

The Prophet's Weapons and Furniture

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From *Zad al-Ma'ad fi Hadyi Khayri-l 'Ibad*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet, *peace be upon him*, had nine swords. He inherited *Ma'thur* from his father, and it was the first sword he ever owned. He also possessed *al-'Idbb* and *Dhul-Fiqhar* or *Dhul-Faqhar*, which did not leave his sight. *Dhul-Fiqar* had a hilt, circular guard, tuft, buckles and a base made of silver. He also had *al-Qhal'ii*, *al-Battar*, *al-'Hatf*, *ar-Raub*, *al-Mukh-dham* and *al-Qhadbeeb*, which had a base made of silver and silver circular hand guards. The Prophet, *upon whom be peace*, acquired *Dhul-Fiqar* during the battle of *Badr*, and saw a dream about it [1]; when he entered *Makkah* during *al-Fath'*, his sword was beautified with gold and silver.

The Prophet, *peace be upon him*, had seven pieces of armour: *Dhatul-Fudbul*, which he later on pawned with Abu ash-Sha'hm, a Jew, in return for some barley, thirty *Sa'* (weights pertaining to foodstuff) for his family. [2] The debt was for a year. *Dhatul-Fudbul* was made of iron. The Prophet, *upon whom be peace*, also had *Dhatul-Wisha'h*, *Dhatul-'Hawashi*, *as-Sa'diyyah*, *Fidh-dhab*, *al-Batraa* and *al-Khirniqb*.

The Prophet, *peace be upon him*, owned six bows, *az-Zauraa*, *ar-Rau'baa*, *as-Safraa*, *al-Baidbaa*, *as-Saddad* and *al-Katum*, which was broke during the battle of *'Uhud*. Qatadah ibn an-Nu'man (*radiyallahu anhu*) took *al-Katum*.

The Prophet, *peace be upon him*, had a quiver called, *al-Kaafur*, and a strap (belt quiver) for it made from tanned skin, as well as, three silver circular rings, a buckle and an edge made of silver. We should state that Ibn Taymiyyah, *Shaykh ul-Islam*, said that there are no authentic narrations that the Prophet, *upon whom be peace*, ever wore a strap around his waist.

The Prophet, *upon whom be peace*, had several shields, *az-Zaluqb*, *al-Futaqb* and another one that he was given as a gift that had a painting of a statue on. It was said that the Prophet, *peace be upon him*, placed his hand on the statue and Allah, *the Most High*, made it fade away.

The Prophet, *peace be upon him*, owned five spears, such as *al-Muthni* and *al-Muthni*. He had a lance called, *an-Nab'ah* and a bigger lance called, *al-Baidbaa*. He had a

short lance like a staff called, '*Anazab*, which he held while attending the '*Eid* festivals and used to place in front of him when he led the prayer, using it for *sutrah*. [3] Sometimes, the Prophet, *upon whom be peace*, walked while holding the '*Anazab*.

The Prophet, *peace be upon him*, had a helmet made of iron, called *al-Muwash-sha'h*, which was adorned with copper, and another helmet, called *as-Sabugh* or *Dhus-Sabugh*.

The Prophet, *peace be upon him*, had three *Jubbah* (*Thoub*s, or garments or long shirts) that he wore during battle, one of them was said to be made of fine green silk brocade, or sarcenet. It is well known that 'Urwah ibn az-Zubair had a *Yalmaq*, meaning, *Qaba* (outer garment) made of *Dibaj* (silk brocade) with embroidery made of fine green silk. 'Urwah used to wear it during war. Ahmad stated that it is allowed to wear silk during war.

The Prophet, *upon whom be peace*, had a black banner or flag called, *al-'Uqhab*. Abû Dâwûd [4] collected a *hadîth* in his *Sunan* from one of the companions who said:

"I saw the Prophet's banner, it was yellow."

The Prophet, *upon whom be peace*, also had white banners that were sometimes mixed with black. [5]

The Prophet, *upon whom be peace*, had a pavilion called, *al-Kann* an a *Mi'hjan* (crosier or crook) one cubit long, or longer, that he would carry while walking or riding. When riding his camel, he would hang the crosier before him. The Prophet, *peace be upon him*, had a *Mikhsarah* (baton or wand) called *al-'Arjun* and a staff called *al-Mamshuq*. It was said that this is the same staff that the Caliphs, succeeding the Prophet, *peace be upon him*, used to hold in their hands.

Moreover, the Prophet, *peace be upon him*, had a cup called *ar-Rayyan* and also *al-Mughni*, and another cup with a silver chain around it. [6] He had a glass cup and another made of wood, which he placed under his bed to urinate in it at night. He had a pot called *as-Sadir* and an earthenware pot made of stone [in which he poured water] to use for *wudhu* (Ablution). [7] He, *peace be upon him*, had a copper *Mikhdbah* (painted stove pot) [8], a vessel called *as-Sa'ah*, a basin or washtub made of brass and a perfume vessel. He had a container in which he placed his mirror and comb, which was made of ivory, otherwise called '*Aaj* or *adh-Dhabl*. He had a *kobl* (eastern eyeliner) dispenser, which he used thrice in each eye before he went to sleep, using *kobl* called *Ithmid* (antimony). In the same container [along with the comb and mirror], he, *peace be upon him*, also kept the scissors and his *simak* (a tree branch used as a tooth cleanser).

The Prophet, *upon whom be peace*, had a bowl called *al-Gharraa*, which he had four rings that four men would hold to carry it. He had a *Sa'* (measure, or weight), *Mudd* (half bushel, a dry measure) and a *Qatifah* (velvet). He had a bed with a frame made of *Saj* (teak), a gift from As'ad ibn Zurarah. He had a mattress of *Adam* (dyed skin or dermis), filled with fibres.

These are the types of weapons and furniture the Prophet, *peace be upon him*, had that were mentioned in various narrations.

FOOTNOTES

1. Allah said in *Surah al-Fath'* [48:27]:

"Indeed Allah shall fulfil the true vision* which He showed to His Messenger in very truth. Certainly, you shall enter *al-Masjid al-Haram*, if Allah wills, secure, some having your heads shaved, and others having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory."

* The Prophet, *peace be upon him*, saw a dream that he has entered *Makkah* along with his Companions, having their (head) hair shaved and cut short.

2. Al-Bukhârî narrated that 'Âishah, *may Allah be pleased with her*, said:

"Allah's Apostle, *upon whom be peace*, brought some foodstuff from a Jew and mortgaged his armour to him."

3. It is necessary (*wâjib*) for those who lead the prayers for Muslims, as well as, those praying alone, to place a *sutrah* in front of them.

Al-Bukhârî and Muslim, with some variations in their narrations, narrated that Abû Ju'hayfah said:

"I saw Bilâl carrying a short spear (or stick) which he struck in the ground. The Prophet, *upon whom be peace*, came out tucking up his red cloak, and led the people in prayer and offered two *rak'at* taking a short spear (or stick) as a *sutrah* for his prayer. I saw the people and animals passing in front of him beyond the stick."

Further, al-Bukhârî narrated that Nafi' said:

"I saw Ibn 'Umar praying, while having his camel as a *sutrah* in front of him and he said, 'I saw the Prophet, *peace be upon him*, doing the same.' "

Moreover, al-Bukhârî reported that the Messenger of Allah, *peace be upon him*, said:

*"When one of you prays behind something as a *sutrah* from people and someone wanted to pass in front of him, he should try and prevent him as far as possible. But, if he insists on passing, one should force him to stop, for he is a devil."*

Also, al-Bukhârî narrated that Nafi' said:

*"The Prophet, upon whom be peace, used to make his she-camel sit across and he would pray facing it (as a *sutrah*). I asked, 'What would the Prophet, peace be upon him, do if the she-camel was provoked and moved?' I was told, 'He would take its camel-saddle and put it in front of him and pray facing its back part (as a *sutrah*).' Ibn 'Umar used to do the same' "*

This *hadîth* indicates that one should not pray, except behind a *sutrah*. Further, Muslim narrated that 'Âishah reported:

*"The Messenger of Allah, upon whom be peace, was asked about *sutrah* of a worshipper and he said:*

'Equal to the back of the saddle.' "

4. *Shaykh* 'Irfan said that Abû Dâwûd (2226) collected this *hadîth*, which has two unknown narrators, making it weak.

5. Ahmad (17884), Abû Dâwûd (2224), at-Tirmidhî (1603) and an-Nasaî, in *al-Kubra* (5:8606), according to *Shaykh* 'Irfan, collected this *hadîth* from al-Barâ ibn 'Azib, *may Allah be pleased with him*.

6. Al-Bukhârî (5207) narrated that 'Asim al-A'hwal said:

*"I saw the drinking bowl of the Prophet, upon whom be peace, with Anas ibn Malik, may Allah be pleased with him, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of *Nadhar* wood. Anas said. 'I gave water to the Prophet, upon whom be peace, in that bowl more than so-and-so (for a long period).' "*

Ibn Sirîn said:

"Around that bowl there was an iron ring, and Anas wanted to replace it with a silver or gold ring, but Abu Talhah said to him, 'Do not change a thing that Allah's Apostle, peace be upon him, has made.' So Anas left it as it was."

We should mention here that al-Bukhârî narrated that Abdul Rahman ibn Abi Layla said:

*"While we were with 'Hudhayfah [at *al-Mada'in* (which was the seat of the Persian emperors)], he asked for water. A *Majoosi* (fire worshipper) brought him water in a silver cup and placed it in his hand. 'Hudhayfah threw it at him and said, 'I have thrown it only because I have forbidden him to use it, but he does not stop using it. Allah's Apostle, peace be upon him, said:*

'Do not drink in cups or eat in plates made of gold and silver, nor wear dibaj (a kind of silk) or silk. Surely, they are for them (unbelievers) in this world and for you (Muslims) in the Hereafter, on the Day of Resurrection.' "

7. Al-Bukhârî narrated that 'Abdullah ibn Zayd, *may Allah be pleased* with him, reported:

"Once, Allah's Apostle, *peace be upon him*, came to us and we brought out water for him in a brass pot. He performed Ablution, by washing his face thrice, and his forearms to the elbows twice, then passing his wet hands lightly over the head from front to rear and bringing them to the front again and washing his feet (up to the ankles)."

8. Al-Bukhârî narrated that Anas ibn Malik, *may Allah be pleased* with him, said:

"It was time for prayer, and those whose houses were near got up and went to their people (to perform Ablution). Some people remained (sitting). Then a painted stove pot (*Mikhdhab*) containing water was brought to Allah's Apostle, *peace be upon him*. The pot was small, not broad enough for one to spread one's hand in. Yet, all the people performed ablution."

The sub narrator said:

"We asked Anas, 'How many persons were you?' Anas replied, 'We were eighty or more.' "

It was one of the miracles of Allah's Apostle, *upon whom be peace*.