

قَالَ: «إِنَّا لَمْ نَرُدُّهُ إِلَّا أَنَا حُرْمٌ».

[انظر: ٢٥٧٣، ٢٥٩٧]

(7) CHAPTER. (What kind of) animals can be killed by a *Muḥrim*.

(٧) بَابُ مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ

1826. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “It is not sinful on a *Muḥrim* to kill five kinds of animals.” (A crow, a kite, a scorpion, a mouse and a rabid dog).

١٨٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ». وَعَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ. [انظر: ٣٣١٥]

1827. One of the wives of the Prophet ﷺ narrated: The Prophet ﷺ said, “A *Muḥrim* can kill (five kinds of animals.)”

١٨٢٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زَيْدِ بْنِ جَبْرِ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: حَدَّثَنِي إِحْدَى نِسْوَةِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «يَقْتُلُ الْمُحْرِمُ». [انظر: ١٨٢٨]

1828. Narrated Ḥafṣa رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ said, “It is not sinful (on a non-*Muḥrim* or a *Muḥrim*) to kill five kinds of animals, namely: a crow, a kite, a mouse, a scorpion and a rabid dog.”

١٨٢٨ - حَدَّثَنَا أَصْبَعُ بْنُ الْفَرَجِ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ يُوسُفَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَالَتْ حَفْصَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَمْسٌ مِنَ الدَّوَابِّ لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الْعَرَابُ، وَالْجِدَادُ، وَالْفَارَةُ وَالْعَقْرَبُ، وَالْكَلْبُ الْعَقُورُ».

1829. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ said, “Five kinds of animals are harmful and could be killed in the *Haram*

١٨٢٩ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنِي

(sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog.”

يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ، يُقْتَلْنَ فِي الْحَرَمِ: الْعُرَابُ، وَالْحِدَأُ، وَالْعَقْرَبُ، وَالْفَارَةُ، وَالْكَلْبُ الْعَقُورُ».

[انظر: ٣٣١٤]

1830. Narrated ‘Abdullāh عَنْهُ رَضِيَ اللَّهُ عَنْهُ: While we were in the company of the Prophet ﷺ in a cave at Mina, when *Sūrat Al-Mursalāt* was revealed and he recited it and I heard it (directly) from his mouth as soon as he recited it, then suddenly a snake sprang at us and the Prophet ﷺ said (ordered us): “Kill it.” We ran to kill it but it escaped quickly. The Prophet ﷺ said, “It has escaped your evil and you too have escaped its evil.”

١٨٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ ﷺ فِي غَارٍ بِمِنَى إِذْ نَزَلَ عَلَيْهِ ﴿وَالْمُرْسَلَاتُ﴾ وَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لَأَتَلَقَاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطَّبَ بِهَا إِذْ وَثَبَتْ عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ ﷺ: «اقْتُلُوهَا»، فَاثْبَدَرْنَاهَا فَذَهَبَتْ، فَقَالَ النَّبِيُّ ﷺ: «وَقَيْتَ شَرَكُمُ كَمَا وَقَيْتُمْ شَرَّهَا».

[انظر: ٣٣١٧، ٤٩٣٠، ٤٩٣١، ٤٩٣٤]

1831. Narrated ‘Aishah عَنْهَا رَضِيَ اللَّهُ عَنْهَا the wife of the Prophet ﷺ: Allāh’s Messenger ﷺ called a house-lizard, a bad animal, but I did not hear him ordering that it should be killed.” [See H.3306].

١٨٣١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلزُّورِغِ: «فُوَيْسِقُ»، وَلَمْ أَسْمَعُهُ أَمَرَ بِقَتْلِهِ قَالَ أَبُو عَبْدِ اللَّهِ: إِنَّمَا أَرُونَا بِهَذَا أَنَّ مِنِّي مِنَ الْحَرَمِ وَأَنْتَهُمْ لَمْ يَرَوْا بِقَتْلِ الْحَيَّةِ بِأَسَاءَ.

[انظر: ٣٣٠٦]

(8) CHAPTER. It is not permissible to cut the trees⁽¹⁾ of the *Haram* (the sanctuary of Makkah).

Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “Its (the *Haram*’s) thorny bushes are not allowed to be cut off.”

1832. Narrated Sa’id bin Abū Sa’id Al-Maqburi: Abū Shuraih Al-‘Adawī said that he had said to ‘Amr bin Sa’id when he was sending the troops to Makkah (to fight ‘Abdullah bin Az-Zubair), “O Chief! Allow me to tell you what Allāh’s Messenger ﷺ said on the day following the conquest of Makkah. My ears heard that and my heart understood it thoroughly and I saw with my own eyes the Prophet ﷺ when he, after glorifying and praising Allāh, said, ‘Allāh, not the people, made Makkah a sanctuary, so anybody who has belief in Allāh and the Last Day should neither shed blood in it, nor should he cut down its trees. If anybody tells (argues) that fighting in it is permissible on the basis that Allāh’s Messenger ﷺ did fight in Makkah, say to him: Allāh allowed His Messenger ﷺ and did not allow you.’ The Prophet ﷺ added: ‘[Allāh allowed me only for a few hours on that day (of the conquest) and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).’” Abū Shuraih was asked, “What did ‘Amr reply?” He said, (“Amr said) “O Abū Shuraih! I know better than you in this respect, Makkah does not give protection to a sinner, a murderer or a thief.’”

(٨) بَابُ: لَا يُعْضَدُ شَجَرُ الْحَرَمِ،

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ: «لَا يُعْضَدُ شَوْكُهُ».

١٨٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللَيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ
الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحِ الْعَدَوِيِّ أَنَّهُ
قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ
الْبُعُوثَ إِلَى مَكَّةَ: ائْتِدْنِ لِي أَيُّهَا
الْأَمِيرُ أُحَدِّثُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ
ﷺ الْعَدَدَ مِنْ يَوْمِ الْفَتْحِ، فَسَمِعْتُهُ
أُذْنَابِي، وَوَعَاهَ قَلْبِي، وَأَبْصُرْتُهُ عَيْنَايَ
حِينَ تَكَلَّمَ بِهِ. إِنَّهُ حَمِدَ اللَّهَ وَأَثْنَى
عَلَيْهِ. ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ
وَلَمْ يُحَرِّمْهَا النَّاسُ فَلَا يَحِلُّ لِأَمْرِي
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا
دَمًا وَلَا يُعْضَدَ بِهَا شَجَرَةٌ. فَإِنْ أَحَدٌ
تَرَحَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فَقُولُوا
لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ ﷺ، وَلَمْ
يَأْذَنْ لَكُمْ. وَإِنَّمَا أَذِنَ لِي سَاعَةً مِنْ
نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ
كَحُرْمَتِهَا بِالْأَمْسِ. وَلْيَبْلُغِ الشَّاهِدُ
الْغَائِبِ». فَقِيلَ لِأَبِي شُرَيْحٍ: مَا قَالَ
لَكَ عَمْرٌو؟ قَالَ: أَنَا أَعْلَمُ بِذَلِكَ
مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُعِيدُ
عَاصِيًا وَلَا فَارًّا بِدَمٍ، وَلَا فَارًّا
بِحُرْبَةٍ. حُرْبَةٌ: بَلِيَّةٌ. [رَاجِعْ: ١٠٤]

(1) (Ch.8) Trees: Naturally grown only, neither planted nor sowed by you.

(9) CHAPTER. The game in the *Haram* (Sanctuary) should not be chased or disturbed.

1833. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا : The Prophet ﷺ said, "Allāh has made Makkah a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e., I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its *Luqaṭa* (fallen things) except by a person who would announce that (what he has found) publicly." Al-'Abbās said, "O Allāh's Messenger! Except *Al-Idhkħhir* (a kind of grass) (for it is used) by our goldsmiths and for our graves." The Prophet ﷺ then said, "Except *Al-Idhkħhir*." 'Ikrima said, "Do you know what 'chasing or disturbing' the game means? It means driving it out of the shade to occupy its place."⁽¹⁾

(10) CHAPTER. Fighting is prohibited in Makkah.

Narrated Abū Shuraih that the Prophet ﷺ said, "It is forbidden to shed blood in Makkah."

1834. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا : On the day of the conquest of Makkah, the Prophet ﷺ said, "There is no more emigration (from Makkah) but *Jihād* and intentions⁽²⁾, and whenever you are called for *Jihād*, you should go immediately. No doubt, Allāh has made this place (Makkah) a

(٩) بَابٌ: لَا يُنْفَرُ صَيْدُ الْحَرَمِ

١٨٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّهَابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ فَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةٌ مِنْ نَهَارٍ لَا يُحْتَلَى خِلَاهَا، وَلَا يُعْصَدُ شَجَرُهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا تُلْتَمَطُ لُقَطَتُهَا إِلَّا لِمُعْرَفٍ». وَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِدْخِرَ لِصَاعَتِنَا وَقُبُورِنَا. فَقَالَ: «إِلَّا الْإِدْخِرَ». وَعَنْ خَالِدٍ عَنْ عِكْرِمَةَ قَالَ: هَلْ تَدْرِي مَا «لَا يُنْفَرُ صَيْدُهَا»؟ هُوَ أَنْ يُنْحِيَهُ مِنَ الظِّلِّ، يَنْزِلُ مَكَانَهُ. [راجع: ١٣٤٩]

(١٠) بَابٌ: لَا يَجِلُّ الْقِتَالُ بِمَكَّةَ،

وقال أبو شريح رضي الله عنه عن النبي ﷺ: «لا يسفك بها دماً».

١٨٣٤ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ افْتَتَحَ مَكَّةَ: «لَا هِجْرَةَ وَلَكِنْ

(1) (H.1833) 'Aṭā' and Mujāhid disagree with 'Ikrima for they think that it is permissible to dismiss the game, unless that brings about its death.

(2) (H.1834) i.e., you must have intention to participate in *Jihād* when there is call for it.

sanctuary since the creation of the heavens and the earth, and will remain a sanctuary till the Day of Resurrection as Allāh has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allāh's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its *Luqaṭa* (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-'Abbās said, "O Allāh's Messenger! Except *Al-Idhkhīr* (for it is used by their blacksmiths, and for their domestic purposes)." So, the Prophet ﷺ said, "Except *Al-Idhkhīr*."

جِهَادٌ وَبَيْتُهُ، وَإِذَا اسْتَنْفَرْتُمْ فَانْفِرُوا، فَإِنَّ هَذَا بَلَدٌ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ. وَإِنَّهُ لَا يَجِلُّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَجِلَّ لِي إِلَّا سَاعَةً مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يُلْقَطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُحْتَلَى خَلَاهَا. قَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ، إِلَّا الْإِدْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ، قَالَ: «إِلَّا الْإِدْخِرَ».

[راجع: ١٣٤٩]

(11) CHAPTER. Cupping (i.e., letting out of the blood medically) for a *Muḥrim*.

Ibn 'Umar branded his son while he was in a state of *Ihrām*, and it is permissible for a *Muḥrim* to take medicine on condition that it does not contain any perfume.

1835. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ was cupped while he was in a state of *Ihrām*.

(١١) بَابُ الْحِجَامَةِ لِلْمُحْرِمِ،

وَكَوَى ابْنُ عُمَرَ ابْنَهُ وَهُوَ مُحْرِمٌ، وَيَتَدَاوَى مَا لَمْ يَكُنْ فِيهِ طِبٌّ.

١٨٣٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ لَنَا عَمْرُو: أَوَّلُ شَيْءٍ سَمِعْتُ عَطَاءَ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ. ثُمَّ سَمِعْتُهُ يَقُولُ: حَدَّثَنِي طَاوُسٌ، عَنِ ابْنِ عَبَّاسٍ، فَقُلْتُ: لَعَلَّهُ سَمِعَهُ مِنْهُمَا. [انظر: ١٩٣٨، ١٩٣٩، ٢١٠٣، ٢٢٧٨، ٢٢٧٩، ٥٦٩١، ٥٦٩٤، ٥٧٠٠، ٥٧٠١]

1836. Narrated Ibn Buḥaina رضي الله عنه: The Prophet ﷺ, while in the state of *Ihrām*,

١٨٣٦ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ:

was cupped at the middle of his head at Lahye-Jamal.

حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَلْقَمَةَ
بْنِ أَبِي عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ
الْأَعْرَجِ، عَنِ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: أَحْتَجِمُ النَّبِيَّ ﷺ وَهُوَ مُحْرِمٌ
بِلَحْيِي جَمَلٍ فِي وَسْطِ رَأْسِهِ.

[انظر: ٥٦٩٨]

(12) CHAPTER. The marrying of a *Muḥrim*.

1837. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ married Maimūna while he was in the state of *Ihrām*, (only the ceremonies of marriage were held).

(١٢) بَابُ تَزْوِيجِ الْمُحْرِمِ

١٨٣٧ - حَدَّثَنَا أَبُو الْمُغِيرَةَ عَبْدُ
الْقُدُوسِ بْنُ الْحَجَّاجِ: حَدَّثَنَا
الْأَوْزَاعِيُّ: حَدَّثَنِي عَطَاءُ بْنُ رَبَاحٍ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ
النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

[انظر: ٤٢٥٨، ٤٢٥٩، ٥١١٤]

(13) CHAPTER. What is forbidden for a *Muḥrim* (male or female) as regards perfumes.

‘Aishah رَضِيَ اللَّهُ عَنْهَا said, “A woman in the state of *Ihrām* should not wear clothes perfumed with *Wars* or saffron.”

(١٣) بَابُ مَا يُنْهَى مِنَ الطِّيبِ
لِلْمُحْرِمِ وَالْمُحْرِمَةِ،

وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَا
تَلْبَسُ الْمُحْرِمَةُ ثَوْبًا يُوْرَسُ أَوْ
رَعْفَرَانٍ.

1838. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: A person stood up and asked, “O Allāh’s Messenger! What clothes may be worn in the state of *Ihrām*?” The Prophet ﷺ replied, “Do not wear a shirt or trousers, or any headgear (e.g., a turban), or a hooded cloak; but if somebody has no shoes he can wear leather stockings, provided they are cut short off the ankles, and also, do not wear anything perfumed with *Wars* or saffron, and the *Muḥrima* (a woman in the state of *Ihrām*) should not cover her face, and should not wear gloves.”

١٨٣٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يَزِيدَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا نَافِعٌ، عَنْ
عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ،
مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي
الْإِحْرَامِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا تَلْبَسُوا
الْقُمُصَّ، وَلَا السَّرَاوِيلَ، وَلَا
الْعَمَائِمَ، وَلَا الْبَرَانِسَ إِلَّا أَنْ يَكُونَ
أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ فَلْيَلْبَسِ الْحُفَيْنِ
وَلْيَقْطَعْ أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلَا

تَلْبَسُوا شَيْئاً مَسَّهُ زَعْفَرَانٌ وَلَا
الْوَرْسُ. وَلَا تَنْتَقِبِ الْمُحْرِمَةُ وَلَا
تَلْبَسِ الْقَفَّازِينَ». تَابَعَهُ مُوسَى بْنُ
عُقْبَةَ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ
وَجُوَيْرِيَّةُ وَابْنُ إِسْحَاقَ فِي النَّقَابِ
وَالْقَفَّازِينَ. وَقَالَ عُبَيْدُ اللَّهِ: «وَلَا
وَرْسٌ». وَكَانَ يَقُولُ: «لَا تَنْتَقِبِ
الْمُحْرِمَةُ وَلَا تَلْبَسِ الْقَفَّازِينَ». وَقَالَ
مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: «لَا
تَنْتَقِبِ الْمُحْرِمَةُ». وَتَابَعَهُ لَيْثُ بْنُ أَبِي
سُلَيْمٍ. [راجع: ١٣٤]

1839. Narrated Ibn 'Abbās رضي الله عنهما: A man was crushed to death by his she-camel and was brought to Allāh's Messenger ﷺ who said, "Give him a bath and shroud him, but do not cover his head, and do not bring any perfume near to him, as he will be resurrected reciting *Talbiya*."

١٨٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
جَرِيرٌ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: وَقَصَّتْ بَرَجَلٌ مُحْرِمٍ
نَاقَتَهُ فَقَتَلَتْهُ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ
فَقَالَ: «اغْسِلُوهُ وَكَفُّوهُ، وَلَا تُعْطُوا
رَأْسَهُ، وَلَا تُقَرِّبُوهُ طَيْباً، فَإِنَّهُ يُبْعَثُ
يُهْلُ».

(14) CHAPTER. The taking of a bath by a *Muḥrim*.

And Ibn 'Abbās رضي الله عنهما said that a *Muḥrim* could enter a bathroom (for a bath), and Ibn 'Umar and 'Āishah رضي الله عنهم did not think that there was any harm in scratching the body.

(١٤) بَابُ الْاِغْتِسَالِ لِلْمُحْرِمِ،
وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: يَدْخُلُ الْمُحْرِمُ الْحَمَّامَ. وَلَمْ
يَرَ ابْنُ عُمَرَ وَعَائِشَةُ بِالْحَكِّ بَأْساً.

1840. Narrated 'Abdullāh bin Ḥunain: 'Abdullāh bin Al-'Abbās and Al-Miswar bin Makhrama differed at Al-Abwā'; Ibn 'Abbās said that a *Muḥrim* could wash his head; while Al-Miswar maintained that he should not do so. 'Abdullāh bin 'Abbās sent me to

١٨٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ
حُثَيْنٍ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللَّهِ بْنَ

Abū Ayyūb Al-Anṣārī and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was. I replied, "I am 'Abdullāh bin Ḥunain, and I have been sent to you by Ibn 'Abbās to ask you how Allāh's Messenger ﷺ used to wash his head while in the state of *Ihrām*." Abū Ayyūb Al-Anṣārī caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head, and he (Abū Ayyūb) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet ﷺ doing like this."

العبّاس، والمسور بن مخرمة اختلفا بالأبواء، فقال عبد الله بن عباس: يغسل المحرم رأسه. وقال المسور: لا يغسل المحرم رأسه. فأرسلني عبد الله بن عباس إلى أبي أيوب الأنصاري فوجدته يغتسل بين القرتين. وهو يستر بثوب فسلمت عليه. فقال: من هذا؟ فقلت: أنا عبد الله بن حنين، أرسلني إليك عبد الله بن عباس يسألك كيف كان رسول الله ﷺ يغسل رأسه وهو مُحْرِمٌ؟ فوضع أبو أيوب يده على الثوب فطأه حتى بدا لي رأسه. ثم قال لإنسان يصب عليه: اصب صب على رأسه ثم حرك رأسه بيديه فأقبل بهما وأدبر، وقال هكذا رأيته ﷺ يفعل.

(15) CHAPTER. Wearing of *Khuff* (leather stockings) by a *Muḥrim* if slippers are not available (but one has to cut short the *Khuff* below the ankles).

(١٥) بَابُ لُبْسِ الْخُفِّينِ لِلْمُحْرِمِ إِذَا لَمْ يَجِدِ التَّلْعِينَ

1841. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: I heard the Prophet ﷺ delivering a *Khutba* (religious talk) at 'Arafāt saying, "If a *Muḥrim* does not find slippers, he could wear *Khuff* (but he has to cut short the *Khuff* below the ankles), and if he does not find an *Izār* (a waist-sheet for wrapping the lower-half of the body) he could wear trousers."

١٨٤١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَحْطُبُ بِعَرَافَاتٍ: مَنْ لَمْ يَجِدِ التَّلْعِينَ فَلْيَلْبَسِ الْخُفِّينِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ لِلْمُحْرِمِ". [راجع: ١٧٤٠]

1842. Narrated 'Abdullāh عَنْهُ اللهُ رَضِيَ: Allāh's Messenger ﷺ was asked: What sort of clothes a *Muḥrim* should wear? He replied, "He should not wear a shirt, turbans, trousers, a hooded cloak, or a dress perfumed with saffron or *Wars*; and if slippers are not available he can wear *Khuff* but he should cut them so that they reach below the ankles.

١٨٤٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثَّيَابِ؟ فَقَالَ: «لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْعِمَامَةَ، وَلَا السَّرَاوِيلَ وَلَا الْبُرُوسَ وَلَا ثَوْبًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ. وَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ.» [راجع: ١٣٤]

(16) CHAPTER. If an *Izār* is not available, one (i.e., a *Muḥrim*) can wear trousers.

1843. Narrated Ibn 'Abbās عَنْهُمَا اللهُ رَضِيَ: The Prophet ﷺ delivered a *Khuṭba* (religious talk) at 'Arafāt and said, "Whoever does not get an *Izār* can wear trousers, and whoever cannot get a pair of shoes (slippers) can wear *Khuff*."

(١٦) بَابُ: إِذَا لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ ١٨٤٣ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَطَبَنَا النَّبِيُّ ﷺ يِعْرَفَاتٍ فَقَالَ: «مَنْ لَمْ يَجِدِ الْإِزَارَ فَلْيَلْبَسِ السَّرَاوِيلَ، وَمَنْ لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ.» [راجع: ١٧٤٠]

(17) CHAPTER. Carrying of arms by a *Muḥrim*.

According to 'Ikrima one can carry arms if he fears the enemy, but the *Fidya* (compulsory penalty) has to be paid. No religious scholar agrees with him on necessitating the *Fidya*.

وَقَالَ عِكْرِمَةُ: إِذَا خَشِيَ الْعَدُوَّ لَبَسَ السَّلَاحَ وَافْتَدَى، وَلَمْ يُتَابَعِ عَلَيْهِ فِي الْفِدْيَةِ.

1844. Narrated Al-Barā' عَنْهُ اللهُ رَضِيَ: The Prophet ﷺ assumed *Ihrām* for 'Umra in the

١٨٤٤ - حَدَّثَنَا عُيَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ

month of Dhul-Qa'da but the (*Mushrikūn*) people of Makkah refused to admit him into Makkah till he agreed on the condition that he would not bring into Makkah any arms but sheathed.

(18) CHAPTER. Entering the *Haram* and Makkah without assuming *Ihrām*.

And Ibn 'Umar entered (without *Ihrām*); but the Prophet ﷺ ordered those intending to perform *Hajj* or '*Umra* to assume *Ihrām*, but he did not mention the wood-cutters and the like (i.e., those who frequent the sanctuary of Makkah).

1845. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ fixed Dhul-Hulaifa as the *Miqāt* (the place for assuming *Ihrām*) for the people of Al-Madīna, and Qarn-al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen. These *Mawāqīt* are for those people and also for those who come through these *Mawāqīt* (from places other than the abovementioned) with the intention of (performing) *Hajj* and '*Umra*. And those living inside these *Mawāqīt* can assume *Ihrām* from the place where they start; even the people of Makkah can assume *Ihrām* (for *Hajj* only) from Makkah.

1846. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ entered Makkah in the year of its conquest wearing an Arabian helmet on his head⁽¹⁾, and when the Prophet ﷺ took it off, a person came and said, "Ibn Khaṭal is holding the covering of the Ka'bah

إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ. أَنْ يَدْعُوهُ يَدْخُلُ مَكَّةَ حَتَّى قَاضَاهُمْ لَا يَدْخُلُ مَكَّةَ سِلَاحًا إِلَّا فِي

الْقَرَابِ. [راجع: ١٧٨١]

(١٨) بَابُ دُخُولِ الْحَرَمِ وَمَكَّةَ بِغَيْرِ إِحْرَامٍ،

وَدَخَلَ ابْنُ عُمَرَ، وَإِنَّمَا أَمَرَ النَّبِيُّ ﷺ بِالْإِهْلَالِ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَلَمْ يَذْكُرِ الْحَطَّابِينَ وَغَيْرِهِمْ.

١٨٤٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا وَهَبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، هُنَّ لَهُنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِمْ وَمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ. فَمَنْ كَانَ دُونَ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ١٥٢٤]

١٨٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ

(1) (H.1846) A *Muḥrim* is not allowed to cover his head. The fact that the Prophet's head was covered while entering Makkah indicates that he had entered Makkah as a non-*Muḥrim*.