

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 15

بَابُ مَا جَاءَ فِي صِفَةِ دِرْعِ رَسُولِ اللَّهِ ﷺ

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

- al-Imām al-Tirmidhī included this chapter to explain that the Prophet ﷺ owned armour which he would wear and take into battle. The term *dir'* (armour) is a garment made of iron fashioned into interlocking rings. It is also referred to as chain mail. It protects the fighter and shields him, with the permission of Allah, from arrows, swords and similar weapons. The word *dir'* is in the singular possessive form (مُفْرَدٌ مُصَافٌ) which generalises.
- Like his swords, the Prophet ﷺ had more than one coat of armour. Ibnul Qayyim said his book *Zād al-Ma'ād*: 'He had seven suits of armour: *Dhāt al-Fuḍūl* (ذَاتُ الْفُضُولِ), which he pledged to the Jewish man *Abū al-Shaḥm* in exchange for barley for his family. It amounted to thirty *ṣā's*, and the debt was due within a year. The armour was made of iron. He also had *Dhāt al-Wishāḥ* (ذَاتُ الْوِشَاحِ), *Dhāt al-Hawāshī* (ذَاتُ الْخَوَاشِي), *al-Sa'diyyah* (السَّعْدِيَّةُ), *Fidḍah* (فِضَّةُ), *al-Batrā* (الْبُتْرَاءُ), and *al-Khirnaq* (الْخِرْنَاقُ).
- The Prophet ﷺ wore one coat of armour and sometimes two at a time. He had seven coats of armour, despite being the foremost of those who placed their trust (*tawakkul*) in Allah. From this the scholars understood that taking practical means (*asbāb*) for protection and safety does not contradict reliance (*tawakkul*) in Allah. Rather, the true meaning of *tawakkul* is for the heart to depend upon Allah and entrust all matters to Him, while the appropriate practical means (*asbāb*) are taken. A person's heart should not become attached to the means themselves. Instead, they should place their trust in Allah and entrust their affairs to Him alone.

Hadīth 110

عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلَى النَّبِيِّ ﷺ يَوْمَ أُحُدٍ دِرْعَانِ، فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، وَصَعِدَ النَّبِيُّ ﷺ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَوْجَبَ طَلْحَةُ.

Al-Zubayr ibn al-‘Awwām said: On the day of Uḥud, the Prophet ﷺ was wearing two coats of mail. He attempted to climb onto the rock but could not, so he had Ṭalḥah sit beneath him, until he was standing on the rock. Al-Zubayr said: I heard the Prophet ﷺ say: ‘Ṭalḥah has made it certain.’ (Ṣaḥīḥ)

- **(كَانَ عَلَى النَّبِيِّ يَوْمَ أُحُدٍ دِرْعَانِ) – ‘On the day of Uḥud, the Prophet was wearing two coats of mail’.** These two coats of mail were *Dhāt al-Fuḍūl* (ذَاتُ الْفُضُولِ) and *Fidḍah* (فِضَّةٌ), which he had taken from the Jewish tribe of Banū Qaynuqā’ as spoils of war when they were expelled from Madīnah. This means that in the Battle of Uḥud, he wore two suits of armour, one on top of the other. This provides additional protection, and does not contradict *tawakkul* in Allah, as mentioned previously. Ibnul Qayyim said: ‘The Messenger of Allah ﷺ was the greatest of those who placed their trust in Allah. Yet he wore his battle garments and armour. Indeed, on the day of Uḥud, he wore two suits of armour over one another, and he hid in the cave for three nights. Thus, he placed his trust in Allah while taking the means. He was not one who placed his trust in the means themselves.’
- **(فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ) – ‘He attempted to climb onto the rock but could not’.** The inability of the Prophet ﷺ to climb the rock may have been due to its height and elevation, or because of the weight of the two coats of armour he was wearing, or because of the injuries he sustained in the Battle of Uḥud. All of these reasons are possible.
- **(فَأَقْعَدَ طَلْحَةَ تَحْتَهُ) – ‘So he had Ṭalḥah sit beneath him’.** Meaning, he asked Ṭalḥah to crouch beneath him so that he could use him as a step to climb up onto the rock. The wisdom behind climbing onto the rock was so that the Muslims, both those nearby and those far away, could see him, be reassured that he was alive, and rejoice at this. It was also so they could gather around him, restoring their strength and unity through coming together.
- **(حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ) – ‘Until he was standing on the rock’.** Meaning, he climbed up and became elevated above it, because this is the meaning of *istiwa* in the Arabic language. When we recite the words of Allah:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

The Most Merciful rose over the Throne. [Tāhā: 5]

Its meaning in Arabic is that He rose above the throne and is high above it in a manner befitting His Majesty and Perfection.

- **(أَوْجَبَ طَلْحَهُ) – ‘Ṭalḥah has made it certain’.** Meaning, Paradise has become certain and obligatory for him. Ṭalḥah, as well as al-Zubayr (the narrator of this *ḥadīth*), were both among the ten *Ṣaḥābah* who were given glad tidings of Paradise.

Hadīth 111

عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَيْهِ يَوْمَ أُحُدٍ دِرْعَانِ، قَدْ ظَاهَرَ بَيْنَهُمَا.

Al-Sā'ib ibn Yazīd reported that on the day of Uḥud, the Messenger of Allah ﷺ was wearing two coats of mail, one over the other. (Ḥassan)

- This *ḥadīth* has the same meaning as the previous *ḥadīth*.
- Al-Sā'ib ibn Yazīd was one of the young *Ṣaḥābah* (صِغَارُ الصَّحَابَةِ). He was taken to the Farewell *Hajj* (*Hajjatul Wadā'*) when he was seven years old. He was the last of the *Ṣaḥābah* to die in Madīnah, passing away in the year 91 AH.