

26 - THE BOOK OF AL-'UMRA

٢٦ - كتاب العمرة

(1) CHAPTER. The obligation of performing 'Umrah and its superiority.

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, "Hajj and 'Umra are obligatory for everybody." And Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا said, " 'Umra is mentioned in conjunction with Hajj in the Book of Allāh عَزَّ وَجَلَّ: 'And perform properly (i.e., all the ceremonies according to the ways of Prophet Muhammad ﷺ) Hajj and 'Umra for Allāh.'" (V.2:196)

1773. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(The performance of) 'Umra is an expiation for the sins committed between it and the previous one. And the reward of Al-Hajj Al-Mabrūr (the one accepted by Allāh) is nothing but Paradise."

(2) CHAPTER. The performance of 'Umra before Hajj.

1774. Narrated Ibn Juraij: 'Ikrima bin Khālid asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا about performing 'Umra before Hajj. Ibn 'Umar replied, "There is no harm in it." 'Ikrima said, "Ibn 'Umar also said, 'The Prophet ﷺ had performed 'Umra before performing Hajj.'"

Narrated 'Ikrima bin Khālid: "I asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا the same (as above)."

(١) بَابُ وَجُوبِ الْعُمْرَةِ وَفَضْلِهَا،

وَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: لَيْسَ أَحَدٌ إِلَّا وَعَلَيْهِ حَجَّةٌ وَعُمْرَةٌ. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: إِنَّهَا لَقَرِيْبَتُهَا فِي كِتَابِ اللهِ عَزَّ وَجَلَّ ﴿وَأَيُّمًا لَحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦].

١٧٧٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوْسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

(٢) بَابُ مَنْ اعْتَمَرَ قَبْلَ الْحَجِّ

١٧٧٤ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَنَّ عِكْرِمَةَ بْنَ خَالِدٍ سَأَلَ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ الْعُمْرَةِ قَبْلَ الْحَجِّ فَقَالَ: لَا بَأْسَ. قَالَ عِكْرِمَةُ: قَالَ ابْنُ عُمَرَ: اعْتَمَرَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَحُجَّ. وَقَالَ إِبْرَاهِيمُ بْنُ سَعْدٍ: عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي

عِكْرِمَةُ بْنُ خَالِدٍ قَالَ: سَأَلْتُ ابْنَ
عُمَرَ، مِثْلَهُ.

حَدَّثَنَا عُمَرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو
عَاصِمٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: قَالَ
عِكْرِمَةُ ابْنُ خَالِدٍ: سَأَلْتُ ابْنَ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا، مِثْلَهُ.

(3) CHAPTER. How many times did the Prophet ﷺ perform 'Umra?

1775. Narrated Mujāhid: 'Urwa bin Az-Zubair and I entered the mosque and saw 'Abdullāh bin 'Umar رضي الله عنهما sitting near the dwelling place of 'Āishah and some people were offering the *Ṣalāt-ud-Ḍuhā* (*Ḍuhā* prayer). We asked him about their *Ṣalāt* and he replied that it was a heresy. He ('Urwa) then asked him how many times the Prophet ﷺ had performed 'Umra. He replied, "Four times; one of them was in the month of Rajab." We disliked to contradict him.

1776. Then we heard 'Āishah رضي الله عنها, the Mother of faithful believers cleaning her teeth with *Siwāk* in the dwelling place. 'Urwa said, "O Mother! O Mother of the believers! Don't you hear what Abū 'Abdur Raḥmān is saying?" She said, "What does he say?" 'Urwa said, "He says that Allāh's Messenger ﷺ performed 'Umra four times and one of them was in the month of Rajab." 'Āishah said, "May Allāh be Merciful to Abū 'Abdur Raḥmān! The Prophet ﷺ did not perform any 'Umra except that he was with him, and he never performed any 'Umra in Rajab."

1777. Narrated 'Urwa bin Az-Zubair: I asked رضي الله عنها 'Āishah (whether the

(٣) بَابٌ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ؟

١٧٧٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ،
قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ
الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسٌ
إِلَى حُجْرَةِ عَائِشَةَ، وَإِذَا أَنَاسٌ يُصَلُّونَ
فِي الْمَسْجِدِ صَلَاةَ الصُّحَى، قَالَ:
فَسَأَلْنَاهُ عَنْ صَلَاتِهِمْ؟ فَقَالَ: بِدْعَةٌ،
ثُمَّ قَالَ لَهُ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ؟
قَالَ: أَرْبَعٌ، إِحْدَاهُنَّ فِي رَجَبٍ.
فَكَرِهْنَا أَنْ نُرَدَّ عَلَيْهِ. [انظر: ٤٢٥٣]

١٧٧٦ - قَالَ: وَسَمِعْنَا اسْتِنَانَ
عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فِي الْحُجْرَةِ، فَقَالَ
عُرْوَةُ: يَا أُمَّهُ، أَلَا تَسْمَعِينَ مَا يَقُولُ
أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَتْ عَائِشَةُ: مَا
يَقُولُ؟ قَالَ: يَقُولُ: إِنَّ رَسُولَ اللَّهِ
ﷺ اعْتَمَرَ أَرْبَعَ عُمَرَاتٍ إِحْدَاهُنَّ فِي
رَجَبٍ. قَالَتْ: يَرَحِمُ اللَّهُ أَبَا عَبْدِ
الرَّحْمَنِ، مَا اعْتَمَرَ عُمْرَةً إِلَّا وَهُوَ
شَاهِدُهُ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

[انظر: ١٧٧٧، ٤٢٥٤]

١٧٧٧ - حَدَّثَنَا أَبُو عَاصِمٍ:

Prophet ﷺ had performed 'Umra in Rajab). She replied, "Allāh's Messenger ﷺ never performed any 'Umra in Rajab."

أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي رَجَبٍ.

[راجع: ١٧٧٦]

1778. Narrated Qatāda: I asked Anas رضي الله عنه: How many times the Prophet ﷺ had performed 'Umra. He replied, "Four times: 1. 'Umra of Hudaibiya in Dhil-Qa'da when the Mushrikun hindered him; 2. 'Umra in the following year in Dhil-Qa'da after the peace treaty with them (the Mushrikun); 3. 'Umra from Al-Ji'rāna where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. 4. 'Umra along with his Hajj (Hajjat-ul-Wada) I asked, "How many times did he perform Hajj?" He (Anas) replied, "Once."

١٧٧٨ - حَدَّثَنَا حَسَّانُ بْنُ حَسَّانٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: سَأَلْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ؟ قَالَ: أَرْبَعٌ، عُمْرَةٌ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ حَيْثُ صَدَّهُ الْمُسْرِكُونَ، وَعُمْرَةٌ مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ حَيْثُ صَلَّحَهُمْ، وَعُمْرَةٌ الْجِعْرَانَةِ إِذْ قَسَمَ غَنِيمَةً - أَرَاهُ - حُنَيْنٍ. قُلْتُ: كَمْ حَجَّ؟ قَالَ: وَاحِدَةً. [انظر: ١٧٧٩، ١٧٨٠، ٣٠٦٦]

[٤١٤٨]

1779. Narrated Qatāda: I asked Anas رضي الله عنه (about the Prophet's 'Umra) and he replied, "The Prophet ﷺ performed 'Umra when the Mushrikun made him return, and 'Umra of Al-Hudaibiya (the next year), and another 'Umra in Dhil-Qa'da, and another 'Umra in combination with his Hajj."

١٧٧٩ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامٌ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ فَقَالَ: اعْتَمَرَ النَّبِيُّ ﷺ حَيْثُ رَدُّهُ، وَمِنَ الْقَابِلِ عُمْرَةٌ الْحُدَيْبِيَّةِ، وَعُمْرَةٌ فِي ذِي الْقَعْدَةِ، وَعُمْرَةٌ مَعَ حَجَّتِهِ.

[راجع: ١٧٧٨]

1780. Narrated Hammām: (Qatada said: Anas said): The Prophet ﷺ performed four 'Umra (three) in Dhil-Qa'da except the (one) 'Umra which he performed with his Hajj: His 'Umra from Al-Hudaibiya, and the one of the following year, and the one from Al-Ji'rāna where he distributed the booty (of the battle) of Hunain, and another 'Umra along with his Hajj.

١٧٨٠ - حَدَّثَنَا هُدَيْبَةُ: حَدَّثَنَا هَمَّامٌ وَقَالَ: اعْتَمَرَ أَرْبَعَ عُمْرٍ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي اعْتَمَرَ مَعَ حَجَّتِهِ: عُمْرَتُهُ مِنَ الْحُدَيْبِيَّةِ، وَمِنَ الْعَامِ الْمُقْبِلِ. وَمِنَ الْجِعْرَانَةِ - حَيْثُ قَسَمَ

عَنَّا حُنَيْنٍ - وَعُمْرَةَ مَعَ حَجَّتَيْهِ .
[راجع: ١٧٧٨]

1781. Narrated Abū Ishāq: I asked Masrūq, 'Aṭā' and Mujāhid (about the 'Umra of Allāh's Messenger ﷺ). They said, "Allāh's Messenger ﷺ had performed 'Umra in Dhīl-Qa'da before he performed Hajj." I heard Al-Barā' bin 'Āzib رَضِيَ اللهُ عَنْهُمَا saying, "Allāh's Messenger ﷺ had performed 'Umra in Dhīl-Qa'da twice before he performed Hajj."

١٧٨١ - حَدَّثَنَا أَحْمَدُ بْنُ
عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ،
عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ مَسْرُوقًا
وَعَطَاءً وَمُجَاهِدًا، فَقَالُوا: اعْتَمَرَ
رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ
يَحُجَّ. وَقَالَ: سَمِعْتُ الْبَرَاءَ بْنَ
عَازِبٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: اعْتَمَرَ
رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ قَبْلَ أَنْ
يَحُجَّ مَرَّتَيْنِ. [انظر: ١٨٤٤، ٢٦٩٨،
٢٦٩٩، ٣١٨٤، ٤٢٥١]

(4) CHAPTER. 'Umra in (the month of) Ramaḍān.

(٤) بَابُ عُمْرَةَ فِي رَمَضَانَ

1782. Narrated 'Aṭā': I heard Ibn 'Abbās saying, "Allāh's Messenger asked an Anṣārī woman (Ibn 'Abbās named her but 'Aṭā' forgot her name), 'What prevented you from performing Hajj with us?' She replied, 'We have a camel and the father of so-and-so and his son (i.e., her husband and her son) rode it and left one camel for us to use for irrigation.' He ﷺ said (to her), 'Perform 'Umra when Ramaḍān comes, for 'Umra in Ramaḍān is equal to Hajj (in reward),' or said something similar."

١٧٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ
قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ
عَنْهُمَا يُخْبِرُنَا يَقُولُ: قَالَ رَسُولُ اللهِ
ﷺ لَامْرَأَةٍ مِنَ الْأَنْصَارِ - سَمَّاهَا ابْنُ
عَبَّاسٍ فَتَسَبَّهْتُ اسْمَهَا - «مَا مَنَعَكَ
أَنْ تُحَجِّي مَعَنَا؟» قَالَتْ: كَانَ لَنَا
نَاضِحٌ فَرَكِبَهُ أَبُو فُلَانٍ وَابْنُهُ، لَزَوْجَهَا
وَابْنُهَا، وَتَرَكَ نَاضِحًا تَنْضَحُ عَلَيْهِ.
قَالَ: «فَإِذَا كَانَ رَمَضَانُ اعْتَمِرِي فِيهِ
فَإِنَّ عُمْرَةَ فِي رَمَضَانَ حَجَّةٌ» أَوْ نَحْوًا
مِمَّا قَالَ. [انظر: ١٨٦٣]

(5) CHAPTER. The performance of 'Umra on the night of *Haṣḣba* (the night of departure from Mina) after finishing *Hajj* and on other nights.

1783. Narrated *Āishah* رَضِيَ اللهُ عَنْهَا: We set out along with Allāh's Messenger ﷺ shortly before the appearance of the new moon (crescent) of the month of *Dhil-Ḥijjah* and he said to us, "Whoever wants to assume *Ihrām* for *Hajj* may do so; and whoever wants to assume *Ihrām* for 'Umra may do so. Hadn't I brought the *Hady* (animal for sacrifice) (with me), I would have assumed *Ihrām* for 'Umra." (*Āishah* added.): So some of us assumed *Ihrām* for 'Umra while the others for *Hajj*. I was amongst those who assumed *Ihrām* for 'Umra. The day of *Arafāt* approached and I was still menstruating. I complained to the Prophet ﷺ (about that) and he said, "Abandon your 'Umra, undo and comb your hair, and assume *Ihrām* for *Hajj*." When it was the night of *Haṣḣba*, he sent 'Abdur Raḥmān with me to *At-Tan'im* and I assumed *Ihrām* for 'Umra (and performed it) in lieu of my missed 'Umra.

(6) CHAPTER. 'Umra from *At-Tan'im*.

1784. Narrated 'Amr bin Aūs: 'Abdur Raḥmān bin 'Abū Bakr رَضِيَ اللهُ عَنْهُمَا told me that the Prophet ﷺ had ordered him to let 'Āishah ride behind him and to make her perform 'Umra from *At-Tan'im*.

(٥) بَابُ الْعُمْرَةِ لَيْلَةَ الْحَضْبَةِ وَغَيْرِهَا

١٧٨٣ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مُوَاثِينَ لِهَلَالِ ذِي الْحِجَّةِ فَقَالَ لَنَا: «مَنْ أَحَبَّ مِنْكُمْ أَنْ يُهَلَّ بِالْحَجِّ فَلْيُهَلِّ. وَمَنْ أَحَبَّ أَنْ يُهَلَّ بِعُمْرَةٍ فَلْيُهَلِّ بِعُمْرَةٍ. فَلَوْلَا أَنِّي أَهْدَيْتُ. لَأَهْلَلْتُ بِعُمْرَةٍ» قَالَتْ: فَمِمَّا مِنْ أَهْلِ بِعُمْرَةٍ، وَمِمَّا مِنْ أَهْلِ بِحَجٍّ. وَكُنْتُ مِمَّنْ أَهَلَ بِعُمْرَةٍ فَأَظَلَّنِي يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ فَسَكَّوْتُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «ارْضِي عُمْرَتِكَ، وَانْقِضِي رَأْسِكَ، وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ». فَلَمَّا كَانَ لَيْلَةَ الْحَضْبَةِ أَرْسَلَ مَعِيَ عَبْدُ الرَّحْمَنِ إِلَى التَّنْعِيمِ فَأَهْلَلْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي. [راجع: ٢٩٤]

(٦) بَابُ عُمْرَةِ التَّنْعِيمِ

١٧٨٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرِو بْنِ سَمْعٍ عَمْرُو ابْنِ أَوْسٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرِدَفَ عَائِشَةَ وَيُعْمِرَهَا مِنَ التَّنْعِيمِ. قَالَ سُفْيَانٌ مَرَّةً: سَمِعْتُ عَمْرًا، كَمْ سَمِعْتُهُ مِنْ عَمْرٍو! [انظر: ٢٩٨٥]

1785. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا : The Prophet ﷺ and his Companions assumed *Ihrām* for *Hajj* and none except the Prophet ﷺ and Ṭalḥa had the *Hady* with them. 'Ali had come from Yemen and he had the *Hady* with him. He ('Ali) said, "I have assumed *Ihrām* with an intention like that of Allāh's Messenger ﷺ. The Prophet ﷺ ordered his Companions to intend the *Ihrām* with which they had come for 'Umra, i.e., to perform the *Tawāf* of the Ka'bah [and *Sā'y* (going) between Aş-Şafā and Al-Marwa], to get their hair cut short and then to finish their *Ihrām* with the exception of those who had the *Hady* with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish *Ihrām* and have sexual relations with our wives)?" The Prophet ﷺ heard that and said, "Had I known formerly what I know now, I would not have brought the *Hady*. If I did not have the *Hady* with me I would have finished my *Ihrām*." 'Āishah got her menses and performed all the ceremonies (of *Hajj*) except the *Tawāf*. So when she became clean from her menses, and she had performed the *Tawāf* of the Ka'bah, she said, "O Allāh's Messenger! You (people) are returning with *Hajj* and 'Umra and I am returning only with *Hajj*!" So, he ﷺ ordered 'Abdur Raḥmān bin 'Abū Bakr to go with her to At-Tan'im. Thus she performed 'Umra after the *Hajj* in the month of Dhil-Hijjah. Surāqa bin Mālik bin Ju'sham met the Prophet ﷺ at Al-'Aqaba (*Jamrat-ul-'Aqaba*) while the latter was stoning it and said, "O Allāh's Messenger! Is this permissible only for you?" The Prophet ﷺ replied, "No, it is for ever (i.e., it is permissible for all Muslims to perform 'Umra before *Hajj*)." (1)

١٧٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ حَبِيبِ الْمَعْلَمِ، عَنْ عَطَاءٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ أَهَلَ وَأَصْحَابَهُ بِالْحَجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ ﷺ وَطَلْحَةَ. وَكَانَ عَلَيَّ قَدِيمٌ مِنَ الْيَمَنِ وَمَعَهُ الْهَدْيُ، فَقَالَ: أَهَلْتُمْ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ. وَأَنَّ النَّبِيَّ ﷺ أَذِنَ لِأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً، يَطُوفُوا بِالْبَيْتِ ثُمَّ يُقَصِّرُوا وَيَجْلُوا إِلَّا مَنْ مَعَهُ الْهَدْيُ. فَقَالُوا: نَنْطَلِقُ إِلَى مِنَى، وَذَكَرُ أَحَدِنَا يَقْطُرُ، فَبَلَغَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْ لَأَنَّ مَعِيَ الْهَدْيَ لِأَخْلَلْتُ». وَأَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَاضَتْ فَتَسَكَّتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَمْ تَطْفُ بِالْبَيْتِ. قَالَ: فَلَمَّا طَهَّرَتْ وَطَافَتْ قَالَتْ: يَا رَسُولَ اللَّهِ، أَتَنْطَلِقُونَ بِعُمْرَةٍ وَحَجَّةٍ، وَأَنْتَ نَطَلِقُ بِالْحَجِّ؟ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إِلَى التَّنْعِيمِ، فَاعْتَمَرَتْ بَعْدَ الْحَجِّ فِي ذِي الْحِجَّةِ. وَأَنَّ سُرَاقَةَ بْنَ مَالِكِ بْنِ جُعْشَمٍ لَقِيَ النَّبِيَّ ﷺ بِالْعَقَبَةِ وَهُوَ يَرْمِيهَا، فَقَالَ:

(1) (H.1785) This may also mean that the performance of 'Umra during the months of *Hajj* was permissible, contrary to what the pagans of the Pre-Islāmic Period believed. (*Fath Al-Bārī*)

أَلَكُمْ هَذِهِ خَاصَّةٌ يَا رَسُولَ اللَّهِ؟ قَالَ:

«لا، بَلْ لِلْأَبَدِ». [راجع: ١٥٥٧]

(7) CHAPTER. The performance of 'Umra after performing Hajj without having a Hady.

1786. Narrated Āishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh's Messenger ﷺ shortly before the appearance of the new moon of Dhīl-Hijjah and he said, "Whoever wants to assume *Ihrām* for 'Umra may do so, and whoever wants to assume *Ihrām* for Hajj may do so. Had not I brought the *Hady* with me, I would have assumed *Ihrām* for 'Umra." Some of the people assumed *Ihrām* for 'Umra while others for Hajj. I was amongst those who had assumed *Ihrām* for 'Umra. I got my menses before entering Makkah, and was menstruating till the day of 'Arafāt. I complained to Allāh's Messenger ﷺ about it, he said, "Abandon your 'Umra, undo and comb your hair, and assume *Ihrām* for Hajj." So, I did that accordingly. When it was the night of *Ḥaṣba* (day of departure from Mina), the Prophet ﷺ sent 'Abdur Raḥmān with me to At-Tan'im.

The subnarrator adds: He ('Abdur-Raḥmān) let her ride behind him.

And she assumed *Ihrām* for 'Umra in lieu of the abandoned one. 'Āishah completed her Hajj and 'Umra, and no *Hady*, *Ṣadaqa* (charity), or fasting was obligatory for her.

هَدْيِي

١٧٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُسْنَى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ

قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرْتَنِي

عَائِشَةُ رَضِيَ اللهُ عَنْهَا قَالَتْ: خَرَجْنَا

مَعَ رَسُولِ اللهِ ﷺ مُوَفِّينَ لِهَلَالِ ذِي

الْحِجَّةِ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ

أَحَبَّ أَنْ يُهَلَّ بِعُمْرَةٍ فَلْيُهَلِّ. وَمَنْ

أَحَبَّ أَنْ يُهَلَّ بِحَجَّةٍ فَلْيُهَلِّ. وَلَوْ لَا

أَنْيَ أَهْدَيْتُ لِأَهْلِكَ بِعُمْرَةٍ». فَمِنْهُمْ

مَنْ أَهَلَ بِعُمْرَةٍ. وَمِنْهُمْ مَنْ أَهَلَ

بِحَجَّةٍ وَكُنْتُ مِمَّنْ أَهَلَ بِعُمْرَةٍ

فَحِضْتُ قَبْلَ أَنْ أَدْخُلَ مَكَّةَ فَأَذْرَكَنِي

يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ، فَشَكَوْتُ إِلَى

رَسُولِ اللهِ ﷺ فَقَالَ: «دَعِي عُمْرَتِكَ،

وَأَنْقِضِي رَأْسَكَ، وَامْتَشِطِي، وَأَهْلِي

بِالْحَجِّ» فَفَعَلْتُ. فَلَمَّا كَانَتْ لَيْلَةُ

الْحَضْبَةِ أَرْسَلَ مَعِيَ عَبْدَ الرَّحْمَنِ إِلَى

التَّنْعِيمِ. فَأَرَدْتُهَا فَأَهَلْتُ بِعُمْرَةٍ مَكَانَ

عُمْرَتِهَا فَفَضَى اللهُ حَجَّهَا وَعُمْرَتِهَا

وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيٍ وَلَا

صَدَقَةٍ وَلَا صَوْمٍ. [راجع: ٢٩٤]

(8) CHAPTER. The reward of 'Umra is according to the hardship which one encounters in performing it.

1787. Narrated Al-Aswad that 'Āishah رَضِيَ اللهُ عَنْهَا said, "O Allāh's Messenger! The

(٨) بَابُ أَجْرِ الْعُمْرَةِ عَلَى قَدْرِ

النَّصَبِ

١٧٨٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

people are returning after performing the two *Nusuk* (i.e., *Hajj* and *'Umra*) but I am returning with one only?" He said, "Wait till you become clean from your menses and then go to At-Tan'im, assume *Ihrām* (and after performing *'Umra*) join us at such and such a place. But it (i.e., the reward of *'Umra*) is according to your expenses or the hardship (which you encounter while performing it)."

(9) CHAPTER. If a person performing *'Umra* departs after performing the *Tawāf* of *'Umra*, will that *Tawāf* substitute for *Tawāf-al-Wadā'* as well?

1788. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out assuming the *Ihrām* for *Hajj* in the months of *Hajj* towards the sacred precincts of *Hajj*. We dismounted at Sarif and the Prophet ﷺ said to his Companions, "Whoever has not got the *Hady* with him and likes to make it as *'Umra*, he should do it, but he who has got the *Hady* with him should not do it." The Prophet ﷺ and some of his wealthy Companions had the *Hady* with them, so they did not finish *Ihrām* after performing the *'Umra*. The Prophet ﷺ came to me while I was weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your Companions and I cannot do the *'Umra*." He asked me, "What is the matter with you?" I replied, "I am not offering prayers."⁽¹⁾ He said, "There is no harm in it as you are one of the daughters of Ādam and the same is written for you as for others. So, you should perform *Hajj* and I

يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَعَنِ ابْنِ عَوْنٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَا: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: يَا رَسُولَ اللهِ يَصْدُرُ النَّاسُ بُسُكِينَ وَأَصْدُرُ بُسُكٍ؟ فَقِيلَ لَهَا: «انْتَظِرِي فَإِذَا طَهَّرْتِ فَاخْرُجِي إِلَى التَّنْعِيمِ، فَأَهْلِي نَمَّ اثْنَيْنَا بِمَكَانٍ كَذَا. وَلَكِنَّهَا عَلَى قَدَرٍ نَفَقَتِكَ، أَوْ نَصَبِكَ». [راجع: 294]

(9) بَابُ الْمُعْتَمِرِ إِذَا طَافَ طَوَافَ الْعُمْرَةِ ثُمَّ خَرَجَ، هَلْ يُجْزِئُهُ مِنْ طَوَافِ الْوَدَاعِ؟

١٧٨٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: خَرَجْنَا مُهْلِينَ بِالْحَجِّ فِي أَشْهُرِ الْحَجِّ وَحُرْمِ الْحَجِّ فَزَلْنَا بِسَرَفٍ فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَأَحَبُّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلَا». وَكَانَ مَعَ النَّبِيِّ ﷺ وَرِجَالٍ مِنْ أَصْحَابِهِ ذَوِي قُوَّةٍ الْهَدْيِ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةٌ. فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكَ؟» قُلْتُ: سَمِعْتُكَ تَقُولُ لِأَصْحَابِكَ مَا قُلْتَ فَمُنِعْتُ الْعُمْرَةَ. قَالَ: «وَمَا شَأْنُكَ؟» قُلْتُ:

(1) (H.1788) This expression is an indirect way to say: "I have got menses and thus I cannot perform my prayers. Consequently, I cannot perform the ceremonies of *'Umra*."

hope that Allāh will enable you to perform the 'Umra as well." So, I carried on till we departed from Minā and halted at Al-Muḥaṣṣab. The Prophet ﷺ called 'Abdur-Raḥmān and said, "Go out of the sanctuary with your sister and let her assume *Ihrām* for 'Umra, and after both of you have finished the *Tawāf* I will be waiting for you at this place." We came back at mid-night and the Prophet ﷺ asked us, "Have you finished?" I replied in the affirmative. He announced the departure and the people set out for the journey and some of them had performed the *Tawāf* of the Ka'bah before the morning prayer, and after that the Prophet ﷺ set out for Al-Madīna.

لا أَصَلِّي، قَالَ: «فَلَا يَصْرِكُ، أَنْتِ مِنْ بَنَاتِ آدَمَ كُئِبَ عَلَيْكَ مَا كُئِبَ عَلَيْهِنَّ، فَكُونِي فِي حَجَّتِكَ. عَسَى اللَّهُ أَنْ يَرُزُقَكِهَا»، قَالَتْ: فَكُنْتُ حَتَّى نَقَرْنَا مِنْ مَنَى فَنَزَلْنَا الْمُحَصَّبَ فَدَعَا عَبْدَ الرَّحْمَنِ فَقَالَ: «اخْرُجْ بِأَخِيكَ الْحَرَمَ فَلْتِهَلِّ بِعُمْرَةٍ ثُمَّ افْرُغَا مِنْ طَوَافِكُمَا أَنْتَظِرُكُمَا هَاهُنَا». فَأْتَيْنَا فِي جَوْفِ اللَّيْلِ فَقَالَ: «فَرَعْتُمَا؟» قُلْتُ: نَعَمْ. فَنَادَى بِالرَّحِيلِ فِي أَصْحَابِهِ فَارْتَحَلَ النَّاسُ وَمَنْ طَافَ بِالْبَيْتِ قَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوجَّهًا إِلَى الْمَدِينَةِ. [راجع: ٢٩٤]

(10) CHAPTER. A person should perform (the same ceremonies) in 'Umra, as he performs in *Hajj*.

(١٠) **بَابُ: يَفْعَلُ بِالْعُمْرَةِ مَا يَفْعَلُ بِالْحَجِّ**

1789. Narrated Ṣafwān bin Ya'lā bin Umayyā that his father said, "A man came to the Prophet ﷺ while he was at Ji'rāna. The man was wearing a cloak which had traces of *Khalūq* of *Ṣufra* (a kind of perfume). The man asked (the Prophet ﷺ), 'What do you order me to perform in my 'Umra?' So, Allāh inspired the Prophet ﷺ Divinely and he was screened by a piece of cloth. I wished to see the Prophet ﷺ being Divinely inspired. 'Umar رضي الله عنه said to me, 'Come! Will you be pleased to look at the Prophet ﷺ while Allāh is inspiring him?' I replied in the affirmative. 'Umar lifted one corner of the cloth and I looked at the Prophet ﷺ who was snoring. When that state was over, the Prophet ﷺ asked, "Where is the questioner who asked about 'Umra? Put off your cloak and wash away the traces of *Khalūq* from your body and clean the *Ṣufra* (yellow colour)

١٧٨٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَطَاءٌ قَالَ: حَدَّثَنِي صَفْوَانُ ابْنُ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْفَرَانَةِ، وَعَلَيْهِ جُبَّةٌ وَعَلَيْهِ أَنْرُ الْخَلْقِ، أَوْ قَالَ: صُفْرَةٌ، فَقَالَ: كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ فَأَنْزَلَ اللَّهُ عَلَى النَّبِيِّ ﷺ فَسْتَرَى بِثَوْبٍ وَوَدِدْتُ أَنِّي قَدْ رَأَيْتُ النَّبِيَّ ﷺ وَقَدْ أَنْزَلَ عَلَيْهِ الْوَحْيَ. فَقَالَ عُمَرُ: تَعَالَ، أَيَسْرُكَ أَنْ تَنْظُرَ إِلَى النَّبِيِّ ﷺ وَقَدْ أَنْزَلَ اللَّهُ عَلَيْهِ الْوَحْيَ؟ قُلْتُ: نَعَمْ. فَرَفَعَ طَرَفَ الثَّوْبِ فَتَظَرْتُ إِلَيْهِ لَهُ

and perform in your 'Umra what you perform in your Hajj [i.e., the *Tawāf* round the Ka'bah and the *Sā'y* (going) between Aş-Şafā and Al-Marwa].”

1790. Narrated 'Urwa: While I was a youngster, I asked 'Āishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ. “What about the meaning of the Statement of Allāh تعالى ‘Verily! Aş-Şafā and Al-Marwa (two mountains in Makkah), are of the Symbols of Allāh. So it is not a sin on him who performs Hajj or 'Umra of the House (Ka'bah at Makkah) to perform the *Tawāf* [*Sā'y* (going)] between them?’ (V.2:158) I understand (from that) that there is no sin if somebody does not perform the *Tawāf* between them.” 'Āishah replied, “No, for if it were as you are saying, then the recitation would have been like this: ‘It is not sinful not to perform *Tawāf* between them.’ This Verse was revealed in connection with the *Anşār* who used to assume the *Ihrām* for the idol Manāt which was put beside a place called Qudaid and those people thought it not right to perform the *Tawāf* of Aş-Şafā and Al-Marwa. When Islām came, they asked Allāh's Messenger ﷺ about that, and Allāh revealed:

‘Verily! Aş-Şafā and Al-Marwa (two mountains in Makkah) are of the Symbols of Allāh.’

So, it is not a sin on him who performs Hajj or 'Umra (pilgrimage of the House Ka'bah at Makkah) to perform *Tawāf* [*Sā'y* (going)] between them.” (V.2:158)

Sufyān and Abū Mu'āwiya added: Hishām added (from 'Āishah): “The Hajj

كَعَطِيطِ الْبَكْرِ. وَأَحْسِبُهُ قَالَ: كَعَطِيطِ الْبَكْرِ. فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيُّنَ السَّائِلُ عَنِ الْعُمْرَةِ؟ اخْلَعْ عَنْكَ الْحِجَّةَ وَاغْسِلْ أَثَرَ الْخَلْقِ عَنْكَ وَأَنْتِ الصُّفْرَةَ، وَاصْنَعِ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجِّكَ».

[راجع: ١٥٣٦]

١٧٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّهُ قَالَ: قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّنِّ: أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى: ﴿إِنَّ الْأَصْفَا وَالْمَرَّةَ مِنْ سَعَابِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] فَلَا أَرَى عَلَى أَحَدٍ شَيْئًا أَنْ لَا يَطَّوَّفَ بِهِمَا. فَقَالَتْ عَائِشَةُ: كَلَّا لَوْ كَانَ كَمَا تَقُولُ كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا. إِنَّمَا أَنْزَلْتَ هَذِهِ الْآيَةَ فِي الْأَنْصَارِ، كَانُوا يَهْلُونَ لِمَنَاةَ وَكَانَتْ مَنَاةَ حَلْوً قُدَيْدٍ وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطَّوْفُوا بَيْنَ الصَّفَا وَالْمَرَّةِ، فَلَمَّا جَاءَ الْإِسْلَامَ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الْأَصْفَا وَالْمَرَّةَ مِنْ سَعَابِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا﴾ زَادَ سُفْيَانُ وَأَبُو مُعَاوِيَةَ عَنْ هِشَامٍ: مَا أَنْتُمْ اللَّهُ حَجَّ امْرِئٍ وَلَا

or 'Umra of the person who does not perform the *Tawāf* between Aş-Şafā and Al-Marwa is incomplete before Allāh."

(11) CHAPTER. When should a person performing 'Umra finish his *Ihrām*?

Jābir رَضِيَ اللهُ عَنْهُ said, "The Prophet ﷺ ordered his Companions to perform 'Umra (with the *Ihrām* they had intended for *Hajj*) and to perform the *Tawāf* (of Ka'bah, Aş-Şafā and Al-Marwa), and then cut short their hair and finish the *Ihrām*."

1791. Narrated Ismā'il: 'Abdullāh bin Abū Aūfa رَضِيَ اللهُ عَنْهُمَا said: "Allāh's Messenger ﷺ performed 'Umra and we too performed 'Umra along with him. When he entered Makkah he performed the *Tawāf* (of Ka'bah) and we too performed it along with him, and then he came to the Aş-Şafā and Al-Marwa (i.e., performed the *Sā'y*) and we also came to them along with him. We were shielding him from the people of Makkah lest they may hit him with an arrow."

A friend of his asked him (i.e., 'Abdullāh bin Aūfa), "Did the Prophet ﷺ enter the Ka'bah (during that 'Umra)?" He replied in the negative.

1792. Then he said, "What did he (the Prophet ﷺ) say about *Khadīja*?" He ('Abdullāh bin Aūfa) said, "(He said) 'Give *Khadīja* the good tidings that she will have a palace made of *Qaşab*⁽¹⁾ in Paradise and there will be neither noise nor any toil (fatigue trouble etc.) in it."

1793. Narrated 'Amr bin Dīnār: We asked Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا whether a man who had performed the *Tawāf* of the Ka'bah but had not performed the *Tawāf* [*Sā'y* (going)] between Aş-Şafā and Al-

عُمْرَتُهُ مَا لَمْ يَطْفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ١٦٤٣]

(١١) بَابٌ: مَتَى يَجِلُّ الْمُعْتَمِرُ؟

وَقَالَ عَطَاءٌ، عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ: أَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً وَيَطُوفُوا ثُمَّ يَقْصُرُوا وَيَحْلُوا.

١٧٩١ - حَدَّثَنَا إِسْحَاقُ بْنُ

إِبْرَاهِيمَ، عَنْ جَرِيرٍ، عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: اعْتَمَرَ رَسُولُ اللهِ ﷺ وَأَعْتَمَرْنَا مَعَهُ فَلَمَّا دَخَلَ مَكَّةَ طَافَ وَطَفْنَا مَعَهُ. وَأَتَى الصَّفَا وَالْمَرْوَةَ وَأَتَيْنَاهُمَا مَعَهُ، وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرْمِيَهُ أَحَدًا، فَقَالَ لَهُ صَاحِبٌ لِي: أَكَانَ دَخَلَ الْكَعْبَةَ؟ قَالَ: لَا. [راجع: ١٦٠٠]

١٧٩٢ - قَالَ: فَحَدَّثَنَا مَا قَالَ

لِخَدِيجَةَ. قَالَ: «بَشِّرُوا خَدِيجَةَ بَيْتٍ مِنَ الْجَنَّةِ مِنْ قَصَبٍ لَا صَعْبَ فِيهِ وَلَا نَصَبَ». [راجع: ٣٨١٩]

١٧٩٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا

سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنْ رَجُلٍ طَافَ بِالْبَيْتِ فِي عُمْرَةٍ. وَلَمْ

(1) (H.1792) *Qaşab*: An Arabic word meaning pipes made of gold or pearls and other precious stones.

Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet ﷺ arrived (at Makkah) and circumambulated the Ka'bah seven times and then offered two-Rak'ā prayer behind *Maqām Ibrāhīm* and then performed the *Tawāf* (going) between Aṣ-Ṣafā and Al-Marwa seven times. And verily, in Allāh's Messenger ﷺ you have a good example to follow".

1794. And we asked Jabīr bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا (the same question) and he replied, "He should not go near her till he has finished the *Tawāf* (going) between Aṣ-Ṣafā and Al-Marwa."

1795. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ : I came to the Prophet ﷺ at Al-Baḥā' while his camel was kneeling down and he asked me, "Have you intended to perform the *Hajj*?" I replied in the affirmative. He asked me, "With what intention have you assumed *Ihrām*?" I replied, "I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ." He said, "You have done well. Perform the *Tawāf* of the Ka'bah and (the *Sā'y*) between Aṣ-Ṣafā and Al-Marwa and then finish the *Ihrām*." So, I performed the *Tawāf* around the Ka'bah and (the *Sā'y*) between Aṣ-Ṣafā and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the *Ihrām* for *Hajj*. I used to give the verdict of doing the same till the caliphate of 'Umar who said, "If you follow Allāh's Book (the Qur'ān) then it orders you to remain in the state of *Ihrām* till you finish from *Hajj*,⁽¹⁾ if you follow the Prophet ﷺ then he did not

يُطْفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَيَاتِي
امْرَأَتُهُ؟ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ فَطَافَ
بِالْبَيْتِ سَبْعًا. وَصَلَّى خَلْفَ الْمَقَامِ
رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ
سَبْعًا وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ». [راجع: ٣٩٥]

١٧٩٤ - قَالَ: وَسَأَلْنَا جَابِرَ بْنَ
عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا، فَقَالَ: لَا
يُقْرَبْنَهَا حَتَّى يَطُوفَ بَيْنَ الصَّفَا
وَالْمَرْوَةِ. [راجع: ٣٩٦]

١٧٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ قَيْسِ
بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ،
عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللهُ
عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ
بِالْبَطْحَاءِ وَهُوَ مُنِيحٌ فَقَالَ:
«أَحْجَجْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «بِمَا
أَهْلَلْتُ؟» قُلْتُ: لَبَّيْكَ، بِأَهْلَالِ
كَأَهْلَالِ النَّبِيِّ ﷺ. قَالَ: «أَحْسَنْتَ.
طُفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ. ثُمَّ
أَجَلَّ». فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا
وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسٍ
فَقَلَّتْ رَأْسِي ثُمَّ أَهْلَلْتُ بِالْحَجِّ فَكُنْتُ
أُفْنِي بِهِ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ
فَقَالَ: إِنَّ أَحَدَنَا بِكِتَابِ اللَّهِ فَإِنَّهُ

(1) (H.1795) i.e., to not to 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 رضي الله عنه only [See *Hadīth* No.1724 and its footnote Vol.2, *Sahīh Al-Bukhārī*]

finish his *Ihrām* till the *Hady* (sacrifice) had reached its place of slaughtering (*Hajj-al-Qirān*).”

1796. Narrated Al-Aswad: ‘Abdullāh the slave of Asmā’ bint Abū Bakr رضي الله عنهما, told me that he used to hear Asmā’, whenever she passed by Al-Hajūn, saying, “May Allāh bless His Messenger Muḥammād ﷺ. Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister ‘Āishah, Az-Zubair and such and such persons performed ‘*Umra*, and when we had passed our hands over the Ka’bah (i.e., performed *Tawāf* round the Ka’bah and between Aṣ-Ṣafā and Al-Marwa) we finished our *Ihrām*. Later on we assumed *Ihrām* for *Hajj* the same evening.”

(12) CHAPTER. What should one say on returning from *Hajj*, ‘*Umra* and *Ghazwa*.

1797. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: Whenever Allāh’s Messenger ﷺ returned from a *Ghazwa*, *Hajj* or ‘*Umra*, he used to say *Takbīr* (*Allāhu-Akbar*) thrice at every elevation of the ground and then would say, *Lā ilāha illallāhu Waḥdahū lā sharīka lahū, laḥul-mulku, wa laḥul-ḥamdū, wa Huwa ‘alā kulli shai’in Qadīr. Āyibūn, tā’ibūn, ‘ābidūn, sājidūn, lirabbīnā ḥāmidūn. Ṣadaqal-lāhu wa’dahū, wa naṣara ‘abdahū, wahazamal-ahzāba Waḥdahū* [None has the right to be worshipped but Allāh; He is One and has no partner. All the kingdom is for Him, and all the praises are for Him, and He is Omnipotent. We are returning with repentance, worshipping, prostrating, and praising our Lord. He has kept up His

يَأْمُرُنَا بِالتَّمَامِ. وَإِنْ أَخَذْنَا بِقَوْلِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَجَلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَجَلَّهُ. [راجع: ١٥٥٩]

١٧٩٦ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو: عَنْ أَبِي الْأَسْوَدِ: أَنَّ عَبْدَ اللَّهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ حَدَّثَهُ: أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ تَقُولُ كُلَّمَا مَرَّتْ بِالْحَجُونِ: صَلَّى اللَّهُ عَلَى رَسُولِهِ مُحَمَّدٍ. لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا وَنَحْنُ يَوْمَئِذٍ خِيفٌ قَلِيلٌ ظَهَرْنَا. فَلَيْلَةَ أَرْوَادِنَا. فَاعْتَمَرْتُ أَنَا وَأَخْتِي عَائِشَةُ وَالزُّبَيْرُ. وَفُلَانٌ وَفُلَانٌ. فَلَمَّا مَسَحْنَا الْبَيْتَ أَخْلَلْنَا ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجِّ.

[راجع: ١٦١٥]

(١٢) بَابُ مَا يَقُولُ إِذَا رَجَعَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ أَوْ الْغَزْوِ

١٧٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آيُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعَدَّهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ

Promise and made His slave victorious, and He Alone defeated all the confederates (of disbelievers).”

(13) CHAPTER. Reception of the returning pilgrims; and the riding of three persons on one animal.

1798. Narrated Ibn ‘Abbās رضي الله عنهما: When the Prophet ﷺ arrived at Makkah, some boys of the tribe of Banī ‘Abdul Muṭṭalib went to receive him, and the Prophet ﷺ made one of them ride in front of him and the other behind him.

(14) CHAPTER. Arriving in the morning.

1799. Narrated Ibn ‘Umar رضي الله عنهما: Whenever Allāh’s Messenger ﷺ left for Makkah, he used to offer *Ṣalāt* (prayer) in the mosque of *Ash-Shajara*, and when he returned (to Al-Madīna), he used to offer *Ṣalāt* in the middle of the valley of *Dhul-Hulaifa* and used to pass the night there till morning.

(15) CHAPTER. Returning (home) at Al-‘Ashi (after midday till sunset).

1800. Narrated Anas رضي الله عنه: The Prophet ﷺ never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

وَحَدَّثَهُ». [انظر: ٢٩٩٥، ٣٠٨٤، ٤١١٦، ٦٣٨٥]

(١٣) بَابُ اسْتِقْبَالِ الْحَاجِّ الْقَادِمِينَ وَالثَّلَاثَةِ عَلَى الدَّابَّةِ

١٧٩٨ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ اسْتَقْبَلَهُ أُعَيْلِمَةُ بِنْتُ عَبْدِ الْمُطَّلِبِ. فَحَمَلَتْ وَاحِدًا بَيْنَ يَدَيْهِ وَأَخَرَ خَلْفَهُ. [انظر: ٥٩٦٥، ٥٩٦٦]

(١٤) بَابُ الْقُدُومِ بِالْعَدَاةِ

١٧٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ الْحَجَّاجِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِبَيْتِ الْحُلَيْفَةِ بِبَطْنِ الْوَادِي وَبَاتَ حَتَّى يُصْبِحَ. [راجع: ٤٨٤]

(١٥) بَابُ الدُّخُولِ بِالْعَشِيِّ

١٨٠٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَطْرُقُ أَهْلَهُ، كَانَ لَا يَدْخُلُ إِلَّا عُدْوَةَ أَوْ عَشِيَّةً.

(16) CHAPTER. Not to go to one's family on arrival at one's town, at night. [See *Fath Al-Bāri*]

1801. Narrated Jābir عنه رضي الله عنه: The Prophet ﷺ forbade going to one's family at night (on arrival from a journey).

(17) CHAPTER. Whoever made his she-camel proceed faster on reaching his town (destination).

1802. Narrated Humaid: Anas عنه رضي الله عنه said, "Whenever Allāh's Messenger ﷺ returned from a journey, he, on seeing the high places of Al-Madina, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster."

Narrated Humaid that the Prophet ﷺ used to make it proceed faster out of his love for Al-Madina.

Narrated Anas as above, but mentioned "the walls of Al-Madina" instead of "the high places of Al-Madina." Al-Ḥarith bin 'Umar agrees with Anas.

(18) CHAPTER. The Saying of Allāh تعالى: "...So enter houses through their proper doors..." (V.2:189)

1803. Narrated Abū Ishāq: I heard Al-Barā' عنه رضي الله عنه saying, "The above Verse was revealed regarding us, for the *Anṣār* on returning from *Hajj* never entered their houses through the proper doors but from behind. One of the *Anṣār* came and entered through the door and he was taunted for it. Therefore, the following was revealed:

"...It is not *Al-Birr* (piety, righteousness)

(١٦) **بَابٌ**: لَا يَطْرُقُ أَهْلَهُ إِذَا بَلَغَ الْمَدِينَةَ

١٨٠١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ: عَنْ مُحَارِبٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَطْرُقَ أَهْلَهُ لَيْلًا. [راجع: ٤٤٣]

(١٧) **بَابٌ مِنْ أَسْرَعِ نَاقَتِهِ إِذَا بَلَغَ الْمَدِينَةَ**

١٨٠٢ - حَدَّثَنَا سَعِيدٌ بْنُ أَبِي مَرِيَمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسَ بْنَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ فَأَبْصَرَ دَرَجَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ ذَابَةً حَرَّكَهَا. قَالَ أَبُو عَبْدِ اللَّهِ: زَادَ الْحَارِثُ بْنُ عُمَيْرٍ عَنْ حُمَيْدٍ: حَرَّكَهَا مِنْ حُبِّهَا. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ: «جُدْرَاتٍ». تَابَعَهُ الْحَارِثُ بْنُ عُمَيْرٍ. [انظر: ١٨٨٦]

(١٨) **بَابٌ قَوْلِ اللَّهِ تَعَالَى: ﴿وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾** [البقرة: ١٨٩]

١٨٠٣ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَتْ هَذِهِ الْآيَةُ فِينَا، كَانَتِ الْأَنْصَارُ إِذَا حَجُّوا فَجَاؤُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ وَلَكِنْ مِنْ طُهْرِهِا. فَجَاءَ رَجُلٌ

that you enter the houses from the back, but *Al-Birr* (is the quality of one) who fears Allāh. So, enter houses through their proper doors..." (V.2:189)

مِنَ الْأَنْصَارِ فَدَحَلَ مِنْ قَيْلِ بَابِهِ، فَكَأَنَّهُ غَيْرَ بِذَلِكَ. فَتَزَلَّتْ: ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾ [البقرة: ١٨٩]. [انظر: ٤٥١٢]

(19) CHAPTER. Travelling is a kind of torture.

(١٩) بَابُ: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

1804. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping (properly). So, when one's needs are fulfilled, one should return quickly to one's family."

١٨٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ سُمَيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنَوْمَهُ، فَإِذَا قَضَى نَهْمَتَهُ فَلْيُعَجِّلْ إِلَى أَهْلِهِ. [انظر: ٥٤٢٩، ٣٠٠١]

(20) CHAPTER. What may a traveller do if he has to proceed fast to arrive home early?

(٢٠) بَابُ الْمُسَافِرِ إِذَا جَدَّ بِهِ السَّيْرُ وَيُعَجَّلُ إِلَى أَهْلِهِ

1805. Narrated Zaid bin Aslam that his father said: , "I was with Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا on the way to Makkah, and he got the news that Şafiyya bint Abū 'Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the *Maghrib* and 'Ishā' prayer together. Then he said, "I saw that whenever the Prophet ﷺ had to hasten when travelling, he would delay the *Maghrib* prayer and join them together (i.e., offer the *Maghrib* and the 'Ishā' prayer together)."

١٨٠٥ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيَمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بِطَرِيقِ مَكَّةَ فَلَمَّعَ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ شِدَّةً وَجِعَ فَأَسْرَعَ السَّيْرَ حَتَّى إِذَا كَانَ بَعْدَ غُرُوبِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ وَالْعَتَمَةَ جَمَعَ بَيْنَهُمَا، ثُمَّ قَالَ: إِنِّي رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ أَخَّرَ الْمَغْرِبَ وَجَمَعَ بَيْنَهُمَا. [راجع: ١٠٩١]