

## The orphan in the Qur'an, a study in the narrations of the causes of revelation in Ibn Hajar's book "Al-Ajab fi Bayan al-Asbab" as a model

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### Abstract

*The research tagged (The orphan in the Qur'an, a study in the narrations of the causes of revelation in the book Al-Ajab fi Bayan al-Asbab by Ibn Hajar as a model) sheds light on the narrations contained in this book, specifically in the orphan, which are mentioned in the Holy Qur'an, which is considered one of the important social issues that affect the Muslim's belief, given the stinginess of the subject, the study was limited to the orphan in Surat Al-Baqarah and Al-Nisa'a. Also, only the narrations contained in the reason for the revelation of the Qur'anic verse were addressed and studied to determine the extent of its validity, and whether the verse was actually revealed in this event or not, and due to the occurrence of the word orphan in a number of verses (the cow and the women), which was not - the orphan - a reason for its revelation, so it was referred to without mentioning the narrations. The analytical approach was adopted in this study, by analyzing the narrations and criticizing them as support and text to find out the extent of their authenticity.*

*Keywords: The orphan - the Qur'an - the reasons for revelation - Ibn Hajar.*

### Introduction

The books of the reasons for the revelation of the Qur'anic verses are of great importance in historical inference, so they must study a scientific study based on the basis of insightful criticism, in order to refine them from the incorrect, exaggerated or questionable narrations, and researchers must stand and discuss them in support and support to know their validity. In view of the importance of the subject being one of the important social topics that affect the ideological aspect of Muslims, as well as the lack of a historical study of the narrations of the reasons for the descent of the individual orphan in the book of wonder in the statement of reasons, so this

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research tagged (the orphan in the Qur'an, a study in the narrations of the reasons for descent in the book of wonder in the statement of the reasons for Ibn Hajar as a model), to highlight the novels contained in this book, specifically those related to orphans, which were mentioned in the Holy Qur'an, and given the capacity of The subject The study was limited to the verses in which the single orphan was mentioned in Surat Al-Baqarah and Al-Nisa, and it should be noted here that only the narrations contained in the reason for the revelation of the Qur'anic verse were addressed and studied to see the extent of its validity And whether the verse was revealed in this event actually or not.

The historical research method has been adopted in this research, through the analysis of narrations and their criticism in support and death, as well as comparing them with other narrations, as well as researching the synchronization of the revelation of the verse with the time and place of the question, as well as researching the compatibility of the novel with the context of the Qur'anic verse and the verses before and after it.

The study was divided into two sections, the first section dealt with a brief biography of the life of Ibn Hajar and his scientific status as far as the research is concerned. It included his name, lineage, birth and upbringing, as well as reference to his most prominent sheikhs, as well as his works, and then his death.

The second section dealt with the study of the narrations contained when Ibn Hajar in the reasons for the descent of the orphan verses contained in the Holy Qur'an, specifically in Surat Al-Baqarah and women, and according to the sequence of their occurrence in the Qur'an, and discuss these narrations as a support, to show the extent of their relationship to the Qur'anic text, or the extent of their validity or falsity. It is worth mentioning that some of the verses in which the word orphan is mentioned in Surat Al-Baqarah was not the reason for the orphan's descent and condition, so it was referred to without mentioning the narrations.

## **The first topic first: Ibn Hajar biography and scientific status**

: his name and pedigree

He is Abu al-Fadl Shihab al-Din Ahmed bin Ali bin Muhammad bin Muhammad bin Ali bin Mahmoud bin Ahmed known as Ibn Hajar(1)` al-Kinani lineage Asqalani origin, Egyptian birth and origin(2).

-Birth and upbringing :

Born in the year 773 AH(3), He grew up in a family that loves science and knowledge, and this is evident through the sources that were translated for his grandfather, known as Ibn Hajar in 741 AH, his work in trade did not hinder him from obtaining knowledge, as he heard from a group of them Abu al-Fadl Ibn Asaker, Ibn al-Qawas and others(4) As for the father of Ibn Hajar in 777 AH, he was described as science, religion, honesty and noble morals emerged from among his brothers with his interest in science, so he heard from Ibn Sayyid al-Nas in 734 AH, and Baha bin Aqeel was accompanied by 769 AH, and Ibn Aqil loved him and magnified him and exaggerated in praising him.(5).

As for Ibn Hajar Jr. – historian – he grew up an orphan, and his father recommended him before his death to Sheikh Shams al-Din al-Qattan 813 AH for his competence in it, and he grew up with his orphan in a very chaste and maintenance and leadership in the custody of one of his guardians (Zaki Al-Kharoubi), who did not save effort in his care, and take care of his education, so he entered the office after completing five years(6).

#### -Ageing

Ibn Hajar received his education on quite a few sheikhs and in various sciences, perhaps the most prominent of which is Al-Burhan Al-Tanukhi in 800 AH in knowing the readings(7), Al-Ghamari in 802 AH in the knowledge and memorization of Arabic, and Ibn Al-Mulqin in 804 AH in classifications(8), And the Iraqi Zain 806 AH in the knowledge of hadith(9), and the language about the glory of Shirazi 817 AH(10), and he heard from many others(11).

#### -His works

During his scientific biography, Ibn Hajar classified many books that deal with multiple topics: in the creed, the sciences of the Qur'an, hadith and its sciences, jurisprudence, history, translations, language and others, as his total works reached 289 books(12).

#### -Death

Ibn Hajar died as a result of a long illness, in Dhu al-Hijjah in the year 852 AH(13).

### **The second topic: the study of the narrations of Ibn Hajar in the reasons for the revelation of the orphan verses in the Holy Qur'an**

Ibn Hajar referred to different narrations - and may be multiple - in the reason for the revelation of one verse, and we will address the

narrations of the reasons for the revelation contained about the verses related to the orphan, which came in Surat Al-Baqarah and Al-Nisa' and according to the sequence of their occurrence in the Holy Qur'an.

First: Orphans in Surat Al-Baqarah

1 – The narrations mentioned in the reason for the revelation of the Almighty's saying: ((they ask you about orphans, say that repairing them is good, and if you mix with them, then your brothers)).(14).

(a) Ahmad, al-Nasaa'i, 'Abd ibn Hamid and al-Hakim narrated from 'Ata' ibn al-Sa'ib from Sa'eed ibn Jubayr from Ibn 'Abbas when it was revealed (do not bring the wealth of the orphan closer except with the one that is better). They isolated the wealth of the orphans until he made the food spoil and the meat stink, so he mentioned that to the Prophet (peace and blessings of Allaah be upon him) and it was revealed.(15)

B-((The word Israel according to Ahmad and the word Al-Nasa'i from the narration of Abu Kadinah towards him and increased and came down (those who eat the money of orphans unjustly) people avoided the money of the orphan and his food, so he made it difficult for the people, so they complained to the Prophet (peace and blessings of Allaah be upon him) about that, so Allaah (SWT) revealed :( And they ask you about orphans, say reform for them is good) to say (wise)).(16)

C-(( Sufyan Al-Thawri included it in his interpretation from the narration of Abi Hudhayfah Al-Nahdi on his authority on the authority of Salem Al-Aftas on the authority of Saeed bin Jubair in a mursal form that did not mention Ibn Abbas, and he is stronger. The people of the house used to have orphans in their laps, so the orphan would have a saddle of sheep, and the servant would be for the people of that house, so they would send their servant to take care of the orphans, and the people of the house would have a saddle of sheep, and the servant would be for the orphans, so they would send a servant of the orphans to look after them. The servant is for the orphans, and the food is for the household, so they command the servant to make the food, so they put their hands together. He has no one to make it, so he said, God has heard your words, and if He wills, He will answer you, so I revealed (they ask you about orphans).(17)

D-(( on the authority of Qais, on the authority of Ash'ath bin Suwar, on the authority of Al-Sha'bi, when it was revealed (Those who unjustly devour the orphans' money) kept away from the orphans' money until it was revealed (if you mix with them, then your brothers, and God knows the corrupter from the reformer) and this is a messenger supporting the first).(18).

E-((And it came from a third, mursal way also. Abd al-Razzaq said on the authority of Muammar on the authority of Qatada, so he mentioned the same as the first, and he said in his narration, and they did not mix with them in food, drink, or money, so that was difficult for people, so God Almighty revealed (they ask you about orphans))) .(19)

And -((Abd bin Hamid included it on the authority of Yunus bin Muhammad bin Shaiban Al-Nahawi, on the authority of Qatada, but he said in his narration that it had been revealed before that in Surat Bani Isra'il (do not approach the orphan's money except in a way that is best), so they did not mix with them).(20)

G-(( It came from a fourth mursal face, mentioned by Al-Thalabi from the path of Al-Awfi with his chain of transmission on the authority of Ibn Abbas. He said: The Arabs in the Jahiliyyah used to glorify the status of the orphan and tighten his matter until they did not eat them, nor did they ride an animal for him, nor did they use a servant for him, and they were pessimistic about the clothes of their money, so when Islam came, they asked about That is how it was revealed by al-Thalabi on the authority of Ibn Abbas from the narration of Attia on his authority, and the same was narrated on the authority of al-Suddi and al-Dahhak, and on the authority of Ibn Abbas from the narration of Ali bin Abi Talha on his authority when he was revealed (do not approach the money of the orphan except in a way that is best) and (Indeed, those who unjustly devour the money of orphans) (The verse Retire from the money of orphans, etc. He said, and on the authority of Qatadah, and Ar-Rabi` bin Anas, likewise).(21)

H-(( Abd bin Hamid came out from the way of Abd al-Malik bin Abi Sulaiman on the authority of Ata bin Abi Rabah. He said, when what was revealed about orphans was revealed, people avoided them, and they did not eat with them, nor did they drink with them, nor did they mix with them. that)) .(22)

I-((Muqatil bin Suleiman said when it was revealed (Indeed, those who unjustly devour the property of orphans) Muslims felt pity, so he mentioned something similar to what was previously mentioned. Thabit bin Rifa'a Al-Ansari said, "We have heard what God, the Mighty and Sublime, has revealed, so we isolated them and those who have them, so it is difficult for us and for them, and service and riding an animal, so it was revealed (If you mix with them, then your brothers) He says: Whatever is good for the orphan is good)).(23).

By discussing the chain of transmission of the narrations, it is noticed that most of the narrations were mursal. As for the rest of the narrations, it becomes clear that they are not devoid of an unknown or weak narrator, or he is not trustworthy, which weakens the

narrations. The first narration mentions Ata bin Al-Sa'ib bin Zaid Al-Thaqafi Abu Zaid, 136 AH, who was important in something. after the thing(24).

He memorized it poorly at the end, and it was said that he is not strong, and Ibn Moeen said that his hadith is not used as evidence(25).

As for Ibn Hajar, he said: ((Saduq mixed up))(26). As for the second narration, it includes Abu Hudhaifa Musa bin Masoud Al-Nahdi, and Al-Aqili mentioned it in the weak ones(27). Abu Hatim mentioned that he used to write books and there were many mistakes in his books(28), Al-Dhahabi included it in the weak and quoted some of the scholars' sayings about it, such as Ibn Khuzaimah who said: ((He does not narrate from him, and Abu Hafs Al-Falas said: He who sees the hadith does not narrate from him))(29), As for the third narration, Salim al-Aftas deemed it weak by Ibn Ma'een, saying: ((He is not trustworthy))(30).

Ibn Hibban mentioned him in al-Majrooheen, saying: ((He was one of those who saw delays, turned the news around, and was unique in dilemmas)),(31).

Al-Aqili included it in the weak(32). The same is the case with regard to Qais bin Al-Rabee(33), so Ibn Mu'een and Al-Aqili(34) classified him as weak (35).

As for the chain of transmission of the fourth narration, it includes Ash'ath bin Suwar Al-Kindi, who was agreed to be weak by Ibn Sa'd, Ibn Ma'in, Ibn Hanbal, Al-Nasa'i, Al-Aqili, Al-Dhahabi and Ibn Hajar.(36). As for Ibn Hibban, he said: ((The error is very large and delusional))(37). Likewise, the narration reported on the authority of Qatada bin Da'ama Al-Sadusi differed in it, and Ibn Saad and Al-Ajli trusted him (38). He was accused of fraud by Ibn Hibban, Al-Dhahabi, Ibn Al-Ajami and Ibn Hajar (39). As for Yunus bin Muhammad bin Shaiban, he was not mentioned in the books of biographies and the books of Al-Jarh and Al-Ta'deel. As for Ali bin Abi Talha, he narrates mursals on the authority of Ibn Abbas (40), Al-Aqeeli classed it as weak, saying: "He has reprehensible things." (41), Al-Dhahabi mentioned him in the weak(42), As for Ata bin Abi Rabah, Ibn Hanbal(43) classed him as weak, and Al-Tusi said: ((Mixed))(44).

As for Ali Ibn Al-Madini, he said: Mujahid's mursalsalat are much dearer to me than Ata's mursals. They were taking from everyone(45)

Several observations can be recorded on the body of the novels, and the following are noted:

A-In the first and second narration, he did not refer to the reason for the descent, as it is stated that some Muslims had been their money

from the money of the orphans, following the descent of the Almighty saying: (46), Without specifying the nature of the question or who directed this question to the Messenger of God, may God's prayers and peace be upon him and his family?

B- The second narration in which reference is made to the Almighty's saying: ((And do not approach the orphan's money except in a way that is best))(47) and he made it one of the introductions to the reason for the revelation of the Almighty's saying: ((they ask you about orphans)),(48).

At the same time, he did not mention from which surah he took this noble verse, because it was mentioned in two surahs in the Holy Qur'an. I do not burden a soul except within its capacity)(49).

And the second is in Surat Al-Isra' in the Almighty's saying: ((do not approach the orphan's money except in a way that is best(50), until he reaches maturity(51), and fulfill the covenant. Civilian(52)).

Thus, there is a time difference between the two Surahs and Surat Al-Baqarah in which the question was mentioned, which makes us exclude that these two verses have a relationship in the introductions to the reason for the revelation of the verse, and what confirms this is that one of the scholars stipulated that the reason for the revelation of the verse or the Surah was the days of the occurrence of the incident (53), and accordingly it is possible It is said that there is no relationship between these two texts in the reason for the revelation because there is no chronological agreement between them.

C- There is nothing in the context of the Qur'anic text confirming that Muslims had isolated the orphan's food and drink, which was mentioned in the narrations as one of the reasons for the revelation of the Almighty's saying: ((They ask you about orphans)) and perhaps some interpreters made a mistake here as a result of the presence of the word (They eat) in the Qur'anic text in the Almighty's saying in Surat Al-Nisa: ((Indeed, those who unjustly devour the wealth of orphans are eating fire in their bellies))(54), especially since he made in some narrations an introduction to the reasons for revelation, so he understood the text on this basis, knowing that this word gives meaning Another(55), it is different from the usual eating according to what al-Tabarsi indicated to him by saying: ((what is meant by eating...all aspects of benefit without the reality of eating))(56) In addition to that, al-Wahidi was mentioned in the interpretation of the Almighty's saying: ((do not eat up your wealth among yourselves unjustly))(57), that is, do not eat each other's money in what is not permissible in the Sharia, such as treachery, usurpation, theft, gambling, and so on(58).

D - notes the contradiction in the narratives received from Qatada.

E- As for the narration reported on the authority of Muqatil bin Suleiman, he made the verse in it ((Indeed, those who unjustly devour the property of orphans are eating fire in their stomachs, and they will burn with blazing fire))(59) Rifaat al-Ansari We have heard what God has revealed So we isolated them, then it was revealed ((If you mix with them, then your brothers)), it is noted that the narration is as if it says that the verse was revealed about Thabit bin Rifa'a, with the evidence of his saying, "We have heard what God has sent down." And what is its role in Islam, we did not find any translation of it, and this is strange, since a person is sent down a Quranic text and the sources are not translated for him?!(60)

And - what was stated in Surat Al-Nisa in the Almighty's saying: ((Indeed, those who unjustly devour the property of orphans, they only eat fire in their bellies, and they will reach Blazing Blaze)) which is the closest in terms of the time period of the Qur'an's two civil texts.(61).

2- The Almighty saying: ((They ask you what they spend. Say: Whatever you spend for good, it is for parents and relatives and orphans and the needy and the wayfarers. is good, for God is All-Knowing of it)).(62)

A- It is noted here that despite the occurrence of the word orphan in the Qur'anic verse, it was not a reason for revelation, rather it was due to the question about maintenance, so the narrations mentioned by Ibn Hajar came(63).

Concerning this Quranic verse about alimony only, there is no mention of the orphan in it, so we did not include these narratives.

B- It should be noted that Ibn Hajar, although he was an interpreter, did not comment on the narrations, because it did not refer to all the categories who are obligated to alimony, which were mentioned in the Qur'anic verse.

3- The Almighty saying: ((It is not righteousness that you turn your faces towards the east and the west, but righteousness is he who believes in God and the last day and the whole and the perfect. The Prophets, and gave money for His love to the kin, the orphans, the needy, the wayfarer, the beggars, and for the necks, and established the prayer and the almsgiving and the almsgiving Guide them when they make a covenant, and those who are patient in adversity and adversity and when the battle is on, those are the ones who are truthful, and those are the ones who are righteous.))(64)

In this Qur'anic text, God Almighty referred to the forms of righteousness, among which is spending money on the orphan.(65).



Which are mentioned in the book Al-Ajab, and therefore we did not include those narratives for study.

Second: The orphan's narrations in Surat Al-Nisa'

1-The accounts mentioned in the reason for the descent of the Almighty saying: (come to the orphans, their money, and do not change the dead with goodness, and do not eat their money to you)(66).

Ibn Hajar mentioned more than one narration regarding the reason for revelation, which are:

A-Al-Wahidi quoted on the authority of Al-Kalbi, he said this verse was revealed about a man from Ghatafan who had a lot of money for his orphan nephew. When the orphan reached the age of asking for money, his uncle prevented him, so they pleaded with the Messenger of God, may God's prayers and peace be upon him, so the verse was revealed, and he said: Uncle, we obey God, and we obey the Messenger, we seek refuge By Allah, he is very greedy, so he gave him his money).(67)

B - ((He mentioned a fighter towards him and he was named Uncle Al-Mundhir bin Rifaa)) .(68)

C-(( Ibn Abi Hatim included it from the path of Ibn Lahi'a on the authority of Ata bin Dinar on the authority of Saeed bin Jubair, so he mentioned something like it, and he did not say from Ghatfan)).(69)

D-((Al-Tabari brought it out via Ibn Wahb on the authority of Abd al-Rahman bin Zaid bin Aslam. The people of Jahiliyyah did not inherit from women and children, and the eldest alone took the money, so it was revealed)).(70).

E-((Al-Suddi said: One of them used to take the fattened sheep from the orphan's sheep and replace it with the lean sheep and say, "Ew for a sheep" and take the good dirham and subtract the fake dirham and say "Bad dirham." Ibn Abi Hatim included it through Asbat bin Nasr on the authority of As-Suddi, and Al-Tabari and others mentioned it on the authority of Al-Zuhri, Al-Nakhai, Al-Dahhak and others similar to it. )) (71).

When studying the chain of transmission of the narrations, it becomes clear that most of the narrations were transmitted(72). As for the fourth narration, it is on the authority of Abdullah bin Wahb bin Muslim Al-Fihri(73), d. As for Abd al-Rahman ibn Zayd ibn Aslam (74), the mawla of Umar ibn al-Khattab(75), he died in Medina in the year 182 AH in the first caliphate of Harun, and many hadiths were very weak(76).

As for the fifth narration, it was transmitted by Al-Sadi Ismail bin Abd Al-Rahman bin Abi Karima Al-Hijazi Al-Kufi Al-Awar(77), Bin Suleiman said: ((There are liars in Kufah, Al-Kalbi and Al-Suddi))(78) and Al-Aqili included him in Al-Dufa'a(79), and Al-Jawzjani said: "A liar who insults." And Abu Hatim said(80): ((He is not used as evidence)(81). As for the sixth narration, it includes Ali bin Abi Talha, as he narrates mursal on the authority of Ibn Abbas(82), and Al-Aqili weakened him, saying(83): ((He has reprehensible things)), and Al-Dhahabi mentioned him in the weak ones(84).

The most important thing to note on board:

A- The difference in the reason for the revelation, sometimes because of a man from Ghatfan, and another time that the people of the Jahiliyyah did not inherit from women and children, and the eldest alone took the money, so the verse was revealed, and it was said that the reason for the revelation is that they were embarrassed about the money of orphans and made concessions in women, so they married whatever they wanted. Ask about orphans, a verse was revealed instead of a verse, and if you fear that you will not be just with regard to orphans.

B- As for Muqatil, he mentioned that the name of the man was Al-Mundhir Ibn Rifa'a, who did not know who he was, as the books of biographies did not mention him, and it was only mentioned in this narration, which is a strange matter, so how is it possible for a man to whom a Qur'anic text was revealed who does not know who he is? Also, Ibn Hajar mentioned that no one mentioned him.(85)

C- Ibn Hajar mentioned that Ibn Abi Hatim quoted Saeed bin Jubair that the reason for the descent was a man and he did not mention that it was from Ghatafan, while when reviewing Ibn Abi Hatim(86). We found that he mentioned that he was a man from Ghatafan, and it was noted that Ibn Hajar was inaccurate in the transmission.

D- In al-Tabari's narration, the reason for the revelation is that the people of the pre-Islamic era did not inherit women and children, while Ibn al-Jawzi mentioned(87), This reason is a reason for the revelation of the verse: ((they ask you for a question about women. Say, God gives you a fatwa about them, and what is recited to you in the Book about orphans of women whom you do not give to them, and you desire to marry them and the weak among the children, and to show justice to orphans, and whatever good you do is for God. ))(88), On the other hand, we find that another verse from Surat Al-Nisa dealt with this matter in detail, which is the Almighty's saying: If there is only one, then she gets half, and for his parents, each of them gets one-sixth of what he leaves. If he has a son, then if he has no child and his parents inherit from him, then his mother gets one-third, and if he has

brothers, then his mother gets one-sixth of the bequest, and after a bequest, or the religion of your fathers and your children, you do not know which of them is closer to you in benefit, an obligation from God. Indeed, God is Knowing, Wise.))(89)

E - Ibn Hajar did not express his opinion on the narrations in terms of the chain of transmission, and as we noticed that most of the narrations were mural and weak, as for the text, he did not express his opinion on it either, and no one preferred the narrations as a reason for revelation, and it is clear here that he was just a transmitter of the narrations, nothing more, and this contradicts what he mentioned it in the reason why he composed his book Al-Ajab, which is an explanation of the state of the hadith in terms of soundness, goodness, weakness and delusion.(90).

F- The apparent meaning of the verse is the prohibition of exchanging the good money of orphans that they have with you(91), so you take it for yourselves, and give them bad money in exchange for it.(92)

The narrations contained in the reason for the revelation of the Almighty's saying: This or what your right hands possess. That is the least that you do not count on).(93).

A- ((Abd bin Hamid reported on the authority of Suleiman bin Harb on the authority of Hammad bin Zaid, and the wording is his, and Abd al-Razzaq on the authority of Muammar, both of them on the authority of Ayoub on the authority of Saeed bin Jubair, he said: God sent Muhammad, may God's prayers and peace be upon him, and the people according to the command of their ignorance, except that they were commanded with something or forbade something, and they were They ask about orphans, so this verse was revealed, so he limited them to four, so just as you fear that you will not be just with orphans, so they were afraid that you will not be just with regard to women. And fear women as you feared orphans).(94)

B - ((Abd bin Hamid connected it with the mention of Ibn Abbas briefly, he brought it out from the way of Abd al-Karim al-Jazari on the authority of Saeed on the authority of Ibn Abbas, he said, as you feared for orphans, so fear for women when they gather with you))(95)

C- ((Ibn Al-Mundhir came out by way of Sammak bin Harb on the authority of Ikrimah: A man used to marry four, five, six, and ten, so the other would say, "What prevents me from marrying as he married so-and-so, so he takes the money of the orphan and marries him, so they forbade the man to marry more than four").(96)

D-(( Ibn Abi Hatim came out from the path of Ali Ibn Abi Talha on the authority of Ibn Abbas. They were embarrassed about the money of orphans, and they were concessions in women, so they married

whatever they wanted, so perhaps they were just, and maybe they were not. So when they asked about the orphans, then it was revealed (And give the orphans their money) in exchange) and if you fear that you will not be just in orphans), and likewise, be afraid of women that you will not provide for them, so do not marry more than you can do for them, because women are like orphans in their infancy and incapacitation).(97)

E - ((And Abd bin Hamid came out from the way of Shaiban on the authority of Qatada towards the first and added in the beginning of it. The man in the pre-Islamic period was married to ten, and less than that, so God permitted four, so he limited them to four)) .(98)

((Another saying brought out Al-Bukhari from the way of Ibn Juraij. Hisham bin Urwa told me on the authority of his father on the authority of Aisha that a man had an orphan for him, so he married her, and she had a mane, and he was holding her on him, and she had nothing in himself. So it was revealed about it (If you fear that you will not be just) I think he said that she was his partner In that mantle and in his money, this is how I mention it briefly from this aspect).(99).

H-(( It was mentioned by Muslim and others via Abu Usama on the authority of Hisham with the wording: This verse was revealed about a man who has an orphan who is her guardian, and she has money, and she has no one to quarrel over her, and he does not marry her except for her money, so he beats her and mistreats her, so God Almighty said (If you fear that you will not be just with the orphans, then marry what Good for you) any solution and leave this))(100)

I-(( he narrated it more fully from it via Al-Zuhri. Urwa told me that he asked Aisha about the Almighty's saying (And if you fear that you will not be just with regard to orphans) she said, "son of my sister, this orphan will be in the care of her guardian, and she will share his money with him. He will like her money and her beauty, so he wants to marry her without being just for her in Her dowry, so he gives her the same as what someone else gives her, so they were forbidden to marry them unless they were fair for them, so they reached their highest year in dowry, and they were commanded to marry as many women as they liked other than them. She said, "They forbade marrying orphans who desired her money and beauty, except in fairness, because of their desire for them, since they were short on money and beauty."(101)

#### \* Documentation of narrations

Most of the narrations came in mural terms, and they are not devoid of a weak narrator, such as the narration reported on the authority of Abu Abdullah Ikrimah, the mawla of Ibn Abbas: He differed in the case of scholars, and at the time we find there are those who praise him and document him, such as Ibn Ma'in(102), Ibn

Hibban(103) and Al-Ajli(104), We find others accusing him of lying and that he was one of the Kharijites, and they reproached him for taking the awards of the rulers, such as Ibn Saad, who mentioned that he was: ((a lot of knowledge and hadith is an ocean of seas, and his hadith is not invoked and people talk about it)) .(105), Yahya ibn Sa'eed said: "He was a liar(106)." Said ibn al-Musayyib accused him of lying and said to his master: ((do not lie to me as Ikrima lied))(107).

It was narrated that 'Abd-Allaah ibn al-Harith said: "I entered 'Ali ibn 'Abd-Allaah ibn 'Abbaas, and when 'Ikrimah was in a document at the door, I said to him, 'Do not fear Allaah?'(108). This was left by Malik bin Anas and avoided by Muslim, so he narrated only a little about him coupled with others(109), As for Qatada, it was translated and show its weakness.and differed in Abdul Malik bin Abdul Aziz bin Jurej Umayyad origin Rumi d. 150 e and documented by Al-Ajli(110), but Ibn Hibban said :((He was deceiving))(111).

Ibn 'Adi reported it in the weak and said al-Dhahabi(112) :((It is proven but it is deceitful))(113)

He accused him of women's fraud and Al-Daraqutni, who said:(The evil of fraud is fraud of a wounded son, it is ugly fraud does not deceive except in what he heard from wounded))(114). As for Ibn Hajar, he said:( "The trust of a jurist used to deceive and send(115)." Yahya ibn Abi Kathir was a mudlass, as Ibn al-'Ajmi and Ibn Hajar mentioned that.(116). As for Abu Bakr Muhammad bin Muslim bin Ubayd Allah bin Shihab al-Zuhri d. 124 of the Taabi'een, the inmate of the Levant, he was a worker of the Umayyads(117). Some scholars have reproached him for his companionship with the caliphs, as Ibn Makhul said: ((man is if he did not corrupt himself in the company of kings))(118). It was documented by al-Bukhari, al-Ajli and Ibn Abi Hatim who said in it: ((He invokes his hadith)), and Yahya al-Qattan said about him(119): ((The sender of al-Zuhri is evil from the sender of another, because he preserved and everything that was destined to be called named(120), but he leaves those who do not like to name him)). Al-Dhahabi said(121): ((He deceives in the fire)) and Ibn al-'Ajmi and Ibn Hajar mentioned it in the deceivers. (122) .

\* Text of the novels

1- The first narration mentioned that they were asking about orphans, so this verse was revealed, but it is noted that the verse did not contain a question form, just as the narration did not specify what is the relationship between orphans and marriage.

2- The second narration on the authority of Ibn Abbas mentioned the meaning, i.e. the interpretation, and not the reason for revelation.

3- The third narration on the authority of Ikrimah showed that a man used to marry four, five, six, and ten, so the other would say, "What prevents me from marrying as he married so-and-so, so he takes the orphan's money and marries him, so they forbade the man to marry more than four." It is noted in this narration, as if the meaning of the verse is to forbid marrying more than Four of the orphans' money - i.e. taking the orphans' money -, while the verse that preceded it spoke about the orphans' money, which is the Almighty's saying: ((give orphans their money, and do not exchange the bad for the good, and do not eat up their money. It was a great craving). Therefore, it is unlikely that This is the reason for going down.(123)

4- The fourth narration on the authority of Ibn Abbas mentioned that the meaning of the verse is not orphan women, but rather all women, because they resemble orphans in terms of weakness and helplessness. This is inaccurate, since the orphan in the language is the one who lost his father.(124).

5- Ibn Hajar also mentioned a narration on the authority of Ibn Abbas, quoting Ibn Abi Hatim, that they were embarrassed about the money of orphans, and they were concessions in women, so they married whatever they wanted, so perhaps they were just, and perhaps they were not. The question here: It is that the verse did not refer to a question, but rather it mentioned, and give orphans an act of command, and also that the verse, even if you fear that you will not be just with regard to orphans, is verse number 3 and verse 2, meaning that it was before it, so how could it have been revealed instead of a verse, and if you fear that you will not be just? in orphans? on the other hand, (the "waw" in "and if you fear") is appellative, i.e. it has nothing to do with the verse before it, i.e. what comes after the "waw" is cut off in terms of syntax from what preceded it.

6- It is noted that Ibn Hajar did not mention all the narrations mentioned by the sources regarding the reason for the revelation of the verse, as he mentioned a fighter(125). The reason for the revelation was because of a person named Khumisa bin Al-Shamradal, and he does not know who this Khumisa was, because when reviewing the books of translations to identify him, we did not find his translation, as a companion of a Qur'anic text was revealed in it. Isn't it strange that the books of translations were not translated for him? He also mentioned Al-Thalabi and Al-Wahidi(126). A narration on the authority of Ibn Abbas, in which he mentioned that the two verses ((give orphans their money)) and (If you fear that you will not be just) the reason for their revelation is the same, and this is not correct, because the waw in the verse, even if you fear, is an appeal, and Ibn Hajar did not mention the reason for not mentioning this narration.

7- The fifth narration on the authority of Qatada, which stated that the reason for the revelation was that the people of Jahiliyyah used to marry ten wives, so this verse came to specify them with four wives. That is, what is the relationship of this novel to the orphan mentioned in the Quranic verse?

8- As for the narrations that were reported on the authority of Mrs. Aisha, although their source is the same, but they differed in the reason, one narration mentioned that a man had an orphan who married her and she had a mane, and he used to hold it on her and she had nothing in himself. As for the second narration, it was revealed in the orphan who is in the lap of her guardian She shares his money with him, so he admires her money and her beauty, so he wants to marry her without being fair to her in her dowry, so he gives her the same as what someone else gives her. (May God's prayers and peace be upon him and his family): "The best dowry is the easiest of it" and the hadith(127) "The best of the women of my nation, the least of them in dowry..."?(128).

9- Accordingly, the most likely narration is that it was revealed about a man who has an orphan who is her guardian and she has money, and she has no one to quarrel over her, and he does not marry her except for her money, so he beats her and mistreats her.

3- The narrations contained in the reason for the revelation of the Almighty's saying: They are destined to grow up, and whoever is rich, let him abstain, and whoever is poor, let him eat according to what is reasonable. And against them, Allah suffices as a reckoner) ).(129).

A-((Al-Tha'labi said: It was revealed about Thabit bin Rifa'ah and his uncle, and that is because Rifa'ah died and left his son Thabit when he was young, so Thabet's uncle came to the Prophet, may God's prayers and peace be upon him, and said: My nephew is an orphan under my care, so what is permissible for me of his money and when should I give him his money?) So God Almighty revealed (and test them orphans).(130)

B - ((Muqatil bin Suleiman said: It was revealed about Thabit bin Rifa'a, so he mentioned something similar to him and said about him, so the whole verse was revealed about him up to his saying (And Allah suffices as a reckoner))).(131)

C-((I said it was transmitted by Abd bin Hamid on the authority of Yunus bin Muhammad on the authority of Shaiban on the authority of Qatadah, he said that it was mentioned to us that the uncle of Thabit bin Wadiah for his father came to the Prophet, may God's prayers and peace be upon him, and he said that my nephew is an orphan under my custody, so what is permissible for me from his money? He said that you eat from his money With kindness, without protecting your

money from his money and not taking from his money as surplus).(132).

D-((From three ways to Al-Hassan Al-Arani, he said: A man asked the Prophet, may God's prayers and peace be upon him, and he said that there is an orphan in my lap, so he ate from his money).(133)

E-((Al-Bukhari said: Isaac told us, I am Ibn Numayr, on the authority of Hisham bin Urwa, on the authority of his father, on the authority of Aisha (And whoever is rich, let him abstain, and whoever is poor, let him eat according to what is right) was revealed about the guardian of the orphan))).(134)

(( Ahmad and the Companions of the Sunnah, except for Al-Tirmidhi, came out on the authority of Amr Ibn Shuaib on the authority of his father on the authority of his grandfather that a man asked the Messenger of God, may God's prayers and peace be upon him, and he said, "I do not have the money of an orphan." or ransom your money with his money).(135)

G- ((Another saying that Al-Tabari brought out via Ibn Wahb on the authority of Nafeh bin Abi Naim, he said, I asked Yahya bin Saeed and Rabia about the Almighty saying (whoever is poor, let him eat according to what is reasonable) They said that in the case of the orphan, if he was poor, he spent on him, meaning the guardian according to his poverty, and the guardian was not from him something))(136) .

#### Bond study

Most of the narrations were sent like the first narration, and it is not devoid of a weak narrator, such as Qatada who has been translated, just as it is not devoid of an unknown narrator, as Qatada transmitted the narration from an unknown person by saying: ((Remind us))? As for the fourth narration, Ibn Hajar mentioned that it came from three paths to Al-Hassan Al-Arni, without mentioning the chain of transmission that ends to Al-Hassan Al-Arani. One narrates from al-Hasan and the other from Ibn 'Abbas(137), who did not hear from him(138) and did not realize him(139), thus, Ibn Hajar did not specify which of them? As for the sixth narration on the authority of Amr bin Shuaib bin Muhammad bin Abdullah bin Amr bin Al-Aas, it was reported by al-Bukhari in the weak(140), documented by al-Ajli(141), and reported by al-Aqili in the weak(142).

Ibn al-Qattan left him, and Abu Hatim said(143): ((If he narrated from his father from his grandfather, then there are many manicures in it(144)., it is not permissible to invoke with me something that he narrated from his father from his grandfather)) (145)., but Ibn 'Adi mentioned it in the weak, saying(146): ((People avoided it and did not



enter it in the Sahih of what they came out)). Abu Dawood said(147)., when asked about him whether it was an argument, he said: ((No, not half an argument)) and his weakness is Ibn al-Madaini(148).. Ibn Hibban mentioned it in the wounded(149)., and Ibn Hajar mentioned it in the mudlassin. As for the sixth narration, it contains Shu'ayb ibn Muhammad ibn 'Abd-Allaah ibn 'Amr ibn al-'Aas(150)., one of the people of Hijaz: Ibn Abi Hatim mentioned it and kept silent about it, and Ibn Hibban mentioned it in the trustworthiness(151)., and Ibn Hajar mentioned it in the fraudsters. With regard to Muhammad ibn 'Abd-Allaah ibn 'Amr ibn al-'Aas, al-Bukhaari narrated it among the weak, saying: "He has wonders."(152).

#### Notes on the board

- It was stated in the novel that the verse was revealed in Thabit bin Rifa'a, and we mentioned earlier that there is no mention of this person and this is strange, as well as the strange thing is that this Thabit was a reason for the descent of more than one Qur'anic text, as the narrations stated that it was a reason for the descent of the Qur'anic text in Surat Al-Baqarah, which is the Almighty's saying(153): ((they ask you about orphans)), on the other hand, it is the same story of the reason for the revelation of the Almighty's saying(154): ((they brought the orphans their money)), except that the person named Al-Mundhir bin Rifa'a, who does not know who he is also (155).

- The fourth narration mentioned that he asked a man of the Prophet (may God bless him and his family and grant them peace), and it did not specify who the man was.

There is nothing in the verse that indicates the wording of the question.

- It is noted that most of the narrations did not explain the reason for the revelation, but rather explained the meaning of the verse, which is the third, fourth, sixth and seventh narration, and this contradicts the title of the book ((The Wonder in Explaining the Reasons)), just as the books of interpretation took care of that.

- It is noted that Ibn Hajar did not express his opinion in the narrations mentioned in the reason for the revelation, nor did he give preference to any reason, just as he did not explain the reason why he mentioned the meaning of the verse and not the reason for the revelation.

4- The narrations regarding the reason for the revelation of the Almighty's saying: ((when the relatives, orphans, and the needy attend the division, provide for them from it, and speak to them kindly)).(156)

A-((Ibn Abi Hatim came out via Hammam on the authority of Qatada on the authority of Saeed bin Al-Musayyib, he said that a man used to

spend on his neighbor and on his relative, and if he died, they came. He said to them, "I don't have anything from him," so God commanded them to say to them a well-known saying. )) .(157)

B-(( Al-Faryabi said: Na Qais is Ibn Al-Rabee' on the authority of Salem Al-Aftas on the authority of Saeed bin Jubair. When he feeds them, take, God bless you, Qais bin Ar-Rabi', and he is a bad memorizer and memoriser, on the authority of Saeed bin Jubair, in detail. Al-Bukhari and Ibn Al-Mundhir included it through Abu Awana, on the authority of Abu Bishr, on the authority of Saeed bin Jubair. It was abrogated, but it is one of the people's neglect of it, and they are the guardians, and the guardian inherits, so that is the one who provides and clothes, and the guardian is not an heir, so he who says a well-known saying says that it is an orphan's money, and my money has something in it).(158)

C-(( Al-Bukhari and Al-Nasaa'i reported on the authority of Ikrimah on the authority of Ibn Abbas, he said: It is clear and not abrogated

Saeed followed him on the authority of Ibn Abbas and this follow-up).(159).

D-(( Abd al-Razzaq brought out from the way of al-Qasim bin Muhammad bin Abi Bakr on the authority of Ibn Abbas that what is meant by this is that the deceased will bequeath to his relatives, orphans and the poor)).(161)

E - ((from the way of Attia Al-Awfi on the authority of Ibn Abbas, and Attia hears from Ibn Abbas, and Ibn Abi Hatim came out from the way of Ismael bin Jureij and Othman bin Atta, both of them on the authority of Atta, who is the Khorasani, and Ismael and Atta al-Khurasani are weak with the interruption between Ataa this and Ibn Abbas)) .(162).

When studying the chain of transmission of the narrations, it is noted that the first and second narrations are mursal, so Saeed bin Al-Musayyib(163) is a follower, as well as Saeed bin Jubair. The chain of narrators is not devoid of weak narrators.(164)., such as Hammam bin Yahya bin Dinar.(165): Ibn Sa'd trusted him, except that he said: ((Perhaps there was a mistake in the hadith)) .(166).and Al-Bardiji said.(167): ((He writes his hadith and does not use it as evidence)) Affan quoted Hammam as saying.(168): ((We used to make a lot of mistakes)) and Yazid bin Zurai` said.(169): ((His memorization is poor)) Al-Saji described him as truthful, but he had a bad memory.(170)..

As for the body of the narrations, it is noted that Ibn Hajar mentioned the first narration in violation of the Qur'anic text, as it stated in it the alimony on the neighbor, which was not mentioned in the Qur'anic text, just as he did not mention the other types mentioned in the Qur'anic verse, namely orphans and the needy, and we did not find

him commenting on that and expressing his opinion in it ? In the other narrations, he did not mention the reason for the revelation and limited himself to mentioning the meaning of the verse, as well as to talk about whether it was abrogated or not, which is what he blamed on Al-Wahidi by mentioning narrations and things that are not related to the reason for the revelation.(171). Thus, contradicts the title of his book (Admiration in the Explanation of Reasons).

As for the fifth and sixth narrations, Ibn Hajar limited himself to mentioning the chain of narrators without mentioning the narration.

5- The narrations regarding the reason for the revelation of the Almighty's saying: ((Indeed, those who unjustly devour the property of orphans are eating fire in their stomachs, and they will burn with a blazing fire)).(172)

- ((Al-Thalabi quoted Muqatil bin Hayyan that it was revealed about a man from Ghatafan called Murthad bin Zaid, the guardian of his nephew's money while he was a young orphan, so he ate him, so God Almighty revealed this verse about him))(173).

Notes on the bond: The narration is mursal.

The most important thing to note on the board:

- It is noted that Ibn Hajar limited himself to mentioning this narration only, which was mentioned by Al-Wahidi, without mentioning the other narrations mentioned by the sources, including that it was revealed against the infidels who do not inherit females and young children(174)., and it was said that it was revealed about the guardians who devour the money of orphans(175), which is what Abu Hayyan affirmed as an opinion most. (176).

- The narration mentioned that it was revealed about a person named Murthad bin Zaid, while in other sources the name of the person was mentioned as Hanzala bin Al-Shamardal(177)., and it was said about Zaid bin Zaid Al-Ghatfani. (178).

- When reviewing the books of classes and translations to find out this Murthad bin Zaid, we did not find his translation and that he was mentioned in this narration only, and the same is the case for Hanzala bin Al-Shamradal and Zaid bin Zaid Al-Ghatfani.

The narration mentioned that he is a man from Ghatafan, the question is why every time we find the reason for the revelation of the verse a man from Ghatafan?! As it was also stated in the reasons for the revelation of the Almighty's saying: ((give orphans their wealth, and do not exchange the wicked for the good, and do not eat up their wealth to your wealth if it is righteous)) (179).

- It is also noted on this narration that it was mentioned briefly and without a chain of transmission, which is what was not used in his book *Al-Ajab fi Bayan al-Asbab*. It is also noted that Ibn Hajar did not express his opinion on the narration, rather he limited himself to mentioning only one narration, which Al-Wahidi mentioned in *Asbab al-Nuzul*, so the question is Why is he confining himself to this narration only? Does this represent his conviction and acceptance of the narration as a reason for revelation? Perhaps this is the reason because in other verses he mentions almost all the narratives contained in the reason for their revelation.

Al-Tha'alabi(180). mentioned another opinion, which is that the verse was revealed about those who devour orphan's money, even if they are not guardians, meaning that it includes all consuming the orphan's money, which is the closest opinion to the correct one, as the verse was not specific, but rather general.

## **Conclusion:**

The research reached a number of results, which can be summarized as follows:

- 1- It is noted that Ibn Hajar, in his book *Al-Ajab fi Bayan al-Asbab*, mentioned more than one narration regarding the reason for the revelation of the Qur'anic text, without making any of these narrations more likely or expressing his opinion on them, and this is what is noted in most of his narrations.
- 2- Most of the chains of narrators that Ibn Hajar relied on in the narrations of *Al-Ajab* in explaining the reasons for the orphan were either a traceable chain of transmission, or a mursal chain of transmission, or that their narrators were between weak, unknown, or fraudulent narrators, or those for whom the books of *Al-Jarh* and *Al-Ta'deel* were not translated, and they did not appear. There is a mug or praise.
- 3- The text of the narrations that Ibn Hajar sometimes contradicts with the texts of the Qur'an, or with the honorable Sunnah of the Prophet.
- 4- Ibn Hajar neglected to mention many of the narrations mentioned by other historians and commentators who preceded him in the reasons for the revelation of the verses, and perhaps this was due to his belief that this narration is the closest to the truth due to its frequency.
- 5- He mentions some narrations and things that are not related to the reasons for revelation, such as the meaning of the verse and whether it was abrogated or not, which is what he blamed on Al-Wahidi.

6- He does not mention in some verses the causes of revelation, but rather the meaning, and this contradicts the title of his book on the causes of revelation.

7- Some accounts of the reasons for the revelation of a number of Quranic verses were similar to each other, and we did not find Ibn Hajar commenting on that.

8- Sometimes we find that Ibn Hajar does not mention the narration and suffices him to mention the chain of transmission only.

9- Inaccuracy in transmitting some narrations from their sources

10- It is clear that Ibn Hajar was merely a transmitter of novels.

11- Not mentioning a number of Quranic verses in Surat Al-Baqarah and Al-Nisa', in which the term orphan was mentioned, which is verse (83) from Surat Al-Baqara and verse (36) and (127) from Surat Al-Nisa.

Margins:

1. Al-Sakhawi, Al-Jawahir Wal-Durar, pp. 46-50.
2. Abd al-Sattar al-Sheikh, Ibn Hajar, pg. 27.
3. Al-Dhahabi, Al-Kashif, who has a narration in the Six Books, 1/112.
4. Muhammad Kamal al-Din, History and Historical Method of Ibn Hajar, p. 65.
5. Ibn Hajar, Anbaa Al-Ghamr, 1/116; Muhammad Kamal al-Din, History and Historical Method of Ibn Hajar, p. 66
6. Abd al-Sattar al-Sheikh, Ibn Hajar, pg. 67.
7. Ibn Taghri Barada, The Bright Stars, 166/12.
8. Ibn al-Imad al-Hanbali, Golden Fragments, 7/44-45.
9. Al-Maqrizi, behavior, 3/1128.
10. Ibn Taghri Barada, The Bright Stars, 134/14.
11. For more, see, Muhammad Kamal al-Din, History and Historical Method of Ibn Hajar, pp. 110-111.
12. Abd al-Sattar al-Sheikh, Ibn Hajar, pg. 376.
13. Al-Suyuti, The Good Lecture, 1/374.
14. Al-Baqara, verse 220.
15. Admiration in the statement of reasons, 1/547.
16. Admiration in the statement of reasons, 1/547-548.
17. Admiration in explaining the causes, 1/548-549.

18. Admiration in the statement of reasons, 1/549.
19. Admiration in the statement of reasons, 1/549.
20. Admiration in the statement of reasons, 1/549.
21. Admiration in the statement of reasons, 1/549-550.
22. Admiration in the statement of reasons, 1/550.
23. Admiration in the statement of reasons, 1/550.
24. Ibn Hibban, Famous Scholars of Al-Amsar, pg. 264.
25. Al-Dhahabi, The Singer in the Weak, 2/59.
26. Takreeb Al-Tahdheeb, 1/675.
27. 4/167.
28. Ibn Abi Hatim, Al-Jarh and Al-Ta'deel, 8/164.
29. The singer in the weak, 2/443.
30. Date, 1/224.
31. 1/342.
32. 2/151.
33. History of Ibn Maeen, p. 193; the weak, 3/469.
34. The weak and abandoned, pg. 228.
35. Admiration in explaining the reasons, 1/550.
36. Al-Tabaqat Al-Kubra, 6/385; History, 2/63; Al-Ilal, 1/415; The Weak and Al-Matrokin, pg. 156; The Weak, 1/31; Taqreeb Al-Tahdheeb, 1/105.
37. Al Majrouhin, 1/171.
38. Al-Tabaqat Al-Kubra, 7/229; Knowledge of trustworthy, 2/215.
39. Famous Scholars of Al-Amsar, p. 154; Balance of Equinox, 3/385; Al-Tabyeen for the names of the corrupt, p. 46; Tabaqat al-Mudalliseen, pg. 43.
40. Ibn Abi Hatim, Al-Jarh and Al-Ta'deel, 6/188.
41. The weak, 3/234.
42. The singer in the weak, 2/90.
43. Al-Ilal, 1/397.
44. Men, pg. 75.
45. Ibn Hajar, Tahdheeb Al-Tahdheeb, 7/182.

46. Women, verse 10.
47. Al-Baqara, 152.
48. Al-Baqara, verse 220.
49. Al-Baqara, 152.
50. Al-Israa, verse 34.
51. Look, the Holy Quran.
52. Look, the Holy Quran.
53. Haji Khalifa, Revelation of Thoughts, 1/76.
54. Al-Baqara, verse 220.
55. Women, verse 10.
56. Al-Bayan Complex, 2/206.
57. Al-Baqara, 188.
58. Al-Wajeez, p. 153.
59. Al-nesaa, verse 10.
60. Al-nesaa, verse 10.
61. Seen, the Holy Quran.
62. Al-Baqara, verse 215.
63. Admiration in the statement of reasons, 1/536.
64. Al-Baqara, verse 177.
65. Ibn Hajar, Al-Ajab fi Bayan al-Asbab, 1/421.
66. Surat Al-Nisa, verse 2.
67. Admiration in the statement of reasons, 2/824.
68. Admiration in the statement of reasons, 2/824.
69. Admiration in the statement of reasons, 2/824.
70. Admiration in the statement of reasons, 2/825.
71. Admiration in the statement of reasons, 2/825.
72. Ibn Maeen, History of Ibn Maeen, 2/318; Ibn Adi, Al-Kamil, 4/202; Ibn Abi Hatim, Al-Jarh and Al-Ta'deel, 5/190; Ibn Hibban Al-Thiqat, 8/346; Al-Dhahabi, Preservation Ticket, 1/304.
73. Ibn Hajar, Tabaqat al-Mudalliseen, pg. 22.
74. Ibn Saad, Al-Tabaqat Al-Kubra, 5/413.

75. Al-Ilal, 2/135; Big History, 5/284.
76. he weak and the abandoned, p. 206; The weak, 2/331.
77. Ibn Hanbal, Al-Ilal, p. 334; Al-Aqili, Al-Dufa'a, 1 / 87-88; Ibn Hajar, Tahdheeb Al-Tahdheeb, 1/274.
78. Al-Aqili, Al-Dufa'a, 1/87; Ibn Hajar, Tahdheeb Al-Tahdheeb, 1/274.
79. The weak, 1/88.
80. Ibn Hajar, Tahdheeb Al-Tahdheeb, 1/274.
81. Ibn Abi Hatim, Al-Jarh and Al-Ta'deel, 2/185.
82. Ibn Abi Hatim, Al-Jarh and Al-Ta'deel, 6/188.
83. The weak, 3/234.
84. The singer in the weak, 2/90.
85. Whiplash, 6/169.
86. Tafsir, 3/854.
87. Zaad Al-Masir, 2/201.
88. Al-nesaa, verse 127.
89. Al-nesaa, verse 11.
90. Admiration in explaining the causes, 1/200-201.
91. Al-Amili, the correct biography of Imam Ali, 16/90.
92. Al-nesaa, verse 2.
93. Al-nesaa, verse 3.
94. Admiration in the statement of reasons, 2, 825-826.
95. Admiration in the statement of reasons, 2,826.
96. Admiration in the statement of reasons, 2, 826.
97. Admiration in the statement of reasons, 2, 826.
98. Admiration in the statement of reasons, 2, 827.
99. Admiration in the statement of reasons, 2, 827.
100. Admiration in the statement of reasons, 2, 827.
101. Admiration in the statement of reasons, 2, 828.
102. History of Ibn Maeen, p. 117.
103. Famous Scholars of Al-Amsar, p. 134.
104. Knowledge of trustworthy narrators, 2/145.



105. Al-Tabaqat Al-Kubra, 5/293.
106. Al-Aqeeli, Al-Dufa'a, 3/373.
107. Ibn Hanbal, Al-Illal, 2/ 71; Al-Aqili, the weak, 3/ 374; Al-Baji, Al-Ta'dil wa'l-Tajrih, 1/254.
108. Al-Aqili, Al-Dufa'a, 3/ 373- 374.
109. Ibn Abi Hatim, Al-Jarh and Al-Ta'deel, 7/8-9; Al-Baji, Al-Ta'dil wa'l-Tajrih, 3/1149-1150; Golden, Preservation Ticket, 1/95; Balance of moderation, 3/93.
110. Knowing the trustworthy, 2/104.
111. Al-Thiqat, 7/93.
112. Al-Kamil fi'l-Du'afa', 5/289.
113. Preservation ticket, 1/170.
114. Ibn Hajar, Tabaqat al-Mudalliseen, pg. 41.
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