

Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire.” (V.2:201)

(37) CHAPTER. “...Yet he is the most quarrelsome of the opponents.” (V.2:204)

4523. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, “The most hated man (person) to Allāh is the one who is the most quarrelsome of the opponents.”

(38) CHAPTER. “Or think you that you will enter Paradise without such (trials) as came to those who passed away before you?” (V.2:214)

4524. Narrated Ibn Abū Mulaika: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا recited: “(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people).” (12:110) reading 'Kudhibū' without doubling the sound 'dh', and that was what he understood of the Verse. Then he went on reciting: “... even the Messenger and those who believed along with him said, 'When (will come) the Help of Allāh?' Yes! Certainly, the Help of Allāh is near.” (V.2:214)

عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ».

[انظر: ٦٣٨٩]

(٣٧) بَابٌ: «وَهُوَ أَلَدُ الْخِصَامِ» [٢٠٤].

وَقَالَ عَطَاءٌ: النَّسْلُ: الْحَيَوَانُ.

٤٥٢٣ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ تَرْفَعُهُ قَالَ: «أُبْغَضُ الرَّجَالَ إِلَى اللَّهِ الْأَلْدُ الْخِصْمُ».

وَقَالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا عَنِ النَّبِيِّ ﷺ. [راجع: ٢٤٥٧]

(٣٨) بَابٌ: «أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ» الْآيَةَ [٢١٤]

٤٥٢٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «حَتَّى إِذَا اسْتَبَسَّ الرَّسُولُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا» حَفِيْفَةً ذَهَبَ بِهَا هُنَاكَ. وَتَلَا «حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ

Then I met 'Urwa bin Az-Zubair and I mentioned that to him.

4525. He said: A'ishah said, "Allāh forbid! By Allāh, Allāh never promised His Messenger ﷺ anything but he knew that it would certainly happen before he died. But trials were continuously presented before the Messengers till they were afraid that their followers would accuse them of telling lies. So I used to recite:

'And thought that they were denied (by their people)...' (V.12:110) reading '*Kudh-dhibū*' with double 'dh'."

(39) CHAPTER. "Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

4526. Narrated Nāfi': Whenever Ibn 'Umar Ḍarīy Allāh 'anhu recited the Qur'ān, he would not speak to anyone till he had finished his recitation. Once I held the Qur'ān and he recited *Sūrat Al-Baqarah* from his memory and then stopped at a certain Verse and said, "Do you know in what connection this Verse was revealed?" I replied, "No." He said, "It was revealed in such and such connection."

4527. Ibn 'Umar then resumed his recitation. Nāfi' added regarding the Verse:

"...So go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..."

Ibn 'Umar said, "It means one should

نَمَرَ اللَّهُ قَرِيبٌ ﴿ فَلَقِيَتْ عُرْوَةَ ابْنَ الزُّبَيْرِ فَذَكَرَتْ لَهُ ذَلِكَ .

٤٥٢٥ - فَقَالَ: قَالَتْ عَائِشَةُ:

مَعَاذَ اللَّهِ، وَاللَّهِ مَا وَعَدَ اللَّهُ رَسُولَهُ مِنْ شَيْءٍ قَطُّ إِلَّا عَلِمَ أَنَّهُ كَائِنٌ قَبْلَ أَنْ يَمُوتَ، وَلَكِنْ لَمْ يَزَلِ الْبَلَاءُ بِالرُّسُلِ حَتَّى خَافُوا أَنْ يَكُونَ مِنْ مَعَهُمْ يُكْذِبُونَهُمْ فَكَانَتْ تَقْرَأُهَا: ﴿وَطَلَّوْا أَنَّهُمْ قَدْ كُذِّبُوا﴾ مُثْقَلَةً.

[راجع: ٣٣٨٩]

(٣٩) بَابُ: ﴿سَيَأْتِكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [٢٢٣]

٤٥٢٦ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا

التَّضَرُّ بْنُ شُمَيْلٍ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا قَرَأَ الْقُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَقْرَعُ مِنْهُ. فَأَخَذْتُ عَلَيْهِ يَوْمًا فَقَرَأَ سُورَةَ الْبَقَرَةِ حَتَّى انْتَهَى إِلَى مَكَانٍ قَالَ: تَدْرِي فِيهِمَ أُنْزِلَتْ؟ قُلْتُ: لَا، قَالَ: أُنْزِلَتْ فِي كَذَا وَكَذَا ثُمَّ مَضَى. [انظر: ٤٥٢٧]

٤٥٢٧ - وَعَنْ عَبْدِ الصَّمَدِ:

حَدَّثَنِي أَبِي: حَدَّثَنِي أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ ﴿فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ قَالَ: يَأْتِيهَا فِي.

رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى بْنِ سَعِيدٍ،

approach his wife in....⁽¹⁾

4528. Narrated Jābir رضي الله عنه: Jews used to say, "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed:

"Your wives are a tilth for you; so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will..." (V.2:223)

(40) CHAPTER. "And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands..." (V.2:232)

4529. Narrated Al-Ḥasan: The sister of Ma'quīl bin Yasār was divorced by her husband who left her till she had fulfilled her term of 'Idda (i.e., the period which should elapse before she can remarry) and then he wanted to remarry her but Ma'quīl refused, so this Verse was revealed, "Do not prevent them from marrying their (former) husbands..." (V.2:232)

عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ. [راجع: ٤٥٢٦]

٤٥٢٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
سُفْيَانُ، عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعْتُ
جَابِرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ
الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا
جَاءَ الْوَلَدُ أَحْوَلَ، فَتَزَلَّتْ ﴿نِسَاؤُكُمْ
حَرَّتْ لَكُمْ فَأَتُوا حُرَّتَكُمْ أَنَّى شِئْتُمْ﴾.

(٤٠) بَابٌ: ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا
أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾
[٢٣٢]

٤٥٢٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنِ
سَعِيدٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ:
حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ: حَدَّثَنَا الْحَسَنُ
قَالَ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ قَالَ:
كَانَتْ لِي أُخْتُ تُحْطَبُ إِلَيَّ. وَقَالَ
إِبْرَاهِيمُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ:
حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ حَدَّثَنَا أَبُو
مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا
يُونُسُ، عَنِ الْحَسَنِ: أَنَّ أُخْتَ مَعْقِلِ
بْنِ يَسَارٍ طَلَّقَهَا زَوْجَهَا فَتَرَكَهَا حَتَّى
انْقَضَتْ عِدَّتُهَا فَحَطَبَهَا فَأَبَى مَعْقِلٌ
فَنَزَلَتْ ﴿فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
أَزْوَاجَهُنَّ﴾. [انظر: ٥١٣٠، ٥٣٣٠،

[٥٣٣١]

(1) (H. 4527) Al-Bukhārī left a blank space here because he was not sure of what Ibn 'Umar had said.

(41) CHAPTER. "And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days. Then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e., they can marry). And Allāh is Well-Acquainted with what you do." (V.2:234)

4530. Narrated Ibn Az-Zubair: I said to 'Uthmān bin 'Affān (while he was collecting the Qur'ān) regarding the Verse:

"And those of you who die and leave behind wives ..." (V.2:240) — "This Verse was abrogated by another Verse. So why should you write it? (Or leave it in the Qur'ān)?" 'Uthmān said, "O son of my brother! I will not shift anything of it from its place."

4531. Narrated Mujāhid (regarding the Verse):

"And those of you who die and leave wives behind them..." (V.2:234)

The widow, according to this Verse, was to spend this period of waiting with her husband's family, so Allāh revealed:

"And those of you who die and leave behind wives (i.e., widows) should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do with themselves, provided it is honourable (e.g. lawful marriage)..." (V.2:240)

So Allāh تعالى entitled the widow to be bequeathed extra maintenance for seven months and twenty nights, and that is the completion of one year. If she wished she could stay (in her husband's home) according

(٤١) بَابُ: ﴿وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرْتَضْنَ أَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ [٢٣٤] ﴿يَتُوفُونَ﴾ [٢٣٧]: يَهْبَنُ.

٤٥٣٠ - حَدَّثَنِي أُمِّيَّةُ بِنْتُ بَسْطَامَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ حَبِيبٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ: قُلْتُ لِعُثْمَانَ بْنِ عَمَانَ ﴿وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قَالَ: قَدْ نَسَخْتَهَا الْآيَةُ الْأُخْرَى فَلِمَ تَكْتُبُهَا أَوْ تَدْعُهَا؟ قَالَ: يَا ابْنَ أَخِي، لَا أَعِيرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ. [انظر: ٤٥٣٦]

٤٥٣١ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا رَوْحُ: حَدَّثَنَا شَيْبَلُ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ ﴿وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ قَالَ: كَانَتْ هَذِهِ الْعِدَّةُ تَعْتَدُ عِنْدَ أَهْلِ زَوْجِهَا وَاجِبًا، فَأَنْزَلَ اللَّهُ ﴿وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرْتَضْنَ أَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ﴾ قَالَ: جَعَلَ اللَّهُ لَهَا تَمَامَ السَّنَةِ سَبْعَةَ أَشْهُرٍ وَعِشْرِينَ لَيْلَةً وَصِيَّتَهُ، إِنْ شَاءَتْ سَكَنْتُ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ، وَهُوَ قَوْلُ اللَّهِ تَعَالَى: ﴿عَيْرَ

to the will, and she could leave it if she wished, as Allāh says:

“...Without turning them out, but if they (wives) leave, there is no sin on you...”

So the ‘*Idda* (i.e., four months ten days as it) is obligatory for her.

‘Aṭā said: Ibn ‘Abbās said, “This Verse, i.e., the Statement of Allāh تعالى:

‘...Without turning them out...’ cancelled the obligation of staying for the waiting period in her dead husband’s house, and she can complete this period wherever she likes.” ‘Aṭā’ said, “If she wished, she could complete her ‘*Idda* by staying in her dead husband’s residence according to the will or leave it according to Allāh’s Statement:

‘...There is no sin on you for that which they do with themselves...’” ‘Aṭā’ added, “Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in her dead husband’s house), so she could complete the ‘*Idda* wherever she likes. And it was no longer necessary to provide her with a residence. Ibn ‘Abbās said, “This Verse abrogated her (i.e., widow’s) dwelling in her dead husband’s house and she could complete the ‘*Idda* (i.e., four months and ten days) wherever she liked, as Allāh’s Statement says:

‘... Without turning them out...’”

4532. Narrated Muḥammad bin Sīrīn: I sat in a gathering in which the chiefs of the *Anṣār* were present, and ‘Abdur-Raḥmān bin Abū Lailā was amongst them. I mentioned the narration of ‘Abdullāh bin ‘Utba regarding the question of Subai‘a bint Al-Hāriṭh. ‘Abdur-Raḥmān said, “But ‘Abdullāh’s uncle used not to say so.” I said, “I am too brave if I tell a lie concerning a person who is now in Al-Kūfa,” I raised my voice. Then I went out and met Mālik bin

إِحْرَاجٍ فَإِنْ حَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ ﴿١٠﴾ فَالْعِدَّةُ كَمَا هِيَ وَاجِبٌ عَلَيْهَا، زَعَمَ ذَلِكَ عَنْ مُجَاهِدٍ. وَقَالَ عَطَاءُ: قَالَ ابْنُ عَبَّاسٍ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا فَتَعَتَّدُ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللَّهِ تَعَالَى: ﴿عَبْرَ إِحْرَاجٍ﴾. قَالَ عَطَاءُ: إِنْ شَاءَتْ اِعْتَدْتُ عِنْدَ أَهْلِيهِ وَسَكَنْتُ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجْتُ لِقَوْلِ اللَّهِ تَعَالَى: ﴿فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ﴾. قَالَ عَطَاءُ: ثُمَّ جَاءَ الْمِيرَاثُ فَسَخَّ السُّكْنَى فَتَعَتَّدُ حَيْثُ شَاءَتْ وَلَا سَكْنَى لَهَا.

وَعَنْ مُحَمَّدِ بْنِ يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ

وَعَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا فِي أَهْلِهَا فَتَعَتَّدُ حَيْثُ شَاءَتْ لِقَوْلِ اللَّهِ تَعَالَى: ﴿عَبْرَ إِحْرَاجٍ﴾ نَحْوَهُ. [انظر: ٥٣٤٤]

٤٥٣٢ - حَدَّثَنِي حِبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَبْدُ اللَّهِ بَنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: جَلَسْتُ إِلَى مَجْلِسٍ فِيهِ عَظُمٌ مِنَ الْأَنْصَارِ وَفِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى. فَذَكَرْتُ حَدِيثَ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ فِي شَأْنِ سُبَيْعَةَ بِنْتِ الْحَارِثِ فَقَالَ عَبْدُ

‘Āmir or Mālik bin ‘Aūf, and said, “What was the verdict of Ibn Mas‘ūd about the pregnant widow whose husband had died?” He replied, “Ibn Mas‘ūd said, ‘Why do you impose on her the hard order and don’t let her make use of the leave? The shorter *Sūrah* of women (i.e. *Sūrat Af-Ṭalāq*) was revealed after the longer *Sūrah* (i.e., *Sūrat Al-Baqarah*).’” (i.e., her ‘*Idda* is up till she delivers.)

الرَّحْمَنِ: وَلَكِنَّ عَمَّهُ كَانَ لَا يَقُولُ ذَلِكَ. فَقُلْتُ: إِنِّي لَجَرِيءٌ إِنْ كَذَبْتُ عَلَى رَجُلٍ فِي جَانِبِ الْكُوفَةِ، وَرَفَعَ صَوْتَهُ قَالَ: ثُمَّ خَرَجْتُ فَلَقَيْتُ مَالِكَ بْنَ عَامِرٍ، أَوْ مَالِكَ بْنَ عَوْفٍ، قُلْتُ: كَيْفَ كَانَ قَوْلُ ابْنِ مَسْعُودٍ فِي الْمُتَوَفَّى عَنْهَا زَوْجِهَا وَهِيَ حَامِلٌ؟ فَقَالَ: قَالَ ابْنُ مَسْعُودٍ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلَا تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ لَنَزَلَتْ سُورَةُ النِّسَاءِ الْقُضْرَى بَعْدَ الطُّوْلِى. [انظر: ٤٩١٠]

وَقَالَ أَيُّوبُ، عَنْ مُحَمَّدٍ: لَقَيْتُ

أَبَا عَطِيَّةَ مَالِكَ بْنَ عَامِرٍ.

(42) CHAPTER. “Guard strictly the (five obligatory) *Aṣ-Ṣalawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best prayer — ‘*Aṣr*...)” (V.2:238)

(٤٢) بَابٌ: «حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى» [٢٣٨]

4533. Narrated ‘Alī رضي الله عنه: On the day of *Al-Khandaq* (the battle of the Trench). The Prophet ﷺ said, “They (i.e., *Mushrikūn* prevented us from offering the middle *Salāt* (the best — ‘*Aṣr* prayer) till the sun had set. May Allāh fill their graves, their houses (or their bellies) with fire.”

٤٥٣٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا زَيْدٌ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: قَالَ النَّبِيُّ ﷺ: وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ: حَدَّثَنَا يَحْيَى ابْنُ سَعِيدٍ: قَالَ هِشَامٌ: حَدَّثَنَا مُحَمَّدٌ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَيُوتَهُمْ، أَوْ: أَجْوَأَهُمْ نَارًا» شَكَ يَحْيَى. [راجع: ٢٩٣١]

(43) CHAPTER. "...And stand before Allāh with obedience [and do not speak to others during the *Ṣalāt* (prayers)]."⁽¹⁾ (V.2:238)

4534. Narrated Zaid bin Arqam : We used to speak while in *Ṣalāt* (prayer). One of us used to speak to his brother (while in *Ṣalāt*) about his need, till the Verse was revealed :

"Guard strictly the (five obligatory) *Aṣ-Ṣalawāt* (the prayers), especially the middle *Ṣalāt* (i.e., the best - *ʿAṣr*). And stand before Allāh with obedience [and not speak to others during the *Ṣalāt* (prayers)]." (V.2:238)

Then we were ordered not to speak in the *Ṣalāt*.

(44) CHAPTER. Allāh's Statement : "If you fear (an enemy), perform *Ṣalāt* (prayer) on foot or riding. And when you are in safety..." (V.2:239)

(٤٣) بَابُ : ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

[٢٣٨] أَي مُطِيعِينَ

٤٥٣٤ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا

يَحْيَى ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ،
عَنِ الْحَارِثِ بْنِ شُبَيْلٍ ، عَنْ أَبِي
عَمْرٍو الشَّيْبَانِيِّ ، عَنْ زَيْدِ بْنِ أَرْقَمَ
قَالَ : كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ ، يُكَلِّمُ
أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ حَتَّى نَزَلَتْ
هَذِهِ الْآيَةُ ﴿حَفِظُوا عَلَى الصَّلَوَاتِ
وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
قَانِتِينَ﴾ فَأَمَرْنَا بِالسُّكُوتِ .

[راجع : ١٢٠٠]

(٤٤) بَابُ قَوْلِهِ : ﴿إِن خِفْتُمْ فِرَاجًا

أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ﴾ [٢٣٩] الْآيَةَ .

وَقَالَ ابْنُ جُبَيْرٍ : ﴿كُرْسِيَّتُهُ﴾ [٢٥٥] :

عِلْمُهُ ، يُقَالُ : ﴿بَسَطْتُ﴾ [٢٤٧] :

زِيَادَةً وَفَضْلًا . ﴿أَفْرَعٌ﴾ [٢٥٠] :

أَنْزَلَ . ﴿وَلَا يُوَدُّهُ﴾ [٢٥٥] : لَا يُثِقَلُهُ ،

أَدْنَى : أَثْقَلَنِي ، وَالْأَدُّ وَالْأَيْدُ : الْقُوَّةُ .

السَّنَةُ : النُّعَاسُ ، ﴿لَمْ يَتَسَنَّهْ﴾

[٢٥٩] : لَمْ يَتَغَيَّرْ . ﴿فَبِهَتْ﴾ [٢٥٨] :

ذَهَبَتْ حُجَّتُهُ . ﴿حَاوِيَةٌ﴾ [٢٥٩] : لَا

أُنَيْسَ فِيهَا . ﴿عُرُوشَهَا﴾ : أُنْبِيَّتُهَا .

﴿ثُمَّ﴾ [٢٥٩] : نُخْرِجُهَا . ﴿إِعْصَارٌ﴾

[٢٦٦] : رِيحٌ عَاصِيفٌ تَهْبُ مِنْ

الْأَرْضِ إِلَى السَّمَاءِ كَعَمُودٍ فِيهِ نَارٌ .

وَقَالَ ابْنُ عَبَّاسٍ : ﴿صَلَدًا﴾ [٢٦٤] :

(1) (Ch. 42) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

لَيْسَ عَلَيْهِ شَيْءٌ. وَقَالَ عِكْرِمَةُ:
﴿وَأَيْلٌ﴾ [٢٦٤]: مَطَرٌ شَدِيدٌ. الظَّلُّ:
التَّدْي. وَهَذَا مَثَلُ عَمَلِ الْمُؤْمِنِ.
﴿يَسْتَسْتَه﴾ [٢٥٩]: يَتَغَيَّرُ.

4535. Narrated Nāfi': Whenever 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا was asked about *Ṣalāt-al-Khauf* (i.e., Fear Prayer) he said, "The *Imām* comes forward with a group of people and leads them in a one *Rak'a Ṣalāt* (prayer) while another group from them who has not offered *Ṣalāt* (prayer) yet, stay between the offering *Ṣalāt* (prayer) group and the enemy. When those who are with the *Imām* have finished their one-*Rak'a*, they retreat and take the positions of those who have not offered *Ṣalāt* (prayer) but they will not finish their *Ṣalāt* (prayer) with *Taslīm*. Those who have not offered *Ṣalāt*, (prayer) come forward to offer a *Rak'a* with the *Imām* (while the first group covers them from the enemy). Then the *Imām*, having offered two *Rak'a*, finishes his *Ṣalāt* (prayer). Then each member of the two groups offer the second *Rak'a* alone after the *Imām* has finished his *Ṣalāt* (prayer). Thus each one of the two groups will have offered two *Rak'a*. But if the fear is too great, they can offer *Ṣalāt* (prayer) standing on their feet or riding on their mounts, facing the *Qiblah* or not."

Nāfi' added: I do not think that 'Abdullāh bin 'Umar narrated this except from Allāh's Messenger ﷺ.

[See Vol. 5, *Ḥadīth* No.4129 and 4131 for details about *Ṣalāt-al-Khauf*]

(45) CHAPTER. "And those of you who die and leave behind wives..." (V.2:240)

٤٥٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا كَانَ إِذَا سُئِلَ عَنْ صَلَاةِ الْخَوْفِ قَالَ: يَتَقَدَّمُ الْإِمَامُ وَطَائِفَةٌ مِنَ النَّاسِ فَيُصَلِّي بِهَمَّ الْإِمَامِ رُكْعَةً وَتَكُونُ طَائِفَةٌ مِنْهُمْ بَيْنَهُمْ وَبَيْنَ الْعَدُوِّ لَمْ يُصَلُّوا، إِذَا صَلَّوْا الَّذِينَ مَعَهُ رُكْعَةً اسْتَأَخَرُوا مَكَانَ الَّذِينَ لَمْ يُصَلُّوا وَلَا يُسَلِّمُونَ. وَيَتَقَدَّمُ الَّذِينَ لَمْ يُصَلُّوا فَيُصَلُّونَ مَعَهُ رُكْعَةً ثُمَّ يَنْصَرِفُ الْإِمَامُ وَقَدْ صَلَّى رُكْعَتَيْنِ، فَيَقُومُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ فَيُصَلُّونَ لِأَنْفُسِهِمْ رُكْعَةً بَعْدَ أَنْ يَنْصَرِفَ الْإِمَامُ، فَيَكُونُ كُلُّ وَاحِدٍ مِنَ الطَّائِفَتَيْنِ قَدْ صَلَّى رُكْعَتَيْنِ. فَإِنْ كَانَ خَوْفٌ هُوَ أَشَدُّ مِنْ ذَلِكَ صَلَّوْا رِجَالًا قِيَامًا عَلَى أَقْدَامِهِمْ أَوْ رُكْبَانًا مُسْتَقْبِلِي الْقِبْلَةِ أَوْ غَيْرَ مُسْتَقْبِلِيهَا.

قال مالك: قال نافع: لا أرى عبد الله بن عمر ذكر ذلك إلا عن رسول الله ﷺ. [راجع: ٩٤٢]

(٤٥) بَابُ: ﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ [٢٤٠]،

4536. Narrated Ibn Az-Zubair: I said to 'Uthmān, "This Verse which is in *Sūrat Al-Baqarah* :

"And those of you who die and leave behind wives... (up to)... without turning them out..." has been abrogated by another Verse. Why then do you write it (in the Qur'ān)?" 'Uthmān said, "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e., the Qur'ān) from its original position."

(46) CHAPTER. "And (remember) when Ibrāhīm (Abraham) said: My Lord! Show me how You give life to the dead..." (V.2:260)

4537. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "We have more right to be in doubt than Ibrāhīm (Abraham) when he said, 'My Lord! Show me how You give life to the dead.' He (Allāh) said, 'Do you not believe?' He (Ibrāhīm) said, 'Yes (I believe), but to be stronger in Faith.'" (V.2:260)

(47) CHAPTER. Allāh's Statement: "Would any of you wish to have a garden with date-palms and vines ... (till) ... that you may give thought." (V.2:266)

٤٥٣٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ وَيَزِيدُ بْنُ زُرَيْعٍ قَالَا: حَدَّثَنَا حَبِيبُ بْنُ الشَّهِيدِ، عَنِ ابْنِ أَبِي مَلِيكَةَ قَالَ: قَالَ ابْنُ الزُّبَيْرِ: قُلْتُ لِعُثْمَانَ: هَذِهِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ ﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا﴾ إِلَى قَوْلِهِ: ﴿غَيْرَ إِخْرَاجٍ﴾ قَدْ نَسَخَتْهَا الْآيَةُ الْأُخْرَى فَلِمَ تَكْتُبُهَا؟ قَالَ: تَدْعُهَا يَا ابْنَ أَخِي، لَا أَعْبُرُ شَيْئًا مِنْهُ مِنْ مَكَانِهِ. قَالَ حُمَيْدٌ: أَوْ نَحْوَ هَذَا. [راجع:

[٤٥٣٠

(٤٦) بَابٌ: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾ [٢٦٠] ﴿فَصَرَّهِنَّ﴾: قَطَعَهُنَّ.

٤٥٣٧ - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي سَلَمَةَ وَسَعِيدٍ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ: ﴿رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾، قَالَ أَوْلَمَ تُؤْمِنُ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي» [٢٦٠] [راجع: ٣٣٧٢]

(٤٧) بَابٌ قَوْلِهِ: ﴿أَيُّدٌ أَحَدَكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ﴾ إِلَى قَوْلِهِ: ﴿لَمَّا كُنْتُمْ تَتَفَكَّرُونَ﴾

[٢٦٠].

4538. Narrated 'Ubad bin 'Umair : Once 'Umar (bin Al-Khattāb رَضِيَ اللهُ عَنْهُ) said to the Companions of the Prophet, "What do you think about this Verse :

"Would any of you wish to have a garden?"

They replied, "Allāh knows better." 'Umar became angry and said, "Either say that you know or say that you do not know!" On that Ibn 'Abbās said, "O chief of the believers! I have something in my mind to say about it." 'Umar said, "O son of my brother! Say, and do not underestimate yourself." Ibn 'Abbās said, "In this Verse there has been put forward an example for deeds." 'Umar said, "What kind of deeds? Ibn 'Abbās said, "For deeds." 'Umar said, "This is an example for a rich man who does good deeds out of obedience to Allāh and then Allāh sends him Satan whereupon he commits sins till all his good deeds are lost."

٤٥٣٨ - حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ أَبِي مُلَيْكَةَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَسَمِعْتُ أَخَاهُ أَبَا بَكْرٍ بَنَ أَبِي مُلَيْكَةَ يُحَدِّثُ عَنْ عُيَيْدِ بْنِ عُمَيْرٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَوْمًا لِأَصْحَابِ النَّبِيِّ ﷺ: فِيمَ تَرَوْنَ هَذِهِ الْآيَةَ نَزَلَتْ؟ ﴿أَيُّودُ أَحْلَكُكُمْ أَنْ تَكُونُوا لَهُ جَنَّةً﴾ قَالُوا: اللَّهُ أَعْلَمُ. فَغَضِبَ عُمَرُ، فَقَالَ: قُولُوا: نَعْلَمُ، أَوْ لَا نَعْلَمُ. فَقَالَ ابْنُ عَبَّاسٍ: فِي نَفْسِي مِنْهَا شَيْءٌ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ عُمَرُ: يَا ابْنَ أَخِي، قُلْ وَلَا تَحْقِرْ نَفْسَكَ. قَالَ ابْنُ عَبَّاسٍ: ضُرِبَتْ مَثَلًا لِعَمَلٍ قَالَ عُمَرُ: أَيُّ عَمَلٍ؟ قَالَ ابْنُ عَبَّاسٍ: لِعَمَلٍ. قَالَ عُمَرُ: لِرَجُلٍ غَنِيٍّ يَعْمَلُ بَطَاعَةَ اللَّهِ عَزَّ وَجَلَّ ثُمَّ بَعَثَ اللَّهُ لَهُ الشَّيْطَانَ فَعَمِلَ بِالْمَعَاصِي حَتَّى أَعْرَقَ أَعْمَالَهُ. ﴿فَصَرَّهُنَّ﴾ قَطَّعَهُنَّ.

(48) CHAPTER. "...They do not beg of people at all..." (V.2:273)

(٤٨) بَابُ ﴿لَا يَسْتَلُونَ النَّاسَ إِلْحَاقًا﴾ [٢٧٣]،

يُقَالُ: أَلْحَفَ عَلَيَّ وَالْحَّ عَلَيَّ وَأُخْفَانِي بِالْمَسْأَلَةِ.

4539. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The poor person is not the one for whom a date-fruit or two, or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his

٤٥٣٩ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي شُرَيْكُ بْنُ أَبِي نَمِرٍ: أَنَّ عَطَاءَ بْنَ يَسَّارٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ