

Chapter on the sword of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The 'ulama have stated that the reason for writing this chapter after the chapter of the ring is because of a special system, which also points towards a governmental rule. First letters inviting the kings to Islaam are to be sent. If they accept Islaam they will benefit in this world and the hereafter, otherwise they should decide between themselves and the sword. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had several swords, each of which had a special name. For example the first sword was named 'Ma-thur' which was inherited from his father. The name of another sword was 'Qadib'; one was 'Qil'ee'; one was 'Tabaar' and one was 'Dhulfiqaar' etc. Imaam Tirmidhi has quoted four ahaadith in this chapter.

(99) Hadith Number 1

Anas Radiyallahu 'Anhu reports that the handle of the sword of Rasulallah Sallallahu 'Alayhi Wasallam was made of silver.

Commentary

'Allaamah Bayjuri writes this about the sword named 'Dhulfiqaar'. At the time of conquering Makkah, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had this sword.

(100) Hadith Number 2

Sa'eed bin Abil Hasan Basri Radiyallahu 'Anhu has related the same hadith that the handle grip of the sword of Rasulallah Sallallahu 'Alayhi Wasallam was made of silver.

(101) Hadith Number 3

Mazeedah bin Maalik, the (maternal) grandfather of Hud says that when Rasulallah Sallallahu 'Alayhi Wasallam entered Makkah on the day it was conquered, his sword had gold and silver on it. Taalib who is one of the narrators of this hadith says: "I asked the ustadh 'On

which part of the sword was the silver? He replied: 'The cap of the grip handle was made of silver''.

Commentary

According to the majority of the 'ulama it is not permissible to use gold on a sword. This hadith cannot be used as proof, as it has been declared to be weak. 'Allaamah Torpashti says this hadith cannot be used as an argument because its sanad (chain of narrators) cannot be relied upon. The use of silver for the handle etc. is permissible according to the previous hadith. It is said that since it is not permissible to use gold, the narrator did not care to investigate which portion of the sword was made of gold. He only investigated those portions that were made of silver.

(102) Hadith 4

Ibn Seereen says: 'I made my sword like the sword of Samurah bin Jundub Radiyallahu 'Anhu'. He said that he had his sword made in the same manner as the one Rasulullah Sallallahu 'Alayhi Wasallam had. The sword was the type used by the tribe of Banu Hanifah.

Commentary

Banu Hanifah was a tribe in 'Arabia who were famous for manufacturing good quality swords. These people, one after another, in imitating Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, made a replica of his sword.

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

١٠٣ - (١) حدثنا أبو سعيد عبد الله بن سعيد الأشجع ، حدثنا
يونس بن بكير عن محمد بن أسحق عن يحيى بن عباد بن عبد الله
بن الزبير عن أبيه عن جده عبد الله بن الزبير عن الزبير بن العوام
قال: كان على النبي صلى الله عليه وسلم يوم أُحد درعان ، فنهض
إلى الصخرة فلم يستطع ، فأقعد طلحة تحته ، وصعد النبي صلى الله عليه وسلم
عليه وسلم حتى استوى على الصخرة ، قال: فسمعت النبي صلى الله عليه وسلم
يقول: أوجب طلحة

١٠٤ - (٢) حدثنا ابن أبي عمر ، حدثنا سفيان بن عيينة عن يزيد
بن خصيفة عن السائب بن يزيد: أن رسول الله صلى الله عليه وسلم
كان عليه يوم أُحد درعان قد ظاهر بينهما ،

Chapter on the armour of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam possessed seven suits of armour. The names of these are: a. Dhaatul Fadl. Because of its size it was well-known by this name, as is mentioned in the books of hadith. This armour was pawned to a Jew named Abus Shahm; b. Dhaatul Hawaashi; c. Dhaatul Wishaah; d. Fiddah; e. Saghdiyyah. f. Tabraa; g. Kharnag. Two ahaadith are mentioned in this chapter.