

(slaughtering of) *Budn (Hady)* and ordered me to distribute their meat; and then he ordered me to distribute their covering sheets and skins.

1716(B). 'Alī رضي الله عنه added, "The Prophet ﷺ ordered me to supervise the slaughtering (of the *Budn*) and not to give anything of it to the butcher (as wages for slaughtering)."

(121) CHAPTER. The skins of *Al-Hady* are to be given in charity.

1717. Narrated 'Alī رضي الله عنه: The Prophet ﷺ ordered me to supervise the (slaughtering) of *Budn (Hady)* camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of it) to the butcher as wages for slaughtering etc.

(122) CHAPTER. The covering sheets of *Budn* are to be given in charity.

1718. Narrated 'Alī رضي الله عنه: The

كثير: أَخْبَرَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي ابْنُ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فَقُمْتُ عَلَى الْبُذْنِ فَأَمَرَنِي عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَقَسَمْتُ لُحُومَهَا. ثُمَّ أَمَرَنِي فَقَسَمْتُ جِلَالَهَا وَجُلُودَهَا.

[راجع: ١٧٠٧]

١٧١٦ - وَقَالَ سُفْيَانُ: وَحَدَّثَنِي عَبْدُ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَمَرَنِي النَّبِيُّ ﷺ فَقُمْتُ عَلَى الْبُذْنِ وَلَا أُعْطِيَ عَلَيْهَا شَيْئًا فِي جِزَارَتِهَا. [راجع: ١٧٠٧]

(١٢١) بَابُ: يُتَصَدَّقُ بِجُلُودِ الْهَدْيِ

١٧١٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ وَعَبْدُ الْكَرِيمِ الْجَزَرِيُّ: أَنَّ مُجَاهِدًا أَخْبَرَهُمَا: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَخْبَرَهُ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقُومَ عَلَى بُذْنِهِ وَأَنْ يَقْسِمَ بُذْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا وَجِلَالَهَا، وَلَا يُعْطَى فِي جِزَارَتِهَا شَيْئًا. [راجع: ١٧٠٧]

(١٢٢) بَابُ: يُتَصَدَّقُ بِجِلَالِ الْبُذْنِ

١٧١٨ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

Prophet ﷺ offered one hundred *Budn* as *Hady* and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering sheets in charity and I did so. Then he ordered me to distribute their skins in charity and I did so.

سَيِّفُ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي ابْنُ أَبِي لَيْلَى: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ: أَهْدَى النَّبِيُّ ﷺ مِائَةَ بَدَنَةٍ فَأَمَرَنِي بِلُحُومِهَا فَقَسَمْتُهَا، ثُمَّ أَمَرَنِي بِجِلَالِهَا فَقَسَمْتُهَا، ثُمَّ بِجُلُودِهَا فَقَسَمْتُهَا.

[راجع: ١٧٠٧]

(123) CHAPTER. "And (remember) when We showed Ibrāhīm (Abraham) the site of the (Sacred) House, (Ka'bah at Makkah), (saying): 'Associate not anything (in worship) with Me [Lā ilāha illallāh (none has the right to be worshipped but Allāh) - Islāmīc Monotheism] and sanctify My House for those who circumambulate it, and those who stand up for prayer and those who bow (submit themselves with humility and obedience to Allāh), and make prostration (in prayer).'

"And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot.. up to.. then that is better for him with his Lord." (V.22:26-30)

(124) CHAPTER. What is to be eaten of *Budn* (by the one who offers them) and what is to be distributed in charity.

Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا said: "The animals slaughtered as a penalty for hunting (illegally) and the animal offered because of a vow should not be eaten by the person who has offered them, but he can eat from other kinds of offerings (as *Hady*). And 'Aṭā' said, "It is permissible to eat and let others eat the meat of the (*Hady*) animals sacrificed for *Hajj-at-Tammattu*."

1719. Narrated Ibn Juraij: 'Aṭā' said, "I heard Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا saying, 'We never ate the meat of the *Budn* of Mina

(١٢٣) **بَابُ:** ﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ فِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ﴾ (٧) وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾ (٧) إِلَى قَوْلِهِ ﴿فَهُوَ خَيْرٌ لَّهُمْ عِنْدَ رَبِّهِمْ﴾ [الحج: ٢٦-٣٠].

(١٢٤) **بَابُ مَا يَأْكُلُ مِنَ الْبَدَنِ وَمَا يُتَصَدَّقُ،**

وَقَالَ عُبَيْدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَا يُؤْكَلُ مِنْ جَزَاءِ الصَّيْدِ وَالنَّذْرِ، وَيُؤْكَلُ مِمَّا سِوَى ذَلِكَ. وَقَالَ عَطَاءُ: يَأْكُلُ وَيُطْعِمُ مِنَ الْمُتَعَةِ.

١٧١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنَا عَطَاءُ:

for more than three days. Later, the Prophet ﷺ gave us permission by saying: 'Eat and take (meat) with you. So, we ate (some) and took (some) with us.' I asked 'Aṭā', "Did Jābir say (that they went on eating the meat) till they reached Al-Madīna?" 'Aṭā' replied, "No."

سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: كُنَّا لَا نَأْكُلُ مِنْ لُحُومِ بُدْنِنَا فَوْقَ ثَلَاثِ مِثْقَالٍ مِثْقَالٍ مِثْقَالٍ فَقَالَ: «كُلُوا وَتَزَوَّدُوا»، فَأَكَلْنَا وَتَزَوَّدْنَا.

قُلْتُ لِعَطَاءٍ: أَقَالَ: حَتَّى جِئْنَا الْمَدِينَةَ؟ قَالَ: لَا. [انظر: ٢٩٨٠،

[٥٥٦٧، ٥٤٢٤]

**1720.** Narrated 'Amra: I heard 'Āishah رضي الله عنها saying, "We set out (from Al-Madīna) along with Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da with the intention of performing Hajj only. When we approached Makkah, Allāh's Messenger ﷺ ordered those who had no Hady along with them to finish the Ihram after performing Tawāf of the Ka'bah, [and Sa'y (going) between Aṣ-Ṣafā and Al-Marwa]. 'Āishah رضي الله عنها added, "Beef was brought to us on the Day of Naḥr and I said, 'What is this?' Somebody said, 'The Prophet ﷺ has slaughtered (cows) on behalf of his wives.'"

١٧٢٠ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي يَحْيَى: حَدَّثَنِي عُمَرُ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِحِمْسِ بَقِيٍّ مِنْ ذِي الْقَعْدَةِ وَلَا نَرَى إِلَّا الْحَجَّ حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالْبَيْتِ ثُمَّ يَحِلُّ، قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَدَخِلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقَرٍ فَقُلْتُ: مَا هَذَا؟ فَقِيلَ: ذَبَحَ النَّبِيُّ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ فَقَالَ: أَتَشْكُ بِالْحَدِيثِ عَلَى وَجْهِهِ. [راجع: ٢٩٤]

**(125) CHAPTER. Slaughtering before having one's head shaved.**

**1721.** Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ was asked about a person who had his head shaved before slaughtering (his Hady) (or other similar ceremonies of Hajj). He replied, "There is no harm,

١٧٢١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنَ حَوْشِبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورُ بْنُ زَادَانَ، عَنْ عَطَاءٍ،

there is no harm.”

**1722.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: A man said to the Prophet ﷺ, “I performed the *Tawāf-al-Ifāda* before the *Ramy* (throwing pebbles at the *Jamra*).” The Prophet ﷺ replied, “There is no harm.” The man said, “I had my head shaved before slaughtering (the *Hady*).” The Prophet ﷺ replied, “There is no harm.” He said, “I have slaughtered the *Hady* before the *Ramy*.” The Prophet ﷺ replied, “There is no harm.”

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سُئِلَ النَّبِيُّ ﷺ عَمَّنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ وَنَحْوَهُ فَقَالَ: «لَا حَرَجَ، لَا حَرَجَ». [راجع: ٨٤]

١٧٢٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَخْبَرَنَا أَبُو بَكْرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ: زُرْتُ قَبْلَ أَنْ أُرْمِيَ، قَالَ: «لَا حَرَجَ». قَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «لَا حَرَجَ»، قَالَ: ذَبَحْتُ قَبْلَ أَنْ أُرْمِيَ، قَالَ: «لَا حَرَجَ». وَقَالَ عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابْنِ خُثَيْمٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَقَالَ الْقَاسِمُ بْنُ يَحْيَى: حَدَّثَنِي ابْنُ خُثَيْمٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَقَالَ عَفَّانُ: أَرَاهُ عَنْ وَهْبٍ. حَدَّثَنَا ابْنُ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ. وَقَالَ حَمَّادٌ، عَنْ قَيْسِ بْنِ سَعْدٍ وَعَبَادِ بْنِ مَنصُورٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ.

**1723.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: A man asked the Prophet ﷺ (saying), “I have done the *Ramy* in the evening.” The Prophet ﷺ replied, “There is no harm in it.”

Another man asked, “I had my head shaved before slaughtering (the *Hady*).” The

١٧٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «سُئِلَ النَّبِيُّ ﷺ

Prophet ﷺ replied, "There is no harm in it."

1724. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: I came to Allāh's Messenger ﷺ when he was at Al-Bathā'. He asked me, "Have you intended to perform the *Hajj*?" I replied in the affirmative. He asked, "With what intention have you assumed *Ihrām*?" I replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "You have done well! Go and perform *Tawāf* round the Ka'bah and [Sa'y (going)] Aş-Şafā and Al-Marwa." Then I went to one of the women of Banī Qais and she took out lice from my head. Later, I assumed another *Ihrām* for *Hajj*. So, I used to give this verdict to the people till the caliphate of 'Umar رَضِيَ اللَّهُ عَنْهُ. When I told him about it, he said, "If we take (follow) Allāh's Book, then it orders you to remain in the state of *Ihrām* till you finish from *Hajj*<sup>(1)</sup>, and if we follow the *Sunna* of Allāh's Messenger ﷺ then he did not finish his *Ihrām* till the *Hady* had reached its destination (had been slaughtered). (i.e., *Hajj-al-Qirān*). (See *Hādīth* No.1559)

(126) CHAPTER. Whoever matted his head-hair on assuming *Ihrām* and had his head-hair shaved on finishing the *Ihrām*.

1725. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Hafṣa رَضِيَ اللَّهُ عَنْهَا said, "O Allāh's Messenger! What is wrong with the people; they finished their *Ihrām* after performing 'Umra, but you

ﷺ فَقَالَ: رَمِيتُ بَعْدَ مَا أُمْسَيْتُ، فَقَالَ: «لَا حَرَجَ». قَالَ: حَلَقْتُ قَبْلَ أَنْ أَنْحَرُ، قَالَ: «لَا حَرَجَ».

[راجع: ٨٤]

١٧٢٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنِي

أَبِي، عَنْ شُعْبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: «أَحْجَجْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «يَمَا أَهْلَلْتُ؟» قُلْتُ: لَبَيْتُكَ بِإِهْلَالِ كِبْهَلَالِ النَّبِيِّ ﷺ. قَالَ: «أَحْسَنْتَ أَنْ تَطْلُقَ قُطْفَ بِلَبَيْتٍ وَبِالْصَّفَا وَالْمَرْوَةِ» ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ فَقُلْتُ رَأْسِي، ثُمَّ أَهْلَلْتُ بِالْحَجِّ فَكُنْتُ أَقْبِي بِهِ النَّاسَ حَتَّى خِلَافَةُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَذَكَرْتُهُ لَهُ. فَقَالَ: إِنْ نَأَخُذْ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ وَإِنْ نَأَخُذْ بِسُنَّةِ رَسُولِ اللَّهِ ﷺ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْيُ مَحَلَّهُ. [راجع: ١٥٥٩]

(١٢٦) بَابُ مَنْ لَبَّدَ رَأْسَهُ عِنْدَ الْإِحْرَامِ وَحَلَقَ

١٧٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ رَضِيَ اللَّهُ

(1) (H.1724) i.e. to not finish the *Ihrām*, either perform *Hajj-al-Qirān* (if you have a *Hady*), or perform *Hajj* alone without the 'Umra and that is the opinion of 'Umar رَضِيَ اللَّهُ عَنْهُ only.

have not finished it after your 'Umra?" He replied, "I have matted my head-hair and have garlanded my *Hady*. So, I cannot finish my *Ihrām* till I slaughter (my *Had*)."

عَنْهُمْ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، مَا شَأْنُ النَّاسِ حَلُّوْا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَدْتُ رَأْسِي وَقَلَدْتُ هَذِي فَلَا أَجِلُّ حَتَّى أَنْحَرَ». [راجع: ١٥٦٦]

(127) CHAPTER. To shave the head and (or) to have the head-hair cut short on finishing the *Ihrām*.

(١٢٧) بَابُ الْحَلْقِ وَالتَّقْصِيرِ عِنْدَ الْإِحْلَالِ

1726. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ (got) his head shaved after performing his *Hajj*.

١٧٢٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، قَالَ نَافِعٌ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حَلَّقَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِهِ. [انظر: ٤٤١٠، ٤٤١١]

1727. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And (invoke Allāh for) those who have got their head-hair cut short." The Prophet ﷺ said, "O Allāh! Be Merciful to those who have got their heads shaved." The people said, "O Allāh's Messenger! And those who have got their head-hair cut short." The Prophet ﷺ said (the third time), "And to those who have got their head-hair cut short." Nāfi' said that the Prophet ﷺ had said once or twice, "O Allāh! Be Merciful to those who have got their head shaved," and on the fourth time he added, "And to those who have got their head-hair cut short."

١٧٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ». قَالُوا: وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ، قَالَ: «اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ». قَالُوا: وَالْمُقَصِّرِينَ، قَالَ: «وَالْمُقَصِّرِينَ». وَقَالَ اللَّيْثُ: حَدَّثَنِي نَافِعٌ: «رَحِمَ اللَّهُ الْمُحَلِّقِينَ» مَرَّةً أَوْ مَرَّتَيْنِ. قَالَ: وَقَالَ عُبَيْدُ اللَّهِ: حَدَّثَنِي نَافِعٌ وَقَالَ فِي الرَّابِعَةِ: «وَالْمُقَصِّرِينَ».

1728. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "O Allāh! Forgive those who have got their heads shaved." The people requested the Prophet ﷺ (saying):, "Also those who have got their head-hair cut short?" "The Prophet ﷺ said, "O Allāh!

١٧٢٨ - حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ: حَدَّثَنَا عُمَارَةُ بْنُ الْقُعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ،

Forgive those who have their heads shaved.” The people requested the Prophet ﷺ (saying): “Also (invoke Allāh for) those who have got their head-hair cut short?” The Prophet ﷺ (invoked) Allāh for those who have got their heads shaved and at the third time said, “— also (forgive) those who have got their head-hair cut short.”

1729. Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ and some of his Companions got their heads shaved and some others got their head-hair cut short.

1730. Narrated Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ: I cut short the head-hair of Allāh’s Messenger ﷺ with a long blade of an arrow-head.

(128) CHAPTER. To get the head-hair cut short after performing ‘Umra of Hajj-at-Tamattu’.

1731. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ came to Makkah, he ordered his Companions to perform Tawāf round the Ka‘bah and [Sa‘y (going)] between Aş-Şafā and Al-Marwa, to finish their Ihram and get their head-hair shaved or cut short.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قَالُوا: وَلِلْمُقَصِّرِينَ. قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ». قَالُوا: وَلِلْمُقَصِّرِينَ. قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» قَالُوا: وَلِلْمُقَصِّرِينَ قَالَهَا ثَلَاثًا. قَالَ: «وَلِلْمُقَصِّرِينَ».

١٧٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ قَالَ: خَلَقَ النَّبِيُّ ﷺ وَطَائِفَةً مِنْ أَصْحَابِهِ وَقَصَرَ بَعْضُهُمْ. [راجع: ١٦٣٩]

١٧٣٠ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: قَصَرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ.

(١٢٨) بَابُ تَقْصِيرِ الْمُتَمَتِّعِ بَعْدَ الْعُمْرَةِ

١٧٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ: أَخْبَرَنِي كُرَيْبٌ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ مَكَّةَ أَمَرَ أَصْحَابَهُ أَنْ يَطُوفُوا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ يَحْلُوا وَيَحْلِقُوا أَوْ يَقْصُرُوا. [راجع: ١٥٤٥]

(129) CHAPTER. The visit [(of the Ka'bah) to perform *Tawāf-al-Ifāda*] on the Day of *Nahr*.

Narrated Ibn Az-Zubair from 'Āishah and Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ delayed the visit till night. Ibn 'Abbās narrated that the Prophet ﷺ used to visit the House (Ka'bah) during the days of Mina.

1732. Narrated Nāfi' that Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا performed only one *Tawāf*. He would take an afternoon nap and then return to Mina. That was on the day of *Nahr* (slaughtering).

1733. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: We performed *Hajj* with the Prophet ﷺ and performed *Tawāf-al-Ifāda* on the Day of *Nahr* (slaughtering). Šafiyya got her menses and the Prophet ﷺ desired from her what a husband desires from his wife. I said to him, "O Allāh's Messenger! She is having her menses." He said, "Is she going to detain us?" We informed him that she had performed *Tawāf-al-Ifāda* on the Day of *Nahr*. He said, "(Then) depart."

## (١٢٩) بَابُ الزِّيَارَةِ يَوْمَ النَّحْرِ

وَقَالَ أَبُو الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَخَّرَ النَّبِيُّ ﷺ الزِّيَارَةَ إِلَى اللَّيْلِ. وَيُذَكَّرُ عَنْ أَبِي حَسَّانٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ الْبَيْتَ أَيَّامَ مِنَى.

١٧٣٢ - وَقَالَ لَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ غُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ طَافَ طَوَافًا وَاحِدًا ثُمَّ يَقِيلُ ثُمَّ يَأْتِي مِنَى، يَغْنِي يَوْمَ النَّحْرِ. وَرَفَعَهُ عَبْدُ الرَّزَّاقِ. حَدَّثَنَا غُبَيْدُ اللَّهِ.

١٧٣٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: حَاجَجْنَا مَعَ النَّبِيِّ ﷺ فَأَفْضْنَا يَوْمَ النَّحْرِ فَحَاضَتْ صَفِيَّةُ فَأَرَادَ النَّبِيُّ ﷺ مِنْهَا مَا يُرِيدُ الرَّجُلُ مِنْ أَهْلِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّهَا حَائِضٌ. قَالَ: «حَاسِبُنَا هِيَ؟» قَالُوا: يَا رَسُولَ اللَّهِ، أَفَاضَتْ يَوْمَ النَّحْرِ، قَالَ: «اخْرُجُوا». [راجع: ٢٩٤]

وَيُذَكَّرُ عَنِ الْقَاسِمِ وَعُرْوَةَ وَالْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَفَاضَتْ صَفِيَّةُ يَوْمَ النَّحْرِ.



(130) CHAPTER. If one did the *Ramy* of the *Jamra* after *Maghrib* (evening) or has his head shaved before slaughtering the *Hady* because of forgetfulness or ignorance.

1734. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was asked about the slaughtering, shaving (of the head), and the doing of *Ramy* before or after their due times. He said, “There is no harm in that.”

1735. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ was asked (as regards the ceremonies of *Hajj*) at Minā on the Day of *Nahr* and he replied that there was no harm. Then a man said to him, “I got my head shaved before slaughtering.” He replied, “Slaughter (now) and there is no harm in it.” (Another) man said, “I did the *Ramy* (of the *Jimār*) after midday.” The Prophet ﷺ replied, “There is no harm in it.”

(131) CHAPTER. To give religious verdicts near the *Jamra* while riding an animal.

1736. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ stopped (for a while near the *Jimār* at Minā) during his last *Hajj* and the people started asking him questions. A man said, “Ignorantly I got my head shaved before slaughtering.” The Prophet ﷺ replied, “Slaughter (now) and there is no harm in it.” Another man said, “Unknowingly I slaughtered the *Hady* before doing the *Ramy*.” The Prophet ﷺ said, “Do *Ramy* now and there is no harm in it.” So, on

(١٣٠) **بَابُ:** إِذَا رَمَى بَعْدَ مَا أَمْسَى، أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ نَاسِيًا أَوْ جَاهِلًا

١٧٣٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قِيلَ لَهُ فِي الذَّبْحِ وَالْحَلْقِ وَالرَّمْيِ وَالتَّقْدِيمِ وَالتَّأْخِيرِ فَقَالَ: «لَا حَرَجَ».

[راجع: ٨٤]

١٧٣٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرَمَةَ: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يُسْأَلُ يَوْمَ النَّحْرِ بِمَنْى فَيَقُولُ: «لَا حَرَجَ»، فَسَأَلَهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ؟ قَالَ: «أَذْبَحْ وَلَا حَرَجَ»، قَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ؟ فَقَالَ: «لَا حَرَجَ». [راجع: ٨٤]

(١٣١) **بَابُ الْفَتْبَا عَلَى الدَّابَّةِ عِنْدَ الْجَمْرَةِ**

١٧٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ فِي حَجَّةِ الْوَدَاعِ فَجَعَلُوا يَسْأَلُونَهُ فَقَالَ رَجُلٌ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ قَالَ: «أَذْبَحْ وَلَا

that day, when the Prophet ﷺ was asked about anything (about the ceremonies of *Hajj*) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

1737. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: رَضِيَ اللَّهُ عَنْهُمَا: I witnessed the Prophet ﷺ when he was delivering the *Khutba* (religious talk) on the day of *Nahr*. A man stood up and said, "I thought that such and such was to be done before such and such. I got my hair shaved before slaughtering." (Another said), "I slaughtered the *Hady* before doing the *Ramy*." So, the people asked about many similar things. The Prophet ﷺ said, "Do it (now) and there is no harm in all these cases." Whenever the Prophet ﷺ was asked about anything on that day, he replied, "Do it (now) and there is no harm in it."

1738. Narrated 'Abdullāh bin 'Amr bin Al-Āṣ: رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ stopped (near the *Jimār* at *Mina*) while on his she-camel (the subnarrator then narrated the *Hadīth* as above, i.e. *Hadīth* No.1737).

(132) CHAPTER. *Al-Khutba* (religious talk) during the Days of *Minā*.

حَرَجَ». فَجَاءَ آخَرَ فَقَالَ: لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أُرْمِيَ، قَالَ: «أَرَمَ وَلَا حَرَجَ». فَمَا سُئِلَ النَّبِيُّ ﷺ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ وَلَا أُخِّرَ إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ». [راجع: ٨٣]

١٧٣٧ - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ: حَدَّثَهُ أَنَّهُ شَهِدَ النَّبِيَّ ﷺ يَخْطُبُ يَوْمَ النَّحْرِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا، ثُمَّ قَامَ آخَرَ فَقَالَ: كُنْتُ أَحْسِبُ أَنَّ كَذَا قَبْلَ كَذَا. حَلَفْتُ قَبْلَ أَنْ أَنْحَرَ، نَحَرْتُ قَبْلَ أَنْ أُرْمِيَ، وَأَشْبَاهَ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «افْعَلْ وَلَا حَرَجَ» لَهُنَّ كُلُّهُنَّ، فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ إِلَّا قَالَ: «افْعَلْ وَلَا حَرَجَ». [راجع: ٨٣]

١٧٣٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحِ بْنِ ابْنِ شِهَابٍ: حَدَّثَنِي عِيسَى بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ عَلَى نَاقَتِهِ، فَذَكَرَ الْحَدِيثَ. تَابَعَهُ مَعْمَرٌ عَنِ الزُّهْرِيِّ. [راجع: ٨٣]

(١٣٢) بَابُ الْخُطْبَةِ أَيَّامَ مِنَى