

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 11

بَابُ مَا جَاءَ فِي ذِكْرِ خَاتَمِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the ring of the Messenger of Allah ﷺ.

- A *khātam* (ring) is a band of metal worn on the finger with a stone set into it. If it has no stone then it is called a *fatkha*.
- al-Imām al-Tirmidhī included this chapter to explain matters relating to the ring that the Messenger of Allah ﷺ wore, including its description, its inscription, the purpose for which it was made, and other matters.
- The Prophet ﷺ adopted a ring towards the end of the sixth year of the *Hijrah* when he began to write to the kings inviting them to the religion of Allah. When he wanted to write to the Romans, he was told that they would not read a letter unless it was sealed. He therefore adopted a ring.
- For this reason, some scholars said that if there is a need for wearing a ring, such as a judge or an official who needs a seal, then wearing it is a *Sunnah* for them. However, if there is no need, then wearing it is permissible (*mubāḥ*).

Hadīth 87

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ وَرَقٍ، وَكَانَ فَصُّهُ حَبَشِيًّا.

Anas ibn Mālik said: The ring of the Prophet ﷺ was made of silver, and its stone was Abyssinian.

(Ṣaḥīḥ)

- (كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ وَرَقٍ) – ‘**The ring of the Prophet ﷺ was made from silver**’. Meaning, the Prophet ﷺ had a ring made from silver, which shows that it is permissible for a man to wear a silver ring.
- (وَكَانَ فَصُّهُ حَبَشِيًّا) – ‘**And its stone was Abyssinian**’. The *faṣṣ* (stone) is the part of the ring on which the inscription is engraved. The stone of the Prophet’s ﷺ ring was Abyssinian, meaning that it was either a stone from Abyssinia, or that it was Abyssinian in its appearance and the way it was engraved.

Hadīth 88

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ اخْتَذَ خَاتَمًا مِنْ فِضَّةٍ، فَكَانَ يَخْتِمُ بِهِ، وَلَا يَلْبَسُهُ.

'Abdullāh ibn 'Umar said: The Prophet ﷺ had a silver ring. He would use it to seal letters, but he would not wear it. (Saḥīḥ)

- This *ḥadīth* contradicts the many other *aḥādīth* which indicate that the Prophet ﷺ used to wear his ring. Some scholars reconciled this *ḥadīth* with those that mention that he did wear it, by saying that he either had more than one ring and he wore some but not others, or that it was the same ring which he used to wear only occasionally, for example when sealing the letters to the kings.
- Other scholars classified it as *shādh* (contradictory) which is one of the reasons why a *ḥadīth* would be graded as *ḍa'īf* (weak). And Allah knows best.

Hadīth 89

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ، فَضَّهُ مِنْهُ.

Anas ibn Mālik said: The ring of the Prophet ﷺ was made of silver, and its stone was also made of silver. (Saḥīḥ)

- (فَضَّهُ مِنْهُ) – ‘And its stone was also made of silver’. This statement of Anas contradicts his earlier statement that the *faṣṣ* (or stone) of the ring was Abyssinian. Some scholars reconciled the two *aḥādīth* by saying that it was Abyssinian in its appearance and in the style of its engraving. Other scholars said that they referred to two different rings: one whose stone was Abyssinian, and one whose stone was made of the same material, namely silver. And Allah knows best.

Hadīth 90

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الْعَجَمِ، قِيلَ لَهُ: إِنَّ الْعَجَمَ لَا يَقْبَلُونَ إِلَّا كِتَابًا عَلَيْهِ خَاتَمٌ، فَاصْطَنَعَ خَاتَمًا، فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ.

Anas ibn Mālik said: When the Messenger of Allah ﷺ wanted to write to the non-Arabs, he was told: 'They will not accept a letter unless it has a seal on it.' So he had a ring made. It is as though I can still see its whiteness in his hand. (Saḥīḥ)

- This *ḥadīth* clarifies the reason why the Prophet ﷺ adopted a ring. He did so when he wanted to correspond with the kings inviting them to Islām. This was towards the end of the sixth year of his *Hijrah* after his return from *al-Ḥudaybiyah*. He was told that the kings and leaders of the *'ajam* would not accept a letter unless it bore the seal of the person who sent it.
- The term *'ajam* refers to the non-Arabs, and the term *khatam* refers to a stamp or seal of authentication.

Hadīth 91

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ نَقْشُ خَاتَمِ رَسُولِ اللَّهِ ﷺ: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ.

Anas ibn Mālik said: The inscription on the ring of the Messenger of Allah ﷺ was: 'Muḥammad' on one line, 'Messenger' on one line, and 'Allah' on one line.' (Ṣaḥīḥ)

- This ḥadīth shows that the inscription on the ring of the Prophet ﷺ was 'Muḥammad' (محمد) on one line, 'Messenger' (رسول) on the second line, and 'Allah' (الله) on the third line. This shows that the inscription on his ring contained three words, and that these three words were not written on a single line, but across three separate lines. This was likely – and Allah knows best – because the ring could not accommodate all three words on a single line. This was its inscription and nothing else was inscribed on it.

Hadīth 92

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَتَبَ إِلَى كِسْرَى وَقَيْصَرَ وَالنَّجَاشِيِّ، فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتَمٍ، فَصَاغَ رَسُولُ اللَّهِ ﷺ خَاتَمًا حَلَقَتُهُ فِضَّةً، وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

Anas ibn Mālik said: The Prophet ﷺ wrote to Kistrā, Qayṣar, and al-Najāshī. He was told: 'They will not accept a letter unless it has a seal.' So the Messenger of Allah ﷺ had a ring made whose band was of silver, and he engraved on it: 'Muḥammad, the Messenger of Allah.' (Ṣaḥīḥ)

- (كَتَبَ إِلَى كِسْرَى وَقَيْصَرَ وَالنَّجَاشِيِّ) – **'He wrote to Kistrā, Qayṣar and al-Najāshī'**. Kistrā (Chosroes) is the title given to the King of Persia (*al-Furs*), Qayṣar (Caesar) is the title given to the leader of the Romans (*al-Rūm*) and al-Najāshī (Negus) is the title given to the leader of Abyssinia (*al-Ḥabasha*).
- (فَصَاغَ رَسُولُ اللَّهِ ﷺ خَاتَمًا حَلَقَتُهُ فِضَّةً) – **'So the Messenger of Allah had a ring made whose band was of silver'**. Meaning, that the Prophet ﷺ ordered that a ring be made for him. The band of the ring was made from silver and its inscription was 'Muḥammad, the Messenger of Allah' written across three separate lines as per the previous ḥadīth.

Hadīth 93

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ.

Anas ibn Mālik said: When the Prophet ﷺ entered the toilet, he would remove his ring. (Ḍa'īf)

- This ḥadīth shows that when the Prophet ﷺ intended to relieve himself, he would remove his ring, so that it would not be on his hand when relieving himself. This was out of respect and reverence for what it contained of the name of Allah by keeping it away from places of impurity.

Hadīth 94

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ وَرَقٍ، فَكَانَ فِي يَدِهِ، ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، وَيَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ فِي بَيْتِ أَرِيَسٍ، نَقَشُهُ: مُحَمَّدٌ رَسُولُ اللَّهِ.

'Abdullāh ibn 'Umar said: The Messenger of Allah ﷺ had a silver ring. It was in his hand, then it was in the hand of Abū Bakr, then 'Umar, and then 'Uthmān. It remained with 'Uthmān until it fell into the well of Arīs. Its inscription was: 'Muḥammad, the Messenger of Allah.' (Ṣaḥīḥ)

- The well of Arīs was a well in a garden close to *Masjid Qubā'*. 'Uthmān was sitting by the well turning the ring in his hand, when it slipped and fell into the well. 'Uthmān and his companions spent three days drawing water from the well, but could not find it.
- Any claim that the ring of the Messenger of Allah ﷺ exists in these later times requires clear proof and undisputable evidence. This is because such a claim cannot be accepted without firm evidence and conclusive proof.