

956. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه : The Prophet ﷺ used to proceed to the *Muṣallā* (praying place) on the days of 'Eid-al-Fiṭr and 'Eid-al-Aḏḩā; the first thing to begin with was the *Ṣalāt* (prayer), and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwān, the governor of Al-Madīna, for the *Ṣalāt* (prayer) of 'Eid-al-Aḏḩā or 'Eid-al-Fiṭr. When we reached the *Muṣallā*, there was a pulpit made by Kathīr bin Aṣ-Ṣalt. Marwān wanted to get up on that pulpit before Aṣ-Ṣalāt. I caught hold of his clothes but he pulled them and ascended the pulpit and delivered the *Khuṭba* (religious talk) before the *Ṣalāt* (prayer). I said to him, "By Allāh, you have changed (the Prophet's legal way)." He replied, "O Abū Sa'īd! Gone is that which you know." I said, "By Allāh! What I know is better than what I do not know." Marwān said, "People do not sit to listen to our *Khuṭba* after Aṣ-Ṣalāt (prayer), so I delivered the *Khuṭba* before Aṣ-Ṣalāt (prayer)."

(7) CHAPTER. Walking and riding for the 'Eid prayer. The 'Eid prayer is offered before delivering the *Khuṭba* (religious talk) and there is no *Aḏḩān* or *Iqāma* for it.

957. Narrated 'Abdullāh bin 'Umar رضي الله عنهما : Allāh's Messenger ﷺ used to offer

٩٥٦ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَبِي سَلَمٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى، فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةَ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيُعْظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ. فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ، أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ ثُمَّ يَنْصَرِفُ. فَقَالَ أَبُو سَعِيدٍ: فَلَمَّ يَزِلُ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجْتُ مَعَ مَرْوَانَ وَهُوَ أَمِيرُ الْمَدِينَةِ فِي أَضْحَى أَوْ فِطْرٍ، فَلَمَّا أَتَيْنَا الْمُصَلَّى إِذَا مِنْبَرٌ بَنَاهُ كَثِيرُ بْنُ الصَّلْتِ، إِذَا مَرْوَانَ يُرِيدُ أَنْ يَرْتَقِيَهُ قَبْلَ أَنْ يُصَلِّيَ فَجَذَبْتُهُ بِتَوْبِهِ فَجَبَدَنِي، فَارْتَفَعَ فَحَطَبَ قَبْلَ الصَّلَاةِ. فَقُلْتُ لَهُ: عَيْرْتُمْ وَاللَّهِ. فَقَالَ: أبا سَعِيدٍ، قَدْ ذَهَبَ مَا تَعْلَمُ. فَقُلْتُ: مَا أَعْلَمُ خَيْرٌ وَاللَّهِ مِمَّا لَا أَعْلَمُ. فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ لَنَا بَعْدَ الصَّلَاةِ فَجَعَلْتُهَا قَبْلَ الصَّلَاةِ.

(٧) بَابُ الْمَشْيِ وَالرُّكُوبِ إِلَى الْعِيدِ وَالصَّلَاةِ قَبْلَ الْحُطْبَةِ وَبِعَيْرِ آذَانٍ وَلَا إِقَامَةً

٩٥٧ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ

Aṣ-Ṣalāt (the prayer) of 'Eid-al-*Adhā* and 'Eid-al-*Fiṭr* and then deliver the *Khuṭba* (religious talk) after *Aṣ-Ṣalāt*.

958. Narrated Ibn Juraij: 'Atā' said, "Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, 'The Prophet ﷺ went out on the Day of 'Eid-al-*Fiṭr* and offered *Aṣ-Ṣalāt* (the prayer) before delivering the *Khuṭba* (religious talk).'

959. Narrated 'Aṭā that during the early days of Ibn Az-Zubair, Ibn 'Abbās had sent a message to him telling him that the *Adhān* for the 'Eid prayer was never pronounced (in the lifetime of Allāh's Messenger ﷺ) and the *Khuṭba* (religious talk) used to be delivered after *Aṣ-Ṣalāt* (the prayer).

960. Narrated 'Atā': Ibn 'Abbās and Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "There was no *Adhān* for *Aṣ-Ṣalāt* (prayer) of 'Eid-al-*Fiṭr* and 'Eid-al-*Adhā*."

961. Narrated 'Aṭā': I heard Jābir bin 'Abdullāh saying, "The Prophet ﷺ stood up and started with *Aṣ-Ṣalāt* (the prayer of 'Eid), and after it, he delivered the *Khuṭba* (religious talk). When the Prophet of Allāh ﷺ finished [the *Khuṭba* (religious talk)], he went to the women and preached them, while he was leaning on Bilāl's hand, Bilāl was spreading his garment and the ladies were putting alms in it." I said to 'Aṭā', "Do you think it incumbent upon an *Imām* to go to the

قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي فِي الْأُضْحَى وَالْفِطْرِ ثُمَّ يَخُطُبُ بَعْدَ الصَّلَاةِ. [انظر: ٩٦٣]

٩٥٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا هِشَامُ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ، قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْفِطْرِ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ. [انظر: ٩٧٨، ٩٦١]

٩٥٩ - قَالَ: وَأَخْبَرَنِي عَطَاءٌ أَنَّ ابْنَ عَبَّاسٍ أَرْسَلَ إِلَى ابْنِ الزُّبَيْرِ فِي أَوَّلِ مَا بُويعَ لَهُ: إِنَّهُ لَمْ يَكُنْ يُؤَدَّنُ بِالصَّلَاةِ يَوْمَ الْفِطْرِ، وَإِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلَاةِ.

٩٦٠ - وَأَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَا: لَمْ يَكُنْ يُؤَدَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأُضْحَى.

٩٦١ - وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَامَ فَبَدَأَ بِالصَّلَاةِ ثُمَّ خَطَبَ النَّاسَ بَعْدَ ذَلِكَ فَرَعَ نَبِيُّ اللَّهِ ﷺ نَزَلَ فَأَتَى النِّسَاءَ فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ وَبِلَالٌ بَاسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّسَاءُ صَدَقَةً. قُلْتُ لِعَطَاءٍ: أَرَأَيْتَ حَقًّا عَلَى

women and preach them after finishing the *Ṣalāt* and *Khuṭba*?" 'Aṭā' said, "No doubt it is incumbent on *Imām* to do so, and why should they not do so?"

الإمام الآن أن يأتي النساء فيذكرهن حين يرفع؟ قال: إن ذلك لحق عليهن، وما لهن أن لا يفعلوا؟

[راجع: ٩٥٨]

(8) CHAPTER. The *Khuṭba* (religious talk) (should be delivered) after the 'Eid prayer.

(٨) بَابُ الْخُطْبَةِ بَعْدَ الْعِيدِ

962. Narrated Ibn 'Abbās رضي الله عنهما: I offered the 'Eid prayer with Allāh's Messenger ﷺ, Abū Bakr, 'Umar and 'Uthmān رضي الله عنهم and all of them offered *Ṣalāt* (prayer) before delivering the *Khuṭba* (religious talk).

٩٦٢ - حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ فَكُلُّهُمْ كَانُوا يُصَلُّونَ قَبْلَ الْخُطْبَةِ. [راجع: ٩٨]

963. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ, Abū Bakr and 'Umar رضي الله عنهم used to offer the *Ṣalāt-al-'Eidain* (the two 'Eid prayers) before delivering the *Khuṭba* (religious talk).

٩٦٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا عُيَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ. [راجع: ٩٥٧]

964. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ offered a two *Rak'ā Ṣalāt* (prayer) on the day of 'Eid-al-Fiṭr and he did not offer any *Ṣalāt* before or after it. Then he went towards women along with Bilāl and ordered them to give alms and so they started giving their ear-rings and necklaces (in charity).

٩٦٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْفِطْرِ رَكَعَتَيْنِ لَمْ يُصَلَّ قَبْلَهَا وَلَا بَعْدَهَا. ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلقِينَ، تُلقِي الْمَرْأَةُ حُرْصَهَا وَسَخَابَهَا. [راجع: ٩٨]

965. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The Prophet ﷺ said, "The first thing we

٩٦٥ - حَدَّثَنَا آدَمُ قَالَ: حَدَّثَنَا

do on this day of ours is to offer *Ṣalāt* [then deliver the *Khuṭba* (religious talk)] and then return to slaughter the sacrifice. So, anyone who does so, he acted according to our *Sunna* (legal way), and whoever slaughtered the sacrifice before *Aṣ-Ṣalāt* (the prayer), it was just meat which he presented to his family and would not be considered as *Nusuk*." A person from the *Anṣār* named Abū Burda bin Niyyār said, "O Allāh's Messenger! I slaughtered the *Nusuk* (before *Aṣ-Ṣalāt*) but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said, "Sacrifice it in lieu of the first, but it will be not sufficient (as a sacrifice) for anybody else after you."

شُعْبَةُ قَالَ: حَدَّثَنَا زُبَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَوْلَّ مَا نُبْدَأُ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ نَحَرَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِيهِ لَيْسَ مِنَ النَّسُكِ فِي شَيْءٍ». فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو بُرْدَةَ بْنُ نِيَّارٍ: يَا رَسُولَ اللَّهِ، دَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. فَقَالَ: «اجْعَلْهُ مَكَانَهُ وَلَنْ تُوفِّيَ أَوْ تَجْزِيَ عَنِّ أَحَدٍ بَعْدَكَ».

[راجع: ٩٥١]

(9) CHAPTER. It is disliked to carry arms on 'Eid and in the Ḥaram (sanctuary)

And Al-Ḥasan said: (In the lifetime of the Prophet ﷺ) It was forbidden to carry arms on the day of 'Eid except if there was fear from the enemy.

(٩) بَابُ مَا يُكْرَهُ مِنْ حَمْلِ السَّلَاحِ فِي الْعِيدِ وَالْحَرَمِ،

وقال الحسن: نُهِيَ أَنْ يَحْمِلُوا السَّلَاحَ يَوْمَ عِيدٍ إِلَّا أَنْ يَخَافُوا عَدُوًّا.

966. Narrated Sa'īd bin Jubair رَضِيَ اللهُ عَنْهُ: I was with Ibn 'Umar رَضِيَ اللهُ عَنْهُ when a spear-head pierced the sole of his foot and his foot stuck to the paddle of the saddle and I got down and pulled his foot out, and that happened in Minā. Al-Ḥajjāj got the news and came to enquire about his health and said, "Alas! If we could only know the man who wounded you!" Ibn 'Umar said, "You are the one who wounded me." Al-Ḥajjāj asked, "How is that?" Ibn 'Umar said, "You have allowed the arms to be carried on a day on which nobody used to carry them and you allowed arms to be carried in the *Ḥaram* (sanctuary) while it was forbidden to carry

٩٦٦ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى أَبُو السُّكَيْنِ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُوْقَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ حِينَ أَصَابَهُ سِنَانُ الرُّمْحِ فِي أَحْمَصِ قَدَمِهِ فَلَزَقَتْ قَدَمُهُ بِالرِّكَابِ فَنَزَلَتْ فَتَرَعْتُهَا وَذَلِكَ بَيْنِي، فَبَلَغَ الْحَجَّاجُ فَجَعَلَ يَعُوذُهُ فَقَالَ الْحَجَّاجُ: لَوْ نَعَلَمُ مَنْ أَصَابَكَ، فَقَالَ ابْنُ عُمَرَ: أَنْتَ أَصَبْتَنِي. قَالَ: وَكَيْفَ؟ قَالَ: حَمَلْتَ

arms in the *Haram* (sanctuary).”

967. Narrated Sa'īd bin 'Amr bin Sa'īd bin Al-Āṣi : Al-Ḥajjāj went to Ibn 'Umar رضى الله عنه while I was present there. Al-Ḥajjāj asked Ibn 'Umar, “How are you?” Ibn 'Umar replied, “I am all right,” Al-Ḥajjāj asked, “Who wounded you?” Ibn 'Umar replied, “The person who allowed arms to be carried on the day on which it was forbidden to carry them (he meant Al-Ḥajjāj).”

(10) CHAPTER. To offer the 'Eid prayer early.

'Abdullāh bin Busr said : We used to finish the 'Eid prayer (in the lifetime of the Prophet ﷺ) at the time of *Tasbīh* (*Duḥā* or *Iṣhrāq* prayer) i.e. after sunrise.

968. Narrated Al-Barā رضى الله عنه : The Prophet ﷺ delivered the *Khuṭba* (religious talk) on the day of *Nahr* ('Eid-al-*Adhā*) and said, “The first thing we do on this day of ours is to offer the prayer [then deliver the *Khuṭba* (religious talk)] and then return and slaughter (our sacrifices). So anyone who does so, he acted according to our *Sunna* (legal ways) ; and whoever slaughtered before *Aṣ-Ṣalāt* (the prayer), then it was just meat that he offered to his family and would not be considered as a sacrifice in any way.” My uncle Abū Burda bin Niyyār got up and said, “O, Allāh's Messenger! I slaughtered the sacrifice before the *Ṣalāt* (prayer) but I have a young she-goat which is better than an older sheep.” The Prophet ﷺ said, “Slaughter it in lieu of the first and such a goat will not be

السَّلَاحُ فِي يَوْمٍ لَمْ يَكُنْ يُحْمَلُ فِيهِ، وَأَدْخَلْتَ السَّلَاحَ الْحَرَمَ، وَلَمْ يَكُنِ السَّلَاحُ يُدْخَلُ الْحَرَمَ. [انظر: ٩٦٧]

٩٦٧ - حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو أَيْبِنِ سَعِيدِ بْنِ الْعَاصِي، عَنْ أَبِيهِ قَالَ: دَخَلَ الْحَجَّاجُ عَلَى ابْنِ عُمَرَ وَأَنَا عِنْدَهُ، فَقَالَ: كَيْفَ هُوَ؟ فَقَالَ: صَالِحٌ. قَالَ: مَنْ أَصَابَكَ؟ قَالَ: أَصَابَنِي مَنْ أَمَرَ بِحَمْلِ السَّلَاحِ فِي يَوْمٍ لَا يَحِلُّ فِيهِ حَمْلُهُ، يَعْنِي الْحَجَّاجَ. [راجع: ٩٦٦]

(١٠) بَابُ التَّبَكِيرِ لِلْعِيدِ،

وَقَالَ عَبْدُ اللَّهِ بْنُ بُسَيْرٍ: إِنَّ كُنَّا فَرَعْنَا فِي هَذِهِ السَّاعَةِ وَذَلِكَ حِينَ التَّسْبِيحِ.

٩٦٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا: أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ. فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا. وَمَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَإِنَّهَا لَحْمٌ عَجَلَهُ لِأَهْلِهِ لَيْسَ مِنَ التَّلْبُكِ فِي شَيْءٍ». فَقَامَ خَالِي أَبُو بُرْدَةَ بْنُ نِيَّارٍ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. قَالَ: «اجْعَلْهَا مَكَانَهَا». أَوْ

considered as a sacrifice for anybody else after you.”

(11) CHAPTER. Superiority of (doing good) deeds on the days of *Tashriq* (11th, 12th, 13th of *Dhul-Hijjah*).

Ibn 'Abbās said, “Remember Allāh during the wellknown days; i.e., the first ten days of *Dhul-Hijjah*, and also the fixed number of appointed days; i.e. the days of *Tashriq*.” Ibn 'Umar and Abū Hurairah used to go out to the market saying *Takbīr* during the first ten days of *Dhul-Hijjah* and the people would say *Takbīr* after their *Takbīrs*. Muḥammad bin 'Alī used to say *Takbīr* after *Nawāfil*.

969. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “No good deeds done on other days are superior to those done on these (first ten days of *Dhul-Hijjah*).” Then some Companions of the Prophet ﷺ said, “Not even *Jihād*?” He replied, “Not even *Jihād*, except that of a man who does it by putting himself and his property in danger (for Allāh's sake i.e., with his life and property), and does not return with any of those things (i.e., is martyred).”

(12) CHAPTER. To say *Takbīr* on the days of *Minā* and while proceeding to 'Arafāt.

'Umar رَضِيَ اللهُ عَنْهُ during his stay at *Minā*, used to say *Takbīr* in his tent (with such a loud voice) that the people in the mosque would hear it and they too would start saying *Takbīr* and the people in the market too would do the same and then the whole *Minā* would quiver with *Takbīr*. During those days Ibn 'Umar used to say *Takbīr* at *Minā* and after the (compulsory) *Ṣalāt* (prayers) and also

قال: «أَذْبَحُهَا وَلَنْ تَجْزِيَ جَذَعَةً عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(١١) بَابُ فَضْلِ الْعَمَلِ فِي أَيَّامِ الشَّشْرِيقِ،

وقال ابن عباس ﴿وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ﴾: أَيَّامُ الْعَشْرِ، وَالْأَيَّامُ الْمَعْدُودَاتُ: أَيَّامُ الشَّشْرِيقِ. وَكَانَ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ يَخْرُجَانِ إِلَى السُّوقِ فِي أَيَّامِ الْعَشْرِ يُكَبِّرَانِ وَيُكَبِّرُ النَّاسُ بِتَكْبِيرِهِمَا. وَكَبَّرَ مُحَمَّدٌ بْنُ عَلِيٍّ خَلْفَ النَّافِلَةِ.

٩٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلُ مِنْهَا فِي هَذِهِ». قَالُوا: وَلَا الْجِهَادُ؟ قَالَ: «وَالْجِهَادُ، إِلَّا رَجُلٌ خَرَجَ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ».

(١٢) بَابُ التَّكْبِيرِ أَيَّامَ مِنَى وَإِذَا عَدَا إِلَى عَرَفَاتِ،

وَكَانَ عُمَرُ رَضِيَ اللهُ عَنْهُ يُكَبِّرُ فِي قُبَّتِهِ بِمِنَى فَيَسْمَعُهُ أَهْلُ الْمَسْجِدِ فَيُكَبِّرُونَ وَيُكَبِّرُ أَهْلُ الْأَسْوَاقِ حَتَّى تَرْتَجَّ مِنَى تَكْبِيرًا. وَكَانَ ابْنُ عُمَرَ يُكَبِّرُ بِمِنَى تِلْكَ الْأَيَّامِ وَخَلْفَ الصَّلَوَاتِ وَعَلَى فِرَاشِهِ وَفِي فَسْطَاطِهِ

while in bed in his tent, while sitting, and while walking. He used to do so during all those days. Maimūna used to say *Takbīr* on the day of *Nahr*. The women used to say *Takbīr* behind Abān bin 'Uthmān and 'Umar bin 'Abdul Azīz, along with the men in the mosque during the nights of *Tashrīq*.

970. Narrated Muḥammad bin Abī Bakr Al-Thaqafi: While we were going from Minā to 'Arafāt, I asked Anas bin Mālik رَضِيَ اللهُ عَنْهُ about *Talbiya*, "How did you use to say *Talbiya* in the company of the Prophet ﷺ?" Anas said: "People used to say *Talbiya* and their saying was not objected to, and they used to say *Takbīr* and that was not objected to either."

971. Narrated Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا: We used to be ordered to come out on the Day of 'Eid and even bring out the virgin girls and menstruating women from their houses so that they might stand behind the men and say *Takbīr* along with them and invoke Allāh along with them and hope for the blessings of that day and for purification from sins.

(13) CHAPTER. *Aṣ-Ṣalāt* (the prayers) on the day of 'Eid using "*Ḥarba*" (a small spear) (as a *Sutra*).

972. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: On the day of ('Eid-al-)Fīṭr and ('Eid-al-)Aḍḥā a spear used to be planted in front of the Prophet ﷺ [as a *Sutra* for the *Ṣalāt* (prayer)] and then he would offer *Ṣalāt* (prayer).

وَمَجْلِسِهِ وَمَمَشَاهُ وَتِلْكَ الْأَيَّامَ جَمِيعاً
وَكَانَتْ مِيمُونَةُ تُكَبِّرُ يَوْمَ النَّحْرِ، وَكَانَ
النِّسَاءُ يُكَبِّرْنَ خَلْفَ أَبَانَ بْنِ عُثْمَانَ،
وَعُمَرَ بْنِ عَبْدِ الْعَزِيزِ لَيَالِي التَّشْرِيقِ
مَعَ الرِّجَالِ فِي الْمَسْجِدِ.

٩٧٠ - حَدَّثَنَا أَبُو نَعِيمٍ قَالَ:

حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ قَالَ: حَدَّثَنِي
مُحَمَّدُ بْنُ أَبِي بَكْرٍ التَّقْفِيُّ قَالَ:
سَأَلْتُ أَنَسًا وَنَحْنُ غَادُونَ مِنْ مَنَى
إِلَى عَرَفَاتٍ عَنِ التَّلْبِيَةِ، كَيْفَ كُنْتُمْ
تَصْنَعُونَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: كَانَ
يُلَبِّي الْمُلَيِّ لَا يُنْكَرُ عَلَيْهِ، وَيُكَبِّرُ
الْمُكَبِّرُ فَلَا يُنْكَرُ عَلَيْهِ. [انظر: ١٦٥٩]

٩٧١ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا

عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي،
عَنْ عَاصِمٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ
عَطِيَّةَ قَالَتْ: كُنَّا نُؤْمَرُ أَنْ نُخْرَجَ يَوْمَ
الْعِيدِ، حَتَّى نُخْرِجَ الْبِكْرَ مِنْ خِدْرِهَا،
حَتَّى نُخْرِجَ الْحَيْضَ فَيُكَبِّرَنَّ خَلْفَ
النَّاسِ فَيُكَبِّرْنَ بِتَكْبِيرِهِمْ، وَيَدْعُونَ
بِدُعَائِهِمْ، يَرْجُونَ بَرَكَةَ ذَلِكَ الْيَوْمِ
وَطَهْرَتَهُ. [راجع: ٣٢٤]

(١٣) بَابُ الصَّلَاةِ إِلَى الْحَرَبَةِ

٩٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ

قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا
عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ:
أَنَّ النَّبِيَّ ﷺ كَانَ تُرْكُزُ لَهُ الْحَرَبَةُ

قَدَّامَهُ يَوْمَ الْفِطْرِ وَالنَّحْرِ، ثُمَّ يُصَلِّي.

[راجع: ٤٩٤]

(14) CHAPTER. To put the 'Anaza (spear-headed stick) or *Harba* in front of the *Imām* on 'Eid day.

973. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ used to proceed to the *Muṣallā* and an 'Anaza used to be carried before him and planted in the *Muṣallā* in front of him (as a *Sutra*) and he would offer *Ṣalāt* (prayer) facing it.

(١٤) بَابُ حَمَلِ الْعَنْزَةِ أَوْ الْحَرَبَةِ

بَيْنَ يَدَيْ الْإِمَامِ يَوْمَ الْعِيدِ

٩٧٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَعْدُو إِلَى الْمُصَلَّى وَالْعَنْزَةَ بَيْنَ يَدَيْهِ تُحْمَلُ وَتُنْصَبُ بِالْمُصَلَّى بَيْنَ يَدَيْهِ فَيُصَلِّي

إِلَيْهَا. [راجع: ٤٩٤]

(15) CHAPTER. The coming out of ladies and menstruating women to the *Muṣallā*.

974. Narrated Muḥammad: Umm 'Aṭīyya رَضِيَ اللهُ عَنْهَا said, "Our Prophet ﷺ ordered us to come out (on 'Eid day) with the mature girls and the virgins staying in seclusion." Ḥaḥṣa narrated the above-mentioned *Ḥadīth* and added, "The mature girls or virgins staying in seclusion, but the menstruating women had to keep away from the *Muṣallā*."

(١٥) بَابُ خُرُوجِ النِّسَاءِ وَالْحَيْضِ إِلَى الْمُصَلَّى

٩٧٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أُيُوبَ، عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَمَرَنَا نَبِيُّنا ﷺ أَنْ نُخْرِجَ الْعَوَاتِقَ ذَوَاتِ الْخُدُورِ.

وَعَنْ أُيُوبَ، عَنْ حَفْصَةَ بِنَحْوِ. وَزَادَ فِي حَدِيثِ حَفْصَةَ قَالَ، أَوْ قَالَتْ: الْعَوَاتِقُ وَذَوَاتِ الْخُدُورِ وَيَعْتَزِلْنَ الْحَيْضُ الْمُصَلَّى.

[راجع: ٣٢٤]

(16) CHAPTER. The attendance of boys at *Muṣallā*.

975. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: I (in my boyhood) went out with the Prophet ﷺ on the day of 'Eid-al-Fiṭr or 'Eid-al-Aḍḥa. The Prophet ﷺ offered *Ṣalāt* (prayers) and then delivered the *Khuṭba* (religious talk) and

(١٦) بَابُ خُرُوجِ الصِّبْيَانِ إِلَى الْمُصَلَّى

٩٧٥ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبَّاسٍ

then went towards the women, preached and advised them and ordered them to give alms.

(17) CHAPTER. The Imām faces the people while delivering the *Kḥutba* (religious talk) of 'Eid.

Abū Sa'īd said, "The Prophet ﷺ stood facing the people."

976. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went towards Al-Baqī' (the graveyard at Al-Madīna) on the day of ('Eid-al-Adḥā) and offered a two *Rak'ā Ṣalāt* (prayer) (of 'Eid-al-Adḥā) and then faced us and said, "On this day of ours, our first act of worship is to offer the *Ṣalāt* (prayer) [then to deliver the *Kḥutba* (religious talk)] and then return and slaughter the sacrifices, and whoever does this, concords with our *Sunna* (legal way); and whoever slaughtered his sacrifice before that [i.e. before the *Ṣalāt* (prayer)] then that was a thing which he prepared earlier for his family and it would not be considered as a *Nusuk* (sacrifice)". A man stood up and said, "O, Allāh's Messenger! I slaughtered [the animal before the *Ṣalāt* (prayer)] but I have a young she-goat which is better than an older sheep." The Prophet ﷺ said to him, "Slaughter it. But a similar sacrifice will not be sufficient for anybody else after you."

(18) CHAPTER. The mark of the *Muṣallā*.

977. Narrated 'Abdur Raḥmān bin 'Ābis: Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا was asked whether he had joined the Prophet ﷺ in the 'Eid prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet ﷺ

قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: خَرَجْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ فِطْرٍ أَوْ أَضْحَى فَصَلَّى الْعِيدَ ثُمَّ خَطَبَ ثُمَّ أَتَى النِّسَاءَ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ. [راجع: ٩٨]

(١٧) بَابُ اسْتِثْبَالِ الْإِمَامِ النَّاسَ فِي خُطْبَةِ الْعِيدِ،

قَالَ أَبُو سَعِيدٍ: قَامَ النَّبِيُّ ﷺ مُقَابِلَ النَّاسِ.

٩٧٦ - حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ زُبَيْدٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ قَالَ: خَرَجَ النَّبِيُّ ﷺ يَوْمَ أَضْحَى فَصَلَّى الْعِيدَ رَكَعَتَيْنِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ وَقَالَ: «إِنَّ أَوْلَ نُسُكِنَا فِي يَوْمِنَا هَذَا أَنْ نَبْدَأَ بِالصَّلَاةِ ثُمَّ نَرْجِعَ فَتَنْتَحَرَ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ وَافَقَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ ذَلِكَ فَإِنَّهُ شَيْءٌ عَجَلَهُ لِأَهْلِهِ لَيْسَ مِنَ النَّسُكِ فِي شَيْءٍ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي ذَبَحْتُ وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ. قَالَ: «أَذْبَحْهَا وَلَا تَفِي عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

(١٨) بَابُ الْعَلَمِ الَّذِي بِالْمُصَلِّيِّ

٩٧٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَائِيسٍ قَالَ: سَمِعْتُ ابْنَ

came out) till he reached the mark which was near the house of Kathīr bin Aṣ-Ṣalt, offered the *Ṣalāt* (prayer), delivered the *Khuṭba* (religious talk) and then went towards the women. Bilāl was accompanying him. He (ﷺ) preached them, advised them, and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilāl's garment. Then the Prophet ﷺ along with Bilāl returned home.

عَبَّاسٍ قَبْلَ لَهُ: أَشْهَدْتُ الْعَيْدَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنَ الصَّغَرِ مَا شَهِدْتُهُ حَتَّى أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ فَوَعَّظَهُنَّ وَذَكَرَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ. فَرَأَيْتَهُنَّ يَهُوِينَ بِأَيْدِيَهُنَّ يَقْدِفُنَّهُ فِي ثَوْبِ بِلَالٍ ثُمَّ انْطَلَقَ هُوَ وَبِلَالٌ إِلَى بَيْتِهِ. [راجع: ٩٨]

(19) CHAPTER. The preaching to the women by the *Imām* on the 'Eid day.

(١٩) بَابُ مَوْعِظَةِ الْإِمَامِ النِّسَاءَ يَوْمَ الْعَيْدِ

978. Narrated Ibn Juraij: 'Aṭā' told me that he had heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا saying, "The Prophet ﷺ stood up to offer the *Ṣalāt* (prayer) of 'Eid-al-Fitr. He first offered the *Ṣalāt* (prayer) and then delivered the *Khuṭba* (religious talk). After finishing it he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilāl's hand. Bilāl was spreading out his garment while the women were putting their alms." I asked 'Aṭā' whether it was the *Zakāt* of the day of *Fitr*. He said, "No, it was just alms given at that time. Some lady put her finger ring and the others would do the same." I said, (to 'Aṭā'), "Do you think that it is incumbent upon the *Imām* to give advice to the women (on 'Eid day)?" He said, "No doubt, it is incumbent upon the *Imām* to do so and why should they not do so?"

٩٧٨ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ ابْنِ نَصْرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: قَامَ النَّبِيُّ ﷺ يَوْمَ الْفِطْرِ فَصَلَّى قَبْدًا بِالصَّلَاةِ. ثُمَّ خَطَبَ فَلَمَّا فَرَغَ نَزَلَ فَأَتَى النِّسَاءَ فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّمُ عَلَى يَدِ بِلَالٍ، وَبِلَالٌ بَاسِطٌ ثَوْبَهُ يُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ. قُلْتُ لِعَطَاءٍ: زَكَاةَ يَوْمِ الْفِطْرِ؟ قَالَ: لَا، وَلَكِنْ صَدَقَةٌ يَتَصَدَّقْنَ حَيْثُ نَزَلَ، تُلْقِي فَتَحَهَا وَيُلْقِينَ. قُلْتُ: أَتَرَى حَقًّا عَلَى الْإِمَامِ ذَلِكَ يُذَكَّرُهُنَّ؟ قَالَ: إِنَّهُ لِحَقٌّ عَلَيْهِمْ وَمَا لَهُمْ لَا يَفْعَلُونَهُ؟ [راجع: ٩٥٨]

979. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا "I attended with the Prophet ﷺ, Abū Bakr, 'Umar and 'Uthman رَضِيَ اللهُ عَنْهُمُ the 'Eid-al-

٩٧٩ - قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ ابْنِ