

قال أبو عيسى: هذا حديث غريب لا نعرفه من حديث سعيد بن أبي عروبة عن قتادة عن أنس عن النبي صلى الله عليه وسلم نحو هذا إلا من هذا الوجه ، وروى بعض أصحاب قتادة عن قتادة عن أنس أنّ النبي صلى الله عليه وسلم تختم في يساره وهو حديث لا يصح أيضًا ،

٩٨ - (٩) حدثنا محمد بن عبيد الله المحاربي ، حدثنا عبد العزيز بن أبي حازم عن موسى بن عقبة عن نافع عن ابن عمر قال: اتخذ رسول الله صلى الله عليه وسلم خاتماً من ذهب، فكان يلبسه في يمينه ، فاتخذ الناس خواتيم من ذهب ، فطرحه رسول الله صلى الله عليه وسلم ، وقال لا ألبسناه أبداً ، فطرح الناس خواتيمهم ،

Chapter stating that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on his right hand

In the previous chapter the author described the ring. In this chapter the author discusses how Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wore the ring. Nine ahaadith are mentioned in this chapter.

(90) Hadith Number 1

'Ali bin Abi Taalib Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam wore his ring in the right hand".

Commentary

Various narrations have been quoted regarding whether Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on his right or the left hand. A group of muhadditheen have preferred the view that he wore the ring on his right hand. This is also the view of Imaam Bukhaari, Imaam Tirmidhi, and other muhadditheen. A few of the 'ulama have concluded that he wore it on the right hand, but sometimes wore it on the left. The 'ulama differ as to which hand it is best to wear a ring.

Among the Hanafi 'ulama there are different opinions. A few say it is best to wear it on the left hand and others say both hands are equal. Shaami has quoted both views. Mulla 'Ali Qaari has quoted a saying of the Hanafis, that it is best to wear it on the right hand. According to the madh-hab, the view stated by Shaami is more reliable (acceptable). Imaam Nawawi has stated that it is permissible according to the majority of the 'ulama, to wear it on either hand without karaahah. The Maalikis state it is better to wear it on the left hand. In short both are proven from the hadith. The 'ulama have also given preference to both. It is mentioned in Durri Mukhtaar from Qahistani that it has become a symbol of the Rawaafid (Shi'as) to wear a ring on the right hand, therefore it is wajib to abstain from wearing it on the right hand. The author of Durri Mukhtaar says that it is possible that it was the symbol of the Rawaafid at that time and now it is not. Maulana Gangohi writes in his kitaab 'Kaukabi Durri' that because the wearing of the ring on the left hand is the symbol of the Rawaafid, it is makruh to do so. Maulana (Khalil Ahmad) Saharanpuri has given the same view in his 'Badh-lul Majhud' and has also written that although there is a difference of opinion whether the Rawaafid are Muslims or non-Muslims, there is no difference of opinion in that they are faasiqs. It is very important to save one's self from imitating the fussaaq (plural of faasiq). (Now after the Iranian revolution the belief of the Rawaafid (Shi'ah) has been openly propagated and made known. They reject the fundamental beliefs of Islaam and hence are apostates and out of the fold of Islaam).

(91) Hadith Number 2

Hammaad bin Salamah says: "I saw 'Abdurrahmaan bin Abi Raafi' wearing a ring on his right hand. I asked him the reason and he replied: 'I have seen 'Abdullah bin Ja'far Radiyallahu 'Anhu wearing a ring on

his right hand, and he said that, he had seen Rasulullah Sallallahu 'Alayhi Wasallam wear a ring on the right hand''.

(92) Hadith Number 3

It is related from 'Abdullah bin Ja'far Radiyallahu 'Anhu from another source (another chain of narrators) that Rasulullah Sallallahu 'Alayhi Wasallam wore a ring on the right hand.

Commentary

In a hadith it has also been stated that beauty and elegance is more appropriate to the right hand. Therefore Ibn Hajar, who is an imaam of the science of hadith says: 'After studying that hadith I have found that if it is worn for elegance and beauty, it should be worn on the right hand, and if it is worn for use as a seal or stamp it should be worn on the left hand, as it is easier to remove from the left hand when using it'. It is mentioned in the ahaadith that the ring was worn on both hands (right or left).

(93) Hadith Number 4

Jaabir bin 'Abdullah says: "Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on the right hand".

(94) Hadith Number 5

Sault bin 'Abdullah says that Ibn 'Abbaas Radiyallahu 'Anhu wore a ring on the right hand, and, as far as I can remember he used to say that Rasulullah Sallallahu 'Alayhi Wasallam also wore it on the right hand.

Commentary

Imaam Tirmidhi has written this hadith briefly. It is mentioned with more detail in the Abu Daawud. Ibn Is-haaq says: 'I have seen Sault wear a ring on the smallest finger of his right hand (This is known as the chungla finger in Urdu). I enquired the reason from him'. He replied: 'I have seen Ibn 'Abbaas wearing it in this manner. The top part of the ring was facing outwards, as far as I can recall he was talking about Rasulullah Sallallahu 'Alayhi Wasallam and said that Rasulullah Sallallahu 'Alayhi Wasallam wore it in the same manner'.

Two things are mentioned in this hadith. One is that the top part was kept on the outer side of the finger. It is stated in the 'Badh-lul Majhud' and 'Mirqaatus Su'ud' that it is more correct to wear the top part of the ring facing the inside (towards the palms). This has also been stated in many narrations. This is also mentioned in the hadith appearing hereafter. 'Allaamah Munaawi says that this is best because it protects

the stone and saves one from pride and high mindedness. The second matter referred to is the wearing of the ring on the smallest finger. Imaam Nawawi says it is sunnah to do so according to the ijmaa'. 'Allaamah Shaami states that the ring should be on this finger, and the stone should face towards the palm for men, and towards the outside for women, as they wear it for beauty and elegance.

(95) Hadith Number 6

Ibn 'Umar Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of silver. The top portion remained towards the inside. On it was engraved 'Muhammad Rasulallah'. The people were prohibited from making this inscription on their rings. This is the same ring which fell from the hands of Mu'ayqeeb Radiyallahu 'Anhu into the well of 'Arees during the khilaafah of 'Uthmaan Radiyallahu 'Anhu".

Commentary

The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibiting the Sahaabah Radiyallahu 'Anhum to make the same inscription on their rings is because the Sahaabah Radiyallahu 'Anhum followed and imitated Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in every sphere of life, and by doing so it was feared that there would be a confusion with the original seal. Sayyidina Mu'ayqeeb Radiyallahu 'Anhu was a Sahaabi and the guardian (keeper) of the ring of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not wear the ring it was kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu. In the same manner it was kept by him during the khilaafah of Sayyidina Abubakr, Sayyidina 'Umar and Sayyidina 'Uthmaan Radiyallahu 'Anhum. During the khilaafah of Sayyidina 'Uthmaan Radiyallahu 'Anhu, while sitting at the Well of 'Arees, Sayyidina Mu'ayqeeb Radiyallahu 'Anhu was giving the ring to Sayyidina 'Uthmaan Radiyallahu 'Anhu or was taking it from him and it accidentally fell into the well. This incident is mentioned in many ahaadith. As to whether it fell from the hands of Sayyidina 'Uthmaan Radiyallahu 'Anhu or from the hands of Mu'ayqeeb Radiyallahu 'Anhu, the 'ulama have adopted the view that it was the latter. Both ahaadith are agreed that it happened between them.

(96) Hadith Number 7

Imaam Muhammad Baaqir relates that Imaam Hasan Radiyallahu 'Anhu and Imaam Husayn Radiyallahu 'Anhu, both wore their rings on their left hands.

Commentary

This hadith is contrary to the one's mentioned at the beginning of the chapter by Imaam Tirmidhi. It is stated there that the ring was worn on the right hand. An explanation can be given that the intention here is to indicate that after mentioning all the ahaadith, this narration that is contrary to the others may be of a weak chain. According to this humble servant, the mentioning of the right hand shows that this is the preferred method. This narration (under discussion) indicates that this too is permissible. Some of the learned have explained that in translations, according to the practice of the muhadditheen, the word "Am fi yassarihi" has been removed. i.e Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam used to wear the ring on the right hand or left. According to this explanation no narration will be different from a translation.

(97) Hadith Number 8

It is related from Anas Radiyallahu 'Anhu that Rasulallah Sallallahu 'Alayhi Wasallam wore a ring on the right hand, and some people have also related from Anas Radiyallahu 'Anhu that Rasulallah Sallallahu 'Alayhi Wasallam wore a ring on the left hand.

Commentary

The findings of Imaam Tirmidhi are that both these hadith are incorrect, which would mean that Sayyidina Anas Radiyallahu 'Anhu could not ascertain the correct hand. The muhadditheen take great precautions and study each part of a hadith in detail to determine which portion is correct, and which is incorrect in that hadith, although in other ahaadith this has been ascertained to be correct. Consequently, today the subject of hadith has been carefully preserved and has spread in the world with nur. Many ahaadith prove that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wore the ring on both the right or the left hand. The ahaadith where he wore it on the right hand have been mentioned in this chapter. The ahaadith regarding his wearing it on the left hand are stated in the Abu Daawud and Muslim etc. Imaam Nawawi informs that both type of ahaadith are correct. It is a practice of the muhadditheen, that although if three ahaadith are correct (on a subject), and due to some special rule it does not comply with the standard, they will mention their views on this special rule. Therefore Imaam Tirmidhi has made a comment here.

(98) Hadith Number 9

Ibn 'Umar Radiyallahu 'Anhu relates that Rasulallah Sallallahu 'Alayhi Wasallam had a ring made of gold which he wore on his right hand. The

Sahaabah Radiyallahu 'Anhum in imitating Rasulullah Sallallahu 'Alayhi Wasallam also had gold rings made for themselves. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam threw away the gold ring and said: 'I will never wear it again'.

Commentary

It was permissible to wear gold in the early periods of Islaam. Subsequently, this was ordained haraam for men. All the 'ulama are unanimous in that it is haraam for men to wear gold. Imaam Nawawi has also stated the unanimous verdict of the 'ulama in this respect. This subject is discussed at length in the books of fiqh. It will not be appropriate to discuss it here.

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

٩٩ - (١) حدثنا محمد بن بشار ، حدثنا وهب بن جرير ،
حدثنا أبي عن قتادة عن أنس قال: كان قَبِيْعَةُ سيفِ
رسول الله صلى الله عليه وسلم من فضة ،

١٠٠ - (٢) حدثنا محمد بن بشار ، حدثنا معاذ بن هشام ، حدثني
أبي عن قتادة عن سعيد بن أبي الحسن البصرى قال: كانت قَبِيْعَةُ
سيف رسول الله صلى الله عليه وسلم من فضة ،

١٠١ - (٣) حدثنا أبو جعفر محمد بن صدران البصرى ، حدثنا
طالب بن حجر عن هود وهو ابن عبد الله بن سعيد عن جده قال:
دخل رسول الله صلى الله عليه وسلم مكة يوم الفتح وعلى سيفه
ذهب وفضة ،

قال طالب: فسألته عن الفضة ، فقال كانت قَبِيْعَةُ السيف فضة ،

١٠٢ - (٤) حدثنا محمد بن شجاع البغدادي ، حدثنا أبو عبيدة
الحداد عن عثمان بن سعد عن ابن سيرين قال: صنعت سيفي على
سيف سمرة بن جندب ، وزعم سمرة أنه صنع سيفه على سيف
رسول الله صلى الله عليه وسلم ، وكان حنفيًا ،

حدثنا عقبه بن مكرم البصرى ، حدثنا محمد بن بكر عن عثمان بن
سعد بهذا الأسناد نحوه ،