

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 14

بَابُ مَا جَاءَ فِي صِفَةِ سَيْفِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the description of the sword of the Messenger of Allah ﷺ.

- This chapter, as well as some of the chapters that follow it, relates to the weapons of war used by the Prophet ﷺ. al-Imām al-Tirmidhī first mentioned the sword of the Messenger of Allah ﷺ in terms of its description, what it was made from, its handle, and other matters relating to it. The chapter title mentions the sword (*sayf*) in the singular possessive form, (مُفْرَدٌ مُضَافٌ) which generalises. This means, that the Prophet ﷺ had more than one sword, with some scholars having counted as many as nine swords. They may have all been in his possession at one time, or he may have owned them at different times, which is more likely.
- Ibnul Qayyim mentioned the names of his swords in his book *Zād al-Ma'ād*. They were: *Rasūb* (رَسُوبٌ), *al-Mikhdham* (المِخْدَمُ), *Dhul Fiqār* (ذُو الْفِقَارِ), *Qaḍīb* (قَضِيبٌ), *Ḥatf* (حَتْفٌ), *al-Battār* (البَتَّارُ), *ʿAḍbun* (عَضْبٌ), *Qalʿī* (وَقْلَعِي) and *Ma'thūrul Fujār* (مَأْثُورُ الْفُجَارِ).
- Sheikh Abdul Razzāq al-Badr mentions a *fā'idah* (point of benefit) regarding the relationship between this chapter and the one before it: *'There is a subtle point of wisdom, and Allah knows best, in placing this chapter directly after the chapter on the ring of the Messenger of Allah ﷺ, which is that calling to Allah through the pen and the tongue takes precedence over fighting with the sword and the spear. The Prophet ﷺ adopted his ring in order to seal his letters to kings and rulers. These were letters calling them to Allah, to His religion, and to His straight path, and warning them against the disbelief and rejection of the truth they were upon. Therefore al-Imām al-Tirmidhī mentioned first the ring, which was adopted for the purpose of da'wah, and only after that mentioned what relates to the sword. This makes clear that calling to Allah through writing, explanation, clarification, sincere advice, guidance, and admonition, takes precedence over calling through the sword and the spear.'*

Hadīth 105

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ مِنْ فِضَّةٍ.

Anas said: The pommel of the sword of the Messenger of Allah ﷺ was made of silver. (Ṣaḥīḥ)

- (كَانَتْ قَبِيْعَةُ سَيْفِ رَسُوْلِ اللهِ) – **'The pommel of the sword of the Messenger of Allah'**. The *qabī'ah* (pommel) of the sword is the part that is placed at the end of the handle so that the hand does not slip.
- (مِنْ فِضَّةٍ) – **'Was made of silver'**. Meaning, that the pommel of the sword was made from silver. This shows that it is permissible to decorate a sword and similar weapons of war with silver. In an authentic *ḥadīth* in *Ṣaḥīḥ al-Bukhārī*, Abū Umāmah narrates:

لَقَدْ فَتَحَ الْفُتُوْحَ قَوْمٌ مَا كَانَتْ حَلِيَّةُ سُيُوفِهِمُ الذَّهَبَ وَلَا الْفِضَّةَ، إِنَّمَا كَانَتْ حَلِيَّتُهُمُ الْعَلَايِيُّ وَالْأُنْكَ وَالْحَدِيدُ.

The people who conquered the greatest conquests were those whose swords were adorned with neither gold nor silver. Their adornment was rawhide, lead, and iron. (Bukhārī)

- This *ḥadīth* does not mean that decorating swords with gold and silver is forbidden, as the sword of the Prophet ﷺ was decorated with silver. This kind of adornment can help intimidate the enemies of Allah and provoke them.

Hadīth 106

عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ الْبَصْرِيِّ قَالَ: كَانَتْ قَبِيْعَةُ سَيْفِ رَسُوْلِ اللهِ ﷺ مِنْ فِضَّةٍ.

Sa'īd ibn Abī al-Ḥasan al-Baṣrī said: The pommel of the sword of the Messenger of Allah ﷺ was made of silver. (Ḍa'īf)

- Sa'īd ibn Abī al-Ḥasan al-Baṣrī was the brother of al-Ḥasan al-Baṣrī, the well-known *Imām* from the *tābi'īn*. Because the chain of narration ends with him, with the omission of a *Ṣaḥābī*, the *ḥadīth* is *mursal* and therefore *ḍa'īf* (weak). Its meaning however, is similar to the previous *ḥadīth*.

Hadīth 107

عَنْ هُوْدِ بْنِ عَبْدِ اللهِ عَنْ جَدِّهِ وَهُوَ مَزِيْدُ بْنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ رَسُوْلُ اللهِ ﷺ مَكَّةَ يَوْمَ الْفَتْحِ، وَعَلَى سَيْفِهِ ذَهَبٌ وَفِضَّةٌ. قَالَ طَالِبٌ: فَسَأَلْتُهُ عَنِ الْفِضَّةِ فَقَالَ: كَانَتْ قَبِيْعَةُ السَّيْفِ فِضَّةً.

Hūd ibn 'Abdi Allāh narrated from his grandfather, who was Mazīd ibn Mālik who said: The Messenger of Allah ﷺ entered Makkah on the day of the Conquest, and there was gold and silver on his sword. Ṭālib said: I asked him about the silver, and he said: The pommel of the sword was made of silver. (Ḍa'īf)

- (قَالَ طَالِبٌ) – **'Ṭālib said'**. He is Ṭālib ibn Hujayr who is the narrator from Hūd ibn 'Abdi Allah.
- (فَسَأَلْتُهُ عَنِ الْفِضَّةِ) – **'I asked him about the silver'**. Meaning, Ṭālib asked Hūd about the silver on the sword of the Prophet ﷺ.

- (فَقَالَ: كَانَتْ قَبِيْعَةُ السَّيْفِ فِضَّةً) – ‘He said: the pommel of the sword was made of silver’. It appears – and Allah knows best – that the question was about where the silver was located on the sword of the Prophet ﷺ. This also has the same meaning as the previous *aḥādīth* in the chapter.

Hadīth 108, 109

عَنِ ابْنِ سِيرِينَ قَالَ: صَنَعْتُ سَيْفِي عَلَى سَيْفِ سَمُرَةَ بْنِ جُنْدُبٍ، وَزَعَمَ سَمُرَةُ أَنَّهُ صَنَعَ سَيْفَهُ عَلَى سَيْفِ رَسُولِ اللَّهِ ﷺ، وَكَانَ حَنْفِيًّا.

Ibn Sīrīn said: I made my sword according to the sword of Samurah ibn Jundub. Samurah claimed that he had made his sword according to the sword of the Messenger of Allah ﷺ, and it was Ḥanafī. (Ḍa’īf)

- (وَكَانَ حَنْفِيًّا) – ‘And it was Ḥanafī’. This statement is from the words of Samurah ibn Jundub, although it is possible that it was from the words of Muḥammad ibn Sīrīn. The sword was described as being Ḥanafī because it was made in the style of the swords of Banū Ḥanīfah, who were known for their skill in making swords, or it was because it was made by a man from Banū Ḥanīfah.