

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

كَعْطِيطِ الْبَكْرِ. وَأَحْسِبُهُ قَالَ: كَعْطِيطِ 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 حَذْوَ 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 Aṣ-Ṣafā 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, Aṣ-Ṣafā 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 Aṣ-Ṣafā 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 *Qaṣab*<sup>(1)</sup> 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 Aṣ-Ṣafā 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 يَقْصِرُوا 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 بِنَيْتٍ 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) *Qaṣab*: 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*,<sup>(1)</sup> 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 عُثْمَرُ: 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  
أَهْلَلْتَ؟» قُلْتُ: لَبَّيْكَ، بِأَهْلَالِ  
كَأَهْلَالِ النَّبِيِّ ﷺ. قَالَ: «أَحْسَنْتَ.  
طُفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ. ثُمَّ  
أَجَلَّ». فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا  
وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسِ  
فَقُلْتُ: رَأْسِي ثُمَّ أَهْلَلْتُ بِالْحَجِّ فَكُنْتُ  
أُفْنِي بِهِ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ  
فَقَالَ: إِنْ أَخَذْنَا 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 *Hadith* No.1724 and its footnote Vol.2, *Sahih Al-Bukhari*]

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

يَأْمُرْنَا بِالتَّمَامِ. وَإِنْ أَخَذْنَا بِقَوْلِ النَّبِيِّ ﷺ فَإِنَّهُ لَمْ يَجَلَّ حَتَّى يَبْلُغَ الْهَدْيَ 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 بِالْحَجُّونِ: صَلَّى اللَّهُ عَلَى رَسُولِهِ مُحَمَّدٍ. لَقَدْ نَزَلْنَا مَعَهُ هَاهُنَا وَنَحْنُ يَوْمَئِذٍ خِيفَاءَ قَلِيلٍ 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 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 عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ  
مَكَّةَ اسْتَقْبَلَهُ أُعَيْلِمَةُ بِنْتُ عَبْدِ  
الْمُطَّلِبِ. فَحَمَلَ 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، عَنِ ابْنِ  
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ  
ﷺ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي  
مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى  
بِذِي الْحُلَيْفَةِ بَطْنِ الْوَادِي وَبَاتَ حَتَّى  
يُضِيحَ. [راجع: ٤٨٤]

(١٥) بَابُ الدُّخُولِ بِالْعِشِيِّ

١٨٠٠ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا هَمَامٌ، عَنْ إِسْحَاقَ  
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ  
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 أَسْرَعَ نَاقَتَهُ إِذَا بَلَغَ الْمَدِينَةَ**

١٨٠٢ - حَدَّثَنَا سَعِيدٌ بْنُ أَبِي مَرِيَمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ فَأَبْصَرَ دَرَجَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ، وَإِنْ كَانَتْ دَابَّةً حَرَّكَهَا. قَالَ أَبُو عَبْدِ اللَّهِ: زَادَ الْحَارِثُ بْنُ عُمَيْرٍ عَنْ حُمَيْدٍ: حَرَّكَهَا مِنْ حُبِّهَا. حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ 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، كَانَتْ الْأَنْصَارُ إِذَا حَجُّوا فَجَاؤُوا لَمْ يَدْخُلُوا مِنْ قِبَلِ أَبْوَابِ بُيُوتِهِمْ وَلَكِنْ مِنْ طُهْرِهِمْ. 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)

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

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."

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

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)."

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

(١٩) بَابُ: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ

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]

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

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]

27 - THE BOOK OF AL-MUḤṢAR<sup>(1)</sup>

## 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)<sup>(2)</sup>, 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) بَابٌ: 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 أَنََّّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِيَالِي نَزَلَ الْجَيْشُ بَابِنَ الرُّبَيْبِ 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 كُفَّارٌ فُرَيْشٌ دُونَ النَّبِيِّ فَتَحَرَ النَّبِيُّ ﷺ هَدْيَهُ وَحَلَقَ رَأْسَهُ وَأَشْهَدَكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، 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 يَجَلَّ مِنْهُمَا حَتَّى دَخَلَ يَوْمَ النَّحْرِ وَأَهْدَى، وَكَانَ يَقُولُ: لَا يَجَلُّ 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 الْحَلِّ 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 مُحَمَّدٍ الْعُمَرِيِّ قَالَ: وَحَدَّثَ نَافِعٌ: أَنَّ عَبْدَ اللَّهِ وَسَلَّمَ كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ مُعْتَمِرِينَ فَحَالَ كُفَّارٌ فُرَيْشٍ دُونَ الْبَيْتِ فَنَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ وَحَلَّقَ رَأْسَهُ. [راجع: ١٦٣٩]