

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 13

بَابُ مَا جَاءَ فِي أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ

What has been narrated regarding the Prophet ﷺ wearing his ring on his right hand.

- al-Imām al-Tirmidhī included this chapter to explain that the *Sunnah* regarding a ring is that it should be worn on the right hand. This is his preferred scholarly opinion (*ijtihād*), as he mentioned several *aḥādīth* supporting this view, and he considered the *aḥādīth* which state that the Prophet ﷺ wore his ring on his left hand as weak.
- Whoever reflects carefully on the *aḥādīth* of this chapter, will find that some of them mention that the Prophet ﷺ wore his ring on his right hand, while others show that he wore it on his left hand. Ibnul Qayyim said in *Zād al-Ma'ād*: ‘The narrations differ as to whether it was on his right or on his left, and all of them have authentic chains of narration.’
- As for the *ḥukm* (ruling) on the matter, al-Imām al-Nawawī said in his explanation of *Ṣaḥīḥ Muslim*: ‘There is consensus on the permissibility of wearing a ring on the right hand and on the permissibility of wearing it on the left, neither is disliked. They differed as to which is preferable. Many of the early Muslims wore rings on the right, and many wore them on the left. Mālik considered the left preferable and disliked the right. The correct view is that the right is preferable because it is an adornment, and the right hand is more honorable and more deserving of adornment and respect.’

Hadīth 95, 96

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ.

‘Alī ibn Abī Ṭālib said: The Prophet ﷺ used to wear his ring on his right hand. (Saḥīḥ)

- al-Imām al-Tirmidhī narrated this *ḥadīth* through two chains of narration, both ending with ‘Alī ibn Abī Ṭālib. The explicit meaning (*maṭṭūq*) of the *ḥadīth* states that the ring of the Prophet ﷺ was on his right hand. The implied meaning (*mafḥūm*) is that the ring was not on his left hand. Some scholars considered this implied meaning, and said that the *Sunnah* is to wear the ring on the right hand, not the left. Other scholars did not consider the implied meaning because it

conflicts with the explicit wording of another *ḥadīth* which indicates that the Prophet ﷺ wore his ring on his left hand:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ فِي هَذِهِ، وَأَشَارَ إِلَى الْخِنْصَرِ مِنْ يَدِهِ الْيُسْرَى.

Anas ibn Mālik said: The ring of Allah's Messenger ﷺ was on this, and he pointed toward the little finger of his left hand. (Muslim)

- In Islamic *fiqh*, an implied meaning (*mafḥūm*) is not strong enough to oppose an explicit statement (*manṭūq*). Therefore, the *aḥādīth* are reconciled by saying that the Prophet ﷺ wore his ring on both hands. And Allah knows best.

Hadīth 97, 98

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَتَّمُ فِي يَمِينِهِ.

‘Abd Allāh ibn Ja‘far said: The Messenger of Allah ﷺ used to wear his ring on his right hand. (Saḥīḥ)

- This *ḥadīth* of ‘Abdullāh ibn Ja‘far has the same meaning as the previous *ḥadīth* of ‘Alī.

Hadīth 99

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

Jābir ibn ‘Abdi Allāh said: The Prophet ﷺ used to wear his ring on his right hand. (Saḥīḥ)

- This *ḥadīth* of Jābir has the same meaning as the previous *aḥādīth* mentioned in the chapter.

Hadīth 100

عَنِ الصَّلْتِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَتَخَتَّمُ فِي يَمِينِهِ وَلَا إِخَالَهُ إِلَّا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَتَّمُ فِي يَمِينِهِ.

al-Ṣalt ibn ‘Abd Allāh said: Ibn ‘Abbās used to wear his ring on his right hand, and I do not think he did so except because he said: The Messenger of Allah ﷺ used to wear his ring on his right hand.

(Ḥassan)

- This *ḥadīth* of Ibn ‘Abbās also has the same meaning as the previous *aḥādīth* mentioned in the chapter.

Hadīth 101

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، وَهَى أَنْ يَنْقُشَ أَحَدٌ عَلَيْهِ، وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيَّقِبٍ فِي بئرِ أَرِيسٍ.

Ibn ‘Umar said: The Prophet ﷺ acquired a silver ring and placed its stone toward the palm of his hand. He had engraved on it: ‘Muḥammad, the Messenger of Allah.’ He forbade anyone else from having the same inscription engraved on their ring. It was the ring that fell from Mu‘ayyiqb into the well of Arīs. (Saḥīḥ)

- (وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ) – ‘**And placed its stone towards the palm of his hand**’. Meaning, the stone of the ring was not visible on the outside, but faced inward toward the palm of his hand. This indicates that the Prophet ﷺ did not take the ring as an adornment, but rather took it out of need (*hāja*).
- (وَنَهَى أَنْ يَنْقُشَ أَحَدٌ عَلَيْهِ) – ‘**And he forbade anyone else from having the same inscription engraved on his ring**’. Meaning, he forbade anyone from having ‘*Muḥammad the Messenger of Allah*’ engraved on their ring. This shows that an inscription used by a person to distinguish their seal is specific to them, and no one else is allowed to copy it because this would cause confusion. This also shows the serious nature of forgery when it comes to seals, because it is a type of deception that can result in crimes in commerce, academic matters and other such fields.
- (وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِبٍ فِي بئرِ أَرَيْسٍ) – ‘**It was the ring that fell from Mu‘ayqīb into the well of Arīs**’. It was mentioned in the previous chapter that the ring fell from the hand of ‘Uthmān into the well of Arīs. The two *aḥādīth* can be reconciled by saying that perhaps ‘Uthmān handed the ring to Mu‘ayqīb so that he could use it to seal something or for another reason, and as Mu‘ayqīb was returning it, it fell into the well of Arīs. Mu‘ayqīb was one of the earliest Muslims who participated in all the major battles. He was responsible for the treasury (*baytul māl*) during the time of ‘Umar.

Hadīth 102

عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: كَانَ الْحَسَنُ وَالْحُسَيْنُ يَتَخَتَّمَانِ فِي يَسَارِهِمَا.

Muḥammad ibn ‘Alī ibn al-Ḥusayn said: al-Ḥasan and al-Ḥusayn would wear their rings on their left hands. (Ṣaḥīḥ)

- This *ḥadīth* proves that there is flexibility in the matter of which hand a ring is worn on. If a person wishes, they may wear their ring on their right hand, and if they wish, they may wear it on their left hand. The *Sunnah* from the Prophet ﷺ has been established for both.

Hadīth 103

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ. وَفِي رِوَايَةٍ عَنْهُ أَنَّهُ ﷺ كَانَ يَتَخَتَّمُ فِي يَسَارِهِ.

Anas ibn Mālik said: The Prophet ﷺ used to wear his ring on his right hand. In another narration from him: The Prophet ﷺ used to wear his ring on his left hand. (Ṣaḥīḥ)

- The two *aḥādīth* which al-Imām al-Tirmidhī included in the chapter to show that the Prophet ﷺ wore his ring on his left hand, are both graded as *ḍa‘īf* (weak) by him. He included them to prove that the *Sunnah* is to wear the ring on the right hand, as was his scholarly view.

- However, it has already been established in *Ṣaḥīḥ Muslim* that Anas saw the Prophet ﷺ wearing his ring on the little finger of his left hand. Also, other scholars have classified the *aḥādīth* which al-Imām al-Tirmidhī considered as weak in this matter, as being authentic. And Allah knows best.

Hadīth 104

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ، فَكَانَ يَلْبَسُهُ فِي يَمِينِهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَطَرَحَهُ ﷺ وَقَالَ: لَا أَلْبَسُهُ أَبَدًا. فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.

Ibn ‘Umar said: The Messenger of Allah ﷺ acquired a gold ring and used to wear it on his right hand. So the people began acquiring gold rings as well. Then he ﷺ threw it away and said: ‘I will never wear it again.’ The people then threw away their rings. (Ṣaḥīḥ)

- al-Imām al-Tirmidhī concluded this chapter with the *ḥadīth* of Ibn ‘Umar, explaining that the Prophet ﷺ initially adopted a gold ring, but this ruling was later abrogated (*al-naskh*). This is why he threw it away and said: ‘I will never wear it again.’ When those who had adopted a gold ring saw the Prophet ﷺ casting away his gold ring, they also cast theirs away.
- A gold ring is not permissible for men to wear, but they are allowed to wear a silver ring as has been established in the previously mentioned *aḥādīth*.
- Sheikh Abdul Razzāq al-Badr gave the following *fā’idah* (point of benefit) at the end of this chapter: ‘*al-Imām an-Nawawī said in his explanation of Ṣaḥīḥ Muslim: The Muslims are unanimously agreed that the Sunnah is for a man to place his ring on the little finger. As for a woman, she may wear rings on her fingers, meaning on whichever finger of her hand she wishes, because she wears them for adornment and beautification.*