

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 16

بَابُ مَا جَاءَ فِي صِفَةِ مِغْفَرِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the description of the helmet of the Messenger of Allah ﷺ.

- A *mighfar* comes from the word *ghafr*, which means to cover or to protect. It is something a fighter wears over his head, like a helmet. It is made of iron to protect the fighter from arrows, sword strikes, and similar weapons.

Hadith 112

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ مِغْفَرٌ، فَقِيلَ لَهُ: هَذَا ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ.

Anas ibn Mālik narrated that the Prophet ﷺ entered Makkah wearing a helmet. He was told: This is Ibn Khaṭal, clinging to the coverings of the Ka'bah. The Prophet ﷺ said: 'Kill him'. (Ṣaḥīḥ)

- (أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ مِغْفَرٌ) – ‘That the Prophet ﷺ entered Makkah wearing a helmet’. Meaning, when he entered Makkah on the day of the conquest (*yawmul fath*) he had a helmet on his head. In the next chapter, it will be mentioned that he entered Makkah on the day of the conquest wearing a black turban. There is no contradiction between the two narrations, because it is possible that he wore both. A *mighfar* can be worn on its own, or a cap can be worn beneath it, or a turban can be wrapped over it. It is also possible that after entering Makkah, he may have removed his helmet and then worn the black turban. And Allāh knows best.
- (فَقِيلَ لَهُ: هَذَا ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ) – ‘He was told: This is Ibn Khaṭal, clinging to the coverings of the Ka'bah’. Ibn Khaṭal was one of those whose blood the Prophet ﷺ declared lawful to shed on the day of the Conquest of Makkah. He ordered that they be killed wherever they were found, whether they were inside or outside the *ḥaram*. His story was that he accepted Islām and had a Muslim servant who served him, but then he renounced Islām (*irtadda*) and killed his Muslim servant. He then began composing poetry insulting the Prophet ﷺ and his *Ṣaḥābah*, and even

employed two singing women who would sing songs insulting and abusing the Prophet ﷺ and his *Ṣaḥābah*.

- (اقتُلوه) – ‘Kill him’. The Prophet ﷺ ordered that he be killed wherever he was found, in this case clinging to the coverings of the *Ka’bah*. It is said that the person who killed him was Abū Barzah al-Aslamī, although accounts differ. He was killed between the corner of the *Ḥajar al-Aswad* (Black Stone) which is called the *Rukn* and between the *Maqām* (station) of Ibrāhīm.

Hadīth 113

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، قَالَ: فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ، فَقَالَ: ابْنُ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ.
قَالَ ابْنُ شِهَابٍ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَوْمَئِذٍ مُحْرِمًا.

Anas ibn Mālik narrated that the Messenger of Allah ﷺ entered Makkah in the year of the Conquest with a helmet on his head. When he took it off, a man came and said: Ibn Khaṭal is clinging to the coverings of the Ka’bah. The Prophet ﷺ said: ‘Kill him’. (Saḥīḥ)

Ibn Shihāb said: I was informed that the Messenger of Allah ﷺ was not in a state of iḥrām that day. (Ḍa’īf)

- This is another narration for the previous *ḥadīth* of Anas. The statement of Ibn Shihāb al-Zuhrī is *mursal*, because he does not mention the *Ṣaḥābī* whom he heard it from and he is a *tābi’ī*.
- However, he mentions that the Prophet ﷺ was not in a state of *iḥrām* when he entered Makkah, and this is supported by the authentic narrations of Anas, because a *muḥrim* is not allowed to cover their head with anything. It is also supported by the *ḥadīth* of Jābir that he entered Makkah wearing a black turban which will be mentioned in the next chapter.
- This teaches us that whoever wishes to enter Makkah for a need (*ḥājah*), without intending to enter the state of *iḥrām*, is not required to wear the clothing of *iḥrām*. Wearing *iḥrām* is only obligatory for someone who intends to enter Makkah to perform *Ḥajj* or ‘*Umrah*.