

باب ما جاء في صفة مغفر رسول الله صلى الله عليه وسلم

١٠٥ - (١) حدثنا قتيبة بن سعيد ، حدثنا مالك بن أنس عن ابن شهاب عن أنس بن مالك: أن النبي صلى الله عليه وسلم دخل مكة وعليه مغفرٌ ، فقبل له هذا ابن حَظَل متعلق بأستار الكعبة ، فقال: اقتلوه ،

١٠٦ - (٢) حدثنا عيسى بن أحمد ، حدثنا عبد الله بن وهب ، حدثني مالك بن أنس عن ابن شهاب عن أنس بن مالك: أن رسول الله صلى الله عليه وسلم دخل مكة عام الفتح وعلى رأسه المغفرُ ، قال: فلما نزعها جاءه رجل فقال: ابن حَظَل متعلق بأستار الكعبة ، فقال: اقتلوه ، قال ابن شهاب: وبلغني أن رسول الله صلى الله عليه وسلم لم يكن يومئذ مُحَرَّمًا

Chapter on the helmet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

A helmet is a hat made of steel to protect the head in war. The author has quoted two hadith in this chapter.

(105) Hadith Number 1

Anas Radiyallahu 'Anhu reports: "On the day when Makkah was conquered, Rasulullah Sallallahu 'Alayhi Wasallam wore a helmet when they entered the city. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam removed the helmet after being satisfied that everything was under control). Someone came to Rasulullah Sallallahu 'Alayhi Wasallam and said: 'Oh Messenger of Allah, this Ibn Khatl is holding the cover (black cloth) of the Ka'bah'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Kill him'".

Commentary

When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam entered Makkah Mukarramah as a conqueror, the people of Makkah became frightened. There was no place to live nor a path to walk. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam who is well known for being merciful and generous, announced that the person who entered the House of Allah (Ka'bah) was safe, and those who remained in their homes were also safe. The one who laid down his arms was also safe, etc. There were eleven men and six women whose crimes could not be forgiven. These people were not included in the general amnesty. It was announced that there was no mercy for these people. Among these criminals seven men and two women embraced Islaam and were pardoned. The remaining four men and four women were killed. Ibn Khatl was one of the eight that were punished. He first came to Madinah Munawwarah where he accepted Islaam and kept the name 'Abdullah. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent him to a tribe to collect zakaah. He killed a Muslim slave just because he had not prepared meals on time. Fearing that if he returned to Madinah Munawwarah he would be punished by death, he became a murtad (apostate) and went to Makkah. In Makkah he used to abuse Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He purchased two slave girls, who sang songs in which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was satirized. This made him feel happy. For this reason, despite of entering the Baytullaah (Ka'bah), he was killed. There are many versions according to the muhadditheen as to who the person was that killed him. A fiqhi mas-alah may also arise from this hadith that punishment and revenge is permissible in the Haram. The question needs a lengthy explanation, and there is no need for it here. It is omitted to keep the subject matter brief. These matters are referred to so that those who love to acquire knowledge and also students after reading it, will seek more information from their mashaa-ikh. From this

we also find a question of entering Makkah Mukarramah without ihraam, which is discussed in the hadith that follows.

(106) Hadith Number 2

It is related from Anas Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam, when entering Makkah as a conqueror, wore a helmet on his mubaarak head. After he had removed it, a person came and said: 'O Messenger of Allah, Ibn Khatl is clinging to the cover of the Ka'bah'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'He is not of the ones who have been granted amnesty, kill him'. Ibn Shihaab Zuhri says: 'I have been informed that Rasulullah Sallallahu 'Alayhi Wasallam was not in the state of ihraam'.

Commentary

The last sentence in the above hadith by Imaam Zuhri refers to a fiqhi mas-alah. According to the Hanafis it is not permissible to enter Makkah Mukarramah without ihraam, because it is mentioned in the hadith that it is not permissible to cross the miqaat boundary without wearing ihraam. On the strength of the above hadith the Shaafi'ees say it is permissible. According to the Hanafis this hadith cannot be used as an argument, because the prohibition was specially lifted for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on this particular occasion. Imaam Bukhaari and others have quoted narrations wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: 'This was permissible for me today (not wearing ihraam) and not for any other person'.

It may be possible that Ibn Khatl went to hold the cover of the Ka'bah to repent and make supplications, since he knew that there was no amnesty for him. He remembered all his past deeds, turning apostate, and all that he had committed since. He may have done this to make a supplication, as these people also venerated and respected the Ka'bah. The simplest explanation seems to be that according to the old custom, he may have hoped for an amnesty, because of the sanctity and reverence for the Ka'bah, criminals were not killed in this state.

باب ما جاء في صفة عِمامة رسول الله صلى الله عليه وسلم

١٠٧ - (١) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي عن حمّاد بن سلمة ح وحدثنا محمود بن غيلان ، حدثنا وكيع عن حمّاد بن سلمة عن أبي الزبير عن جابر قال: دخل النبي صلى الله عليه وسلم مكة يوم الفتح وعليه عِمامة سوداء ،

١٠٨ - (٢) حدثنا ابن أبي عمر ، حدثنا سفيان عن مُساور الوراق عن جعفر بن عمرو بن حريث عن أبيه قال: رأيت علي رسول الله صلى الله عليه وسلم عمامة سوداء ،

١٠٩ - (٣) حدثنا محمود بن غيلان ويوسف بن عيسى قالوا: حدثنا وكيع مُساور الوراق عن جعفر ابن عمرو بن حُريث عن أبيه: أن النبي صلى الله عليه وسلم خطب الناس وعليه عِمامة سوداء ،

١١٠ - (٤) حدثنا هارون بن إسحق الهمداني ، حدثنا يحيى بن محمد المدني عن عبد العزيز بن محمد عن عبيد الله بن عمر عن نافع عن ابن عمر قال: كان النبي صلى الله عليه وسلم إذا اعتمَّ سدل عمامته بين كتفيه ، قال نافع وكان ابن عمر يفعل ذلك ، قال عبيد الله ورأيت القاسم بن محمد وسالما يفعلان ذلك ،

١١١ - (٥) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا أبو سليمان وهو عبد الرحمن بن الغسيل عن عكرمة عن ابن عباس رضي الله عنهما: أن النبي صلى الله عليه وسلم خطب الناس وعليه عمامة دسماً ،

Chapter on the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The length of the turban of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has not been given in the well known ahaadith. In a narration from Tabraani seven dhi-raa have been mentioned. Bayjuri has related from Ibn Hajar that this hadith has no origin. 'Allaamah Jazari says: 'I studied the books on seerah (the history of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam), but I found no mention of any length'. It is related from Imaam Nawawi that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had two turbans, one was a small one, the length of which was six dhi-raa (cubits) according to Munaawi, and seven dhi-raa according to Mulla 'Ali Qaari. The long one was twelve dhi-raa. The author of 'Madkhal' mentions that the length of the turban of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was seven dhi-raa; he did not mention any other size. It was a continuous sunnah to wear the turban. It has been related that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam ordered the wearing of the turban. He said: "Wear an 'amaamah (turban) regularly, for it increases one's hilm (gentleness)'. -Fathul Baari. Someone enquired from 'Abdullah bin 'Umar Radiyallahu 'Anhu: 'Is it sunnah to wear an 'amaamah (turban)?' He replied: 'Yes, it is a sunnah'. -'Ainy. In one hadith it is stated that a turban should be worn regularly for it is a sign of Islaam, and it distinguishes between a Muslim and kaafir. -'Ainy. The author has mentioned five ahaadith in this chapter.