

Translation of Sahih Bukhari, Book 27: Minor Pilgrimage (Umra)

Volume 3, Book 27, Number 1:

Narrated Abu Huraira:

Allah's Apostle said, "(The performance of) 'Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."

Volume 3, Book 27, Number 2:

Narrated Ibn Juraij:

Ikrima bin Khalid asked Ibn 'Umar about performing 'Umra before Hajj. Ibn 'Umar replied, "There is no harm in it." 'Ikrima said, "Ibn 'Umar also said, 'The Prophet had performed 'Umra before performing Hajj.'"

Volume 3, Book 27, Number 3:

Narrated 'Ikrima bin Khalid:

"I asked Ibn 'Umar the same (as above)."

Volume 3, Book 27, Number 4:

Narrated Mujahid:

Ursa bin AzZubair and I entered the Mosque (of the Prophet) and saw 'Abdullah bin Umar sitting near the dwelling place of Aisha and some people were offering the Duha prayer. We asked him about their prayer and he replied that it was a heresy. He (Ursa) then asked him how many times the Prophet had performed 'Umra. He replied, 'Four times; one of them was in the month of Rajab.' We disliked to contradict him. Then we heard 'Aisha, the Mother of faithful believers cleaning her teeth with Siwak in the dwelling place. 'Ursa said, "O Mother! O Mother of the believers! Don't you hear what Abu 'Abdur Rahman is saying?" She said, "What does he say?" 'Ursa said, "He says that Allah's Apostle performed four 'Umra and one of them was in the month of Rajab." 'Aisha said, "May Allah be merciful to Abu 'Abdur Rahman! The Prophet did not perform any 'Umra except that he was with him, and he never performed any Umra in Rajab."

Volume 3, Book 27, Number 5:

Narrated 'Ursa bin Az-Zubair:

I asked 'Aisha (whether the Prophet had performed 'Umra in Rajab). She replied, "Allah's Apostle never performed any Umra in Rajab."

Volume 3, Book 27, Number 6:

Narrated Qatada:

I asked Anas how many times the Prophet had performed 'Umra. He replied, "Four times. 1. 'Umra of Hudaibiya in Dhi-l-Qa'da when the pagans hindered him; 2. 'Umra in the following year in Dhi-l-Qa'da after the peace treaty with them (the pagans); 3. 'Umra from Al-Jr'ana where he distributed the war booty." I think he meant the booty (of the battle) of Hunain. I asked, "How many times did he perform Hajj?" He (Anas) replied, "Once. "

Volume 3, Book 27, Number 7:

Narrated Qatada:

I asked Anas (about the Prophet's 'Umra) and he replied, "The Prophet performed 'Umra when the pagans made him return, and Umra of al-Hudaibiya (the next year), and another 'Umra in Dhi-l-Qa'da, and another Umra in combination with his Hajj."

Volume 3, Book 27, Number 8:

Narrated Hammam:

The Prophet performed four 'Umra (three) in Dhi-l-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-Jr'rana where he distributed the booty (of the battle) of Hunain, and another 'Umra with his Hajj.

Volume 3, Book 27, Number 9:

Narrated Abu Ishaq:

I asked Masruq, 'Ata' and Mujahid (about the 'Umra of Allah's Apostle). They said, "Allah's Apostle had performed 'Umra in Dhi-l-Qa'da before he performed Hajj." I heard Al-Bara' bin 'Azib saying, "Allah's Apostle had performed Umra in Dhi-l-Qa'da twice before he performed Hajj."

Volume 3, Book 27, Number 10:

Narrated Ata:

I heard Ibn 'Abbas saying, "Allah's Apostle asked an Ansari woman (Ibn 'Abbas named her but 'Ata' 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 said (to her), 'Perform 'Umra when Ramadan comes, for 'Umra in Ramadan is equal to Hajj (in reward),' or said something similar."

Volume 3, Book 27, Number 11:

Narrated Aisha:

We set out along with Allah's Apostle shortly before the appearance of the new moon (crescent) of the month of Dhi-l-Hijja and he said to us, "Whoever wants to assume Ihram for Hajj may do so; and whoever wants to assume Ihram for 'Umra may do so. Hadn't I brought the Hadi (animal for sacrificing) (with me), I would have assumed Ihram for 'Umra." ('Aisha added,): So some of us assumed Ihram for 'Umra while the others for Hajj. I was amongst those who assumed Ihram for 'Umra. The day of 'Arafat approached and I was still menstruating. I complained to the Prophet (about that) and he said, "Abandon your 'Umra, undo and comb your hair, and assume Ihram for Hajj;" When it was the night of Hasba, he sent 'Abdur Rahman with me to At-Tan'im and I assumed Ihram for Umra (and performed it) in lieu of my misseUmra.

Volume 3, Book 27, Number 12:

Narrated 'Amr bin Aus:

Abdul Rahman bin Abu Bakr told me that the Prophet had ordered him to let 'Aisha ride behind him and to make he perform Umra from At-Tan'im.

Volume 3, Book 27, Number 13:

Narrated Jabir bin Abdullah:

The Prophet and his companions assumed Ihram for Hajj and none except the Prophet and Talha had the Hadi with them. 'Ali had come from Yemen and he had the Hadi with him. He ('Ali) said, "I have assumed Ihram with an intention like that of Allah's Apostle has assumed it." The Prophet ordered his companions to intend the Ihram with which they had come for 'Umra, to perform the Tawaf of the Ka'ba (and between Safa and Marwa), to get their hair cut short and then to finish their Ihram with the exception of those who had the Hadi with them. They asked, "Shall we go to Mina and the private organs of some of us are dribbling (if we finish Ihram and have sexual relations with our wives)?" The Prophet heard that and said, "Had I known what I know now, I would not have brought the Hadi. If I did not have the Hadi with me I would have finished my Ihram." 'Aisha got her menses and performed all the ceremonies (of Hajj) except the Tawaf . So when she became clean from her menses, and she had performed the Tawaf of the Ka'ba, she said, "O Allah's Apostle! You (people) are returning with both Hajj and 'Umra and I am returning only with Hajj!" So, he ordered 'Abdur Rahman bin Abu Bakr to go with her to At-Tan'im. Thus she performed 'Umra after the Hajj in the month of Dhi-l-Hijja. Suraqa bin Malik bin Ju'sham met the Prophet at Al-'Aqaba (Jamrat-ul 'Aqaba) while the latter was stoning it and said, "O Allah's Apostle! Is this permissible only for you?" The Prophet replied, "No, it is for ever (i.e. it is permissible for all Muslims to perform 'Umra before Hajj."

Volume 3, Book 27, Number 14:

Narrated 'Aisha:

We set out with Allah's Apostle shortly before the appearance of the new moon of Dhi-l-Hijja and he said, "Whoever wants to assume Ihram for 'Umra may do so, and whoever wants to assume Ihram for Hajj may do so. Had not I brought the Hadi with me, I would have assumed Ihram for 'Umra." Some of the people assumed Ihram for 'Umra while others for Hajj. I was amongst those who had assumed Ihram for 'Umra. I got my menses before entering Mecca, and was menstruating till the day of 'Arafat. I complained to Allah's Apostle about it, he said, "Abandon your 'Umra, undo and comb your hair, and assume Ihram for Hajj." So, I did that accordingly. When it was the night of Hasba (day of departure from Mina), the Prophet sent 'Abdur Rahman with me to At-Tanim.

The sub-narrator adds: He ('Abdur Rahman) let her ride behind him. And she assumed Ihram for 'Umra in lieu of the abandoned one. Aisha completed her Hajj and 'Umra, and no Hadi, Sadaqa (charity), or fasting was obligatory for her.

Volume 3, Book 27, Number 15:

Narrated Al-Aswad:

That 'Aisha said, "O Allah's Apostle! The people are returning after performing the two Nusuks (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 Ihram (and after performing 'Umra) join us at such-and-such a place. But it (i.e. the reward if 'Umra) is according to your expenses or the hardship (which you will undergo while performing it)."

Volume 3, Book 27, Number 16:

Narrated 'Aisha:

We set out assuming the Ihram for Hajj in the months of Hajj towards the sacred precincts of Hajj. We dismounted at Sarif and the Prophet said to his companions, "Whoever has not got the Hadi with him and likes to make it as 'Umra, he should do it, but he who has got the Hadi with him should not do it." The Prophet and some of his wealthy companions had the Hadi with them, so they did not finish Ihram after performing the 'Umra. The Prophet 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 praying." He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform Hajj and I hope that Allah will enable you to perform the 'Umra as well." So, I carried on till we departed from Mina and halted at Al-Mahassab. The Prophet called 'Abdur-Rahman and said, "Go out of the sanctuary with your sister and let her assume Ihram for 'Umra, and after both of you have finished the Tawaf I will be waiting for you at this place." We came back at mid-night and the Prophet 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 Tawaf of the Ka'ba before the morning prayer, and after that the Prophet set out for Medina.

Volume 3, Book 27, Number 17:

Narrated Safwan bin Ya'la bin Umaiyah from his father who said:

"A man came to the Prophet while he was at Ji'rana. The man was wearing a cloak which had traces of Khaluq or Sufra (a kind of perfume). The man asked (the Prophet), 'What do you order me to perform in my 'Umra?' So, Allah inspired the Prophet divinely and he was screened by a place of cloth. I wished to see the Prophet being divinely inspired. 'Umar said to me, 'Come! Will you be pleased to look at the Prophet while Allah is inspiring him?' I replied in the affirmative. 'Umar lifted one corner of the cloth and I looked at the Prophet who was snoring. (The sub-narrator thought that he said: The snoring was like that of a camel). When that state was over, the Prophet asked, "Where is the questioner who asked about 'Umra? Put off your cloak and wash away the traces of Khaluq from your body and clean the Sufra (yellow color) and perform in your Umra what you perform in your Hajj (i.e. the Tawaf round the Ka'ba and the Sa'i between Safa and Marwa). "

Volume 3, Book 27, Number 18:

Narrated Hisham Ibn 'Urwa from his father who said:

While I was a youngster, I asked 'Aisha the wife of the Prophet. "What about the meaning of the Statement of Allah;

"Verily! (the mountains) As-Safa and Al Marwa, are among the symbols of Allah. So, it is not harmful if those who perform Hajj or 'Umra of the House (Ka'ba at Mecca) to perform the going (Tawaf) between them? (2.158) I understand (from that) that there is no harm if somebody does not perform the Tawaf between them." 'Aisha replied, "No, for if it were as you are saying, then the recitation would have been like this: 'It is not harmful not to perform Tawaf between them.' This verse was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Quda'id and those people thought it not right to perform the Tawaf of As-Safa and Al-Marwa. When Islam came, they asked Allah's Apostle about that, and Allah revealed:--

"Verily! (the mountains) As-Safa and Al-Marwa Are among the symbols of Allah. So, it is not harmful of those who perform Hajj or 'Umra of the House (Ka'ba at Mecca) to perform the going

(Tawaf) between them." (2.158) Sufyan and Abu Muawiya added from Hisham (from 'Aisha): "The Hajj or 'Umra of the person who does not perform the going (Tawaf) between As-Safa and Al-Marwa is incomplete in Allah's sight."

Volume 3, Book 27, Number 19:

Narrated Isma'il:

Abdullah bin Abu Aufa said: "Allah's Apostle performed 'Umra and we too performed 'Umra along with him. When he entered Mecca he performed the Tawaf (of Ka'ba) and we too performed it along with him, and then he came to the As-Safa and Al-Marwa (i.e. performed the Sai) and we also came to them along with him. We were shielding him from the people of Mecca lest they may hit him with an arrow." A friend of his asked him (i.e. 'Abdullah bin Aufa), "Did the Prophet enter the Ka'ba (during that 'Umra)?" He replied in the negative. Then he said, "What did he (the Prophet) say about Khadija?" He (Abdullah bin Aufa) said, "(He said) 'Give Khadija the good tidings that she will have a palace made of Qasab in Paradise and there will be neither noise nor any trouble in it."

Volume 3, Book 27, Number 20:

Narrated 'Amr bin Dinar:

We asked Ibn 'Umar whether a man who had performed the Tawaf of the Ka'ba but had not performed the Tawaf between As-Safa and Al-Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet arrived (at Mecca) and circumambulated the Ka'ba seven times and then offered a two Rak'at prayer behind Maqam-Ibrahim and then performed the going (Tawaf) between As-Safa and Al-Marwa (seven times) (and verily, in Allah's Apostle you have a good example." And we asked Jabir bin 'Abdullah (the same question) and he replied, "He should not go near her till he has finished the going (Tawaf) between As-Safa and Al-Marwa."

Volume 3, Book 27, Number 21:

Narrated Abu Musa Al-Ashari:

I came to the Prophet at Al-Batha' 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 Ihram?" I replied, "I have assumed Ihram with the same intention as that of the Prophet. He said, "You have done well. Perform the Tawaf of the Ka'ba and (the Sai) between As-safa and Al-Marwa and then finish the Ihram." So, I performed the Tawaf around the Ka'ba and the Sai) between As-Safa and Al-Marwa and then went to a woman of the tribe of Qais who cleaned my head from lice. Later I assumed the Ihram for Hajj. I used to give the verdict of doing the same till the caliphate of 'Umar who said, "If you follow the Holy Book then it orders you to remain in the state of Ihram till you finish from Hajj, if you follow the Prophet then he did not finish his Ihram till the Hadi (sacrifice) had reached its place of slaughtering (Hajj-al-Qiran)."

Volume 3, Book 27, Number 22:

Narrated Al-Aswad:

Abdullah the slave of Asma bint Abu Bakr, told me that he used to hear Asma', whenever she passed by Al-Hajun, saying, "May Allah bless His Apostle Muhammad. Once we dismounted here with him, and at that time we were traveling with light luggage; we had a few riding animals and a little food ration. I, my sister, 'Aisha, Az-Zubair and such and such persons performed 'Umra, and when we had

passed our hands over the Ka'ba (i.e. performed Tawaf round the Ka'ba and between As-Safa and Al-Marwa) we finished our Ihram. Later on we assumed Ihram for Hajj the same evening."

Volume 3, Book 27, Number 23:

Narrated 'Abdullah bin Umar:

Whenever Allah's Apostle returned from a Ghazwa, Hajj or 'Umra, he used to say Takbir thrice at every elevation of the ground and then would say, "None has the right to be worshipped but Allah; He is One and has no partner. All the kingdoms are 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 promise and made His slave victorious, and He Alone defeated all the clans of (non-believers)."

Volume 3, Book 27, Number 24:

Narrated Ibn Abbas:

When the Prophet arrived at Mecca, some boys of the tribe of Bani 'Abdul Muttalib went to receive him, and the Prophet made one of them ride in front of him and the other behind him.

Volume 3, Book 27, Number 25:

Narrated Ibn Umar:

Whenever Allah's Apostle left for Mecca, he used to pray in the mosque of Ash-Shajra, and when he returned (to Medina), he used to pray in the middle of the valley of Dhul-Hulaifa and used to pass the night there till morning.

Volume 3, Book 27, Number 26:

Narrated Anas: The Prophet never returned to his family from a journey at night. He

Volume 3, Book 27, Number 27:

Narrated Jabir: The Prophet forbade going to one's family at night (on arrival from a

Volume 3, Book 27, Number 28:

Narrated Humaid:

Anas said, "Whenever Allah's Apostle returned from a journey, he, on seeing the high places of Medina, 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 used to make it proceed faster out of his love for Medina.

Volume 3, Book 27, Number 29:

Narrated Anas:

As above, but mentioned "the walls of Medina" instead of "the high places of Medina. Al-Harith bin Umar agrees with Anas.

Volume 3, Book 27, Number 30:

Narrated AbuIshaq:

I heard Al-Bara' saying, "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the door and he was taunted for it. Therefore, the following was revealed:

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"It is not righteousness That you enter the houses from the back, But the righteous man is He who fears Allah, Obeys His order and keeps away from What He has forbidden So, enter houses through the proper doors." (2.189)

Volume 3, Book 27, Number 31:

Narrated AbuHuraira:

The Prophet said, "Traveling 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."

Volume 3, Book 27, Number 32:

Narrated Zaid binAslam from his father:

I was with Ibn 'Umar on the way to Mecca, and he got the news that Safiya bint Abu Ubaid was seriously ill. So, he hastened his pace, and when the twilight disappeared, he dismounted and offered the Maghrib and 'Isha' prayers together. Then he said, "I saw that whenever the Prophet had to hasten when traveling, he would delay the Maghrib prayer and join them together (i.e. offer the Maghrib and theIsha prayers together)."