

27 - THE BOOK OF AL-MUḤṢAR⁽¹⁾

27 - كتاب المخصر

And the Statement of Allāh :

“...But if you are prevented (from completing them), sacrifice a *Hady* (animal i.e., a sheep or a cow or a camel etc.) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice...” (V.2:196)

(1) CHAPTER. If one, intending to perform ‘*Umra*, is prevented from performing it.

1806. Narrated Nāfi‘: When ‘Abdullāh bin ‘Umar رضي الله عنهما set out for Makkah intending to perform ‘*Umra*, at the time of *Al-Fitnah* (trial or affliction)⁽²⁾, he said, “If I should be prevented from reaching the Ka‘bah, then I would do the same as Allāh’s Messenger ﷺ did, so I assume the *Ihrām* for ‘*Umra* as Allāh’s Messenger ﷺ assumed the *Ihrām* for ‘*Umra* in the year of Ḥudaibīya.”

1807. Narrated Nāfi‘ that ‘Ubaidullāh bin ‘Abdullāh and Sālim bin ‘Abdullāh informed him that they told Ibn ‘Umar رضي الله عنهما when Ibn Az-Zubair was attacked by the army saying, “There is no harm for you if you did not perform *Hajj* this year. We are afraid that you may be prevented from reaching the Ka‘bah.” Ibn ‘Umar said. “We set out with Allāh’s Messenger ﷺ and the Quraish disbelievers prevented us from reaching the Ka‘bah, and so the Prophet ﷺ slaughtered his *Hady* and got his head shaved.” Ibn

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ﴾ [البقرة: 196] وَقَالَ عَطَاءٌ: الْإِحْصَارُ مِنْ كُلِّ شَيْءٍ يَحْبِسُهُ قَالَ أَبُو عَبْدِ اللَّهِ: ﴿وَحْصُورًا﴾ [آل عمران: 39]: لَا يَأْتِي النَّسَاءَ.

(1) بَابُ: إِذَا أُحْصِرَ الْمُعْتَمِرُ

١٨٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ قَالَ: إِنَّ صِدْدُتَ عَنِ الْبَيْتِ صَنَعْتُ كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَأَهَلَّ بِعُمْرَةٍ مِنْ أَجْلِ أَنْ رَسُولَ اللَّهِ ﷺ كَانَ أَهْلًا بِعُمْرَةٍ عَامَ الْحُدَيْبِيَةِ.

١٨٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ عُيَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَاهُ أَنَّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِيَالِي نَزَلَ الْجَيْشُ بَابِنَ الرُّبَيْعِ فَقَالَا: لَا يَضُرُّكَ أَنْ لَا تَحُجَّ الْعَامَ وَإِنَّا نَخَافُ أَنْ يُحَالَ بَيْنَكَ وَبَيْنَ الْبَيْتِ.

(1) (Ch. 27) *Al-Muḥṣar* is a *Muḥrim* who intends to perform *Hajj* or ‘*Umra* but is prevented from performing it because of some obstacle.

(2) (H. 1806) The fighting between Al-Ḥajjāj and Ibn Az-Zubair.

'Umar added, "I make you witness that I have made 'Umra obligatory for me. And if Allāh will, I will go and then if the way to Ka'bah is clear, I will perform the *Tawāf*, but if I am prevented from going to the Ka'bah then I will do the same as the Prophet ﷺ did while I was in his company." Ibn 'Umar then assumed *Ihrām* for 'Umra from Dhul-Hulaifa and proceeded for a while and said, "The conditions of 'Umra and *Hajj* are similar and I make you witnesses that I have made 'Umra and *Hajj* obligatory for myself." So, he did not finish the *Ihrām* till the day of *Naḥr* (slaughtering) came, and he slaughtered his *Hady*. He used to say, "I will not finish the *Ihrām* till I perform the *Tawāf*, one *Tawāf* on the day of entering Makkah (i.e., one *Ṣā'y* of Aṣ-Ṣafā and Al-Marwa for both 'Umra and *Hajj*)."

1808. Narrated Nāfi' : Some of the sons of 'Abdullāh told him (i.e., 'Abdullāh) if he had stayed (and not performed *Hajj* that year).

1809. Narrated Ibn 'Abbās رضي الله عنهما : Allāh's Messenger ﷺ was prevented from performing ('Umra). Therefore, he shaved his head and had sexual relations with his wives and slaughtered his *Hady* and performed 'Umra in the following year.

(2) CHAPTER. One who is prevented from performing the *Hajj*.

1810. Narrated Sālim : ('Abdullāh) bin 'Umar رضي الله عنهما used to say, "Is not (the

فَقَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَحَالَ كُفَارٌ فُرَيْشٌ دُونَ النَّبِيِّ فَتَحَرَ النَّبِيُّ ﷺ هَدْيَهُ وَحَلَقَ رَأْسَهُ وَأَشْهَدَكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةَ، إِنْ شَاءَ اللَّهُ أَنْطَلِقُ فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ النَّبِيِّ طُفْتُ. وَإِنْ جِئْتُ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ النَّبِيُّ ﷺ وَأَنَا مَعَهُ. فَاهْلًا بِالْعُمْرَةِ مِنْ ذِي الْحُلَيْفَةِ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: إِنَّمَا شَأْنُهُمَا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَلَمْ يَجِلْ مِنْهُمَا حَتَّى دَخَلَ يَوْمَ النَّحْرِ وَأَهْدَى، وَكَانَ يَقُولُ: لَا يَجِلُّ حَتَّى يَطُوفَ. طَوَافًا وَاحِدًا يَوْمَ يَدْخُلُ مَكَّةَ. [راجع: ١٦٣٩]

١٨٠٨ - حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قَالَ لَهُ: لَوْ أَقَمْتَ بِهَذَا. [راجع: ١٦٣٩]

١٨٠٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَدْ أَحْصَرَ رَسُولُ اللَّهِ ﷺ فَحَلَقَ رَأْسَهُ وَجَامَعَ نِسَاءَهُ وَنَحَرَ هَدْيَهُ حَتَّى اعْتَمَرَ عَامًا قَابِلًا.

(٢) بَابُ الْإِحْصَارِ فِي الْحَجِّ

١٨١٠ - حَدَّثَنَا أَحْمَدُ بْنُ

following of) the *Sunna* (legal ways) of Allāh's Messenger ﷺ sufficient for you? If anyone of you is prevented from performing *Hajj*, he should perform the *Tawāf* of the Ka'bah and [*Sā'y* (going)] between Aṣ-Ṣafā and Al-Marwa and then finish the *Ihrām* and everything will become legal for him which was illegal for him (during the state of *Ihrām*); and he can perform *Hajj* in a following year and he should slaughter a *Hady* or observe *Ṣaum* (fasting) in case he cannot afford the *Hady*."

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةَ رَسُولِ اللَّهِ ﷺ؟ إِنْ حَبَسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتَّى يَحُجَّ عَامًا قَابِلًا فَيُهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا. وَعَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ عَنْ ابْنِ عُمَرَ نَحْوَهُ. [راجع: ١٦٣٩]

(3) CHAPTER. The slaughtering (of *Hady*) before shaving the head (in case) one is prevented from performing (*Hajj* or '*Umra*).

1811. Narrated Al-Miswar رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ slaughtered (the *Hady*) before he had his head shaved and then he ordered his companions to do the same.

(٣) بَابُ التَّحْرِيقِ قَبْلَ الْحَلْقِ فِي الْحَصْرِ
١٨١١ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ قَبْلَ أَنْ يَحْلِقَ وَأَمَرَ أَصْحَابَهُ بِذَلِكَ. [راجع: ١٤٩٤]

1812. Narrated Nāfi' that 'Abdullāh and Sālim said to 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا (You should not go for *Hajj* this year)." 'Abdullāh bin 'Umar replied, "We set out with the Prophet ﷺ (to Makkah for performing '*Umra*) and the infidels of Quraish prevented us from reaching the Ka'bah. Allāh's Messenger ﷺ slaughtered his *Budn* (camels for sacrifice) and got his head shaved."

١٨١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: أَخْبَرَنَا أَبُو بَدْرٍ شُجَاعٌ بْنُ الْوَلِيدِ، عَنْ عُمَرَ بْنِ مُحَمَّدِ الْعُمَرِيِّ قَالَ: وَحَدَّثَ نَافِعٌ: أَنَّ عَبْدَ اللَّهِ وَسَلِمًا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مُعْتَمِرِينَ فَحَالَ كُفَّارٌ فُرَيْشٍ دُونَ الْبَيْتِ فَنَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ وَحَلَقَ رَأْسَهُ. [راجع: ١٦٣٩]

(4) CHAPTER. Whoever said that the *Muḥṣar* is not supposed to perform ‘*Umra* or *Hajj* in lieu of the prevented one.

Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا said, “The performing of *Hajj* is only obligatory in lieu of that *Hajj* which is abandoned because of personal pleasure (having sexual intercourse with his wife), and not for that which is abandoned because some genuine excuse or a similar thing (e.g., disease or lack of money), then he should finish his *Ihrām* and there is no need for him to make up for it. And if he has a *Hady* with him and is prevented from performing *Hajj*, and he is unable to send it to its place of slaughtering, then he should slaughter it. But if he can send it, then he should not finish his *Ihrām* till the *Hady* has reached its place (i.e., has been slaughtered).” Mālik and others said, “He should slaughter his *Hady* and have his head shaved wherever he is and does not have to make up for it, because the Prophet ﷺ and his companions slaughtered the sacrifice and had their heads shaved in Al-Ḥudaibīya and finished their *Ihrām* before performing the *Tawāf* and before the *Hady* reached the Ka’bah. It is not mentioned that the Prophet ﷺ ordered anybody to make up for any of the missed ceremonies or to repeat anything. And Al-Ḥudaibīya is outside the boundaries of the sanctuary of Makkah.”

1813. Narrated Nāfi’: When ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا set out for Makkah with the intention of performing ‘*Umra* in the period of *Al-Fitnah* (trial and affliction), he said, “If I should be prevented from reaching the Ka’bah, then I would do the same as we did while in the company of Allāh’s Messenger ﷺ.” So, he assumed the *Ihrām* for ‘*Umra* since the Prophet ﷺ had assumed the *Ihrām* for ‘*Umra* in the year of *Al-Ḥudaibīya*. Then ‘Abdullāh bin ‘Umar

(٤) بَابٌ مِّنْ قَالَ: لَيْسَ عَلَى الْمُحْصِرِ بَدَلٌ

وَقَالَ رَوْحٌ، عَنِ شَيْبِلٍ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: إِنَّمَا الْبَدَلُ عَلَى مَنْ تَقَضَّ حَجَّهُ بِالتَّلَذُّذِ. فَأَمَّا مَنْ حَبَسَهُ عَذْرٌ أَوْ غَيْرُ ذَلِكَ فَإِنَّهُ يَجِلُّ وَلَا يَرْجِعُ. وَإِذَا كَانَ مَعَهُ هَدْيٌ وَهُوَ مُحْصِرٌ نَحَرَهُ إِنْ كَانَ لَا يَسْتَطِيعُ أَنْ يَبْعَثَ وَإِنْ اسْتَطَاعَ أَنْ يَبْعَثَ بِهِ لَمْ يَجِلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَجَلَّهُ. وَقَالَ مَالِكٌ وَغَيْرُهُ: يَنْحَرُ هَدْيِهِ وَيَحْلِقُ فِي أَيِّ مَوْضِعٍ كَانَ وَلَا قَضَاءَ عَلَيْهِ لِأَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ بِالْحُدَيْبِيَّةِ نَحَرُوا وَحَلَقُوا وَحَلُّوا مِنْ كُلِّ شَيْءٍ قَبْلَ الطَّوَافِ وَقَبْلَ أَنْ يَصِلَ الْهَدْيُ إِلَى الْبَيْتِ. ثُمَّ لَمْ يُذَكَّرْ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَحَدًا أَنْ يَقْضُوا شَيْئًا وَلَا يَعُودُوا لَهُ. وَالْحُدَيْبِيَّةُ خَارِجٌ مِنَ الْحَرَمِ.

١٨١٣ - حَدَّثَنَا إِسْمَاعِيلُ:

حَدَّثَنِي مَالِكٌ، عَنِ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ حِينَ خَرَجَ إِلَى مَكَّةَ مُعْتَمِرًا فِي الْفِتْنَةِ: إِنْ صَدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَأَهْلًا بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ النَّبِيَّ ﷺ كَانَ أَهْلًا بِعُمْرَةٍ

thought about it and said, "The conditions for both *Hajj* and '*Umra* are similar." He then turned towards his companions and said, "The conditions of both *Hajj* and '*Umra* are similar and I make you witness that I have made the performance of *Hajj* obligatory for myself along with '*Umra*." He then performed one *Tawāf* [*Ṣā'y* (going) between *Aṣ-Ṣafā* and *Al-Marwa*] for both of them (i.e., *Hajj* and '*Umra*) and considered that to be sufficient for him and offered a *Hady*.

(5) CHAPTER. The Statement of Allāh تعالى: "...And whosoever of you is ill or has an ailment in his scalp, (necessitating shaving), he must pay a *Fidya* (ransom), of either observing *Ṣaum* (fasts) (three days), or giving *Ṣadaqa* (charity - feeding six poor persons), or offer sacrifice (one sheep)..." (V.2:196)

He has the option. As for fasting, it should be for three days.

1814. Narrated 'Abdur-Rahmān bin Abū Lailā: Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ said that Allāh's Messenger ﷺ said to him (Ka'b), "Perhaps your lice have troubled you?" Ka'b replied, "Yes! O Allāh's Messenger." Allāh's Messenger ﷺ said, "Have your head shaved and then either fast three days, or feed six poor persons or slaughter one sheep as a sacrifice."

عَامَ الْحُدَيْبِيَّةِ. ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ نَظَرَ فِي أَمْرِهِ فَقَالَ: مَا أَمْرَهُمَا إِلَّا وَاحِدٌ. فَالْتَمَتَ إِلَى أَصْحَابِهِ فَقَالَ: مَا أَمْرَهُمَا إِلَّا وَاحِدٌ، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ. ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا وَرَأَى أَنَّ ذَلِكَ مُجْزِيٌّ عَنْهُ وَأَهْدَى. [راجع: ١٦٣٩]

(٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذَى مِنْ رَأْسِهِ فَدَدِيَ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦] وَهُوَ مُخَيَّرٌ، فَأَمَّا الصَّوْمُ فَلثَلَاثَةَ أَيَّامٍ

١٨١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ بْنِ قَيْسٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَعَلَّكَ إِذَاكَ هَوَامُكَ؟». قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْلُقْ رَأْسَكَ وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمِ سِتَّةَ مَسَاكِينَ، أَوْ انْسُكْ بَشَاةً». [انظر: ١٨١٥، ١٨١٦، ١٨١٧، ١٨١٨، ٤١٥٩، ٤١٩٠، ٤١٩١، ٤٥١٧، ٥٦٦٥، ٦٧٠٨]

(6) CHAPTER. The Saying of Allāh تعالى: "... Or giving *Ṣadaqa*..." (V.2:196)

(٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَوْ

Here *Ṣadaqa* is in the form of feeding six poor persons.

1815. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ stood beside me at Al-Ḥudaibiya and the lice were falling from my head in great number. He asked me, "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved. Ka'b added, "This Verse: '...And whosoever of you is ill, or has ailment in his scalp...' (V.2:196) was revealed regarding me." The Prophet ﷺ then ordered me either to observe *Ṣaum* (fast) for three days, or to feed six poor persons with one *Faraq* (three *Ṣā'*) (of dates), or to slaughter a sheep, (as sacrifice) whatever was available."

(7) CHAPTER. The *Fidya* (compensation for a missed or wrongly practised religious ceremony) in the form of feeding (six persons) each with one-half a *Ṣā'* (of food).

1816. Narrated 'Abdullāh bin Ma'qal: I sat with Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ and asked him about the *Fidya*. He replied, "This revelation was revealed concerning my case especially, but it is also for you in general. I was brought before Allāh's Messenger ﷺ and the lice were falling in great numbers on my face. The Prophet ﷺ said, "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said, "Observe *Ṣaum* (fasts) for three days, or feed six poor persons each with one-half a *Ṣā'* of food (1 *Ṣā'* = 3 kilograms approx.) [and get your head shaved]"

صَدَقَةٌ ﴿البقرة: ١٩٦﴾ وهي: إِطْعَامُ سِتَّةِ مَسَاكِينَ

١٨١٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَيْفٌ قَالَ: حَدَّثَنِي مُجَاهِدٌ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى أَنَّ كَعْبَ بْنَ عُجْرَةَ حَدَّثَهُ قَالَ: وَقَفَ عَلَيَّ رَسُولُ اللَّهِ ﷺ بِالْحَدَيْبِيَّةِ وَرَأْسِي يَتَهافتُ قَملاً فَقَالَ: «يُؤذِيكَ هَوَامُّكَ؟» قُلْتُ: نَعَمْ، قَالَ: «فاحْلِقْ رَأْسَكَ»، أَوْ: «احْلِقْ»، قَالَ: فِيَّ نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أذى مِنَ رَأْسِهِ﴾ [البقرة: ١٩٦] إِلَى آخِرِهَا فَقَالَ النَّبِيُّ ﷺ: «صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ تَصَدَّقْ بِفَرَقٍ بَيْنَ سِتَّةِ، أَوْ نُسْكَ وَمَا تَسَّرَ». [راجع: ١٨١٤]

(٧) بَابُ: الإِطْعَامُ فِي الْفِدْيَةِ نِصْفُ صَاعٍ

١٨١٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ: جَلَسْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللهُ عَنْهُ فَسَأَلْتُهُ عَنِ الْفِدْيَةِ، فَقَالَ: نَزَلَتْ فِيَّ خَاصَّةً وَهِيَ لَكُمْ عَامَّةٌ. حُمِلْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَالْقَمْلُ يَتَنَازَرُ عَلَيَّ وَجْهِي فَقَالَ: «مَا كُنْتُ أَرَى الْوَجَعَ بَلَغَ بِكَ مَا أَرَى، أَوْ: مَا كُنْتُ أَرَى الْجَهْدَ بَلَغَ بِكَ مَا

أَرَى، تَجِدُ شَاةً؟» فَقُلْتُ: لَا، قَالَ:
«فَضُمُّ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمُ سِتَّةَ
مَسَاكِينٍ لِكُلِّ مَسْكِينٍ يَضْفُ صَاعٍ».
[راجع: ١٨١٤]

(٨) بَابُ: الشُّكُّ شَاةً

(8) CHAPTER. The *Nusuk* (offering) is one sheep.

1817. Narrated 'Abdur-Raḥmān bin Abū Lailā reporting the speech of Ka'b bin 'Ujra Lailā reporting the speech of Ka'b bin 'Ujra Ḥudāibiya. At that time they were not permitted to finish their *Ihrām*, and were still hoping to enter Makkah.⁽¹⁾ So, Allāh revealed the Verses of *Al-Fidya*. Allāh's Messenger ﷺ ordered him to feed six poor persons with one *Faraq* of food or to slaughter one sheep (as a sacrifice) or to observe *Ṣaum* (fast) for three days.

١٨١٧ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا
رَوْحٌ: حَدَّثَنَا شَيْبُلٌ: عَنِ ابْنِ أَبِي
نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ
عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ رَأَاهُ وَأَنَّهُ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ:
«أَلَيْؤُذِيكَ هَوَامُكَ؟» قَالَ: نَعَمْ، فَأَمَرَهُ
أَنْ يَحْلِقَ وَهُوَ بِالْمُحْدِيبِيَّةِ، وَلَمْ يَبَيِّنْ
لَهُمْ أَنَّهُمْ يَحْلِقُونَ بِهَا وَهُمْ عَلَى طَمَعٍ
أَنْ يَدْخُلُوا مَكَّةَ فَأَنْزَلَ اللَّهُ الْفِدْيَةَ
فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ فَرَقًا
بَيْنَ سِتَّةٍ أَوْ يُهْدِيَ شَاةً أَوْ يَصُومَ ثَلَاثَةَ
أَيَّامٍ. [راجع: ١٨١٤]

1818. Narrated Ka'b bin 'Ujra Ḥudāibiya. At that time they were not permitted to finish their *Ihrām*, and were still hoping to enter Makkah.⁽¹⁾ So, Allāh revealed the Verses of *Al-Fidya*. Allāh's Messenger ﷺ ordered him to feed six poor persons with one *Faraq* of food or to slaughter one sheep (as a sacrifice) or to observe *Ṣaum* (fast) for three days.

١٨١٨ - وَعَنْ مُحَمَّدِ بْنِ
يُوسُفَ: حَدَّثَنَا وَرْقَاءُ، عَنِ ابْنِ أَبِي
نَجِيحٍ عَنْ مُجَاهِدٍ: قَالَ حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ
عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ رَأَاهُ وَقَمَلُهُ يَسْقُطُ عَلَى وَجْهِهِ،
مِثْلَهُ. [راجع: ١٨١٤]

(1) (H.1817) Ka'b was permitted to finish his *Ihrām* because of ailment in his head and had to pay *Fidya*, although later on, all his Companions finished *Ihrām* because they were prevented from reaching the Ka'bah.

(9) CHAPTER. The Statement of Allāh تعالى: "...Then he should not have sexual relations (with his wife) ..." (V.2:197)

1819. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "Whoever performs *Hajj* to this House (Ka'bah) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newborn child (just delivered by his mother)."

(10) CHAPTER. The Statement of Allāh تعالى: "...nor commit sin nor dispute unjustly during *Hajj*..." (V.2:197)

1820. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever performs *Hajj* to this House (Ka'bah) and does not approach his wife for sexual relations nor commit sins (while performing *Hajj*), he will come out as sinless as a newborn child (just delivered by his mother)."

(٩) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَا رَفَثٌ﴾ [البقرة: ١٩٧].

١٨١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

[راجع: ١٥٢١]

(١٠) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَلَا فُسُوقٌ وَلَا جِدَالَ فِي الْحَجِّ﴾ [البقرة: ١٩٧].

١٨٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ».

[راجع: ١٥٢١]