

54. The Book Of *Tafsîr*
(Explanation Of Qur`an)

١٠ - (المعجم ٥٤) - كتاب التفسير
(التحفة ٤٢)

**Chapter... Interpretation Of
Various Verses**

(المعجم ...) - (باب: في تفسير
آيات متفرقة) (التحفة ١)

[7523] 1 - (3015) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," and he mentioned a number of *Ahadîth* including the following: "The Messenger of Allâh ﷺ said: 'It was said to the Children of Israel: "Enter the gate (prostrating) and say: '*Hittatun*' (Remove from us the burden of our sin), and We will forgive you your sins." But they changed it, and entered the gate shuffling on their backsides and said: *Habbatun fi sha`rah* (a grain in a hair)."

[٧٥٢٣] ١ - (٣٠١٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا
مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا
حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ -
فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ
اللَّهِ ﷺ: «قِيلَ لِنَبِيِّ إِسْرَائِيلَ: ادْخُلُوا
الْبَابَ [سُجَّدًا] وَقُولُوا حِطَّةً نَغْفِرَ لَكُمْ
خَطَايَاكُمْ، فَبَدَلُوا، فَدَخَلُوا الْبَابَ
يَزْحَفُونَ عَلَى أَسْتَاهِمِهِمْ، وَقَالُوا: حَبَّةٌ فِي
شَعْرَةٍ».

[7524] 2 - (3016) Anas bin Mâlik narrated that Allâh, Glorified and Exalted is He, continued Revelation to the Messenger of Allâh ﷺ until he died, and the most Revelation came on the day that the Messenger of Allâh ﷺ died.

[٧٥٢٤] ٢ - (٣٠١٦) حَدَّثَنِي عَمْرُو
ابْنُ مُحَمَّدِ بْنِ بُكَيْرٍ النَّاقِدُ وَالْحَسَنُ بْنُ
عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ
عَبْدُ: حَدَّثَنِي، وَقَالَ الْآخِرَانِ: حَدَّثَنَا -
يَعْقُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدِ:
حَدَّثَنَا أَبِي عَنْ صَالِحٍ وَهُوَ ابْنُ كَيْسَانَ
عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ
مَالِكٍ أَنَّ اللَّهَ عَزَّ وَجَلَّ تَابَعَ الْوَحْيِ عَلَى

رَسُولِ اللَّهِ ﷺ قَبْلَ وَفَاتِهِ، حَتَّى تُؤْفَى،
وَأَكْتَرُ مَا كَانَ الْوُحْيُ يَوْمَ تُؤْفَى رَسُولُ
اللَّهِ ﷺ.

[7525] 3 - (3017) It was narrated from Ṭariq bin Shihâb that the Jews said to ‘Umar: “You recite a Verse which, if it had been revealed among us, we would have taken that day as a (day of) festival.” ‘Umar said: “I know where it was revealed, on what day it was revealed, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed in ‘Arafât, when the Messenger of Allâh ﷺ was standing in ‘Arafah.”

Sufyân said: “I am not sure whether it was a Friday or not, meaning (the Verse): ‘...This day, I have perfected your religion for you, completed My Favor upon you...’”^[1]

[7526] 4 - (...) It was narrated that Ṭariq bin Shihâb said: “The Jews said to ‘Umar: ‘If this Verse – “...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...”^[2] had been revealed to us Jews, we would have taken

أَبُو حَدَّثَنِي أَبُو
خَيْمَةَ زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى
- وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ وَهُوَ ابْنُ مَهْدِيٍّ: حَدَّثَنَا
سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ
ابْنِ شِهَابٍ؛ أَنَّ الْيَهُودَ قَالُوا لِعُمَرَ: إِنَّكُمْ
تَقْرَأُونَ آيَةً، لَوْ أَنْزَلْتُمْ فِيْنَا لَاتَّخَذْنَا ذَلِكَ
الْيَوْمَ عِيدًا، فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ حَيْثُ
أَنْزَلْتُمْ، وَأَيَّ يَوْمٍ أَنْزَلْتُمْ، وَأَيْنَ رَسُولُ
اللَّهِ ﷺ حَيْثُ أَنْزَلْتُمْ، أَنْزَلْتُمْ بِعَرَفَةَ،
وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ.

قَالَ سُفْيَانُ: أَشْكُ كَانَ يَوْمَ جُمُعَةٍ أَمْ
لَا، يَعْنِي: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي﴾ [المائدة: 3].

[7526] 4 - (...) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَابْنُ كُرَيْبٍ - وَاللَّفْظُ لِابْنِ
بَكْرِ - قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ
عَنْ أَبِيهِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ
طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ الْيَهُودُ لِعُمَرَ:

[1] Al-Mâ'idah 5:3.

[2] Al-Mâ'idah 5:3.

that day as a (day of) festival.’ ‘Umar said: ‘I know the day on which it was revealed, and the hour, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed on the night of Friday, when we were with the Messenger of Allâh ﷺ in ‘Arafât.’”

[7527] 5 - (...) It was narrated that Târiq bin Shihâb said: “A Jewish man came to ‘Umar and said: ‘O Commander of the believers, there is a Verse in your Book which you recite; if it had been revealed to us Jews, we would have taken that day as a (day of) festival.’ He said: ‘Which Verse?’ He said: ‘...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...’”^[1] ‘Umar said: ‘I know the day on which it was revealed, and the place in which it was revealed. It was revealed to the Messenger of Allâh ﷺ in ‘Arafât, on a Friday.’”

لَوْ عَلَيْنَا، مَعْشَرَ يَهُودَ، نَزَلَتْ هَذِهِ الْآيَةُ:
﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا﴾ نَعْلَمُ الْيَوْمَ الَّذِي أَنْزَلْتُمْ فِيهِ،
لَا تَخْذَنَا ذَلِكَ الْيَوْمَ عِيدًا، قَالَ: فَقَالَ
عُمَرُ: فَقَدْ عَلِمْتُ الْيَوْمَ الَّذِي أَنْزَلْتُمْ فِيهِ،
وَالسَّاعَةَ، وَأَيْنَ رَسُولِ اللَّهِ ﷺ حِينَ
أَنْزَلْتُمْ، نَزَلَتْ لَيْلَةَ جَمْعٍ، وَنَحْنُ مَعَ
رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ.

[٧٥٢٧] ٥- (...) وَحَدَّثَنِي عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا
أَبُو عَمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ
طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ
الْيَهُودِ إِلَى عُمَرَ، فَقَالَ: يَا أَمِيرَ
الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرُؤْنَهَا، لَوْ
عَلَيْنَا نَزَلَتْ، مَعْشَرَ الْيَهُودِ، لَا تَخْذَنَا ذَلِكَ
الْيَوْمَ عِيدًا، قَالَ: وَأَيُّ آيَةٍ؟ قَالَ:
﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا﴾ فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ الْيَوْمَ الَّذِي
نَزَلْتُمْ فِيهِ، وَالْمَكَانَ الَّذِي نَزَلْتُمْ فِيهِ،
نَزَلْتُمْ عَلَى رَسُولِ اللَّهِ ﷺ بِعَرَفَاتٍ، فِي
يَوْمِ جُمُعَةٍ.

[1] *Al-Mâ'idah* 5:3.

[7528] 6 - (3018) ‘Urwah bin Az-Zubair narrated that he asked ‘Āishah about the Verse in which Allāh, the Mighty and Sublime says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four...”^[1] She said: “O son of my sister, that refers to an orphan girl who is in the care of her guardian, sharing his wealth and he admires her wealth and her beauty, and her guardian wants to marry her without giving her a fair dowry or giving her what someone else would give her. So they were forbidden to marry them (such orphans) unless they were fair to them, and gave them the full amount to which they were entitled for a dowry, and they were commanded to marry other women of their choice.”

‘Urwah said: “Āishah said: ‘Then after this verse (was revealed), the people began to ask the Messenger of Allāh ﷺ about them (orphan girls) and Allāh, Glorified and Exalted is He, revealed the words: “They ask your legal instruction concerning women, say: Allāh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards dowry and

[٧٥٢٨] ٦ - (٣٠١٨) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ وَحَرَمَلَةُ ابْنُ يَحْيَى [التَّجِيبِيُّ] - قَالَ أَبُو الطَّاهِرِ: حَدَّثَنَا، وَقَالَ حَرَمَلَةُ: أَخْبَرَنَا - ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَمِينِ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثًىٰ وَتِلْكَ وَرِيعٌ﴾ [النساء: ٣]. قَالَتْ: يَا ابْنَ أُخْتِي! هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرٍ وَلِيَّهَا، تُشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيَّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا، فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَتُهْوَأُ أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَىٰ سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأَمَرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ، سِوَاهُنَّ.

قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ، بَعْدَ هَذِهِ الْآيَةِ، فِيهِنَّ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي

[1] *An-Nisâ* 4:3.

inheritance) and yet whom you desire to marry...”^[1] She said: ‘What Allâh, Glorified and Exalted is He, said to you, is what is recited to you in the Book, the first Verse in which Allâh says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”^[2] ‘Aishah said: ‘And Allâh says in the second Verse: “...yet whom you desire to marry...”^[3] as you would not think of marrying an orphan girl in your care when she is lacking in wealth and beauty, so they were forbidden to marry orphan women whose wealth and beauty they desired, unless they did so fairly.”

[7529] (...) ‘Urwah narrated that he asked ‘Aishah about the Verse in which Allâh, Blessed and Exalted is He, said: “And if you fear that you shall not be able to deal justly with the orphan girls...”^[4] And he narrated a *Hadith* like that of Yûnus from Az-Zuhrî (no. 7528), at the end of which he added: “Because they

الْكِتَابِ فِي يَتِمَى النِّسَاءِ الَّتِي لَا تُؤْتُوهُنَّ مَا كُتِبَ لَهُنَّ وَرَرَّعْبُونَ أَنْ تَنْكِحُوهُنَّ ﴿النساء: ١٢٧﴾.

قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ [تَعَالَى] أَنَّهُ يُتَمَلَّى عَلَيْكُمْ فِي الْكِتَابِ، الْآيَةُ الْأُولَى الَّتِي قَالَ اللَّهُ فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُنْفِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: ٣].

قَالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ تَعَالَى فِي الْآيَةِ الْأُخْرَى: ﴿وَرَرَّعْبُونَ أَنْ تَنْكِحُوهُنَّ﴾، رَغْبَةٌ أَحَدِكُمْ عَنِ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حَجْرِهِ، حِينَ تَكُونُ قَلِيلَةً الْمَالِ وَالْجَمَالِ، فَفُتُوا أَنْ يَنْكِحُوا مَا رَغَبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ، مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

[٧٥٢٩] (...) حَدَّثَنَا الْحَسَنُ الْخُلَوَانِيُّ وَعَبْدُ بْنُ حَمِيدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى: ﴿وَإِنْ خِفْتُمْ أَلَّا تُنْفِطُوا فِي

[1] *An-Nisâ*’ 4:127.

[2] *An-Nisâ*’ 4:3.

[3] *An-Nisâ*’ 4:127.

[4] *An-Nisâ*’ 4:3.

would not like to marry them if they had little in the way of wealth and beauty.”

[7530] 7 - (...) It was narrated from ‘Aishah concerning the Verse in which Allâh, Glorified and Exalted is He, says: “And if you fear that you shall not be able to deal justly with the orphan girls...”^[1] – that she said: “This was revealed concerning the man who has an orphan girl (in his care), and he is her guardian and her heir, and she has wealth but she does not have anyone to contend on her behalf. He does not want to arrange her marriage (to someone else) because of her wealth, so he harms her and mistreats her, so He said: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”^[2] meaning: Those whom I have made permissible for you, and leave alone this one whom you are harming.”

[7531] 8 - (...) It was narrated from ‘Aishah concerning the Verse, “...And about what is recited unto you in the Book concerning the orphan girls

الْيَتَامَىٰ. وَسَاقَ الْحَدِيثَ بِمِثْلِ حَدِيثِ يُونُسَ عَنِ الرَّهْرِيِّ - وَزَادَ فِي آخِرِهِ: مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُمْ، إِذَا كُنَّ قَلِيلَاتِ الْمَالِ وَالْجَمَالِ.

[٧٥٣٠] ٧- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ﴾. قَالَتْ: أَنْزِلَتْ فِي الرَّجُلِ تَكُونُ لَهُ الْيَتِيمَةُ [وَأَهُوَ وَلِيُّهَا وَوَارِثُهَا، وَلَهَا مَالٌ، وَلَيْسَ لَهَا أَحَدٌ يُخَاصِمُ دُونَهَا، فَلَا يُنْكِحُهَا لِمَالِهَا فَيُضْرَبُ بِهَا وَيُسِيءُ صُحْبَتَهَا، فَقَالَ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾. يَقُولُ: مَا أَحَلَّتْ لَكُمْ، وَدَعَّ هَذِهِ الَّتِي تُضْرَبُ بِهَا.

[٧٥٣١] ٨- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي

[1] *An-Nisâ* 4:3.

[2] *An-Nisâ* 4:3.

whom you give not the prescribed portions (as regards dowry and inheritance) and yet whom you desire to marry...”^[1] – that she said: “It was revealed concerning an orphan girl who is in the care of a man, and she shares in his wealth, and he is reluctant to marry her himself, but he does not want to give her in marriage to someone else who will share his wealth. So he prevents her from marrying, and he does not marry her himself nor give her in marriage to someone else.”

[7532] 9 - (...) It was narrated from ‘Aishah concerning the Verse, “They ask your legal instruction concerning women, say: Allâh instructs you about them...”^[2] that she said: “This refers to an orphan girl who is in the care of a man, and perhaps she shares his wealth, even the date palms, and he does not want to marry her, and he does not want to give her in marriage to a man who may share his wealth, so he prevents her from marrying.”

[7533] 10 - (3019) It was narrated from ‘Aishah concerning the Verse, “...But if he is poor, let him have for himself what is just and reasonable...”^[3] that she said: “This was revealed concerning the

قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَى الْنِسَاءَ الَّتِي لَا تُوْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَرَّعُونَ أَن تَنْكِحُوهُنَّ﴾، قَالَتْ: أُنْزِلَتْ فِي الْيَتِيمَةِ، تَكُونُ عِنْدَ الرَّجُلِ فَتَشْرِكُهُ فِي مَالِهِ، فَيَرْغَبُ عَنْهَا أَن يَتَزَوَّجَهَا، وَيَكْرَهُ أَن يُزَوِّجَهَا غَيْرَهُ، فَيَشْرِكُهُ فِي مَالِهِ، فَيَعْضِلُهَا فَلَا يَتَزَوَّجَهَا وَلَا يُزَوِّجَهَا غَيْرَهُ.

[٧٥٣٢] ٩ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ الْآيَةَ. قَالَتْ: هَذِهِ الْيَتِيمَةُ الَّتِي تَكُونُ عِنْدَ الرَّجُلِ، لَعَلَّهَا أَن تَكُونَ قَدْ شَرِكْتُهُ فِي مَالِهِ، حَتَّى فِي الْعَدْقِ، فَيَرْغَبُ، يَعْنِي، أَن يَنْكِحَهَا، وَيَكْرَهُ أَن يُنْكِحَهَا رَجُلًا فَيَشْرِكُهُ فِي مَالِهِ، فَيَعْضِلُهَا.

[٧٥٣٣] ١٠ - (٣٠١٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ

[1] *An-Nisâ'* 4:127.

[2] *An-Nisâ'* 4:127.

[3] *An-Nisâ'* 4:6.

guardian of an orphan's wealth, who looks after it; if he is in need he may eat from it."

[7534] 11 - (...) It was narrated from 'Āishah concerning the Verse, "...And whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable..."^[1] that she said: "This was revealed concerning the guardian of an orphan's wealth; if he is in need he may take some of his wealth, on a reasonable basis, according to the orphan's share of the inheritance."

[7535] (...) Hishâm narrated it with this chain (a *Hadîth* similar to no. 7534).

[7536] 12 - (3020) It was narrated from 'Āishah concerning the Verse, "When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats..."^[2] that she said: "That was the day of (the battle of) *Al-Khandaq*."

بِالْمَعْرُوفِ ﴿ [النساء: ٦]. قَالَتْ: أَنْزِلَتْ فِي وَالِي مَالِ الْيَتِيمِ الَّذِي يَقُومُ عَلَيْهِ وَيُضْلِحُهُ، إِذَا كَانَ مُحْتَاجًا أَنْ يَأْكُلَ مِنْهُ.

[٧٥٣٤] ١١ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] قَالَتْ: أَنْزِلَتْ فِي وَالِي الْيَتِيمِ، أَنْ يُصِيبَ مِنْ مَالِهِ، إِذَا كَانَ مُحْتَاجًا، بِقَدْرِ مَالِهِ، بِالْمَعْرُوفِ.

[٧٥٣٥] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهِذَا الْإِسْنَادِ.

[٧٥٣٦] ١٢ - (٣٠٢٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بَنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ [الأحزاب: ١٠]. قَالَتْ: كَانَ ذَلِكَ يَوْمَ الْحَنْدَقِ.

[1] *An-Nisâ* 4:6.

[2] *Al-Ahzâb* 33:10.

[7537] 13 - (3021) It was narrated from 'Aishah, may Allâh be pleased with her, (concerning the Verse) "And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do"^[1] that she said: "This was revealed concerning a woman who is married to a man, and has been with him for a long time, then he wants to divorce her, and she says: 'Do not divorce me; keep me and you have no obligation towards me.' Then this Verse was revealed."

[7538] 14 - (...) It was narrated from 'Aishah (concerning the Verse) "And if a woman fears cruelty or desertion on her husband's part..."^[2] that she said: "This was revealed concerning a woman who is married to a man, and he no longer wants to be intimate her, but she has been with him for so long and she has children with him, and she does not want him to leave her, so she says to him: 'You have no obligation towards me.'"

[٧٥٣٧] ١٣ - (٣٠٢١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨] قَالَتْ: أَنْزِلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَتَطُولُ صُحْبَتُهَا، فَيُرِيدُ طَلَاقَهَا، فَتَقُولُ: لَا تُطَلِّقْنِي، وَأَمْسِكْنِي، وَأَنْتَ فِي حِلِّ مَنِّي، فَنَزَلَتْ هَذِهِ الْآيَةُ.

[٧٥٣٨] ١٤ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا﴾ [النساء: ١٢٨]. قَالَتْ: نَزَلَتْ فِي الْمَرْأَةِ تَكُونُ عِنْدَ الرَّجُلِ، فَلَعَلَّهُ أَنْ لَا يَسْتَكْبِرَ مِنْهَا، وَتَكُونُ لَهَا صُحْبَةٌ وَوَلَدٌ، فَتَكْرَهُ أَنْ يُفَارِقَهَا، فَتَقُولُ لَهُ: أَنْتَ فِي حِلِّ مَنِّي شَأْنِي.

[1] *An-Nisâ'* 4:128.

[2] *An-Nisâ'* 4:128.

[7539] 15 - (3022) It was narrated from Hishâm bin 'Urwah that his father said: 'Āishah, may Allāh be pleased with her, said to me: "O son of my sister, they were commanded to pray for forgiveness for the Companions of the Prophet ﷺ, but they reviled them."

[7540] (...) Hishâm narrated a similar report (as *Hadīth* no. 7539) with this chain of narrators.

[7541] 16 - (3023) It was narrated that Sa'eed bin Jubair, may Allāh be pleased with him, said: "The people of Al-Kūfah differed concerning this Verse: "And whoever kills a believer intentionally, his recompense is Hell..."^[1] I traveled to see Ibn 'Abbās and ask him about it and he said: 'It was the last of the Revelation to come, and it was not abrogated by anything.'"

[7542] 17 - (...) *Shu'bah* narrated it with this chain of narrators (a *Hadīth* similar to no. 7541).

[٧٥٣٩] ١٥ - (٣٠٢٢) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا ابْنَ أُخْتِي! أُمِرُوا أَنْ يَسْتَغْفِرُوا لِأَصْحَابِ النَّبِيِّ ﷺ، فَسَبُّوهُمْ.

[٧٥٤٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٧٥٤١] ١٦ - (٣٠٢٣) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَتَبِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اِخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هَذِهِ الْآيَةِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاءُ لَهُ جَهَنَّمُ﴾ [النساء: ٩٣] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا، فَقَالَ: لَقَدْ أَنْزِلْتَ آخِرَ مَا أَنْزَلَ، ثُمَّ مَا نَسَخَهَا شَيْءٌ.

[٧٥٤٢] ١٧ - (...) [و] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ قَالَا جَمِيعًا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

[1] *An-Nisâ'* 4:93.

فِي حَدِيثِ ابْنِ جَعْفَرٍ: نَزَلَتْ فِي آخِرِ مَا أُنزِلَ.

وَفِي حَدِيثِ النَّضْرِ: إِنَّهَا لَمِنْ آخِرِ مَا أُنزِلَتْ.

[7543] 18 - (...) It was narrated that Sa'd bin Jubair, may Allâh be pleased with him, said: "Abdur-Rahmân bin Abza told me to ask Ibn 'Abbâs for him about these two Verses: "And whoever kills a believer intentionally, his recompense is Hell to abide therein..."^[1] I asked him, and he said: 'It has not been abrogated by anything.' And about this Verse: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause..."^[2] He said: 'It was revealed concerning the people of *Shirk*.'

[٧٥٤٣] ١٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي أَسَّالٍ أَنُ أَسْأَلَ [لَهُ] ابْنَ عَبَّاسٍ، عَنْ هَاتَيْنِ الْآيَتَيْنِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾. فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ. وَعَنْ هَذِهِ الْآيَةِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: ٦٨]. قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

[7544] 19 - (...) It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "This Verse was revealed in Makkah: "And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual

[٧٥٤٤] ١٩ - (...) حَدَّثَنِي هَرُونَ ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ اللَّيْثِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ يَعْني شَيْبَانَ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

[1] *An-Nisâ'* 4:93.

[2] *Al-Furqân* 25:68.

intercourse – and whoever does this, shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.”^[1] The idolaters said: ‘Islam is of no avail for us, because we have ascribed peers to Allâh, and we have killed those whom Allâh has forbidden killing, and we have committed immoral deeds. Then Allâh revealed: “Except those who repent and believe, and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.”^[2]

He (Ibn ‘Abbâs) said: “As for the one who enters Islam and understands it, then kills someone, there is no repentance for him.”

[7545] 20 - (...) It was narrated that Sa‘eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘Can one who killed a believer deliberately repent?’ He said: ‘No.’ I recited to him the Verse from *Sûrat Al-Furqân*: “And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause...”, to the end of the Verse, and he said: ‘That is a Makkan Verse, which was abrogated by the Verse revealed in Al-Madînah:

نَزَلَتْ هَذِهِ الْآيَةُ بِمَكَّةَ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾، إِلَى قَوْلِهِ: ﴿مُهَانًا﴾. فَقَالَ الْمُشْرِكُونَ: وَمَا يُغْنِي عَنَّا الْإِسْلَامَ وَقَدْ عَدَلْنَا بِاللَّهِ وَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَأَتَيْنَا الْفَوَاحِشَ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا﴾ [الفرقان: ٧٠] إِلَى آخِرِ الْآيَةِ.

قَالَ: فَأَمَّا مَنْ دَخَلَ فِي الْإِسْلَامِ وَعَقَلَهُ، ثُمَّ قَتَلَ، فَلَا تَوْبَةَ لَهُ.

[٧٥٤٥] ٢٠ - (...) حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ هَاشِمٍ وَعَبْدُ الرَّحْمَنِ بْنُ بَشِيرِ الْعَبْدِيِّ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدِ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ، حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا، [قَالَ:] فَتَلَوْتُ عَلَيْهِ هَذِهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾، إِلَى

^[1] *Al-Furqân* 25: 68,69.

^[2] *Al-Furqân* 25:70.

“And whoever kills a believer intentionally, his recompense is Hell, to abide therein...”^[1]

In the narration of Ibn Hâshim: “So I recited to him these Verses from *Al-Furqân*: Except those who repent...”^[2]

[7546] 21 - (3024) It was narrated that ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah said: “Ibn ‘Abbâs, may Allâh be pleased with them, said to me: ‘Do you know the last *Sûrah* of the Qur’ân to be revealed in full?’ I said: ‘Yes: “When there comes the Help of Allâh and the Conquest.”^[3] He said: ‘You are right.’”

According to the report of Ibn Abî Shaybah: “Do you know which *Sûrah*,” not “the last *Sûrah*.”

[7547] (...) Abû ‘Umais narrated a similar report (as *Hadîth* no. 7546) with this chain of narrators, and said: “The last *Sûrah*...”

آخِرِ الْآيَةِ . قَالَ : هَذِهِ آيَةٌ مَكِّيَّةٌ ، نَسَخَتْهَا آيَةٌ مَدِينِيَّةٌ : ﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا ﴾ .

وَفِي رِوَايَةِ ابْنِ هَاشِمٍ : فَتَلَوْتُ عَلَيْهِ هَذِهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ : ﴿ إِلَّا مَنْ تَابَ ﴾ .

[٧٥٤٦] ٢١ - (٣٠٢٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَحْبَبْنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ سَهَيْلٍ، عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: تَعْلَمُ وَقَالَ هَرُونَ: تَدْرِي آخِرَ سُورَةٍ نَزَلَتْ مِنَ الْقُرْآنِ، نَزَلَتْ جَمِيعًا؟ قُلْتُ: نَعَمْ، ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ قَالَ: صَدَقْتَ.

وَفِي رِوَايَةِ ابْنِ أَبِي شَيْبَةَ: تَعْلَمُ أَيُّ سُورَةٍ، وَلَمْ يَقُلْ: آخِرَ.

[٧٥٤٧] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو عُمَيْسٍ بِهَذَا الْإِسْنَادِ مِثْلَهُ، وَقَالَ: آخِرَ سُورَةٍ، وَقَالَ عَبْدِ الْمَجِيدِ: وَلَمْ يَقُلْ: ابْنِ سَهَيْلٍ.

[1] *An-Nisâ'* 4:93.

[2] *Al-Furqân* 25:70.

[3] *An-Naşr* 110.

[7548] 22 - (3025) It was narrated that Ibn ‘Abbâs, may Allâh be pleased with them, said: “Some Muslim people met a man with his small flock of sheep and he said: ‘*As-salâmu ‘alaikum* (peace be upon you).’ They took him and killed him, then they took that small flock of sheep. Then the Verse: “...And say not to anyone who greets you (by embracing Islam): “You are not a believer...”^[1] was revealed.”

[٧٥٤٨] ٢٢ - (٣٠٢٥) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَأَحْمَدُ
بْنُ عَبْدِ الصَّمِيّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ -
قَالَ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا -
شَفِيَّانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَقِيَ نَاسٌ مِنَ
الْمُسْلِمِينَ رَجُلًا فِي غَنِيمَةٍ لَهُ، فَقَالَ:
السَّلَامُ عَلَيْكُمْ، فَأَخَذُوهُ فَقَتَلُوهُ وَأَخَذُوا
تِلْكَ الْغَنِيمَةَ، فَتَرَلْتُ: ﴿وَلَا تَقُولُوا لِمَنْ
آلَفَقَىٰ إِلَيْكُمْ أَسْلَمَ لَسْتَ مُؤْمِنًا﴾

[النساء: ٩٤]

وَفَرَّأَهَا ابْنُ عَبَّاسٍ: السَّلَامَ.

[7549] 23 - (3026) It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say: ‘When the *Anshâr* perform a *Hajj* and came back, they used to enter their houses only from the back. An *Anshârî* man came and entered his house through the door, and something was said to him about that. Then this Verse was revealed: It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back...”

[٧٥٤٩] ٢٣ - (٣٠٢٦) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدَرٌ عَنْ شُعْبَةَ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ -
وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ
بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ:
سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَتْ الْأَنْصَارُ إِذَا
حَجَّجُوا فَرَجَعُوا، لَمْ يَدْخُلُوا الْبُيُوتَ إِلَّا مِنْ
ظُهُورِهَا، قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ
فَدَخَلَ مِنْ بَابِهِ، فَقِيلَ لَهُ فِي ذَلِكَ، فَتَرَلْتُ
هَذِهِ الْآيَةَ: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا
الْبُيُوتَ مِنْ ظُهُورِهَا﴾ [البقرة: ١٨٩].

[1] *An-Nisâ'* 4:94.

**Chapter 1. Allâh's Saying:
"Has Not The Time Come For
The Hearts Of Those Who
Believe To Be Affected By
Allâh's Reminder ..."**^[1]

[7550] 24 - (3027) Ibn Mas'ûd, may Allâh be pleased with him, said: "There was no more than four years between the time when we became Muslim, and the time when Allâh rebuked us with this Verse: Has not the time come for the hearts of those who believe to be affected by Allâh's Reminder..."^[2]

**Chapter 2. Allâh's Saying: "O
Children Of Adam! Take Your
Adornment While Praying"**^[3]

[7551] 25 - (3028) It was narrated that Ibn 'Abbâs, may Allâh be pleased with them, said: "Women used to circumambulate the Ka'bah naked, and they would say: 'Who will give me a garment for *Tawâf*, so that she may cover her private part?' And she would say:

(المعجم ١) - (بَابُ: فِي قَوْلِهِ تَعَالَى:
﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ
لِلذِّكْرِ﴾ (التحفة ٢)

[٧٥٥٠] ٢٤ - (٣٠٢٧) حَدَّثَنِي يُوسُفُ
ابْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ: أَخْبَرَنَا عَبْدُ
اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ
عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عَوْنِ بْنِ
عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّ ابْنَ مَسْعُودٍ رَضِيَ
اللَّهُ عَنْهُ قَالَ: مَا كَانَ بَيْنَ إِسْلَامِنَا وَبَيْنَ
أَنْ عَابَتَنَا اللَّهُ بِهَذِهِ الْآيَةِ: ﴿أَلَمْ يَأْنِ
لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِلذِّكْرِ
اللَّهِ﴾ [الحديد: ١٦] إِلَّا أَرْبَعَ سِنِينَ.

(المعجم ٢) - (بَابُ: فِي قَوْلِهِ تَعَالَى:
﴿خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾
(التحفة ٣)

[٧٥٥١] ٢٥ - (٣٠٢٨) حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛
وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ - وَاللَّفْظُ لَهُ -
حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ
كُهَيْلٍ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

[1] *Al-Hadîd* 57:16.

[2] *Al-Hadîd* 57:16.

[3] *Al-A'râf* 7:31.

'Today part of it or all of it is visible,
But what is exposed of it I do
not make it lawful.'

Then this Verse was revealed: O
Children of Adam! Take your
adornment while praying..."[1]

قَالَ: كَانَتْ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ
عُرْيَانَةٌ، فَتَقُولُ: مَنْ يُعْبِرُنِي تَطُوفًا؟
تَجْعَلُهُ عَلَيَّ فَرْجَهَا، وَتَقُولُ:

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ
فَمَا بَدَأَ مِنْهُ فَلَا أَحِلُّهُ
فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿حُدُوا زِينَتَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١].

Chapter 3. Allâh's Saying: "...And Force Not Your Maids To Prostitution..."[2]

(المعجم ٣) - (بَابُ: فِي قَوْلِهِ تَعَالَى:
﴿وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبِغَاءِ﴾)
(التحفة ٤)

[7552] 26 - (3029) It was
narrated that Jâbir, may Allâh be
pleased with him, said: "Abdullâh
bin Ubayy bin Salûl used to say
to a slave woman of his: 'Go and
earn something for us (by means
of prostitution).' Then Allâh,
Glorified and Exalted is He,
revealed the words: "...And force
not your maids to prostitution, if
they desire chastity, in order that
you may make a gain in the
(perishable) goods of this worldly
life. But if anyone compels them
(to prostitution), then after such
compulsion, Allâh is" – regarding
them– "Oft-Forgiving, Most
Merciful."[3]

[٧٥٥٢] ٢٦ - (٣٠٢٩) حَدَّثَنَا أَبُو
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ
أَبِي مُعَاوِيَةَ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ -
حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ
أَبِي سُمْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ
يَقُولُ لِجَارِيَةٍ لَهُ: اذْهَبِي فَأَبْغِينَا شَيْئًا،
فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا
فَتِيَّتَكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِنَبْغُوا
عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ
مِنْ بَعْدِ إِكْرِهِنَّ﴾ لَهُنَّ ﴿عَفْوَرٌ
رَحِيمٌ﴾ [النور: ٣٣].

[1] Al-A'raf 7:31.

[2] An-Nûr 24:33.

[3] An-Nûr 24:3.

[7553] 27 - (...) It was narrated from Jâbir, may Allâh be pleased with him, that there was a slave woman of ‘Abdullâh bin Ubayy (bin Salûl) who was called Musaikah, and another who was called Umaimah, and he used to force them into prostitution. They complained about that to the Prophet ﷺ, and Allâh revealed: “...And force not your maids to prostitution, if they desire chastity” up to His saying: “Oft-Forgiving, Most Merciful.”^[1]

**Chapter 4. Allâh’s Saying:
“Those Whom They Call Upon
Desire (For Themselves)
Means Of Access To Their
Lord (Allâh)...”**

[7554] 28 - (3030) It was narrated from Abû Ma‘mar, from ‘Abdullâh concerning the Verse: “Those whom they call upon desire (for themselves) means of access to their Lord, as to which of them should be the nearest...”^[2] he said: “A group of jinn had become Muslim, and they were being worshipped, and those who worshipped them continued to worship them, although a group of jinn had become Muslim.”

[٧٥٥٣] ٢٧ - (...) وَحَدَّثَنِي أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ جَارِيَةَ لِعَبْدِ اللَّهِ بْنِ أَبِي [ابْنِ سُلُولٍ] يُقَالُ لَهَا: مُسَيْكَةُ، وَأُخْرَى يُقَالُ لَهَا: أُمَيْمَةُ، فَكَانَ يُرِيدُهُمَا عَلَى الرِّزْيِ، فَسَكَّنَا ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُكْرِهُوا فَتِيانتَكُمْ عَلَى الْإِغْيَاءِ إِنْ أَرَدْنَ تَحَصُّنًا﴾، إِلَى قَوْلِهِ: ﴿عَفُورٌ رَحِيمٌ﴾.

(المعجم ٤) - (بَابُ فِي قَوْلِهِ تَعَالَى: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ﴾)
(التحفة ٥)

[٧٥٥٤] ٢٨ - (٣٠٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ﴾ [الإسراء: ٥٧]. قَالَ: كَانَ نَفَرٌ مِنَ الْجِنِّ أَسْلَمُوا، وَكَانُوا يُعْبُدُونَ، فَبَقِيَ الَّذِينَ

[1] *An-Nûr* 24:33.

[2] *Al-Isrâ'* 17:57.

كَانُوا يَعْبُدُونَ عَلَىٰ عِبَادَتِهِمْ، وَقَدْ أَسْلَمَ
النَّعْرُ مِنَ الْجِنِّ.

[7555] 29 - (...) It was narrated from ‘Abdullâh (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”^[1] he said: “A group of humans used to worship a group of jinn, and the group of jinn became Muslims, but the humans persisted in worshipping them. Then it was revealed: “Those whom they call upon desire (for themselves) means of access to their Lord...”^[2]

[7556] (...) It was narrated from Sulaimân with this chain of narrators (a *Hadîth* similar to no. 7555).

[7557] 30 - (...) It was narrated from ‘Abdullâh bin Mas‘ûd, may Allâh be pleased with him, (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”^[3] He said: “This was revealed concerning a group of Arabs who used to worship a group of jinn. The jinn became Muslims, but the humans who used to worship them were unaware of that. Then the words

[٧٥٥٥] ٢٩- (...) حَدَّثَنِي أَبُو بَكْرِ
ابْنُ نَافِعِ الْعَبْدِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ:
حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ،
عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ: ﴿أُولَٰئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾.
قَالَ: كَانَ نَعْرٌ مِنَ الْإِنْسِ يَعْبُدُونَ نَعْرًا مِنَ
الْجِنِّ، فَأَسْلَمَ النَّعْرُ مِنَ الْجِنِّ، وَاسْتَمْسَكَ
الْإِنْسُ بِعِبَادَتِهِمْ، فَنَزَلَتْ: ﴿أُولَٰئِكَ الَّذِينَ
يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾.

[٧٥٥٦] (...) وَحَدَّثَنِي بِشْرُ بْنُ
خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ،
عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ بِهَذَا الْإِسْنَادِ.

[٧٥٥٧] ٣٠- (...) وَحَدَّثَنِي حَجَّاجُ
ابْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ
الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا حُسَيْنٌ عَنْ
قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدِ الرَّمَانِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ [عَنْهُ]: ﴿أُولَٰئِكَ الَّذِينَ يَدْعُونَ
يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾. قَالَ:
نَزَلَتْ فِي نَعْرٍ مِنَ الْعَرَبِ كَانُوا يَعْبُدُونَ نَعْرًا

[1] *Al-Isrâ'* 17:57.

[2] *Al-Isrâ'* 17:57.

[3] *Al-Isrâ'* 17:57.

“Those whom they call upon desire (for themselves) means of access to their Lord...”^[1] were revealed.”

Chapter 5. *Sûrat Barâ'ah* (At-Tawbah), *Al-Anfâl* And *Al-Hashr*

[7558] 31 - (3031) It was narrated that Sa'eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘*Sûrat At-Tawbah*?’ He said: ‘*At-Tawbah*? Rather it is *Al-Fâḍihah* (the exposor of the disbelievers and hypocrites). It is constantly revealed in it: “...and of them are some...”’, “...and of them are some...” – until they thought that there would be no one among them who would not be mentioned in it.’ I said: ‘*Sûrat Al-Anfâl*?’ He said: ‘That is the *Sûrah* of Badr.’ I said: ‘And *Al-Hashr*?’ He said: ‘It was revealed concerning Banû An-Naḍîr.’”

Chapter 6. Revelation Of The Prohibition On *Khamr*

[7559] 32 - (3032) It was narrated that Ibn ‘Umar, may Allâh be pleased with them, said: “‘Umar, may Allâh be pleased with him, delivered a *Khuṭbah* from the *Minbar* of the Messenger of Allâh ﷺ. He praised and glorified Allâh, then he said: ‘When the prohibi-

مِنَ الْجِنَّ، فَأَسْلَمَ الْجِنِّيُونَ، وَالْإِنْسُ الَّذِينَ كَانُوا يَعْبُدُونَهُمْ لَا يَشْعُرُونَ. فَنَزَلَتْ: ﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾.

(المعجم ٥) - (باب: في سورة براءة والأنفال والحشر) (التحفة ٦)

[٧٥٥٨] ٣١ - (٣٠٣١) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُطِيعٍ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: سُورَةُ التَّوْبَةِ؟ قَالَ: التَّوْبَةُ؟ قَالَ: بَلْ هِيَ الْفَاضِحَةُ، مَا زَالَتْ تَنْزَلُ: ﴿وَمِنْهُمْ﴾، ﴿وَمِنْهُمْ﴾، حَتَّى ظَنُّوا أَنْ لَا يَبْقَى مِنَّا أَحَدٌ إِلَّا ذُكِرَ فِيهَا، قَالَ: [قُلْتُ]: سُورَةُ الْأَنْفَالِ؟ قَالَ: تِلْكَ سُورَةُ بَدْرٍ، قَالَ: قُلْتُ: فَالْحَشْرِ؟ قَالَ: نَزَلَتْ فِي بَنِي النَّضِيرِ.

(المعجم ٦) - (باب: في نزول تحريم الخمر) (التحفة ٧)

[٧٥٥٩] ٣٢ - (٣٠٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَطَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَلَىٰ مِئْبَرِ رَسُولِ اللَّهِ ﷺ، فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ،

[1] *Al-Isrâ* 17:57.

tion of *Khamr* was revealed, it was made from five things: wheat, barley, dates, raisins and honey, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in more detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.”

[7560] 33 - (...) It was narrated that Ibn ‘Umar said: “I heard ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ﷺ, saying: ‘O people, when the prohibition of *Khamr* was revealed (in the Qur’ân), it was made from five things: grapes, dates, honey, wheat and barley, but *Khamr* is that which clouds the mind. And there are three things, O people, that I wish the Messenger of Allâh ﷺ had explained in detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of *Ribâ*.”

[7561] (...) A similar *Hadîth* (as no. 7560) was narrated from Abû Ḥayyân with this chain of narrators, except that in his *Hadîth* Ibn ‘Ulayyah says grapes, as Ibn Idrîs said, and in the *Hadîth* of ‘Eîsâ it says raisins, as Ibn Mushir said.

ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلَا وَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا، يَوْمَ نَزَلَ، وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالزَّيْبِ، وَالْعَسَلِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثَةٌ أَشْيَاءُ وَوَدِدْتُ، أَيُّهَا النَّاسُ! أَنْ رَسُولَ اللَّهِ ﷺ [كَانَ] عَهْدَ إِلَيْنَا فِيهِ: الْجَدُّ، وَالْكَالَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرَّبَا.

[٧٥٦٠] ٣٣- (...) حَدَّثَنَا أَبُو

كُرَيْبٍ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا أَبُو حَيَّانَ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ﷺ يَقُولُ: أَمَّا بَعْدُ. أَيُّهَا النَّاسُ! فَإِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ وَهِيَ مِنْ خَمْسَةِ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثٌ، أَيُّهَا النَّاسُ! وَوَدِدْتُ أَنْ رَسُولَ اللَّهِ ﷺ كَانَ عَهْدَ إِلَيْنَا فِيهِنَّ عَهْدًا نَنْتَهِي إِلَيْهِ: الْجَدُّ، وَالْكَالَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرَّبَا.

[٧٥٦١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلِيَّةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَذَا الْإِسْنَادِ، بِمِثْلِ حَدِيثِهِمَا، غَيْرَ أَنَّ ابْنَ عَلِيَّةَ، فِي حَدِيثِهِ: الْعِنَبِ، كَمَا قَالَ ابْنُ

إِدْرِيسَ: وَفِي حَدِيثِ عَيْسَى: الزَّيْبِ كَمَا
قَالَ ابْنُ مُسْهِرٍ.

(المعجم ٧) - (بَابُ فِي قَوْلِهِ تَعَالَى:
﴿هَذَانِ خَصْمَانِ أَخَصِمُوا فِي رَيْبِهِمْ﴾
(التحفة ٨)

Chapter 7. Allâh's saying:
"These Two Opponents Dispute
With Each Other About Their
Lord..."^[1]

[٧٥٦٢] ٣٤ - (٣٠٣٣) حَدَّثَنَا عَمْرُو
ابْنُ زُرَّارَةَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي هَاشِمٍ،
عَنْ أَبِي مِجَلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ:
سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ قَسَمًا
إِنَّ: ﴿هَذَانِ خَصْمَانِ أَخَصِمُوا فِي رَيْبِهِمْ﴾
[الحج: ١٩] إِنَّهَا نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ
بَدْرٍ: حَمْرَةَ، وَعَلِيٍّ، وَعَبِيدَةَ بْنِ الْحَارِثِ
رَضِيَ اللَّهُ عَنْهُمْ، وَعُتْبَةَ وَشَيْبَةَ ابْنَا رَبِيعَةَ،
وَالْوَلِيدِ بْنِ عُتْبَةَ.

[7562] 34 - (3033) It was
narrated that Qais bin 'Ubâd said:
"I heard Abû Dharr, may Allâh be
pleased with him, swearing that the
Verse: "These two opponents
dispute with each other about their
Lord..."^[2] was revealed concerning
those who came out for single
combat on the Day of Badr:
Hamzah, 'Alî and 'Ubaidah bin Al-
Hârith (may Allâh be pleased with
them), and 'Utbah and Shaibah the
two sons of Rabî'ah, and Al-Walîd
bin 'Utbah."

[٧٥٦٣] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ، وَحَدَّثَنِي مُحَمَّدُ
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، جَمِيعًا
عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي
مِجَلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: سَمِعْتُ
أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ، لَنْزَلَتْ:
﴿هَذَانِ خَصْمَانِ﴾ بِمِثْلِ حَدِيثِ هُشَيْمٍ.

[7563] (...) It was narrated that
Qais bin 'Ubâd said: "I heard Abû
Dharr, may Allâh be pleased with
him, swearing that the Verse:
"These two opponents..."^[3] was
revealed..." a *Hadîth* like that of
Hushaim (no. 7572).

[1] *Al-Hajj* 22:19.

[2] *Al-Hajj* 22:19.

[3] *Al-Hajj* 22:19.