

90).. From Anas bin Malik (may Allah be pleased with him) who said: When the Messenger of Allah (may peace and blessings of Allah be upon him) entered the privy, he would take off the ring.

•It was narrated by At Tirmidhi in the book of clothing (1746/4), Abu Dawud in the book of purification (1)19], Ibn Majah in the book of purification {1/ 303}, An Nisa'i in the book of adornment (53)/8/178/ 5228] and Imam Ahmad in Al Musnad (2:311-454). Also Abu Dawud said this hadith was munkar{disapproved}tradition, i.e it contradicts the well -known version reported by reliable narrators. On the authority of Anas, the well -known version says that the Prophet {may peace be upon him } had a silver ring made for him ,then he cast it off . The misunderstanding is on the part of Hamma'm {who is a narrator of the previous tradition mentioned in the text}. This is transmitted only by Hamma'm.

91).. From Ibn Umar (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) had a silver ring made for himself and it was worn by him on his hand. Afterwards it was worn by Abu Bakr, then by Umar and then by Uthman till it fell in the well of Aris. On that ring was engraven: Muhammed, the Apostle of Allah.

•It was narrated by Al Bukhari (45){10/ 5873}, Muslim (54){3/ 1667], and Abu Dawud in the book of the ring (1). An Nisa'i in the book of adornment (33){8/5308}, and Imam Ahmad in Al Musnad (3734} who narrated it but without mentioning the well.

Chapter 13

Chapter stating that the Messenger of Allah (may peace and blessings of Allah be upon him) wore the ring:

92).. From Ali bin Abi Taalib (may Allah be pleased with him) who says: The Messenger of Allah (may peace and blessings of Allah be upon him) wore his ring on his right hand.

•It was narrated by Abu Dawud in the book of the ring {4/ 4226}, an Nisa'i in the book of adornment {8/ 175/ 5218}, Ibn Hiban {7/415} and An Nisa'i in Al Kubrah {in the book of adornment {5/ 452/ 9526}. Its isnad is sahih on the condition stipulated by Shaikhan {Al Bukhari and Muslim}.

93).. From Hammad bin Salamah who said: I saw Abdur Rahman bin Abi Raafi wearing a ring on his right hand. I asked him the reason and he replied: I have seen Abdullah bin Jafar (may Allah be pleased with him) wearing a ring on his right hand. And he said that he had seen the Messenger of Allah (may peace and blessings of Allah be upon him), wearing a ring on his right hand.

•It was narrated by At-Tirmidhi in the book of clothing [4/ 1744}, said Muhammed bin Ismail i:e Al Bukhari who said this is the most valid hadith in this chapter. It was narrated by An Nisa'i in the book of adornment [8/ 5219}and also in As Sunnan Al kubrah {5/ 452/ 9527}, Imam Ahmad in his Musnad {2/304/9527}and Abu Shaikh page {130 it is hadith sahih.)

94).. It is related from Abdullah bin Jafar (may Allah be pleased with him) from another source (another chain) of narrators that the messenger of Allah (may peace and

blessings of Allah be upon him) wore a ring on his right hand.

•It is hadith sahih but the isnad of the compiler is weak. It was narrated by Ibn Majah in the book of clothing {2/3647} and Abu Shaikh page 130...its isnad contains Ibrahim bin fadl.who is Matruk {discarded} because of his being accused of falsehood in matters other than the narration of the tradition,as said by Hafith, however the hadith is sahih with what is mentioned before and after it.

95).. From Jaaber bin Abdullah who says: The Messenger of Allah (may peace and blessings of Allah be upon him) wore the ring on his right hand.

•Its isnad here is very weak, because Abdullah bin Maimun bin Dawud Hafith said that he is Matruk and Munkar. It was narrated by Abu Shaikh with a weak isnad because Haraan bin Uthman AnsariHafith as said in al Mizan :Imam Ahmad said that people left his traditions.Imam Ash-shafi'I and others said that narrating traditions from Haraam is forbidden [Haram}...but the hadith is considered sahih by what precedes it.

96).. Sault bin Abdullah says that Ibn Abbass (may Allah be pleased with him) wore a ring on his right hand and as far as I can remember he used to say that the Apostle of Allah (peace and blessings of Allah be upon him) also wore it on his right hand.

•It is hadith hasan. It was narrated by Abu Dawud in the book of clothing {4/4229}, At-Tirmidhi in the book of clothing {4/ 1742}, Abu Shaikh page 129/130} and Imam Abu Esaa Al Bukhari said that hadith Muhammed bin

Is'haaq from As Salt bin Abdullah ibn Nufal is hasan sahih.

97).. From Ibn Umar (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) had a silver ring made for himself and he kept its stone towards the inside of his palm. On that ring was engraved Muhammad, the Apostle of Allah. The people were prohibited from making this inscription on their rings. I It was the same ring which fell into the well of Aris.

•It was narrated by Al Bukhari (45), Muslim (29)and Ibn Majah (41) in the book of clothing. It was also narrated by An Nisa'i in the book of adornment (47), Abu Dawud in the chapter of the ring, chapter(1), and Imam Ahmad in Al Musnad (2/18/34/68/96).

98).. From Jaafar bin Muhammed, from his father, who narrated that Hasan and Husayn (may Allah be pleased with them) wore their rings on their left hands.

•It was narrated by At-Tirmidhi in the book of clothing {4/1743}, and it is said to be hadith hasan sahih and it was also narrated by Abu Shaikh page 133}. The hadith is sahih.

99) ..It is related from Anas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) wore a ring on his right hand and some people have also related from Anas that the Messenger of Allah wore a ring on his left hand. Imam Tirmidhi said that these two hadith are incorrect.

•It is a sahih hadith. It was narrated by Imam An Nisa'i in the book of clothing {10/ 298}, and Abu Shaikh page page130 /131 and its isnad is sahih .

100).. From Ibn Umar (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) had a ring made of gold which he wore on his right hand.

Then the Messenger of Allah (peace and blessings of Allah be upon him) threw away the gold ring and said: I will never wear it again, when he saw people wearing gold ring. After he did this, the people threw away their gold rings.

•It was narrated by Al Bukhari in the book of clothing {10/ 5865} Muslim in the book of clothing {3/ 1655}, Abu Dawud in the chapter of the ring chapter {4/ 4218} and At-Tirmidhi in the chapter of clothing chapter{4/1741}. It is said to be hadith hasan sahih.

chapter 14

Chapter on the sword of the Messenger of Allah (peace and blessings of Allah be upon him).

101).. From Anas (may Allah be pleased with him) who reports that the pommel of the sword of the Apostle of Allah (may peace and blessings of Allah be upon him) was made of silver.

•It is hadith sahih. It was narrated by Abu Dawud in the book of (Al Jihad) the holy struggle (64).{3/ 2583}, An Nisa'i in the book of adornment (8/119)and At-Tirmidhi in the book of Al Jihad{4/ 1691}and it is said to be hadith hasan gharib. Also Abu Shaikh page 151)

102)..From Sa' eed bin Abil Hasan Basri (may Allah be pleased with him) who related the same hadith.

•It is sahih and it is Mursal. It was narrated by An Nisa'i in the book of adornment [1/ 219], and the compiler

referred to it in the book of Al Jihad{the Holy struggle}{4/page 174}, Abu Dawud in Al Jihad chapter {3/2584}, and Darami {2/2458}. The hadith is sahih by what is mentioned before it.

103).. From Hud, Abdullah bin Sa'eed, from his grandfather who said: When the Messenger of Allah (may peace and blessings of Allah be upon him) entered Makkah on the Day of Conquest , his sword had gold and silver on it. Taalib (one of the narrators of this hadith) said: I asked him: on which part of the sword was the silver? He replied 'the pommel of the sword was made of silver.

•It is hadith da'if [weak}. I It was narrated by At-Tirmidhi in Al Jihad chapter{4/1690}and it is said to be hadith hasan gharib. Also Abu sheikh page 150 and Ibn Abdulla mentioned it in the book of Estiaab'and said its isnad is not strong, and Dhahabi said it is da'if not hasan, and Abu Hatim said it is Munkar. Thus the hadith is weak.

104).. Ibn Seereen says: I made my sword like the sword of Samurah bin Jundub (may Allah be pleased with him) who said that he had his sword made in the same manner as the one the messenger of Allah (peace and blessings of Allah be upon him) had. The sword was the type used by the tribe of Banu Hanifa (1)Bani Hanifa was a trib in Arabia who were famous for manufacturing goog quality swords.

•It was narrated by At-Tirmidhi in the book of Al Jihad {the holy prophet}{4/ 1683}, and said it is hadith gharib and its isnad contains Uthman ibn Sa'eed Al Katib who is da'if as Hafih ibn Hajr said in Ataqriib.

Chapter 15

Chapter on the armor of the Messenger of Allah (may peace and blessings of Allah be upon him).

105).. From Zubayr bin Al Awwaam (may Allah be pleased with him) who relates that the Messenger of Allah (may peace and blessings of Allah be upon him) wore two suits of armor on his body in the battle of Uhud. The Apostle of Allah (peace and blessings of Allah be upon him) intended to climb a hill but he couldn't do so. He therefore requested Talhah (May Allah be pleased with him) to sit and with his aid climbed the hill. He, Al Zubayr (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) saying it has become obligatory (Waaajib) (Paradise or the intercession) for Talhah.

•It was narrated by At-Tirmidhi in the book of the holy struggle {4/1692} and in the book of virtues {5/ 3738} and said it is hadith hasan gharib. I In the second book he said it is hadith sahih gharib. I said it was traced back by Muhammed ibn Is'haaq who is Mudallas{hidden}, where one or more narrators are suppressed. But it was narrated by Imam Ahmad in his Musnad {1417} and Hakim in Al Mustadrak {3/25} and Baihaqi in AsSunnan{2/370/9/46} and Ibn Hiban. All are from Zubayr bin Al Awwaam with correct isnad, so the hadith is sahih.

106).. From Sa'ib bin Yazid (may Allah be pleased with him) who reported that the messenger of Allah (may peace and blessings of Allah be upon him) wore two suits of armor on the day of Uhud (Battle) one over the over.

•It is a righteous tradition. It was narrated by Abu Dawud in the book of the Prophet {3/2590} from Sa'ib ibn Yazid from a man who he mentioned his name and in the book of the holy struggle, Imam Ahmad in his Musnad {3/449}, and Abu Shaikh page 152 from Sa'ib bin Yazid. According to az-Zawa'id, its isnad is sahih according to the conditions laid down by Al Bukhari.

chapter 16

Chapter on the helmet of the Messenger of Allah (may peace and blessings of Allah be upon him).

107).. From Anas bin Malik (may Allah be pleased with him) who reports: The Apostle of Allah (may peace and blessings of Allah be upon him) entered Makkah in the year of the conquest of Makkah wearing a helmet on his head. He was told that Ibn Akhtal was near a curtain of the Kabah. He said: kill him.

•It was narrated by Al Bukhari in the book of fishing {4/1846}, in the book of the holy struggle {6/3044}, Muslim in the book of Hajj{2/450/989-990}, Abu Dawud in the book of the holy struggle {3/2685}and At-Tirmidhi {4/1693}and said it is hadith hasan sahih gharib and An Nisa'i in the book of the rites of hajj {Manasik}5/2867}and Ibn Majah in the book of the Prophet {2/ 2805}, Darimi in the book of Manasik {2/1938},Malik in Al Muwatta in the book of hajj{1/247/423}and Imam Ahmad in his Musnad {3/109/164/224/231/242/240}.

108).. It is narrated from Anas bin Malik (may Allah be pleased with him) who said: When the Messenger of Allah (peace and blessings of Allah be upon him) entering Makkah as a conqueror, he wore a helmet on his head. After he took it off, a man came to him and said: O

messenger of Allah, Ibn Akhtal is hanging near the curtain of the Kabah. He (SAW) said: kill him. Ibn Shahaab Zubri says: I have been informed that the Messenger of Allah (peace and blessings of Allah be upon him) was not in the state of Ihraam.

•It is a righteous tradition and was narrated by the compilers of sunnan in the books mentioned previously with the above hadith.

Chapter 17

Chapter on the Turban of the messenger of Allah (may peace and blessings of Allah be upon him).

109)..From Jabir (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) entered Makkah in the year of the conquest while he had a black turban on him.

•It was narrated by Muslim in the book of pilgrimage {2/451/990}, Abu Dawud in the book of clothing {4/ 4076} and At-Tirmidhi in the book of clothing {4/1735} and it is said to be hadith hasan sahih. An Nisa'i in the book of Manasik {5/2869} in the book of adornment {8/211}, Ibn Majah in the book of Al Jihad {2/ 2822} and in the book of clothing {2/ 3585} and Darimi in the book of Manasik {2/1939} and Imam Ahmad in his Musnad {3/363/387} and Abu Shaikh page 122}.

110).. From Ja'far bin Amr b. Huraith reported his father saying: I had seen the Messenger of Allah (may peace and blessings of Allah be upon him) wearing a black turban.

•It is a righteous tradition. It was narrated by Ibn Majah in the book of Al Jihad {2/2821} and in the book of clothing {2/3587} and the hadith was narrated also by

Muslim and An Nisa'i with the words :he{peace and blessings of Allah be upon him) addressed the people on the pulpit as it was mentioned in the following hadith.

111).. From Jafar bin Amr bin Huraith who reported on the authority of his father that Allah's Messenger (peace and blessings of Allah be upon him) addressed the people (on the pulpit) wearing a black turban on his head.

•It is a righteous tradition. It was narrated by Ibn Majah in the book of Imaamah {1/1104} and in the book of clothing {2/3584} ,Muslim in the book of Hajj {2/452/990}, Abu Dawud in the book of clothing {4/4077}and An Nisa'i in the book of adornment.

112).. From Ibn Umar (may Allah be pleased with him) who said: When the Messenger of Allah (peace and blessings of Allah be upon him) fastened his turban; he used to put the back- end portion of the turban between his shoulders from the back. Nafi say: I had seen Abdullah bin Amar (may Allah be pleased with him) wear it in the same manner. Ubaydullah,who is the student of Nafi,says: I saw Qaasim bin Muhammad and Saalim bin Abdullah do the same.

•It is a righteous tradition but the isnad of the compiler contains da'if{weakness}. It was narrated by At-Tirmidhi in the book of clothing {1/ 1736}and Abu Shaikh page 123 with the same isnad .It contains Yayah Al Jari who is true with a large number of lapses as Hafith ibn Hajr said and the hadith has other correct evidence that make it sahih as Shaikh Albani said.

113).. From Ibn Abbass (may Allah be pleased with him) who said: The Messenger of Allah addressed the people on