

Fitr prayers. They used to offer the *Ṣalāt* (prayer) before the *Ḳhuṭba* and then deliver the *Ḳhuṭba* afterwards. Once the Prophet ﷺ came out (for the 'Eid prayer) as if I were just observing him waving to the people to sit down. He, then accompanied by Bilāl, came crossing the rows till he reached the women. He recited the following Verse: "O Prophet! When believing women come to you to give the *Bai'ah* (pledge) to you. . . (to the end of the Verse) (V.60:12)." After finishing the recitation he ﷺ said, "O ladies! Are you fulfilling your covenant?" None except one woman said, "Yes." Ḥasan did not know who was that woman. The Prophet ﷺ said, "Then give alms." Bilāl spread his garment and said, "Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies)." So the ladies kept on putting their *Fatḳḳs* (big rings) and other kinds of rings in Bilāl's garment." 'Abdur-Razzāq said, "*Fatḳḳs* is a big ring which was used to be worn in the (Pre-Islāmic) Period of Ignorance.

(20) CHAPTER. If a woman has no veil to use for 'Eid.

980. Narrated Ayyūb: Ḥafṣa bint Sirīn said, "On 'Eids we used to forbid our girls to go out for *Ṣalāt-ul-'Eid* ('Eid prayer). A lady came and stayed at the palace of Banī Khalaf and I went to her. She said, "The husband of my sister took part in twelve holy battles along with the Prophet ﷺ and my sister was with her husband in six of them. My sister said that they used to nurse the sick and treat the wounded. Once she asked: O Allāh's Messenger! If a woman has no veil, is there any harm if she does not come out (on 'Eid day)? The Prophet ﷺ said, 'Her companion should let her share her veil with her, and the

عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: شَهِدْتُ الْفِطْرَ مَعَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُمَانَ رَضِيَ اللَّهُ عَنْهُمْ يُصَلُّونَهَا قَبْلَ الْخُطْبَةِ. ثُمَّ يُخْطَبُ بَعْدُ. خَرَجَ النَّبِيُّ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُجْلِسُ بِيَدِهِ. ثُمَّ أَقْبَلَ يَسْفُحُهُمْ حَتَّى آتَى النِّسَاءَ مَعَهُ بِلَالٌ. فَقَالَ: ﴿يَتَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعَنَّكَ﴾ الْآيَةَ [الْمَمْتَحَنَةَ: ١٢]. ثُمَّ قَالَ حِينَ فَرَعَ مِنْهَا. «أَنْتَنَ عَلَى ذَلِكَ؟» فَقَالَتِ امْرَأَةٌ وَاحِدَةً مِنْهُنَّ لَمْ يُجِبْهُ غَيْرُهَا: نَعَمْ - لَا يَذْرِي حَسَنٌ مَنْ هِيَ - . قَالَ: فَتَصَدَّقْنَ. فَبَسَطَ بِلَالٌ ثَوْبَهُ ثُمَّ قَالَ: «هَلُمَّ لَكُنَّ فِدَا أَبِي وَأُمِّي»، فَيُلْقِيَنَّ الْفَتْحَ وَالْحَوَاتِيمَ فِي ثَوْبِ بِلَالٍ. قَالَ عَبْدُ الرَّزَّاقِ: الْفَتْحُ: الْحَوَاتِيمُ الْعِظَامُ كَانَتْ فِي الْجَاهِلِيَّةِ. [راجع: ٩٧]

(٢٠) بَابُ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ فِي الْعِيدِ

٩٨٠ - حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ قَالَتْ: كُنَّا نَمْنَعُ جَوَارِيَنَا أَنْ يَخْرُجْنَ يَوْمَ الْعِيدِ. فَجَاءَتِ امْرَأَةٌ فَتَزَلَّتْ قَصْرَ بَنِي خَلْفٍ فَأَتَيْتُهَا فَحَدَّثْتُ أَنَّ رَوْحَ أُخْتِهَا عَزَا مَعَ النَّبِيِّ ﷺ ثِنْتَيْ عَشْرَةَ عَزْوَةً. فَكَانَتْ أُخْتُهَا مَعَهُ فِي سِتِّ عَزَوَاتٍ. قَالَتْ: فَكُنَّا نَقُومُ عَلَى

women should participate in the good deeds and in the religious gatherings of the believers.’”

Ḥafṣa added, “When Umm ‘Aṭīyya came, I went to her and asked her, ‘Did you hear anything about such and such a thing?’ Umm ‘Aṭīyya said, ‘Yes, let my father be sacrificed for the Prophet ﷺ. (And whenever she mentioned the name of the Prophet ﷺ she always used to say: Let my father be sacrificed for him). He said, ‘Virgin mature girls staying often screened (or said, ‘Mature girls and virgins staying often screened – Ayyūb is not sure as to which was the word used) and menstruating women should come out (on the ‘Eid day). But the menstruating women should keep away from the *Muṣallā*. And all the women should participate in the good deeds and in the religious gatherings of the believers.’” Ḥafṣa said, “On that I said to Umm ‘Aṭīyya, ‘Also those who are menstruating?’” Umm ‘Aṭīyya replied, “Yes. Do they not present themselves at ‘Arafāt and elsewhere?’”

(21) CHAPTER. Menstruating women should keep away from the *Muṣallā*.

981. Narrated Umm ‘Aṭīyya رَضِيَ اللهُ عَنْهَا: We were ordered to go out (for ‘Eid) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion. (Ibn ‘Aūn said, “Or mature virgins staying in seclusion”) The menstruating women could present themselves at the religious gathering and invocation of Muslims but should keep away from their *Muṣallā*.

الْمَرْضَى وَنُدَاوِي الْكَلْمَى. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَعَلَى إِحْدَانَا بَأْسٌ إِذَا لَمْ يَكُنْ لَهَا جِلْبَابٌ أَنْ لَا تَخْرُجَ؟ فَقَالَ: «لَيْلِسُهَا صَاحِبَتُهَا مِنْ جِلْبَابِهَا فَلَيْسُ هَذَنْ الْحَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ». قَالَتْ حَفْصَةُ: فَلَمَّا قَدِمْتَ أُمُّ عَطِيَّةٍ أَتَيْتُهَا فَسَأَلْتُهَا: أَسَمِعْتَ فِي كَذَا وَكَذَا؟ قَالَتْ: نَعَمْ بِأَبَا - وَقَلَمًا ذَكَرَتِ النَّبِيَّ ﷺ إِلَّا قَالَتْ: بِأَبَا - قَالَ: «لِتَخْرُجِ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ - أَوْ قَالَ: الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ، شَكَّ أَيُّوبُ - وَالْحَيْضُ وَيَعْتَزِلُ الْحَيْضُ الْمُصَلَّى وَلَيْسُ هَذَنْ الْحَيْرَ وَدَعْوَةَ الْمُؤْمِنِينَ». قَالَتْ: فَقُلْتُ لَهَا: الْحَيْضُ؟ قَالَتْ: نَعَمْ، أَلَيْسَ الْحَائِضُ تَشْهَدُ عَرَافَاتٍ وَتَشْهَدُ كَذَا وَتَشْهَدُ كَذَا؟ [راجع: ٣٢٤]

(٢١) بَابُ اغْتِرَالِ الْحَيْضِ الْمُصَلَّى

٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: أُمِرْنَا أَنْ نَخْرُجَ فَنَخْرُجِ الْحَيْضُ وَالْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ. - قَالَ ابْنُ عَوْنٍ: أَوْ الْعَوَاتِقُ ذَوَاتُ الْخُدُورِ - فَأَمَّا الْحَيْضُ فَيُشْهَدَنَّ جَمَاعَةَ الْمُسْلِمِينَ وَدَعْوَتَهُمْ وَيَعْتَزِلَنَّ مُصَلَّاهُمْ». [راجع: ٣٢٤]

(22) CHAPTER. *An-Nahr*⁽¹⁾ and *Adh-Dhabh*⁽²⁾ (to slaughter animals) (as offerings) at the *Muṣallā* (praying place) on the day of *Nahr*.

982. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ used to *Nahr* or *Dhabh* (slaughter sacrifices) at the *Muṣallā* (on '*Eid-al-Adhā*').

(23) CHAPTER. The talk of the *Imām* and if the *Imām* is asked about something while he is delivering the *Khuṭba* (religious talk).

983. Narrated Al-Barā' bin 'Āzib رضي الله عنهما: On the day of *Nahr* Allāh's Messenger ﷺ delivered the *Khuṭba* (religious talk) after the *Ṣalāt* ('*Eid* prayer) and said, "Whoever offered *Ṣalāt* (prayer) like us and slaughtered the sacrifice like we did, then he acted according to our *Nusuk* (followed the right way). And whoever slaughtered the sacrifice before the *Ṣalāt* (prayer), then that was just mutton (i.e. not done his sacrifice)." Abū Burda bin Niyyār stood up and said, "O Allāh's Messenger! By Allāh, I slaughtered my sacrifice before I came out for *Aṣ-Ṣalāt* ('*Eid* prayer) and thought that today was the day of eating and drinking (non-alcoholic drinks) and so I made haste (in slaughtering) and ate and also fed my family and neighbours." Allāh's Messenger ﷺ said, "That was just mutton (not a sacrifice)."

(٢٢) بَابُ النَّحْرِ وَالذَّبْحِ بِالْمُصَلَّى
يَوْمَ النَّحْرِ

٩٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ فَرْقِدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْحَرُ أَوْ يَذْبَحُ بِالْمُصَلَّى. [انظر: ١٧١٠، ١٧١١،

[٥٥٥٢، ٥٥٥١]

(٢٣) بَابُ كَلَامِ الْإِمَامِ وَالنَّاسِ فِي
خُطْبَةِ الْعِيدِ. وَإِذَا سُئِلَ الْإِمَامُ عَنْ
شَيْءٍ وَهُوَ يَخُطُبُ

٩٨٣ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خُطِبْنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ. فَقَالَ: «مَنْ صَلَّى صَلَاتِنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ. وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَيَلِكُ شَاءَ لَحْمٍ». فَقَامَ أَبُو بُرْدَةَ بْنُ نِيَّارٍ فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أُخْرَجَ إِلَى الصَّلَاةِ، وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمٌ أَكَلٍ وَشُرْبٍ فَتَعَجَّلْتُ وَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاءُ

(1) *An-Nahr*: Literally means slaughtering of the camels only, and it is done by cutting the carotid arteries at the root of camel's neck.

(2) *Adh-Dhabh*: Means slaughtering of animals other than camels, e.g., sheep, cow, goat etc., and is done by cutting the carotid and jugular blood vessels at the upper part of the neck and not at its root.

Then Abū Burda said: "I have a young she-goat and no doubt, it is better than two sheep. Will that be sufficient as a sacrifice for me?" The Prophet ﷺ replied, "Yes. But it will not be sufficient for anyone else (as a sacrifice) after you."

984. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ offered the *Ṣalāt* (prayer) on the day of *Nahr* and then delivered the *Khuṭba* (religious talk) and ordered that whoever had slaughtered his sacrifice before the *Ṣalāt* (prayer) should repeat it (i.e., should slaughter another sacrifice). Then a person from the *Anṣār* stood up and said, "O Allāh's Messenger! Because of my neighbours (he described them as being very needy or poor) I slaughtered (the sacrifice) before the *Ṣalāt* (prayer). I have a young she-goat which, in my opinion, is better than two sheep." The Prophet ﷺ gave him the permission for slaughtering it as a sacrifice.

985. Narrated Jundab رَضِيَ اللهُ عَنْهُ: On the day of *Nahr* the Prophet ﷺ offered the *Ṣalāt* (prayer) and delivered the *Khuṭba* (religious talk) and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the *Ṣalāt* (prayer) should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allāh's Name on it."

(24) CHAPTER. Whoever returned (after offering the 'Eid prayer) on the day of 'Eid through a way different from that by which he went.

986. Narrated Jābir (bin 'Abdullāh) رَضِيَ اللهُ عَنْهُ: On the day of 'Eid the Prophet ﷺ used to return (after offering the 'Eid prayer) through a way different from that by which he went.

لَحْمٍ». قَالَ: فَإِنَّ عِنْدِي عَنَاقَ جَذَعَةٍ هِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ، فَهَلْ تَجْزِي عَنِّي؟ قَالَ: «نَعَمْ، وَلَنْ تَجْزِي عَنْ أَحَدٍ بَعْدَكَ». [راجع: ٩٥١]

٩٨٤ - حَدَّثَنَا حَامِدُ بْنُ عُمَرَ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ النَّحْرِ، ثُمَّ خَطَبَ فَأَمَرَ مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ أَنْ يُعِيدَ ذَبْحَهُ. فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ جِيرَانُ لِي - إِمَّا قَالَ: بِهِمْ خِصَاصَةٌ، وَإِمَّا قَالَ: فَقَرُّ - وَإِنِّي ذَبَحْتُ قَبْلَ الصَّلَاةِ وَعِنْدِي عَنَاقٌ لِي أَحَبُّ إِلَيَّ مِنْ شَاتِي لَحْمٍ، فَرَخَّصَ لَهُ فِيهَا. [راجع: ٩٥٤]

٩٨٥ - حَدَّثَنَا مُسْلِمٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَسْوَدِ، عَنْ جُنْدَبٍ قَالَ: صَلَّى النَّبِيُّ ﷺ يَوْمَ النَّحْرِ ثُمَّ خَطَبَ: ثُمَّ ذَبَحَ وَقَالَ: «مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ أُخْرَى مَكَانَهَا، وَمَنْ لَمْ يَذْبَحْ فَلْيَذْبَحْ بِاسْمِ اللَّهِ». [انظر: ٥٥٠٠، ٥٥٦٢، ٦٦٧٤، ٧٤٠٠]

(٢٤) بَابٌ مَنْ خَالَفَ الطَّرِيقَ إِذَا رَجَعَ يَوْمَ الْعِيدِ

٩٨٦ - حَدَّثَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا أَبُو ثَمِيلَةَ يَحْيَى بْنُ وَاصِحٍ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ

الْحَارِثِ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمُ عِيدِ خَالَفَ الطَّرِيقَ. تَابَعَهُ يُونُسُ بْنُ مُحَمَّدٍ، عَنْ فُلَيْحٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ. وَحَدِيثُ جَابِرٍ أَصْحَحُ.

(٢٥) **بَابُ:** إِذَا فَاتَهُ الْعِيدُ يُصَلِّي رَكَعَتَيْنِ،

(25) CHAPTER. Whoever missed the *Ṣalāt-al-'Eid* ('Eid prayer) should offer two *Rak'ū* prayer.

And similarly the women and those who are at home and in the villages should do so, as is confirmed by the statement of the Prophet ﷺ: "O Muslims, this is our 'Eid." At *Az-Zāwiya*, Anas bin Mālik ordered his slave Ibn Abī Ḡhaniya to collect his (Anas's) family and offspring. Anas led a *Ṣalāt* (prayer) similar to that offered by the people of any town and recited *Takbīr* similar to theirs. 'Ikrima said, "The villagers should gather on the day of 'Eid and offer two *Rak'ū* as the *Imām* does." 'Aṭā' said, "Whoever misses the *Ṣalāt-al-'Eid* ('Eid prayer) should offer two *Rak'ū* prayer."

وكَذَلِكَ النِّسَاءُ وَمَنْ كَانَ فِي الْبُيُوتِ وَالْقُرَى لِقَوْلِ النَّبِيِّ ﷺ: «هَذَا عِيدُنَا أَهْلَ الْإِسْلَامِ». وَأَمَرَ أَنَسُ بْنُ مَالِكٍ مَوْلَاهُ ابْنَ أَبِي عُتْبَةَ بِالزَّوَايَةِ فَجَمَعَ أَهْلَهُ وَبَيْنَهُ وَصَلَّى كَصَلَاةِ أَهْلِ الْمَضَرِّ وَتَكْبِيرِهِمْ. وَقَالَ عِكْرِمَةُ: أَهْلُ السَّوَادِ يَجْتَمِعُونَ فِي الْعِيدِ يُصَلُّونَ رَكَعَتَيْنِ كَمَا يَصْنَعُ الْإِمَامُ. وَقَالَ عَطَاءٌ: إِذَا فَاتَهُ الْعِيدُ صَلَّى رَكَعَتَيْنِ.

987. Narrated 'Urwa on the authority of 'Āishah رَضِيَ اللهُ عَنْهَا: On the days of *Minā*, (11th, 12th, and 13th of *Dhul-Hijjah*) Abū Bakr رَضِيَ اللهُ عَنْهُ came to her while two young girls were beating the tambourine and the Prophet ﷺ was lying covered with his clothes. Abū Bakr رَضِيَ اللهُ عَنْهُ scolded them and the Prophet ﷺ uncovered his face and said to Abū Bakr, "Leave them, for these days are the days of 'Eid and the days of *Minā*."

٩٨٧ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامٍ مَنَى تُدْفِفَانِ وَتَضْرِبَانِ، وَالنَّبِيُّ ﷺ مُتَعَشِّ بِثَوْبِهِ فَأَنْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ النَّبِيُّ ﷺ عَنْ وَجْهِهِ وَقَالَ: «دَعُوهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ. وَتِلْكَ الْأَيَّامُ أَيَّامُ مَنَى». [راجع: ٩٤٩]

988. 'Āishah رَضِيَ اللهُ عَنْهَا further said, "Once, the Prophet ﷺ was screening me and

٩٨٨ - وَقَالَتْ عَائِشَةُ: رَأَيْتُ

I was watching the display of Ethiopians in the mosque and ('Umar) scolded them. The Prophet ﷺ said, 'Leave them. O Banī Arfida! (Carry on), you are safe (protected)'."

النَّبِيِّ ﷺ يَسْتُرْنِي وَأَنَا أَنْظَرُ إِلَى
الْحَبَشَةِ وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ
فَرَجَرَهُمْ فَقَالَ النَّبِيُّ ﷺ: «دَعَهُمْ،
أَمْنَا بَنِي أَرْفَدَةَ»، يَعْنِي مِنَ الْأَمْنِ.

[راجع: ٤٥٤]

(26) CHAPTER. The offering of *Ṣalāt* (prayer) before or after the 'Eid prayer.

(٢٦) بَابُ الصَّلَاةِ قَبْلَ الْعِيدِ
وَبَعْدَهَا،

Ibn 'Abbās disliked to offer *Ṣalāt* (prayer) before 'Eid prayer.

وَقَالَ أَبُو الْمُعَلَّى: سَمِعْتُ سَعِيداً
عَنِ ابْنِ عَبَّاسٍ كَرِهَ الصَّلَاةَ قَبْلَ
الْعِيدِ.

989. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ went out and offered a two *Rak'ā Ṣalāt* (prayer) (i.e., 'Eid prayer) on the day of *Fiṭr* and did not offer any other *Ṣalāt* (prayer) before or after it and at that time Bilāl was accompanying him.

٩٨٩ - حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ:
حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ
ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ
عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ
يَوْمَ الْفِطْرِ فَصَلَّى رَكَعَتَيْنِ لَمْ يُصَلِّ
قَبْلَهَا وَلَا بَعْدَهَا وَمَعَهُ بِلَالٌ.

14 - THE BOOK OF WITR

١٤ - كتاب الوتر

(١) باب ما جاء في الوتر

(1) CHAPTER. What is said regarding the *Witr* prayer⁽¹⁾.

990. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: Once a man asked Allāh's Messenger ﷺ about the *Ṣalāt-ul-Lail* (night prayer). Allāh's Messenger ﷺ replied, "The *Ṣalāt-ul-Lail* (night *Tahajjud* prayer) is offered as two *Rak'ā* followed by two *Rak'ā* (and so on) and if anyone is afraid of the approaching dawn *Fajr* prayer he should offer one *Rak'ā* and this will be a *Witr* for all the *Rak'ā* which he has offered before."

[See the Book of *Ṣalāt-ul-Tahajjud*, No.19]

991. Nāfi' told that 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا used to say *Taslim* between (the first) two *Rak'ā* and (the third) odd one in the *Witr* prayer, and he used to attend to some of his needs.

992. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Once I passed the night in the house of Maimūna (his aunt). I lay on the cushion transversally in its breadth-wise direction while Allāh's Messenger ﷺ and his wife lay in its length-wise direction. The Prophet ﷺ slept till midnight or nearly so and woke up rubbing his face and recited ten Verses from *Sūrah Āl-Imrān*. Allāh's Messenger ﷺ went towards a leather-skin and performed *Wudu* (ablution) in the most perfect way and then stood for the *Ṣalāt* (prayer). I did the same and stood beside him (on his left side). The Prophet ﷺ put his right hand on my head, twisted my ear (pulled me, and made me to stand by his right side), and then offered two

٩٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ ابْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ: فَقَالَ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّى».

[راجع: ٤٧٢]

٩٩١ - وَعَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَسْلِمُ بَيْنَ الرُّكْعَةِ وَالرُّكْعَتَيْنِ فِي الْوُتْرِ حَتَّى يَأْمُرَ بِيَعْضِ حَاجَتِهِ.

٩٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مَحْرَمَةَ بِنِ سَلِيمَانَ، عَنْ كُرَيْبِ بْنِ عَبْدِ عُبَيْدِ بْنِ أَبِي عُبَيْدٍ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ - وَهِيَ خَالَتُهُ - فَاضْطَجَعْتُ فِي عَرْضِ وَسَادَةِ، وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ حَتَّى انْتَصَفَ اللَّيْلُ أَوْ قَرِيبًا مِنْهُ فَاسْتَيْقَظَ يَمْسُحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ عَشْرَ آيَاتٍ مِنْ آلِ عِمْرَانَ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ إِلَى شَنٍّْ مُعَلَّقَةٍ فَتَوَضَّأَ فَأَحْسَنَ

(1) (Chap.1): *Witr* prayer: A prayer of an odd number of *Rak'ā* offered after *'Ishā* prayer or after the *Tahajjud* (night) prayer, and it is to be offered before the *Fajr* prayer.

Rak'ā five times and then ended his *Ṣalāt* with *Witr*. He laid down till the *Mu'adh-dhīn* (call-maker) came then he stood up and offered two *Rak'ā* (*Sunna* of *Fajr* prayer) and then went out and offered the *Fajr* prayer. (See *Hadīth* No. 183, Vol. I).

993. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "Night prayer is offered as two *Rak'a* followed by two *Rak'a* and so on, and if you want to finish it, offer only one *Rak'āt* which will be *Witr* for all the previous *Rak'a*." Al-Qāsim said, "Since we attained the age of puberty we have seen some people offering a three *Rak'a* prayer as *Witr* and all that is permissible. I hope there will be no harm in it."

994. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to offer eleven *Rak'a* at night and that was his night prayer and each of his prostrations lasted for a period enough for one of you to recite fifty Verses before Allāh's Messenger ﷺ raised his head. He also used to offer two *Rak'a* (*Sunna*) prayer before the (compulsory) *Ṣalāt-ul-Fajr* (*Fajr* prayer) and then lie down on his right side till the *Mu'adh-dhīn* (call-maker) came to him for the *Ṣalāt* (prayer).

الْوُضوءَ ثُمَّ قَامَ يُصَلِّي، فَصَنَعْتُ
مِثْلَهُ. فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ يَدَهُ
الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي
يَقْتُلُهَا. ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ رَكَعَتَيْنِ،
ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ، ثُمَّ رَكَعَتَيْنِ،
ثُمَّ رَكَعَتَيْنِ، ثُمَّ أَوْتَرَ. ثُمَّ اضْطَجَعَ
حَتَّى جَاءَهُ الْمُؤَدُّنُ فَقَامَ فَصَلَّى رَكَعَتَيْنِ
ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

٩٩٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ
قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي
عَمْرُو أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ
حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ
قَالَ: قَالَ النَّبِيُّ ﷺ: «صَلَاةُ اللَّيْلِ
مَثْنِي مَثْنِي، فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ
فَارْكَعْ رَكَعَةً تُؤْتِرُ لَكَ مَا صَلَّيْتَ».
قَالَ الْقَاسِمُ: وَرَأَيْنَا أَنَا سَاءً مُنْذُ أَدْرَكْنَا
يُوتِرُونَ بِثَلَاثٍ وَإِنَّ كَثَلًا لَوَاسِعٌ،
وَأَرْجُو أَنْ لَا يَكُونَ بِشَيْءٍ مِنْهُ بَأْسٌ.
[راجع: ٤٧٢]

٩٩٤ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الرَّهْرِيِّ، عَنْ
عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ
اللَّهِ ﷺ كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكَعَةً
كَانَتْ تِلْكَ صَلَاتِهِ - تَعْنِي بِاللَّيْلِ -
فَيَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرَ مَا يَقْرَأُ
أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ
وَيَرْكَعُ رَكَعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ
يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى

يَأْتِيهِ الْمُؤَذِّنُ لِلصَّلَاةِ. [راجع: ٦٢٦]

(2) CHAPTER. The timing of the *Ṣalāt-ul-Witr* (*Witr* prayer).

Abū Hurairah said, "The Prophet ﷺ told me to offer *Witr* prayer before sleeping."

995. Narrated Anas bin Sīrīn: I asked Ibn 'Umar رضي الله عنهما "What is your opinion about the two *Rak'a* before the *Fajr* prayer, as to prolonging the recitation in them?" He said, "The Prophet ﷺ used to offer at night two *Rak'a* followed by two and so on, and end the *Ṣalāt* (prayer) by one *Rak'a Witr*. He used to offer two *Rak'a* before the *Fajr* prayer immediately after the *Adhān*." (Ḥammād, the subnarrator said, "That meant (that he offered *Ṣalāt*) quickly."

996. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ offered *Witr* prayer at different nights at various hours extending (from the '*Ishā*' prayer up to the last hour of the night).

(3) CHAPTER. The Prophet ﷺ used to wake his family up for the *Witr* prayer.

997. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to offer his night prayer while I was sleeping across in his bed. Whenever he intended to offer the *Witr* prayer, he used to wake me up and I would offer the *Witr* prayer too.

(4) CHAPTER. One should make *Witr* as the last *Ṣalāt* (prayer) (at night).

(٢) بَابُ سَاعَاتِ الْوَيْتْرِ،

قَالَ أَبُو هُرَيْرَةَ: أوصاني رَسُولُ اللَّهِ ﷺ بِالْوَيْتْرِ قَبْلَ النَّوْمِ.

٩٩٥ - حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَرَأَيْتَ الرَّكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ نَطِيلٌ فِيهِمَا الْقِرَاءَةُ؟ فَقَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ مَثْنِي مَثْنِي وَيُوتِرُ بِرَكْعَةٍ، وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْغَدَاةِ وَكَأَنَّ الْأَذَانَ بِأَذْنِيهِ. قَالَ حَمَادٌ: أَيِ بِسُرْعَةٍ. [راجع: ٤٧٢]

٩٩٦ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي مُسْلِمٌ، عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: كُلَّ اللَّيْلِ أوتر رَسُولُ اللَّهِ ﷺ وانتهى وثره إلى السَّحَرِ.

(٣) بَابُ إِيقَاظِ النَّبِيِّ ﷺ أَهْلَهُ بِالْوَيْتْرِ

٩٩٧ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةٌ، مُعْتَرِضَةً عَلَيَّ فَرَأَيْتُهُ. فإِذَا أَرَادَ أَنْ يُوتِرَ أَيقظني فَأوترت. [راجع: ٣٨٢]

(٤) بَابُ: لِيَجْعَلَ آخِرَ صَلَاتِهِ وَتِرًا

998. Narrated 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, "Make *Witr* as your last *Ṣalāt* (prayer) at night."

(5) CHAPTER. To offer the *Witr* prayer while riding on an animal.

999. Narrated Sa'īd bin Yasār: I was going to Makkah in the company of 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا and when I apprehended the approaching dawn, I dismounted and offered the *Witr* prayer and then joined him. 'Abdullāh bin 'Umar said, "Where have you been?" I replied, "I apprehended the approaching dawn so I dismounted and offered *Witr* prayer." 'Abdullāh said, "Isn't there in the Messenger ﷺ of Allāh a good example for you to follow?" I replied, "Yes, by Allāh." He said, "Allāh's Messenger ﷺ used to offer *Ṣalāt* of *Witr* on the back of the camel (while on a journey)."

(6) CHAPTER. Offering prayers of *Witr* while on a journey.

1000. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ used to offer *Ṣalāt* (*Nawāfil* prayers) on his *Rāhila* (mount) facing its direction by signals, but not the compulsory *Ṣalāt* (prayer). He also used to offer the *Witr* prayer on his *Rāhila* (mount).

٩٩٨ - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَاءً».

(٥) بَابُ الْوَيْتْرِ عَلَى الدَّابَّةِ

٩٩٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي بَكْرٍ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ قَالَ: كُنْتُ أَسِيرُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ بِطَرِيقِ مَكَّةَ. فَقَالَ سَعِيدٌ: فَلَمَّا خَشِيتُ الصُّبْحَ نَزَلْتُ فَأَوْتَرْتُ ثُمَّ لِحِقْتُهُ. فَقَالَ عَبْدُ اللَّهِ ابْنُ عُمَرَ: أَيْنَ كُنْتَ؟ فَقُلْتُ: خَشِيتُ الصُّبْحَ فَنَزَلْتُ فَأَوْتَرْتُ، فَقَالَ عَبْدُ اللَّهِ: مَا لَكَ فِي رَسُولِ اللَّهِ ﷺ أَسْوَأَ حَسَنَةٍ؟ فَقُلْتُ: بَلَى وَاللَّهِ. قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ. [انظر: ١٠٠٠،

١٠٩٦، ١٠٩٨، ١١٠٥]

(٦) بَابُ الْوَيْتْرِ فِي السَّفَرِ

١٠٠٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ يَوْمِيٌّ