

the first three rounds, round the Ka'bah, and during the last four rounds he walked (normally). After finishing *Tawāf* of the Ka'bah, he offered a two *Rak'ā* prayer at *Maqām Ibrāhīm*, and after finishing the *Ṣalāt* (prayer) he went to Aṣ-Ṣafā and Al-Marwa and performed seven goings of *Tawāf* - *Sā'y* between them and did not do any deed forbidden because of *Ihrām*, till he finished all the ceremonies of his *Hajj* and sacrificed his *Hady* on the Day of *Nahr* (10th day of *Dhul-Hijjah*). He then hastened onwards (to Makkah) and performed *Tawāf-al-Ifāda* of the Ka'bah and then everything that was forbidden because of *Ihrām* became permissible. Those who took and drove the *Hady* with them did the same as Allāh's Messenger ﷺ did (*Hajj-al-Qirān*).

1692. Narrated Urwa : "Āishah رضي الله عنها informed me about the *Hajj* and 'Umra (together) of the Prophet ﷺ and so did the people who were with him (during that *Hajj* and 'Umra) a narration similar to the narration of Ibn Umar رضي الله عنهما (*Hadīth* No. 1691).

(105) CHAPTER. Buying the *Hady* on the way.

1693. Narrated Nāfi': 'Abdullāh (bin 'Abdullāh) bin 'Umar رضي الله عنهم said to his father, "Stay here, for I am afraid that it (affliction between Ibn Zubair and Al-Hajjāj) might prevent you from reaching the Ka'bah." Ibn 'Umar said, "(In this case) I would do the same as Allāh's Messenger ﷺ did, and Allāh has said, 'Indeed, in the Messenger of Allāh, you have a good example (to follow).' So, I make you people witness that I have made 'Umra compulsory for me." So he assumed *Ihrām*

أَوَّلَ شَيْءٍ، ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ وَمَشَى أَرْبَعَةً مِنَ الْأَطْوَافِ فَرَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكَعَتَيْنِ، ثُمَّ سَلَّمَ فَأَنْصَرَفَ فَاتَى الصَّافَا، فَطَافَ بِالصَّافَا وَالْمَرْوَةَ سَبْعَةَ أَطْوَافٍ. ثُمَّ لَمْ يَحْلُلْ مِنْ شَيْءٍ حَرَمٍ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرَمٍ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مِنْ أَهْدَى وَسَاقِ الْهَدْيِ مِنَ النَّاسِ.

١٦٩٢ - وَعَنْ عُرْوَةَ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ عَنِ النَّبِيِّ ﷺ فِي تَمَتُّعِهِ بِالْعُمْرَةِ إِلَى الْحَجِّ فَتَمَتَّعَ النَّاسُ مَعَهُ بِمِثْلِ الَّذِي أَخْبَرَنِي سَالِمٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ.

(١٠٥) بَابٌ مِنْ اشْتَرَى الْهَدْيَ مِنَ الطَّرِيقِ

١٦٩٣ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ لِأَبِيهِ: أَقِمْ فَإِنِّي لَا أَمْنُهَا أَنْ تُصَدَّ عَنِ الْبَيْتِ، قَالَ: إِذَا أَفْعَلُ كَمَا فَعَلَ رَسُولُ اللَّهِ ﷺ وَقَدْ قَالَ اللَّهُ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ فَاأَنَا أُشْهِدُكُمْ أَنِّي قَدْ

for 'Umra. Then he went out and when he reached Al-Baidā', he assumed *Ihrām* for *Hajj* and 'Umra (together) and said, "The conditions (requisites) of *Hajj* and 'Umra are the same." He, then bought a *Hady* from Qudaid. Then he arrived (at Makkah) and performed *Tawāf* - [*Sa'y* (going)] between Aş-Şafā and Al-Marwa once for both *Hajj* and 'Umra and did not finish the *Ihrām* till he had finished both *Hajj* and 'Umra (*Hajj-al-Qirān*).

(106) CHAPTER. Marking and garlanding (the *Hady*) at *Dhul-Hulaifa* and then assuming *Ihrām*.

Nafi' said, "Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا took the *Hady* (from Al-Madina) at the time of *Hudaibiya*, he garlanded and marked it at *Dhul-Hulaifa*, and stab the right side of its hump with a blade, and then he made it kneel with its face towards the *Qiblah* (Ka'bah at Makkah).

1694, 1695. Narrated Al-Miswar bin *Makhrama* and Marwan رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ set out from Al-Madina with over one thousand of his Companions (at the time of the Treaty of *Hudaibiya*) and when they reached *Dhul-Hulaifa*, the Prophet ﷺ garlanded his *Hady* and marked it and assumed *Ihrām* for 'Umra.

أَوْجِبْتُ عَلَى نَفْسِي الْعُمْرَةَ فَأَهَلَّ بِالْعُمْرَةِ، قَالَ: ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِالْبَيْدَاءِ أَهَلَ بِالْحَجِّ وَالْعُمْرَةِ وَقَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ. ثُمَّ اشْتَرَى الْهَدْيَ مِنْ قُدَيْدٍ ثُمَّ قَدِمَ فَطَافَ لَهُمَا طَوَافًا وَاحِدًا فَلَمْ يَجَلَّ حَتَّى حَلَّ مِنْهُمَا جَمِيعًا. [راجع: ١٦٣٩]

(١٠٦) بَابٌ مِّنْ أَشْعَرَ وَقَلَّدَ بَدْيِ الْحُلَيْفَةِ ثُمَّ أَحْرَمَ،

وقال نافع: كان ابن عمر رضي الله عنهما إذا أهدى زمن الحديبية قلده وأشعره بدْي الحليفة، يظعن في شق سنامه الأيمن بالشفرة ووجهها قبل القبلة بركة.

١٦٩٤، ١٦٩٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ وَمُرْوَانَ قَالَا: خَرَجَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِدْيِ الْحُلَيْفَةِ قَلَّدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَ وَأَحْرَمَ بِالْعُمْرَةِ. [الحديث:

١٦٩٤، انظر: ١٨١١، ٢٧١٢، ٢٧٣١، ٤١٥٨، ٤١٧٨، ٤١٨١]؛ [الحديث: ١٦٩٥، انظر: ٢٧١١، ٢٧٣٢، ٤١٥٧، ٤١٧٩، ٤١٨٠]

1696. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: I twisted with my own hands the garlands for

١٦٩٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

the *Budn* (camels for sacrifice) of the Prophet ﷺ who garlanded and marked them, and then made them proceed to Makkah; yet no permissible thing was regarded as illegal for him then.

أَفْلَحُ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَتَلْتُ فَلَانِدَ بُدْنِ النَّبِيِّ ﷺ بِيَدَيَّ ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا، وَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ أَجَلَ لَهُ. [انظر: ١٦٩٨، ١٦٩٩، ١٧٠٠، ١٧٠١، ١٧٠٢، ١٧٠٣، ١٧٠٤، ١٧٠٥]

[١٧٠٥، ٢٣١٧، ٥٥٦٦]

(107) CHAPTER. To twist (and make) the garlands for the *Budn* (*Hady* camels for sacrifice) and cows.

(١٠٧) بَابُ قَتْلِ الْفَلَانِدِ لِلْبُدْنِ وَالْبَقَرِ

1697. Narrated Ḥafṣa رضي الله عنها: I said, "O Allāh's Messenger! What is wrong with the people, they have finished their *Ihrām* but you have not?" He said, "I matted my hair and I have garlanded my *Hady*, so I will not finish my *Ihrām* till I have finished my *Hajj*."

١٦٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، عَنِ حَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ حَلُّوْا وَلَمْ تَحِلَّ أَنْتَ؟ قَالَ: إِنِّي لَبَدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلَا أَجِلَ حَتَّى أَجِلَ مِنَ الْحَجِّ. [راجع: ١٥٦٦]

1698. Narrated `Ā'isha رضي الله عنها: Allāh's Messenger ﷺ used to send the *Hady* from Al-Madina; and I used to twist the garlands for his *Hady* and he did not keep away from any of those things which a *Muḥrim* keeps away from.

١٦٩٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ حَدَّثَنَا ابْنُ شِهَابٍ، عَنِ عُرْوَةَ، وَعَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ فَأَقْتَلُ فَلَانِدَ هَدْيِهِ ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ. [راجع: ١٦٩٦]

(108) CHAPTER. The marking of the *Budn* (camels for sacrifice).

(١٠٨) بَابُ إِشْعَارِ الْبُدْنِ،

Al-Miswar رضي الله عنه said, "The Prophet ﷺ garlanded *Al-Hady* (animals meant for

وَقَالَ عُرْوَةُ عَنِ الْمِسْوَرِ رَضِيَ اللَّهُ

sacrifice) and marked them and assumed *Ihrām* for 'Umra."

1699. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: I twisted the garlands for the *Hady* (animals meant for sacrifice) of the Prophet ﷺ and then he marked and garlanded them (or I garlanded them) and then made them proceed to the Ka'bah (at Makkah) but he remained in Al-Madīna and no permissible thing was regarded as illegal for him then.

(109) CHAPTER. Whoever puts the garlands round the necks of the *Hady* (animals meant for sacrifice) with one's own hands.

1700. Narrated 'Abdullāh bin Abū Bakr bin 'Amr bin Ḥazm that 'Amra bint 'Abdur-Rahmān had told him, "Ziād bin Abū Sufyān wrote to 'Aishah رَضِيَ اللهُ عَنْهَا that 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا had stated, 'Whoever sends his *Hady* (to the Ka'bah), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e., till the 10th of Dhul-Hijjah).'" 'Amra added, "'Aishah said, 'It is not like what Ibn 'Abbās had said. I twisted the garlands of the *Hady* of Allāh's Messenger ﷺ with my own hands, then Allāh's Messenger ﷺ put them round their neck with his own hands, then send them (to Makkah) with my father. Yet nothing permitted by Allāh was considered illegal for Allāh's Messenger ﷺ till the *Hady* were slaughtered.'"

عَنْهُ: قَلَدَ النَّبِيُّ ﷺ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ بِالْعُمْرَةِ.

١٦٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلْتُ قَلَائِدَ هَدْيِ النَّبِيِّ ﷺ ثُمَّ أَشْعَرَهَا وَقَلَدَهَا أَوْ قَلَدْتُهَا ثُمَّ بَعَثَ بِهَا إِلَى الْبَيْتِ وَأَقَامَ بِالْمَدِينَةِ، فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلٌّ.

[راجع: ١٦٩٦]

(١٠٩) بَابٌ مَنْ قَلَدَ الْقَلَائِدَ بِيَدِهِ

١٧٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ابْنِ عَمْرٍو بْنِ حَرَمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ: أَنَّهَا أَخْبَرَتْهُ: أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَنْ أَهْدَى هَدْيًا حَرَّمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِّ حَتَّى يَنْحَرَ هَدْيَهُ. قَالَتْ عَمْرَةُ: فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا فَتَلْتُ قَلَائِدَ هَدْيِ رَسُولِ اللَّهِ ﷺ بِيَدِي ثُمَّ قَلَدَهَا رَسُولُ اللَّهِ ﷺ بِيَدَيْهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَحْرُمْ عَلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ أَحَلَّهُ

## (110) CHAPTER. The garlanding of sheep.

1701. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once the Prophet ﷺ sent sheep as *Hady*.

1702. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I used to make the garlands for (the *Hady* of) the Prophet ﷺ and he would garland the sheep (with them) and would stay with his family as a non-*Muḥrim*.

1703. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I used to twist the garlands for the sheep of the Prophet ﷺ and he would send them (to the Ka'bah), and stay as a non-*Muḥrim*.

1704. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I twisted (the garlands) for the *Hady* of the Prophet ﷺ before he assumed *Ihrām*.

## (111) CHAPTER. The garlands made from coloured wool.

1705. Narrated the Mother of the

اللهِ حَتَّى نُجَرَ الْهَدْيُ. [راجع: ١٦٩٦]

## (١١٠) بَابُ تَقْلِيدِ الْعَنَمِ

١٧٠١ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَهْدَى النَّبِيُّ ﷺ مَرَّةً عَنَّمَا.

[راجع: ١٦٩٦]

١٧٠٢ - حَدَّثَنَا أَبُو التُّعْمَانِ:

حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَقِيلُ الْقَلَائِدَ لِلنَّبِيِّ ﷺ فَيَقْلُدُ الْعَنَمَ وَيُقِيمُ فِي أَهْلِهِ حَلَالًا. [راجع: ١٦٩٦]

١٧٠٣ - حَدَّثَنَا أَبُو التُّعْمَانِ:

حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَقِيلُ قَلَائِدَ الْعَنَمِ لِلنَّبِيِّ ﷺ فَيَبْعُثُ بِهَا، ثُمَّ يَمْكُثُ حَلَالًا. [راجع: ١٦٩٦]

١٧٠٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ لِهَدْيِ النَّبِيِّ ﷺ - تَعْنِي الْقَلَائِدَ - قَبْلَ أَنْ يُحْرِمَ. [راجع: ١٦٩٦]

## (١١١) بَابُ الْقَلَائِدِ مِنَ الْعِهَنِ

١٧٠٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:

believers (أَشْهَرَهُ اللَّهُ عَنْهَا): I twisted the garlands of the *Hady* from the coloured wool which was with me.

(112) CHAPTER. Garlanding (the *Hady*) with a shoe.

1706. Narrated 'Ikrima: Abū Hurairah رضي الله عنه said, "The Prophet ﷺ saw a man driving a *Badana* (sacrificial camel). The Prophet ﷺ said (to him), 'Ride on it.' He replied, 'It is a *Badana*.' The Prophet ﷺ again said, 'Ride on it!' Abū Hurairah added, "Then I saw that man riding it, showing obedience to the Prophet ﷺ, and a shoe was (hanging) from its neck."

Narrated Abū Hurairah رضي الله عنه on the authority of the Prophet ﷺ: (as above).

(113) CHAPTER. The covering (sheet) of the *Budn* (camels for sacrifice).

Ibn 'Umar رضي الله عنهما used to tear off only the part of the sheet covering the camels hump. At the time of slaughtering the sacrifice he would remove the sheet, lest it should get spoiled with blood, and later on he would give it (the sheet) in charity.

1707. Narrated 'Alī رضي الله عنه: Allāh's Messenger ﷺ ordered me to give in charity the skin and the coverings of the *Budn* which I had slaughtered.

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَتَلْتُ فَلَائِدَهَا مِنْ عَهْنٍ كَانَ عِنْدِي. [راجع: 1196]

(112) بَابُ تَقْلِيدِ النَّعْلِ

1706 - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَبِيَّ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، قَالَ: «ارْكَبْهَا»، قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «ارْكَبْهَا»، قَالَ: فَلَقَدْ رَأَيْتُهُ رَاكِبَهَا يُسَافِرُ النَّبِيَّ ﷺ وَالنَّعْلُ فِي عُنُقِهَا. تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ.

حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. [راجع: 1189]

(113) بَابُ الْجِلَالِ لِلْبُدْنِ،

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لَا يَشُقُّ مِنَ الْجِلَالِ إِلَّا مَوْضِعَ السَّنَامِ. وَإِذَا نَحَرَهَا نَزَعَ جِلَالَهَا مَخَافَةَ أَنْ يُفْسِدَهَا الدَّمُ ثُمَّ يَتَصَدَّقُ بِهَا.

1707 - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

لَيْلِي، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَتَصَدَّقَ  
بِجِلَالِ الْبُذْنِ الَّتِي نَحَرْتُ وَبِجُلُودِهَا.  
[انظر: ١٧١٦، ١٧١٧، ١٧١٨،

[٢٢٩٩]

(114) CHAPTER. The purchase of the *Hady*  
on the way and garlanding it.

1708. Narrated Nāfi' : Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا intended to perform *Hajj* in the year of the *Hajj* of Al-Haruriyya during the rule of Ibn Az-Zubair رَضِيَ اللَّهُ عَنْهُمَا. Some people said to him, "It is very likely that there will be a fight among the people, and we are afraid that they might prevent you (from performing *Hajj*).” He replied, “Verily, in Allāh’s Messenger ﷺ there is a good example for you (to follow). In this case I would do the same as he ﷺ had done. I make you witness that I have intended to perform ‘*Umra*.”

When he reached Al-Baidā', he said, “The conditions for both *Hajj* and ‘*Umra* are the same. I make you witness that I have intended to perform *Hajj* along with ‘*Umra*.” After that he took a garlanded *Hady* (to Makkah) which he bought (on the way). When he reached (Makkah), he performed *Tawāf* of the Ka'bah and (*Sa'y*) of Aṣ-Ṣafa (and Al-Marwa) and did not do more than that. He did not make legal for himself the things which were illegal for a *Muḥrim* till it was the Day of *Nahr* (sacrifice), when he had his head shaved and slaughtered (the sacrifice) and considered sufficient his first *Tawāf* – [*Sā'y* (going) (between Aṣ-Ṣafā and Al-Marwa)], as a (*Sā'y*) for his *Hajj* and ‘*Umra* both. He then said, “The Prophet ﷺ used to do like that.”

(١١٤) بَابٌ مَنِ اشْتَرَى هَدْيَهُ مِنَ  
الطَّرِيقِ وَقَلَّدَهَا

١٧٠٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
الْمُنْذِرِ: حَدَّثَنَا أَبُو صَمْرَةَ: حَدَّثَنَا  
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: أَرَادَ  
ابْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا الْحَجَّ عَامَ  
حَجَّةِ الْحَرُورِيَّةِ فِي عَهْدِ ابْنِ الزُّبَيْرِ  
رَضِيَ اللَّهُ عَنْهُمَا، فَقِيلَ لَهُ: إِنَّ النَّاسَ  
كَائِنٌ بَيْنَهُمْ قِتَالٌ وَنَحَافٌ أَنْ يَصُدُّوكَ  
فَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ  
أُسْوَةٌ حَسَنَةٌ» إِذَا أَضْعَغَ كَمَا صَنَعَ،  
أَشْهَدُكُمْ أَنِّي قَدْ أُوجِبْتُ عُمْرَةً، حَتَّى  
كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ  
الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاجِدٌ، أَشْهَدُكُمْ  
أَنِّي جَمَعْتُ حَجَّةً مَعَ عُمْرَةٍ، وَأَهْدَى  
هَدْيًا مُقَلَّدًا اشْتَرَاهُ حَتَّى قَدِمَ فَطَافَ  
بِالْبَيْتِ وَبِالصَّفَا. وَلَمْ يَرِزْ عَلَى ذَلِكَ  
وَلَمْ يَحْلِلْ مِنْ شَيْءٍ حَرَمٌ مِنْهُ حَتَّى  
يَوْمَ النَّحْرِ، فَحَلَّقَ وَنَحَرَ وَرَأَى أَنْ قَدْ  
قَضَى طَوَافَهُ لِلْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ  
الْأَوَّلِ ثُمَّ قَالَ: كَذَلِكَ صَنَعَ النَّبِيُّ  
ﷺ. [راجع: ١٦٣٩]

(115) CHAPTER. To slaughter cows (as sacrifices) on behalf of one's wives without being ordered by them.

1709. Narrated 'Amra bint 'Abdur-Rahmān: I heard 'Āishah رَضِيَ اللهُ عَنْهَا saying, "Five days before the end of Dhul-Qa'da we set out from Al-Madina in the company of Allāh's Messenger ﷺ with the intention of performing Hajj only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no Hady with them to finish their Ihrām after performing Tawāf of the Ka'bah and [Sā'y (going) between Aş-Şafā and Al-Marwa]."

'Āishah رَضِيَ اللهُ عَنْهَا added, "On the Day of Nahr beef was brought to us. I asked, "What is this?" It was said, "Allāh's Messenger ﷺ has slaughtered (cows as sacrifices) on behalf of his wives."

(116) CHAPTER. To slaughter (sacrifices) at the Manḥar (slaughtering place) of the Prophet ﷺ at Minā.

1710. Narrated Nāfi': 'Abdullāh (bin 'Umar) رَضِيَ اللهُ عَنْهُمَا used to slaughter (his sacrifice) at the Manḥar. ('Ubaidullāh, a sub-narrator said, "The Manḥar of Allāh's Messenger ﷺ.")

1711. Narrated Nāfi': Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا used to send his Hady from Jam' (to Mina) in the last third of the night with the pilgrims amongst whom there were free men and slaves, till it was made to enter into the

(١١٥) بَابُ ذَبْحِ الرَّجُلِ الْبَمَرِ عَنْ نِسَائِهِ مِنْ غَيْرِ أَمْرِهِنَّ

١٧٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لِحِمْسٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ لَا نُرَى إِلَّا الْحَجَّ. فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَحِلَّ قَالَتْ: فَدَخَلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ قَالَ: نَحَرَ رَسُولُ اللهِ ﷺ عَنْ أَزْوَاجِهِ. قَالَ يَحْيَى: فَذَكَرْتُهُ لِلْقَاسِمِ، فَقَالَ: أَتَيْتُكَ بِالْحَدِيثِ عَلَى وَجْهِهِ.

[راجع: ٢٩٤]

(١١٦) بَابُ النَّحْرِ فِي مَنْحَرِ النَّبِيِّ ﷺ بِمِنَى

١٧١٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ خَالِدَ بْنَ الْحَارِثِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمَرَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ رَضِيَ اللهُ عَنْهُ كَانَ يَنْحُرُ فِي الْمَنْحَرِ، قَالَ عُبَيْدُ اللهِ: مَنْحَرِ رَسُولِ اللهِ ﷺ. [راجع: ٩٨٢]

١٧١١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ

*Manḥar* (slaughtering place) of the Prophet ﷺ.

ابن عُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانَ يَبْعَثُ  
بِهَدْيِهِ مِنْ جَمْعٍ مِنْ آخِرِ اللَّيْلِ حَتَّى  
يُدْخَلَ بِهِ مَنْحَرَ رَسُولِ اللهِ ﷺ مَعَ  
حُجَّاجٍ فِيهِمْ الْحُرُّ وَالْمَمْلُوكُ.

[راجع: ٩٨٢]

(117) CHAPTER. *Nahr*<sup>(1)</sup> (Slaughtering one's *Hady*) with one's own hands.

(١١٧) بَابُ مَنْ نَحَرَ هَدْيَهُ بِيَدِهِ

1712. Narrated Sahl bin Bakkār the narration of Anas (abridged), saying, "The Prophet ﷺ performed *Nahr* (slaughtered) with his own hands seven *Budn* (camels) while standing. While at Madina on the day of *'Eia-al-Adha* he (the Prophet ﷺ) slaughtered (sacrificed) two horned rams, black and white in colour.

١٧١٢ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ:  
حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي  
قِلَابَةَ، عَنْ أَنَسٍ، وَذَكَرَ الْحَدِيثُ.  
قَالَ: وَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَ بُدْنٍ  
قِيَامًا وَضَحَى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ  
أَفْرَنَيْنِ. مُخْتَصَرًا. [راجع: ١٠٨٩]

(118) CHAPTER. Slaughtering the camels after tying their one leg.

(١١٨) بَابُ نَحْرِ الْإِبِلِ مُقَيَّدَةً

1713. Narrated Ziyād bin Jubair: I saw Ibn 'Umar رضي الله عنهما passing by a man who had made his *Badana* sit to slaughter it. Ibn 'Umar said, "Slaughter it while it is standing with one of its leg tied up as is the *Sunna* (legal way) of Muḥammad ﷺ."

١٧١٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مَسْلَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ  
يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ قَالَ:  
رَأَيْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَتَى  
عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتَهُ يَنْحَرُهَا،  
قَالَ: ابْعَثْهَا قِيَامًا مُقَيَّدَةً. سُنَّةَ مُحَمَّدٍ  
ﷺ. وَقَالَ شُعْبَةُ: عَنْ يُونُسَ،  
أَخْبَرَنِي زِيَادٌ.

(119) CHAPTER. To slaughter the *Budn* (camels for sacrifice) while they are standing.

(١١٩) بَابُ نَحْرِ الْبُدْنِ قَائِمَةً،

Ibn 'Umar رضي الله عنهما said, "(That was) the *Sunna* (legal way) of Muḥammad ﷺ." Ibn 'Abbās رضي الله عنهما said, "*Ṣawāf* means

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا:  
سُنَّةَ مُحَمَّدٍ ﷺ. وَقَالَ ابْنُ عَبَّاسٍ

(1) (Ch. 117) See H. 982 and its chap. 22 along with its footnote.

the camels standing in rows or in lines (for sacrifice).”

1714. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna; and two *Rak'ā* of *'Aṣr* prayer at *Dhul-Hulaifa* and spent the night there and when (the day) dawned, he mounted his *Rāhila* (mount) and started saying '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)' and 'Glorified be Allāh'. When he reached Al-Baidā', he recited *Talbiya* for both *Hajj* and '*Umra*. And when he arrived at Makkah, he ordered them (his Companions) to finish their *Ihrām*. The Prophet ﷺ slaughtered seven *Budn* (camels) with his own hands while the camels were standing. Once the Prophet ﷺ sacrificed two horned rams (black and white in colour) at Al-Madīna, on the Day of '*Eid-al-Adha*.

1715. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered four *Rak'ā* of *Zuhr* prayers at Al-Madīna and two *Rak'ā* of '*Aṣr* prayer at *Dhul-Hulaifa*.

Narrated Ayyūb: "A man said: Anas said, 'Then he (the Prophet ﷺ) passed the night there till dawn and then he offered the *Fajr* prayer, and mounted his *Rāhila* (mount) and when it arrived at Al-Baidā' he assumed *Ihrām* for both '*Umra and Hajj*."

(120) CHAPTER. The butcher should not be given anything of the *Hady*.

1716(A). Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent me to supervise the

رَضِيَ اللهُ عَنْهُمَا: ﴿صَوَافٍ﴾ [الحج: 3٦]: قِيَامًا.

١٧١٤ - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وَهَيْبٌ: عَنْ أَيُّوبَ. عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، فَبَاتَ بِهَا فَلَمَّا أَصْبَحَ رَكِبَ رَاحِلَتَهُ فَجَعَلَ يُهَلِّلُ وَيُسَبِّحُ، فَلَمَّا عَلَا عَلَى الْبَيْدَاءِ لَبَّى بِهِمَا جَمِيعًا. فَلَمَّا دَخَلَ مَكَّةَ أَمَرَهُمْ أَنْ يَجْلُؤُوا وَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ سَبْعَ بُدُنٍ قِيَامًا، وَضَحَّى بِالْمَدِينَةِ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. [راجع: ١٠٨٩]

١٧١٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

وَعَنْ أَيُّوبَ؛ عَنْ رَجُلٍ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: ثُمَّ بَاتَ حَتَّى أَصْبَحَ فَصَلَّى الصُّبْحَ ثُمَّ رَكِبَ رَاحِلَتَهُ حَتَّى إِذَا اسْتَوَتْ بِهِ الْبَيْدَاءُ أَهَلَ بِعُمْرَةٍ وَحَجَّةٍ. [راجع: ١٠٨٩]

(١٢٠) بَابٌ: لَا يُعْطَى الْجَزَارَ مِنَ الْهَدْيِ شَيْئًا

١٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي