

vegetable) on the edges of streams in her farm. On Fridays she used to pull out the *Silq* from its roots and put the roots in a utensil. Then she would put a handful of powdered barley over it and cook it. The roots of the *Silq* were a substitute for meat. After finishing the *Ṣalāt-ul-Jumu'ah* (*Jumu'ah* prayer) we used to greet her and she would give us that food which we would eat with our hands, and because of that meal, we used to look forward to Friday.

أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَتْ فَيْنَا امْرَأَةً تَجْعَلُ عَلَى أَرْبَعَاءَ فِي مَزْرَعَةٍ لَهَا سِلْقًا فَكَانَتْ إِذَا كَانَ يَوْمُ الْجُمُعَةِ تَنْزِعُ أَصُولَ السِّلْقِ فَتَجْعَلُهُ فِي قِدْرٍ ثُمَّ تَجْعَلُ عَلَيْهِ قَبْضَةً مِنْ شَعِيرٍ تَطْحَنُهَا فَتَكُونُ أَصُولَ السِّلْقِ عَرْفَهُ، وَكُنَّا نَنْصَرِفُ مِنْ صَلَاةِ الْجُمُعَةِ فَسَلَّمْنَا عَلَيْهَا فَتُقَرَّبُ ذَلِكَ الطَّعَامَ إِلَيْنَا فَتَلْعَقُهُ، وَكُنَّا نَتَمَنَّى يَوْمَ الْجُمُعَةِ لِطَعَامِهَا ذَلِكَ. انظر: ٩٣٩،

[٩٤١، ٢٣٤٩، ٥٤٠٣، ٦٢٤٨، ٦٢٧٩]

939. Narrated Sahl عنه الله رضي: As above with the addition: We never had an afternoon nap nor meals except after offering the *Jumu'ah* (prayer).

٩٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ بِهَذَا، وَقَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ.

[راجع: ٩٣٨]

(41) CHAPTER. The afternoon nap after the *Jumu'ah* (prayer).

(٤١) بَابُ الْقَائِلَةِ بَعْدَ الْجُمُعَةِ

940. Narrated Anas عنه الله رضي: We used to offer the *Jumu'ah* (prayer) early and then take the afternoon nap.

٩٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عُمَيْرٍ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَرَارِيُّ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: «كُنَّا نُبَكِّرُ إِلَى الْجُمُعَةِ ثُمَّ نَقِيلُ». [راجع: ٩٠٥]

941. Narrated Sahl عنه الله رضي: We used to offer the *Jumu'ah* (prayer) with the Prophet ﷺ and then take the afternoon nap.

٩٤١ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلٍ قَالَ: كُنَّا نَصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ، ثُمَّ نَكُونُ الْقَائِلَةَ. [راجع: ٩٣٨]

## 12 - THE BOOK OF SALAT-UL-KHAUF (FEAR PRAYER)

### (1) CHAPTER. The *Ṣalāt-ul-Khauf* (Fear prayer).

تعالى : And the Statement of Allāh

“And when you (Muslims) travel in the land, there is no sin on you if you shorten *Aṣ-Ṣalāt* (prayer) if you fear that the disbelievers may put you in trial (attack you etc..) verily the disbelievers are ever unto you open enemies. When you (O Messenger Muhammad ﷺ) are among them, and lead them in *Aṣ-Ṣalāt* (the prayer), let one party of them stand up (in *Ṣalāt*) with you taking their arms with them; when they finish their prostrations, let them take their position in the rear, and let the other party come up which has not yet offered *Ṣalāt* and let them offer *Ṣalāt* with you taking all precautions, and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take (every) precaution for yourselves. Verily! Allāh has prepared a humiliating torment for the disbelievers. (V.4:101-102)

942. Narrated Shu'aib: I asked Az-Zuhri, “Did the Prophet ﷺ ever offer the *Ṣalāt-ul-Khauf* (Fear prayer)?” Az-Zuhri said, “I was told by Sālim that ‘Abdullāh bin ‘Umar رضي الله عنهما had said, ‘I took part in a holy battle with Allāh’s Messenger ﷺ in Najd. We faced the enemy and arranged ourselves in rows. Then Allāh’s Messenger ﷺ stood up to lead the *Ṣalāt* (prayer) and one party stood to offer *Ṣalāt* (prayer) with him while the other faced the enemy. Allāh’s Messenger ﷺ and the former party bowed and performed two

## ١٢ - كتاب الخوف

### (١) بَابُ صَلَاةِ الْخَوْفِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدَاؤًا مُّبِينًا ۝﴾ وَإِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَ الَّذِينَ كَفَرُوا لَوْ تَقَفَلُوا عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿﴾ [النساء: ١٠١ - ١٠٢].

٩٤٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: سَأَلْتُهُ هَلْ صَلَّى النَّبِيُّ ﷺ يَعْنِي صَلَاةَ الْخَوْفِ؟ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ قَبْلَ نَجْدِ فَوَارِئِنَا الْعَدُوَّ فَصَافَقْنَا هُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَنَا فَقَامَتْ طَائِفَةٌ مَعَهُ

prostrations. Then that party left (after completing their 2nd *Rak'a* individually with *Taslim*, while the Prophet ﷺ kept on standing). Then they took the place of those who had not offered *Ṣalāt* (prayer). [The second (latter) party] joined Allāh's Messenger ﷺ who prayed one *Rak'a* (i.e. his 2nd *Rak'a* with the latter party) and performed two prostrations and finished his *Ṣalāt* (prayer) with *Taslim*. Then everyone of them [of the 2nd (latter) party] bowed once and performed two prostrations individually (i.e. completed their 2nd *Rak'a* and finished their *Ṣalāt* (prayer) with *Taslim*].”

وَأَقْبَلْتُ طَائِفَةً عَلَى الْعَدُوِّ، فَرَكَعَ رَسُولُ اللَّهِ ﷺ بِيَمْنٍ مَعَهُ وَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ فَجَاؤُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ بِهِمْ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فَرَكَعَ لِنَفْسِهِ رُكْعَةً وَسَجَدَ سَجْدَتَيْنِ. [انظر: ٩٤٣، ٤١٣٢، ٤١٣٣، ٤٥٣٥]

(2) CHAPTER. The *Ṣalāt-ul-Khauf* (Fear prayers) (can be offered) while standing or riding.

(٢) بَابُ صَلَاةِ الْخَوْفِ رِجَالًا وَرُكْبَانًا، رَاجِلٌ: قَائِمٌ

943. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said something similar to Mujāhid's saying: Whenever (Muslims and non-Muslims) stand face to face in battle, the Muslims can offer *Ṣalāt* (prayer) while standing. Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا added, "The Prophet ﷺ said, 'If the number of the enemy is greater than the Muslims, they can offer *Ṣalāt* while standing or riding (individually)'." [See *Faṭḥ Al-Bārī*].

٩٤٣ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدِ الْقُرَشِيِّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ نَحْوًا مِنْ قَوْلِ مُجَاهِدٍ إِذَا اخْتَلَطُوا قِيَامًا. وَزَادَ ابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ: «وَأِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَلْيُصَلُّوا قِيَامًا وَرُكْبَانًا». [راجع: ٩٤٢]

(3) CHAPTER. To guard one another during the *Ṣalāt-ul-Khauf* (fear prayer).

(٣) بَابٌ: يَخْرُسُ بَعْضُهُمْ بَعْضًا فِي صَلَاةِ الْخَوْفِ

944. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Once the Prophet ﷺ led the *Ṣalāt-ul-Khauf* (Fear prayer), (some of) the people stood behind him. He said *Takbīr* (*Allāhu-Akbar*) and those behind him also said the same. He bowed and they bowed. Then he prostrated and they also prostrated. Then he stood for the second *Rak'a* and those who had offered the first *Rak'a* (completed their 2nd *Rak'a*

٩٤٤ - حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الرَّبِيعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَامَ النَّبِيُّ ﷺ فَقَامَ النَّاسُ مَعَهُ، فَكَبَّرَ وَكَبَرُوا مَعَهُ،

with *Taslīm*) went to guard their brothers (the second party). The second party joined him and performed bowing and prostrations with him (in his 2nd *Rak'a* and then got up to finish their 2nd *Rak'a* after the Prophet had finished his 2nd *Rak'a* with *Taslīm*) so all the people were in *Ṣalāt* (prayer) but they were guarding one another during the *Ṣalāt* (prayer).

**(4) CHAPTER. Aṣ-Ṣalāt (the prayer) at the time of besieging a fort and at the time of meeting the enemy.**

Al-Auzā'ī said, "If there are signs of victory and it is impossible to offer the *Ṣalāt* (prayer) then everyone should offer his *Ṣalāt* (prayer) with signs. If he cannot do even that then he can delay the *Ṣalāt* (prayer) till the battle is over or till they feel secure, then they can offer two *Rak'āt* prayers. But if they are unable to complete the *Ṣalāt* (prayer) then they can perform one bowing and two prostrations (one *Rak'a*), and if they are unable to do even this, then saying *Allāhu-Akbar* is not sufficient for them, and so they should postpone the *Ṣalāt* (prayer) till they feel secure." *Maḳ-hūl* agrees to it (i.e. this verdict). And Anas bin Mālik said, "I reached at dawn during the siege of Tustar and the fighting was at its peak. The Muslims were not able to offer the *Fajr* prayer and we did not offered *Ṣalāt* (prayer) till a part of the day had passed and then we offered the *Ṣalāt* with Abū Mūsa and we were granted victory by Allāh." Anas further said, "It would not make me happy even if I got the whole world and whatever is in it instead of that *Ṣalāt* (prayer) (i.e. the one they missed because of fighting)."

وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ ثُمَّ سَجَدَ  
وَسَجَدُوا مَعَهُ، ثُمَّ قَامَ لِلثَّانِيَةِ فَقَامَ  
الَّذِينَ سَجَدُوا مَعَهُ وَحَرَسُوا  
إِخْوَانَهُمْ. وَأَتَتِ الطَّائِفَةُ الْأُخْرَى  
فَرَكَعُوا وَسَجَدُوا مَعَهُ وَالنَّاسُ كُلُّهُمْ  
فِي صَلَاةٍ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ  
بَعْضًا.

**(٤) بَابُ الصَّلَاةِ عِنْدَ مُنَاهِضَةِ  
الْحُصُونِ وَلِقَاءِ الْعَدُوِّ،**

وَقَالَ الْأَوْزَاعِيُّ: إِنْ كَانَ تَهَيُّأَ  
الْفَتْحِ وَلَمْ يَقْدِرُوا عَلَى الصَّلَاةِ صَلَّى  
إِيمَاءَ كُلِّ امْرِئٍ لِنَفْسِهِ، فَإِنْ لَمْ  
يَقْدِرُوا عَلَى الْإِيمَاءِ أَخْرَوْا الصَّلَاةَ  
حَتَّى يَنْكَشِفَ الْقِتَالُ أَوْ يَأْمَنُوا فَيَصَلُّوا  
رَكَعَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا صَلَّى رَكَعَةً  
وَسَجَدَتَيْنِ، فَإِنْ لَمْ يَقْدِرُوا فَلَا  
يُجْزِيهِمْ، التَّكْبِيرُ وَيُؤَخَّرُونَهَا حَتَّى  
يَأْمَنُوا. وَبِهِ قَالَ مَكْحُولٌ. وَقَالَ أَنَسُ  
بْنُ مَالِكٍ: حَضَرْتُ عِنْدَ مُنَاهِضَةِ  
حِصْنِ تُسْتَرٍ عِنْدَ إِضَاءَةِ الْفَجْرِ وَأَشْتَدَّ  
اشْتِعَالُ الْقِتَالِ فَلَمْ يَقْدِرُوا عَلَى  
الصَّلَاةِ فَلَمْ نُصَلِّ إِلَّا بَعْدَ ارْتِفَاعِ  
النَّهَارِ، فَصَلَّيْنَاهَا وَنَحْنُ مَعَ أَبِي  
مُوسَى فَفُتِحَ لَنَا. قَالَ أَنَسُ: وَمَا  
يَسْرُنِي بِتِلْكَ الصَّلَاةِ الدُّنْيَا وَمَا فِيهَا.

945. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُما : On the day of the *Khandaq*, 'Umar رَضِيَ اللهُ عَنْهُما

٩٤٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا

came, cursing the disbelievers of Quraish and said, “O Allāh’s Messenger! I have not offered the ‘*ʿAṣr*’ prayer and the sun was about to set.” The Prophet ﷺ replied, “By Allāh! I too, have not offered the *Ṣalāt* (prayer) yet.” The Prophet ﷺ then went to Buṭhān, performed ablution and performed the ‘*ʿAṣr*’ prayer after the sun had set and then offered the *Maghrib* prayer after it.” [Please see H. No. 596 and 598].

(5) CHAPTER. The chaser and the chased can offer *Ṣalāt* (prayer) while riding, and by signs.

Al-Walid said: I told Al-Auzā’ī about the *Ṣalāt* (prayer) of Shurahbil bin Aṣ-Ṣamt and his companions on the backs of animals. On that he said, “That was the case with us if we feared that the time of *Ṣalāt* would be over.” Al-Walid (disagreed with Al-Auzā’ī) deriving his verdict from the statement of the Prophet ﷺ: “None should offer the ‘*ʿAṣr*’ prayer but at Banī Quraiza.”

946. Narrated Ibn ‘Umar رضي الله عنهما: When the Prophet ﷺ returned from the battle of *Al-Aḥzāb* (The Confederates), he said to us, “None should offer the ‘*ʿAṣr*’ prayer but at Banī Quraiza.” The ‘*ʿAṣr*’ prayer became due for some of them on the way. Some of them decided not to offer the *Ṣalāt* but at Banī Quraiza while others decided to offer the *Ṣalāt* on the spot and said that the intention of the Prophet ﷺ was not what the former party had understood. And when that was told to the Prophet ﷺ he did not blame anyone of them.

وكعب، عن علي بن المبارك، عن يحيى بن أبي كثير، عن أبي سلمة، عن جابر بن عبد الله قال: جاء عمر يوم الخندق فجعل يسب كفار قريش ويقول: يا رسول الله، ما صليت العصر حتى كادت الشمس أن تغيب. فقال النبي ﷺ: «وأنا والله ما صليتها بعد». قال: فنزل إلى بطنحان فتوضأ وصلى العصر بعد ما غابت الشمس ثم صلى المغرب بعدها. [راجع: ٥٩٦]

(٥) بَابُ صَلَاةِ الطَّالِبِ وَالْمَطْلُوبِ رَاكِبًا وَإِمَاءً،

وقال الوليد: ذكرت لالأوزاعي صلاة شرحبيل بن السمط وأصحابه على ظهر الدابة. فقال: كذلك الأمر عندنا إذا تحوَّفت الفتوة. واحتج الوليد بقول النبي ﷺ: «لا يصلي أحد العصر إلا في بني قريظة».

٩٤٦ - حدثنا عبد الله بن محمد بن أسماء: حدثنا جويرية، عن نافع بن عمر قال: قال النبي ﷺ لنا لما رجع من الأحزاب: «لا يصلي أحد العصر إلا في بني قريظة». فأدرك بعضهم العصر في الطريق، وقال بعضهم: لا نصلي حتى نأتيها. وقال بعضهم: بل نصلي، لم يرد منا ذلك. فذكر ذلك للنبي ﷺ فلم

(6) CHAPTER. *Takbīr* (Allāh is the Most Great) and offering the *Fajr* prayer early when it is still dark and offering *Aṣ-Ṣalāt* (the prayers) while attacking the enemy and in battles .

947. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ : Allāh's Messenger ﷺ offered the *Fajr* prayer when it was still dark, then he rode and said, *Allāhu Akbar!* Khaibar is ruined. When we approach near a nation, the most evil will be the morning of those who had been warned." The people came out into the streets saying, "Muḥammad and his army." Allāh's Messenger ﷺ vanquished them by force and their warriors were killed; the children and women were taken as captives. Ṣafiya was taken by Dīhya Al-Kalbī and later she belonged to Allāh's Messenger ﷺ who married her and her *Mahr* was her manumission.

يُعْتَفُّ أَحَدًا مِنْهُمْ. [انظر: ٤١١٩]  
(٦) بَابُ التَّكْبِيرِ وَالْعَلْسِ بِالصُّبْحِ،  
وَالصَّلَاةِ عِنْدَ الْإِغَارَةِ وَالْحَرْبِ

٩٤٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا  
حَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ  
صُهَيْبٍ، وَثَابِتِ بْنِ أَنَسٍ بْنِ  
مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى  
الصُّبْحَ بِعَلْسٍ. ثُمَّ رَكِبَ فَقَالَ: «اللَّهُ  
أَكْبَرُ، حَرَبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا  
بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَذَرِّينَ».  
فَحَرَجُوا يَسْعَوْنَ فِي السَّكِكِ  
وَيَقُولُونَ: مُحَمَّدٌ وَالْحَمِيسُ - قَالَ  
وَالْحَمِيسُ: الْجَيْشُ - فَظَهَرَ عَلَيْهِمْ  
رَسُولُ اللَّهِ ﷺ فَقَتَلَ الْمُقَاتِلَةَ وَسَبَى  
الذَّرَارِيَّ. فَصَارَتْ صَفِيَّةُ لِذِيحِيَّةِ  
الْكَلْبِيِّ، وَصَارَتْ لِرَسُولِ اللَّهِ ﷺ ثُمَّ  
تَزَوَّجَهَا وَجَعَلَ صَدَاقَهَا عِتْقَهَا. فَقَالَ  
عَبْدُ الْعَزِيزِ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ،  
أَنْتَ سَأَلْتَ أَنَسَ بْنَ مَالِكٍ مَا  
أَمَّهَرَهَا؟ قَالَ: أَمَّهَرَهَا نَفْسَهَا،  
فَتَبَسَّمَ. [راجع: ٣٧١]

### 13 – THE BOOK OF THE TWO ‘EID<sup>(1)</sup> (PRAYERS AND FESTIVALS)

(1) CHAPTER. The two ‘Eid and sprucing oneself up on them.

948. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: ‘Umar bought a silk cloak from the market, took it to Allāh’s Messenger ﷺ and said, “O Allāh’s Messenger! Take it and adorn yourself with it during the ‘Eid and when the delegations visit you.” Allāh’s Messenger ﷺ replied, “This dress is for those who have no share (in the Hereafter)”. After a long period Allāh’s Messenger ﷺ sent a cloak of silk brocade to ‘Umar. ‘Umar came to Allāh’s Messenger ﷺ with the cloak and said, “O Allāh’s Messenger! You said that this dress was for those who had no share (in the Hereafter); yet you have sent me this cloak.” Allāh’s Messenger ﷺ said to him, “Sell it and fulfil your needs by it.”

(2) CHAPTER. A display of spears and shields on ‘Eid Festival day.

949. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ came to my house while two girls were singing beside me the songs of *Bu’āth* (a story about the war between the two

### ۱۳ - كتاب العيدين

(۱) بَابُ: فِي الْعِيدَيْنِ وَالتَّجَمُّلِ فِيهِ

۹۴۸ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: أَخَذَ عُمَرُ جُبَّةً مِنْ إِسْتَبْرَقِ ثُبَاعٍ فِي السُّوقِ، فَأَخَذَهَا فَآتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، ابْتَعْ هَذِهِ، تَجَمَّلُ بِهَا لِلْعِيدِ وَالْوُفُودِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هَذِهِ لِيَأْسُ مَنْ لَا خَلَاقَ لَهُ». فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ أَنْ يَلْبَثَ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِجُبَّةٍ دِيْبَاجٍ فَأَقْبَلَ بِهَا عُمَرُ فَآتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّكَ قُلْتَ: «إِنَّمَا هَذِهِ لِيَأْسُ مَنْ لَا خَلَاقَ لَهُ»، وَأَرْسَلْتَ إِلَيَّ بِهَذِهِ الْجُبَّةِ؟. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَبِعَهَا أَوْ تَصِيبُ بِهَا حَاجَتَكَ». [راجع: ۸۸۶]

(۲) بَابُ الْحِرَابِ وَالذَّرَقِ يَوْمَ الْعِيدِ

۹۴۹ - حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عُمَرُو أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ الْأَسَدِيِّ

(1) (The Book 13) See glossary [‘Eid-al-Fiṭr and ‘Eid-al-Adhā]. And “Eid Ṣalāt (prayer)”: consists of a two *Rak‘ā* prayer with seven *Takbīrāt* (*Allāh-u-Akbar*) in the first *Rak‘ā* and five *Takbīrāt* in the second *Rak‘ā*, excluding the *Takbīr* of opening of the prayer and the *Takbīr* of the *Qayām* (standing) for the second *Rak‘ā*.

tribes of the *Anṣār*, the *Khazraj* and the 'Auṣ, before Islām). The Prophet ﷺ lay down and turned his face to the other side. Then Abū Bakr came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet ﷺ?" Allāh's Messenger ﷺ turned his face towards him and said, "Leave them." When Abū Bakr became inattentive, I signalled to those girls to go out and they left.

حَدَّثَهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي جَارِيتَانِ تَغْتَبَانِ بِغِنَاءٍ بُعَاثَ، فَاضْطَجَعَ عَلَى الْفِرَاشِ وَحَوْلَ وَجْهِهِ وَجَاءَ أَبُو بَكْرٍ فَانْتَهَرَنِي وَقَالَ: مِزْمَارَةُ الشَّيْطَانِ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «دَعْنَهُمَا». فَلَمَّا غَفَلَ غَمَرْتُهُمَا فَخَرَجَتَا. [انظر: ٩٥٢، ٩٨٧، ٢٩٠٧، ٣٥٣٠، ٣٩٣١]

950. It was the day of 'Eid, and the black people were playing with shields and spears; so, either I requested the Prophet ﷺ, or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ﷺ made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Banī Arfida," till I got tired. The Prophet ﷺ asked me, "Are you satisfied (Is that sufficient for you)?" I replied in the affirmative and he told me to leave.

٩٥٠ - وَكَانَ يَوْمَ عِيدٍ يَلْعَبُ فِيهِ السُّودَانُ بِالْدَّرَقِ وَالْحِرَابِ، فَمَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ وَإِنَّمَا قَالَ: «أَتَسْتَهِينَن تَنْظُرِينَ؟» قُلْتُ: نَعَمْ. فَأَقَامَنِي وَرَاءَهُ، خَدِّي عَلَى خَدِّهِ وَهُوَ يَقُولُ: «دُونَكُمْ يَا بَنِي أَرْفِدَةَ». حَتَّى إِذَا مِلْتُ قَالَ: «حَسْبُكَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَادْهَبِي». [راجع: ٤٥٤]

(3) CHAPTER. The legal way of the celebrations on the two 'Eid festivals for the Islāmic World (Muslims).

951. Narrated Al-Barā' Ḍ: رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ delivering a *Khuṭba* (religious talk) saying, "The first thing to be done on this day of ours (first day of 'Eid-al-*Adhā*) is to offer *Ṣalāt* (prayer); and after returning [from *Ṣalāt* (prayer)] we slaughter our sacrifices (in the Name of Allāh) and whoever does so, he acted according to our *Sunna* (legal ways).

(٣) بَابُ سُنَّةِ الْعِيدَيْنِ لِأَهْلِ الْإِسْلَامِ

٩٥١ - حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي زَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ الْبِرَاءِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ فَقَالَ: «إِنَّ أَوَّلَ مَا نَبْدَأُ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ فَقَدْ أَصَابَ سُنَّتَنَا». [انظر: ٩٥٥، ٩٦٥، ٩٦٨، ٩٧٦، ٩٨٣، ٥٥٤٥، ٥٥٥٦]

952. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Abū Bakr came to my house while two small *Anṣārī* girls were singing beside me the stories of the *Anṣār* concerning the Day of *Bu'āth* and they were not (professional) singers. Abū Bakr said protestingly, "Musical instruments of Satan in the house of Allāh's Messenger ﷺ!" It happened on the 'Eid day and Allāh's Messenger ﷺ said, "O Abū Bakr! There is an 'Eid (festival) for every nation and this is our 'Eid (festival)."

٩٥٢ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ أَبُو بَكْرٍ وَعِنْدِي جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ تُغَنِّيَانِ مِمَّا تَفَاوَلَتِ الْأَنْصَارُ يَوْمَ بُعِثَ. قَالَتْ: وَلَيْسَتْا بِمُعَنِّيَتَيْنِ، فَقَالَ أَبُو بَكْرٍ: بِمَزَامِيرِ الشَّيْطَانِ فِي بَيْتِ رَسُولِ اللهِ ﷺ؟ وَذَلِكَ فِي يَوْمِ عِيدٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا، وَهَذَا عِيدُنَا».

[راجع: ٩٤٩]

(4) CHAPTER. Eating on the day of *Fiṭr* before going out (for the 'Eid-al-Fiṭr prayer).

(٤) بَابُ الْأَكْلِ يَوْمَ الْفِطْرِ قَبْلَ الْخُرُوجِ

953. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ never proceeded [for the *Ṣalāt* (prayer)] on the Day of 'Eid-al-Fiṭr unless he had eaten some dates. Anas also narrated: The Prophet ﷺ used to eat odd number of dates.

٩٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ لَا يَغْدُو يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمْرَاتٍ.

وقال مَرْجِيءُ بْنُ رَجَاءٍ: حَدَّثَنِي عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي أَنَسُ بْنُ النَّبِيِّ ﷺ: وَيَأْكُلُهُنَّ وَتَرَأَى.

(5) CHAPTER. Eating on the Day of *Nahr* (10th of *Dhul-Hijjah*).

(٥) بَابُ الْأَكْلِ يَوْمَ النَّحْرِ

954. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaughtered (his sacrifice) before the *Ṣalāt* ('Eid prayer) should slaughter again." A man stood up and said, "This is the day on which one has

٩٥٤ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ

desire for meat,” and he mentioned something about his neighbours. It seemed that the Prophet ﷺ believed him. Then the same man added, “I have a young she-goat which is dearer to me than the meat of two sheep.” The Prophet ﷺ permitted him to slaughter it as a sacrifice. I do not know whether that permission was valid only for him or for others as well.

ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ». فَقَامَ رَجُلٌ فَقَالَ: هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ، وَذَكَرَ مِنْ جِيرَانِهِ فَكَانَ النَّبِيُّ ﷺ صَدَقَهُ. قَالَ: وَعِنْدِي جَذَعَةٌ أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ، فَرَخَّصَ لَهُ النَّبِيُّ ﷺ، فَلَا أُدْرِي أَلْبَلَّغْتَ الرَّخِصَةَ مَنْ سِوَاهُ أَمْ لَا. [انظر: ٩٨٤، ٥٥٤٦، ٥٥٤٩، ٥٥٦١]

955. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The Prophet ﷺ delivered the *Khutba* (religious talk) after offering *Aṣ-Ṣalāt* (the prayer) on the day of *Nahr* and said, “Whoever offers the *Ṣalāt* (prayer) like us and slaughters like us then his *Nusuk* (sacrifice) will be accepted by Allāh. And whoever slaughters his sacrifice before the *Ṣalāt* ('Eid prayer) then he has no *Nusuk* (not done the sacrifice)”. Abū Burda bin Niyār, the uncle of Al-Barā' said, “O Allāh's Messenger! I have slaughtered my sheep before the *Ṣalāt* ('Eid prayer) and I thought today as a day of eating and drinking (not alcoholic drinks), and I liked that my sheep should be the first to be slaughtered in my house. So, I slaughtered my sheep and took my food before coming for the *Ṣalāt* (prayer).” The Prophet ﷺ said, “The sheep which you have slaughtered is just mutton (not a *Nusuk*).” He (Abū Burda) said, “O Allāh's Messenger! I have a young she-goat which is dearer to me than two sheep. Will that be sufficient as a *Nusuk* on my behalf?” The Prophet ﷺ said, “Yes, it will be sufficient for you but it will not be sufficient (as a *Nusuk*) for anyone else after you.”

٩٥٥ - حَدَّثَنَا عُثْمَانُ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الْأَضْحَى بَعْدَ الصَّلَاةِ، فَقَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَإِنَّهُ قَبْلَ الصَّلَاةِ وَلَا نُسُكَ لَهُ». فَقَالَ أَبُو بُرْدَةَ بْنُ نِيَّارٍ خَالَ الْبَرَاءِ: يَا رَسُولَ اللَّهِ، فَإِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلَاةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمَ أَكُلُ وَشَرِبُ، وَأَحْبَبْتُ أَنْ تَكُونَ شَاتِي أَوَّلَ شَاةٍ تُذْبَحُ فِي بَيْتِي، فَذَبَحْتُ شَاتِي وَتَعَدَّيْتُ قَبْلَ أَنْ آتِيَ الصَّلَاةَ. قَالَ: «شَاتِكَ شَاةٌ لَحْمٌ». فَقَالَ: يَا رَسُولَ اللَّهِ، فَإِنَّ عِنْدَنَا عَنَاقًا لَنَا جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ، أَفْتَجْزِي عَنِّي؟ قَالَ: «نَعَمْ، وَلَنْ تَجْزِي عَن أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(6) CHAPTER. To proceed to a *Muṣallā* (praying place) without a *pulpit*.

مِنْبَرٍ