, and Kashshaf al-Qina' by al-Bahooti: 1/2927.
- 62 And the authentic hadith that he means is: What was narrated on the authority of Uday bin Hatim, may God be pleased with him, who said: I asked the Prophet, may God's prayers and peace be upon him, about turning away. Narrated by Al-Bukhari in his Sahih: 2/ 725, Book of Sales, Chapter on Explanation of Similarities, Hadith No. (1949).
- 63 See: Hunting and slaughtering in Islamic law: pages: (323-328).
- 64 And the good hadith that he means is: On the authority of Abu Saeed, he said: We asked the Messenger of God - may God's prayers and peace be upon him - and we said: One of us slaughters a camel or slaughters a cow or sheep and finds a fetus in her womb, should he eat it or throw it away?). Narrated by Al-Tirmidhi in his Sunan: 3/124, the chapters on foods, the chapter on what came about the slaughter of the fetus, Hadith No. (1476), Al-Tirmidhi said: This is a good hadith. See: al-Muhadhdhab fi abbreviation of al-Sunan al-Kabeer by al-Dhahabi: 8/3928.
- 65 See: Hunting and slaughtering in Islamic law: page: (241).
- 66 And the strange hadith that he means is: On the authority of Jabir bin Abdullah, he said: We were forbidden to hunt the dogs of the Magians. Narrated by Al-Tirmidhi in his Sunan: 4/65, the chapter on what came about hunting the Magi's dog, Hadith No. (1466), Al-Tirmidhi said: This is a strange hadith, we only know it from

- this route. See: Tuhfat al-Ashraf by knowing the parties: 2/ 186.
- 67 A weak hadeeth: it is that which does not combine the attributes of saheeh or hasan. See: Al-Taqreeb and Facilitation to know the Sunnahs of Al-Bashir Al-Nazir in Usul Al-Hadith: 1/31.
- 68 The troubled hadith: It is the one that was narrated on different aspects of equal strength. See: Al-Suyuti's Training of the Narrator: 21/308.
- 69 See: Hunting and slaughtering in Islamic law: page: (338).
- 70 Al-Muhit fi Hadiths, Sunnahs and Athar: 4/338.
- 71 See: Hunting and slaughtering in Islamic law: page: (328).
- 72 Al-Musannaf: 4/500, Book of Manasik, Chapter on the fetus, Hadith No. (8641), the hadith is weak; Because there is Ismail bin Muslim. See: Al-Talkhees Al-Habir by Al-Asqalani: 4/389.
- 73 See: Hunting and slaughtering in Islamic law: pages: (456-457).
- 74 The Messenger of God, may God's prayers and peace be upon him, is in the land of Juhayna. He said: I am a young boy. A month or two before his death: ((That you do not make use of the dead animal with cuticles or nerves)). Imam Ahmad included it in his Musnad: 31/80, Musnad al-Kufiyyin, Hadith of Abdullah bin Ukaym, Hadith No. (18783), Ahmad left it, due to confusion in its chain of transmission, after it had been acted upon. See: Summary of rulings in the missions of the Sunnah and the rules of Islam: 2/75.
- 75 See: Hunting and slaughtering in Islamic law: pages: (87-89).
- 76 And the news of filling the pots is: on the authority of Abd al-Rahman bin Hasanah, he said: We were with the Prophet, may God's prayers and peace be upon him, on a journey, and we descended on a land that was thick with fog, and he said: So we poured some of it and slaughtered. He said: ((A nation of the Children of Israel has been lost, and I am afraid that it may be her, so compensate her, so we rewarded her)). Narrated by Ahmad in his Musnad: 29/292, Musnad al-Shamiyyin, Hadith of Abd al-Rahman bin Hasanah, Hadith No. (17757), and Al-Haythami said: The men of all are true men. See: Majma' al-Zawa'id al-Haythami: 4/37.
- 77 See: Hunting and slaughtering in Islamic law: pages: (431-433).
- 78 See: A'anat Al-Talibeen: 2/ 388, Al-Iddah Sharh Al-Umdah: 1/ 492, and Al-Muhalla Ibn Hazm: 6/ 137.
- 79 And the correct hadith is: On the authority of Rafi bin Khadij, the Prophet, may God's prayers and peace be upon him, said: ((Everything means that blood did not flow except the tooth and nail)). Narrated by Al-Bukhari in his Sahih: 14/38, Book of Slaughtered Animals and Hunting, Chapter: A tooth, bone or nail does not slaughter, Hadith No. (5506).
- 80 Al-Hadith al-Mursal: What the Tabi'i transmitted to the Prophet, may God's prayers and peace be upon him, whether he was from the senior Tabi'in or from the younger ones. See: Explanation (Al-Tadhkirah wa Al-Tazkirah = Alfiyyah Al-Iraqi): 1/203.
- 81 See: Hunting and slaughtering in Islamic law: pages: (400-402).
- 82 See: Hunting and slaughtering in Islamic law: page: (37).
- 83 Narrated by Al-Bukhari in his Sahih: 5/2090, Book of Slaughtered Animals and Hunting, Chapter on Hunting, Hadith No.

- (5170), and Muslim in his Sahih: 3/1532, Book of Hunting and Slaughtered Animals, Chapter on Hunting with Tagged Dogs, Hadith No. (1930).
- 91 See: Al-Muntaqa Sharh Al-Muwatta': 2/243.
- 84 Narrated by Al-Bukhari in his Sahih: 5/2087, Book of Slaughtered Animals and Hunting, Chapter: What afflicts the pilgrims by accident, Hadith No. (5160), and Muslim in his Sahih: 3/1529, Book of Hunting, Slaughtered Animals, and What Animals Eat, Chapter: Hunting with Marked Dogs, Hadith No. (1929).
- 85 Narrated by Al-Bukhari in his Sahih: 5/2087, Book of Slaughtered Animals and Hunting, Chapter: What befalls the one who turns away by his accident, Hadith No. (5160).
- 86 Al-Rawha: The cemetery that is located in the center of Al-Baqi', and is surrounded by hammer roads in the middle of Al-Baqi'. See: Wafaa Al-Wafaa news of Dar Al-Mustafa: 4/89.
- 87 Aqeer: any wounded. See: Lisan Al-Arab by Ibn Manzoor: 4/592.
- 88 Al-Athiya: A place between the two sanctuaries, on which is a mosque for the Prophet, may God's prayers and peace be upon him, and it is a well below the lame. See: Lexicon of what I sought for al-Bakri: 2/666.
- 89 Haqif: He is the sleeper who leaned over in his sleep. See: Majma'a Bihar al-Anwar fi Gharaib al-Tanzel and Lata'if al-Akhbar: 5/545.
- 90 Narrated by Al-Bayhaqi in his Al-Sunan Al-Kubra: 6/283, The Book of Gifts, the chapter on what came about the gift of the public, Hadith No. (11958), its chain of transmission is authentic. See: Jami` al-Usul fi Ahadith al-Rasool by al-Jazari: 3/66.