

سُنَنُ أَبِي دَاوُدَ

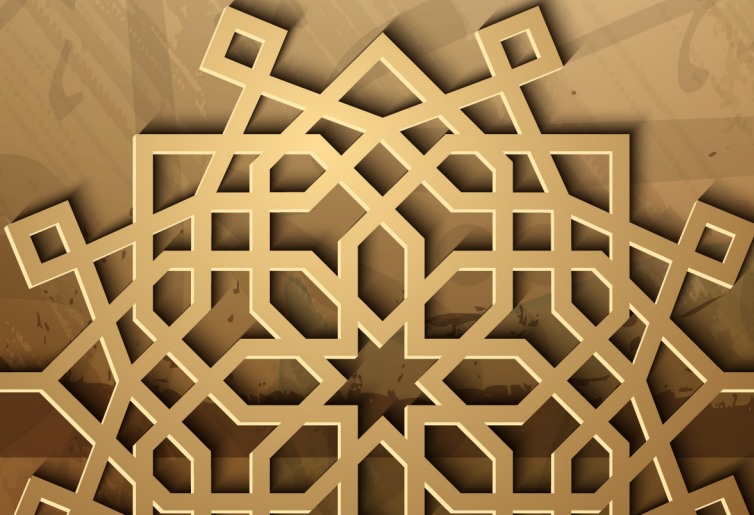
**Sunan Abu Dawood**  
(Traditions Reported by Abu Dawood)

Written by:

**The Eminence Relater Sheikh**  
**ALI ABDULLAH A ALNUMAY**  
**Scientific Programatic Issues**

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بالتدريس

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In The Name Of Allah

The Most Beneficent, The Most Merciful

**Sunan Abu Dawood**  
**(Traditions Reported by Abu Dawood)**

**Written by:**

**The Eminence Relater Sheikh**  
**ALI ABDULLAH A ALNUMAY**

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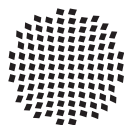
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## Introduction:

Praises be to Allah, the Lord of the worlds, and peace and prayer be upon our Prophet Muhammad, upon his family, companions, followers and followers of the successors, until the Day of Judgement. To proceed: This book is a summary that helps us identify Imam Abu Dawood may Allah show mercy upon him and identify his book 'The Sunan' which is authorized of Hadith of the Prophet peace be upon him only, except very few traditions. These Hadith are categorized according to chapters of Islamic Jurisprudence. 'The Sunan' contains thirty five books, of one thousand and nine hundred chapters. These books combine subjective Hadith that can be used as proofs and evidences for chapters, but he did not abide himself by writing authentic Hadith only. Abu Dawood did not report, in his '**Sunan**', Hadith that people agreed on leaving them.

People accepted the six books. These books reached a high position and were in-front rank. And that is out of success that comes from Allah and out of effort exerted in authorizing them.

**Abu Taher Al-Selfi said about the five books:** "Scholars from east and west agreed on authenticity of these books."

Abu Dawood occupied an ambitious rank among the group of Relaters of Hadith and jurists. He also occupied an advanced position among the noble authors of the six books.

Such people and those like them spent their ages keeping busy with (studying) Transmission and Knowing of Prophetic Tradition, and such deed is a virtue that is remembered and thanked and reported.



**Ahmed bin Muhammad bin Al-Laith said: Sahl bin Abdullah Al-Tustary came to Abu Dawood Al-Segeftany. It was said:** “O Abu Dawood, that is Sahl bin Abdullah, came to visit you. Welcome him and call him to sit.” Sahl said: “O Abu Dawood, I need you for something.” Abu Dawood said: **“What is it?” Sahl said:** “You said (after writing your ‘Sunan’): I wrote it as far as possible.” He (Abu Dawood) said: “Yes.” **He (Sahl) said:** “Get out your tongue, by which you reported Hadith of the Messenger of Allah peace be upon him, to kiss it.” Thereupon, he (**Abu Dawood**) got out his tongue, and Sahl kissed it.



**Written by:**

**Relater Sheikh**

**Ali Abdullah Al-Numai**



1

## His Origin and Back- ground

He is Imam Abu Dawood Suliman bin Al-Ash'ath bin Ishaq bin Bashir Al-Azdi Al-Segestany, according to his country Segestan.

Al-Sam'any said

"It (Segestan) is a known country in Kabul (in Afghanistan)."

Abu Dawood was born in the year two hundred and two (202) according to Islamic calendar, during the rule of Al-Ma'moon. He was born in a small territory called Segestan, next to Mukran.

Abu 'Ubaid  
Al-Ageri said

"Abu Dawood died on sixteen Shawwal in the year two hundred and seventy five (275) according to Islamic calendar."

Al-Khateeb  
Al-Bughdadi said

"He (Abu Dawood) wrote about people of Iraq, Khorasan, Sham, Egypt, and Island."

Abu Abdullah  
Al-Hakim said

"Abu Dawood was the leader of scholars of Hadith in his country. He listened from (scholars) in Egypt, Hijaz, Sham, Iraq, and Khorasan. He wrote in Khorasan before going to Iraq. He also wrote in his country Segestan and in Harah. He reported about Qutaibah in Baghlan, and about Ibrahim bin Musa in Al-Rai. The older and higher people he (Abu Dawood) reported about were Al-Qa'naby, Muslim bin Ibrahim ..." He (Abu Abdullah Al-Hakim) added: "He (Abu Dawood) wrote in the past in Naisabor, and then he went with his son Abu Bakr to Khorasan."

2  
Sheikhs,  
Students  
a n d  
B o o k s  
of Abu  
Dawood

Abu Dawood listened from about three hundred Sheikhs. Abu Ali Al-Jayani wrote a book titled **‘Names of the Sheikhs of Abu Dawood’**. Abu Dawood also shared Some Sheikhs of Imams Ahmed, Al-Bukhari and Muslim.

Ibn Daqiq Al-’Id praised Abu Dawood for reporting from high transmitted chains, after Abu Abdullah Al-Bukhari. He also praised Abu Dawood for reporting about a group that no author of the six books reported about them directly except him.



Abu Dawood learned from Imam Ahmed bin Hanbal, and he was affected by Imam Ahmed in his approach of Hadith. Abu Dawood was considered among Imam Ahmed’s companions. Abu Dawood also learned from Yahia bin Ma’een, Ali bin Al-Madiny, Qutaibah bin Saeed, and Yahia bin Saeed Al-Qatan. In addition, he listened from At-Tailasy, Ishaq bin Rahawaih, Saeed bin Mansour, Al-Dulaby, Al-Ageri, Ar-Ramahurmuzi, Ibn Abi Al-Dunia, Al-Khalal, and others.

Many people learned and listened from Abu Dawood. It is sufficient that Imam Ahmed listened one Hadith from Abu Dawood. Among his students are Imam At-Tirmidhi and Al-Nesai, and they reported from him.

**Abu Dawood authorized about twenty books about Hadith, Jurisprudence and Islamic Creed. Among his books, except the ‘Sunan’, are Couriers ‘Al-Maraseel’, Issues of Imam Ahmed, His Questions to Ahmed bin Hanbal about narrators; reliable and unreliable, Abrogating and Abrogated ‘Al-Nasekh-wl- Man-**



sukh', Replying on those who talk about Fate, News of the Dissenters, Resurrection, Devotion, Supplication, Signs of Prophecy, Virtues of Al-Ansar, Individuality in Writing the Sunan, Musnad Malik, and others.

Abu Dawood had a son called **Abu Bakr Abdullah bin Soliman bin Al-Ash'ath**, the author of classifications. He (Abu Bakr) was profound in knowledge, until some preferred him over his father. **Abu Bakr bin Shadhan said:** "Abu Bakr bin Abu Dawood came to Segestan. People there asked him to read Hadith to them. He told them that he has no book (to read from it). They said: 'Ibn Abu Dawood and a book!' Thereupon, he (Abu Bakr bin Abu Dawood) told them one hundred thousand Hadith out of his memorization." **Abu Bakr Al-Khateeb said:** "I heard Al-Hafez Abu Muhammad Al-Khalal saying: Abu Bakr memorized (Hadith) more than his father."





3  
Praises of  
Scholars  
on Abu  
Dawood

Abu Dawood combined between useful knowledge and righteous deed.

Abu Hatem bin Heban said

“Abu Dawood was a leader in jurisprudence, knowledge, memorization, devotion, piety, and proficiency. He gathered, classified and defended upon the Sunan.”

Ibn Yassin Al-Harawy said

**about Abu Dawood:** “He is in the highest degree of devotion, chastity, righteousness, and piety.”

Al-Khalal said

“Ibrahim Al-Asbahany and Abu Bakr bin Sadaqa used to raise the rank of Abu Dawood and praise him over all people at his time.”

Musa bin Haroon said

“Abu Dawood was created in this world for Hadith, and in the Hereafter for Paradise. I saw no one better than him.”

Abu Bakr Al-Khalal said

“Abu Dawood Soliman Al-Ash’ath was the leader at his time. No man at his time preceded him in knowledge about reporting sciences and knowing their positions. He was a pious and an advanced man.”



Ahmed  
Al-Harawy said

“Suliman bin Al-Ash’ath Abu Dawood As-Segestany was a memorizer of Hadith of the Messenger of Allah peace be upon him, their knowledge, defects and chain of transmission. He was in the highest degree of devotion, chastity, righteousness, and piety. He was a leader of Hadith.”

Muhammad bin  
Makhlad said

“Abu Dawood had the ability to study one hundred thousand Hadith. People at his time admitted his ability to memorize.”

Ibn Al-Jawzy  
said

“Abu Dawood was a scholar and memorizer. He had knowledge about defects of Hadith. He was of chastity and piety, and he resembled Ahmed bin Hanbal.”

Al-Dahaby said

**“It was reported to us that Abu Dawood was a scholar. Some Imams said:** ‘Abu Dawood resembled Ahmed bin Hanbal, regarding his guidance and characteristic. According to these sides, Ahmed was resembled with Wakee’; Wakee’ was resembled with Suffian; Suffian was resembled with Mansour; Mansour was resembled with Ibrahim; Ibrahim was resembled with ‘Alqama; and ‘Alqama was resembled with Abdullah bin Masood.’ And ‘Alqama said: “Ibn Masood resembled the Prophet peace be upon him regarding his guidance and characteristic.”

4  
Position  
of Abu  
Dawood

Abu Dawood may Allah show mercy upon him has occupied a high rank, an elevated position and a noble standing. He was known for his leadership in Hadith and its knowledges, and in Jurisprudence and its evidences. He was also known for his right belief; the belief of adherents of the Sunnah, and for his upright approach; the approach of the righteous ancestors. He authorized some books to respond on some straying groups; such as Anti-Fatalism group and the Dissidents. His book 'The Sunnah' witnesses for his sound heart. **Al-Dahaby said: "Abu Dawood was following the approach of the antecedents in following the Sunnah and admitting it, and in leaving indulging in restricted speech."**

Abu Dawood was resembled to Imam Ahmed may Allah show mercy upon him; Ahmed was the Imam of Adherents of the Sunnah and a leader of Relaters of Hadith.

Ibn Abu Dawood said

**I heard my father saying:** "I realized many scholars of Hadith; among them, I saw no one has piety or knowledge of Hadith more than Ahmed. I also saw Ishaq, in spite of his memorizing and knowledge, giving advance to Ahmed bin Hanbal and acknowledging him."



**Some examples that show his honor and position:** Abu Bakr bin Jabir, the servant of Abu Dawood, **said:** I was in Baghdad with Abu Dawood. We performed the Sunset prayer. Then Prince Abu Ahmed entered upon Abu Dawood. **Abu Dawood asked the prince why he came at that time.** The prince said that he came



for three matters. Abu Dawood asked him about them. Thereupon **the prince said:** “That is you move to Bas-ra and dwell there so that people who seek knowledge would go to you there, so it will be meant again as people stop going there after the trial of Negro that afflicted it.” **Abu Dawood said:** “That is the first (he accepted it).” The prince said: “That is you teach my children the Sunan.” **Abu Dawood said:** “**Okay, what is the third?**” **The Prince said:** “That is you teach my children at a special assembly, for children of successors do not sit with common people.” **Abu Dawood refused that matter saying:** “People are alike, in seeking knowledge.”



5  
Imam Abu Dawood as a Relater and a Jurist

No one doubts the leadership of Abu Dawood in Hadith and its knowledges. He was distinguished by moderation while invalidating, validating, authenticating, and weakening.

Ibn Mandah said

“Those who differentiated between authentic and defected Hadith, and between wrong and right, are four: Al-Bukhari, Muslim, Abu Dawood, and Al-Nesai’.”

Al-Khateeb said

“Imam, Sheikh of the Sunnah and the advanced memorizer Abu Dawood Al-Azdi Al-Selestany is the Relater of Basra.”

Abu Bakr Al-Saghany and Ibrahim Al-Harby said

“After Abu Dawood authorized his book the ‘Sunan’, knowledge of Hadith was made easy for Abu Dawood as iron was made soft to Prophet Dawood peace be upon him.”

Ahmed bin Muhammad bin Yassin said

“Abu Dawood was a memorizer of Hadith of the Messenger of Allah peace be upon him, its knowledge, defects and transmitted chain. He was in the highest degree of devotion, chastity, righteousness, and piety. He was a leader of Hadith.”



Abu Bakr  
Al-Khalal said

“Abu Dawood was the advanced Imam at his time. No man at his time preceded him in knowledge of reporting sciences and knowing their positions. He was a pious and an advanced man. Ahmed bin Hanbal listened one Hadith from him, and Abu Dawood used to mention that (Hadith).”

Al-Dahaby said

“(Hadith that Imam Ahmed listened from Abu Dawood) is that narrated by Abu Dawood, on the authority of Muhammad bin Amr Ar-Razy, on the authority of Abdelrahman bin Qais, on the authority of Hammad bin Salamah, on the authority of Abu Al-'Oshraa who reported about his father that the Prophet peace be upon him was asked about Al-'Atirah (a sheep which was to be slaughtered), and he approved it.”



**Al-Dahaby added:** “That Hadith is denied, and Qais was accused because of reporting such Hadith. It is reported that Hammad narrated the Hadith by these words: “Is slaughtering only in the throat or upper chest?”

**Abu Dawood may Allah show mercy upon him was known as one of major and advanced jurists. Abu Ya'li reported from him (Abu Dawood), and Al-Shirazy considered him a jurist among companions of Imam Ahmed. Al-Dahaby said:** “Abu Dawood was a leader in Hadith and its arts. In addition, he was a major jurist. His book approves that. He was also among superior companion of Imam Ahmed. Abu Dawood used to attend his (Imam Ahmed's) assembly for some time, and asked him about critical matters.”

6

Position  
of 'Sunan'  
A b u  
Dawood

The owner of the house knows well what is in it; the people of Makkah know best its narrow streets.

Abu Dawood talked about his book 'The Sunan' in his message to the people of Makkah, showing its position, its value, fame of its Hadith, taking its Hadith as proofs and sufficient for the searcher, and covering all original and considerable evidences. **Abu Dawood said:** "It (his book 'The Sunan') includes all traditions of the Prophet peace be upon him which are reported with good transmitted chain. And if any Prophetic tradition mentioned for you and the book does not include it, know that that tradition is unreliable. I know none collect Hadith (of his book) after surveying except me, and I know nothing that people shall learn after the Qur'an except this book (The Sunan)."

Ibn Al-A'rabyi said

"If a man acquired knowledge of the Book of Allah (Qur'an), then this book (Sunan Abu Dawood), he would need no knowledge beside them."

Muhammad bin Makhlad said

"Abu Dawood could memorize one hundred thousand Hadith. When he authorized the book 'The Sunan', and read it for people, his book became like the Qur'an for scholars of Hadith (i.e. they considered all its Hadith as evidences); they were following it and never disagreed with what is in it. People at his time admitted his (Abu Dawood's) ability to memorize and his advancement."



Al-Hafez Zakariya  
Al-Sagy said

“The Book of Allah (the Qur’an) is the origin of Islam, and the book of Abu Dawood (The Sunan) is the knowledge of Islam.”

Al-Khattaby said

“Abu Dawood combined in his book (The Sunan) origins of knowledge, traditions and rules of jurisprudence. We know none preceded him in writing about these matters and we know none followed him later.” Al-Khattaby continued to praise Abu Dawood with what he deserves, and he said: “It (The Sunan) has a good position and has jurisprudence more than As-Sahihain (the two authentic books of Al-Bukhari and Muslim).”

Abu Hamed Al-  
Ghazaly said

“It (The Sunan) is sufficient for the searcher about Hadith of rules.”

There are various books that serve (explain and summarize and talk about) the Sunan.



7

Distinction  
of Sunan  
A b u  
Dawood

Sunan Abu Dawood is distinguished by including rules evidences and authentic jurist Hadith that can be taken as proofs. It also shows the defects of Hadith reported by jurists. In addition, the Sunan drafts, corrects, arranges, classifies, disciplines and summarizes (Hadith included in it).

Al-Nawawi, who is concerned with jurisprudence, recommended: **“Most Hadith that are taken as proofs are included in the Sunan, in which Hadith are summarized, that its author is excellence, and that its author cared for disciplining it.”**

Al-Khattaby said

“Sunan Abu Dawood is an honorable book. No book about any knowledge of religion equals it. All people accepted that book until it became a judge between groups of scholars and jurists of different opinions. Everyone can find his need in it. People of Iraq, Egypt, Morocco, and other countries depend on that book.”

Ibn Al-Qayem said

“Allah grants ‘Sunan Abu Dawood’ a high position in Islam until it became a judge between Muslims, and an arbitrator during time of dispute and disagreement. Moderate people seeks its judges, and investigators accept its rules. It (The Sunan) combines all Hadith about rules; it arranges, disciplines and selects them well. In addition, it excluded Hadith reported by accused, weak narrators.”

Abu Dawood presented all Hadith of his Sunan before the two leaders of Hadith and its sciences: **Imam Ahmed bin Hanbal and Yahia bin Ma'een.**

Al-Khateeb said

It is said that Abu Dawood categorized his book 'The Sunan' and presented it for Imam Ahmed who praised and approved it.

**Abu Dawood reviewed the Sunan several times. Abu Ali Muhammad bin Ahmed Al-Lo'loi said about a Hadith: "Abu Dawood did not read this Hadith on the fourth copy."** This means that Abu Dawood used to review and edit his book by increasing or decreasing. He used to omit Hadith that he sees that they are not considerable, and used to add Hadith that he sees that they coincide with his way of collecting Hadith. Thus there are little varieties in some copies and regarding the number of Hadith."

Abu Dawood used to read his book '**The Sunan**' to his students and spread it among people. **Ali bin Al-Hasan said:** "I heard the book 'The Sunan' from Abu Dawood six times, and (I did not complete the book) on the sixth time." He (Abu Dawood) kept reading it to his students till his death. Thus there are many narrators for Abu Dawood. **Ibn Kathir said:** "There are many narrations for the book of Abu Dawood 'The Sunan'. There are some speeches and Hadith mentioned in some narrations, and not in the others."

9

The Approach of Abu Dawood in his book the Sunan

Imam Abu Dawood wrote while identifying his approach in his book 'The Sunan', in his message to the people of Makkah, he wrote after referring that he has reported the most authentic Prophetic traditions:

- I did not write except one or two Hadith in each chapter, even if there are authentic Hadith about that chapter.
- If I mentioned two or three narrations of a Hadith, that would be to clarify it more.
- I may summarize long Hadith.
- I care for introducing the higher transmitted chain, even if the transmitted chain of the other Hadith is sounder; provided that the two Hadith are authentic.
- If there are no Hadith (about the chapter) except in completely transmitted Hadith, such Hadith are used as proofs.
- There are Hadith in my book 'The Sunan' that are not authentic, but incompletely transmitted and fraudulent, and such are used when there are no authentic Hadith reported by scholars of Hadith (about that chapter).
- My book 'The Sunan' does not include any Hadith reported by a man whom Hadith he reported are left.
- If there are a denounced Hadith in the book, I inform that it is denounced.
- I also show weak Hadith in my book.



- When I do not say anything about Hadith, this means that they are good, and some of them are more authentic than the others.
- The number of Hadith in my book is about four thousand and eight hundred Hadith. There are also about six hundred incompletely transmitted Hadith.
- These four thousand and eight hundred Hadith are talking about rules. There are many Hadith about devotion, virtue and other matters, but I did not report them. Peace, Mercy and Blessings of Allah may be upon you.



10  
Provision  
of Abu  
Dawood  
in Writing  
the Sunan

Imam Abu Dawood followed the approach of his Sheikh Imam Ahmed bin Hanbal may Allah show mercy upon him, of presenting weak Hadith and so on before religious opinions and juristic reasoning, when there are no other Hadith about that chapter except such Hadith.

Abu Dawood avoided left Hadith and narrators. If he reported a denounced Hadith for a purpose, he would refer that it is denounced. He cared that the ‘Sunan’ would be a reference to jurists and a collector of Hadith which they use as proofs for juristic matters, whether these Hadith are authentic, good or weak.

Abu Dawood said

“I mentioned in my book authentic (Hadith) and what are close to authenticity. And if the Hadith is very weak, I would show that.” He also said: “I did not report any Hadith in the ‘Sunan’ from a left narrator, and if there is a denounced Hadith in it, I showed that it is denounced.”

**It is reported that Abu Dawood said:** “I did not mention in my book any Hadith that people agreed on leaving it.”

**Did Abu Dawood fulfil his provision?** The answer is ‘Yes’, it is clear that he fulfilled his provision according to his vision and discretion. It is possible that other people may disagree with him about his vision and discretion.



Ibn Rajab said

“He (Abu Dawood) meant that he did not report from a narrator whose Hadith are left according to his vision or according to agreeing on leaving his Hadith. Thus he reported from narrators whom it is agreed upon leaving their Hadith and who are accused of lie (as he saw that they are not liars and their Hadith are not left).”

Al-Khattaby, Al-Dahaby and others announced that Abu Dawood fulfilled his provision. Al-Dahaby said: **“He (Abu Dawood) may Allah show mercy upon him had kept his provision according to his discretion.”**

**Scholars disagreed on explaining the saying of Abu Dawood: “What (Hadith) I say nothing about is good.”** Some scholars said that such Hadith is authentic or good for Abu Dawood; that is the opinion of Ibn Al-Sakan, Ibn Al-Mandah, Al-Hakim, Ibn Abdelbar, Ibn As-Salah, Abu Taher Al-Selafi, Al-Mondhri, Al-Nawawi, Ibn Kathir, and others.

Other scholars said that Abu Dawood meant that (that Hadith) can be used as a proof; meaning that the weakness of this Hadith is little. That saying is closer to Abu Dawood’s phrase, and Allah knows best. And that is the opinion of many scholars such as Al-Dahaby, Ibn Hajar, Al-Sakhawy, and others.



**Are all Hadith that Abu Dawood said nothing about good?** That is what appears of his saying, such Hadith are good to be considered and used as proofs for him, especially when there are no other good Hadith about that chapter. Also such Hadith serve instead of other incompletely transmitted Hadith and weak transmitted chains. However, human discretion is exposed to mistake, forgetfulness and other incidents.

Al-Nawawi said

“Know that there are weak Hadith in ‘Sunan Abu Dawood’ that he did not refer to their weakness; however it is agreed upon their weakness by Relaters. For example, he reported incompletely transmitted and discontinued Hadith. Abu Dawood also reported from unknown narrators. So it may be



said that such matters disagree with Abu Dawood's saying, 'I showed all weak Hadith of the Sunan'!

**The answer would be:** As the weakness of such Hadith is very clear, he (Abu Dawood) saw that there is no need to declare their weakness as this is so clear."

Ibn Hajar said

"Disconnected and fraudulent Hadith and unknown transmitted chains in the 'Sunan' are not judged to be good because Abu Dawood said nothing about them, for his silence can be because of clarifying that in former positions in the book, or because of feeling amazed regarding them, or because the weakness appears very clear ... The book includes many Hadith that their transmitted chains are disconnected or unknown."





12  
Divisions of Hadith of the 'Sunan'

Al-Dahaby said

“Abu Dawood showed in his Sunan Hadith that are very weak and Hadith that their weakness is light. Thus saying nothing about a Hadith does not mean that this Hadith is good, especially there is a new division of Hadith graded by scholars as ‘good’; that division is considered by antecedents as an authentic, or that is not considered by Abu Abdullah Al-Bukhari, and that is acceptable for Muslim but in the lowest degree of authenticity.”



- **The most authentic Hadith of ‘Sunan Abu Dawood’ are that reported by the two Sheikhs (Al-Bukhari and Muslim), and they represent about half of the book.**
- **Then come after** them (in authenticity) Hadith that one of the two Sheikhs reported, and the other left.
- **After that come** Hadith that the two Sheikhs left, but their transmitted chains are good and they are free from defects and odds.
- **After that come** Hadith that their transmitted chains are good and that scholars accepted.
- **Then come** Hadith that their transmitted chains are weak because their narrators are weak in memorization. Abu Dawood accepted such Hadith and often says nothing about them.



- **Then come** Hadith that their transmitted chains are weak because their narrators are weak and unreliable. Abu Dawood often refers to weakness of such Hadith, and he may say nothing about some of them because their weakness is well-known. That is and Allah knows best.

Ibn Hajar said

“At that point it becomes clear that not all Hadith that Abu Dawood said nothing about are good. But they are of divisions: Some of them are mentioned in the two most authentic books, some are good on their own virtue, and some are good for a purpose. Hadith of these two divisions are too much in the book. Another division is weak Hadith, but it is not agreed upon leaving their narrators. For Abu Dawood, all these divisions can be used as proofs.”

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بيت  
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