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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 لَقَرَيْتُهَا فِي كِتَابِ اللهِ عَزَّ وَجَلَّ ﴿وَأَيُّمًا لَحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦].

١٧٧٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: 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 يُحْجَّ. 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 اسْتِئْثَانَ
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: يَرْحَمُ 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 Dhil-Qa'da before he performed Hajj." I heard Al-Barā' bin 'Azib رَضِيَ اللهُ عَنْهُمَا saying, "Allāh's Messenger ﷺ had performed 'Umra in Dhil-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 رَضِيَ اللهُ عَنْهُمَا 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 فَتَسَبَّطُ اسْمَهَا - «مَا مَنَعَكَ
أَنْ تُحِجِّي 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 *Ā'ishah* 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." (*Ā'ishah* 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 'Ā'ishah 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 مُوَافِينَ 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 رَأْسَكَ، 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 عَمْرٍو،: سَمِعَ عَمْرٍو ابْنَ 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 الْوَهَّابُ 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 لَا أَنَّ مَعِيَ الْهَدْيَ لَأَحْلَلْتُ». وَأَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَاضَتْ فَتَسَكَّتِ الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنَّهَا لَمْ تَطْفُ بِالْبَيْتِ. قَالَ: فَلَمَّا طَهَّرَتْ وَطَافَتْ قَالَتْ: يَا رَسُولَ اللَّهِ، أَنْتَ نَظَلِقُونَ بِعُمْرَةٍ وَحَجَّةٍ، وَأَنْتَ نَظَلِقُ 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 *Ḥaṣḥa* (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

الْمُسْنِي: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامُ

قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرْتَنِي

عَائِشَةُ رَضِيَ اللهُ عَنْهَا قَالَتْ: خَرَجْنَا

مَعَ رَسُولِ اللهِ ﷺ مُوَافِقِينَ 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 فَفَقَضَى اللهُ حَجَّهَا وَعُمْرَتِهَا

وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدْيِي وَلَا

صَدَقَةٌ وَلَا صَوْمٌ. [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 مَحْمَدٍ، وَعَنِ ابْنِ عَوْنٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَا: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: يَا رَسُولَ اللَّهِ 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: ٢٩٤]

(٩) 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 اللَّهُ 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 Umāyya 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 فَسْتَرَّ 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