THE SUBLIME BEAUTY OF THE PROPHET

A Complete Translation of the Classical Text
Al-Shama'il al-Muhammadiyyah

Imām Muḥammad Ibn'Isā Al-Tirmidhī (d. 297H)
With accompanying Biography of the Prophet ﷺ by
Imām Al-Nawawi (d. 676H)
لاهلة الأخت السعيدة
The SUBLIME BEAUTY of the PROPHET
being a translation of his 'Al-Shamā’il al-Muḥammadīyyah'
Umm Ma'bad described the Prophet (ﷺ) saying,

"I saw a radiant man with a luminous face and handsome physique"

Ḥākim 3/9-10
The Sublime Beauty of the Prophet ﷺ

Imām Muḥammad Ibn ‘Isā al-Tirmidhī
With accompanying Biography of the Prophet ﷺ
by Imām al-Nawawī

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FOREWARD

In the name of Allah, the Most Gracious, the Most Merciful. All praise belongs to Allah, the Lord of the worlds, who sent His final messenger Muhammad ﷺ with divine guidance. May the peace, blessings and salutations be upon our beloved Prophet ﷺ, the chosen one, and upon his family and companions. May Allah bless all those who follow the Sunnah of the Messenger of Allah ﷺ until the Last Day.

It is with great pleasure that I introduce this new translation of Al-Shamā'īl al-Muhammadiyyah, by the famous Imam Tirmidhi. It has been taught and studied all over the world for well over a thousand years and has been accepted by the Ummah as one of the key works in studying the physical characteristics of the Prophet ﷺ.

Allah, the Most High said, “Say, ‘If you love Allah, then follow me, Allah will love you and forgive you your sins. And Allah is Most Forgiving and Merciful.’” Aali Imran 3:31

The Messenger of Allah ﷺ said, “None of you will truly believe until I am more beloved to him than his family, his wealth and all of mankind.” Muslim #67
As a believer, to love the Messenger of Allāh ﷺ more than anything in this world, even more than our own selves, is a condition of faith and a way to guarantee the love of Allāh. Loving the Messenger of Allāh ﷺ means that we must follow in his footsteps and obey him. For obeying the Prophet ﷺ is obeying Allāh, as he was the appointed Messenger from Allāh to all of mankind.

It is human nature that when we love a person, we seek to know all what we can of them. We are eager to speak about them and mention them to others. We try to emulate them in order to establish our identity in association to them, expressing ourselves through the words and actions of theirs which we admire the most. Therefore, as a sign of true love and obedience of the Prophet ﷺ, the first step is to learn about him.

Before you is a spring of knowledge that every Muslim who claims to love the Messenger ﷺ would do well to drink from. You will be able to better appreciate this sublime man, who was a mercy to the worlds, sent to exemplify and perfect the character of the believers. He singlehandedly changed the course of human history forever, establishing the way for the seeker of truth to escape the depths of darkness and oppression, and discover the light, justice and freedom. Due to his unparalleled contribution to human civilisation encompassing every sphere of life, the Messenger of Allāh ﷺ is still as relevant today, as he has remained throughout time. Thus, the only way to address the numerous issues of this turbulent world of ours, is to study his superlative life and resolve our troubles by following his example.

Those who read through these pages should count themselves as the fortunate ones, for they will learn about the beloved friend of Allāh and the leader of all the children of Ādam. This in-depth study of the greatest man to have ever lived will enrich every soul; it will be a guide for all those who are seeking true guidance, and it will
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transform the lives of those who choose to follow the best man to have ever lived. I believe every Muslim should own a personal copy of this great work, it should be gifted between people and offered on the shelves of every library, in every corner of the world.

It is important to add that this book also contains an abridged biography of the Prophet ﷺ by the famous Imām Nawawī, which is an additional benefit for reader. Both works are quite unique in their own way, whoever reads through this whole volume will get a very comprehensive understanding of the Prophet’s life, including details of his physical appearance, personal characteristics, and much more, with the permission of Allah.

Dār as-Sunnah Publishers originally commissioned this work for translation and publication over a decade ago, but due to many obstacles this work has not seen the light of day until now, all praise be to Allah.

I personally want to take this opportunity to thank the translator, the Dār as-Sunnah team and the many brothers and sisters, who invested many valuable hours into this work, all for the sake of Allah and their love for the Prophet ﷺ. May Allah richly bless them all and unite us all together with our beloved Prophet ﷺ and his companions in the hereafter. Āmin.

Abū Muhammad Tasaddaq
7th Rabi Al-Akhar, 1441 AH
4th December 2019
MUḤAMMAD IBN ‘ĪSĀ AL-TIRMIDHĪ

May Allāh have mercy upon him

His Name and Linage


It is also said he was Muḥammad Ibn ‘Isā Ibn Yazīd Ibn Sawrah Ibn Al-Sakan. He is also said to be Muḥammad Ibn ‘Isā Ibn Sawrah Ibn Shadād Ibn ‘Isā.

His lineage: Al-Sulamī referring to the tribe of Sulaym Mūsāghar, from the clan of Gaylan. As for Al-Bogithen it is a connection to Boogh: a village from the villages of Tirmidhī, attributed to him due to the fact that he died there.

Al-Dharīr: There is a disagreement about whether he was born blind or with sight. Al-Dhahabī said: What is most correct is that he became blind in his old age after his travelling and his writing down of knowledge.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

Tirmidhī: Is the famous affiliation he has become known by and is a connection to the city of Tirmidhī, the city in which he grew up. It is located on the northern banks of the river Jahūn (Amodariyah) north of Iran.

His Birth: Historians are not clear about the exact year of his birth, placing it in the first decade of the third century. al-Dhahabi said: He was born near the year 210 AH, maybe even the year 209 AH, due to the fact that most believe he died in the year 279 AH and Al-Dhahabi said: He was seventy years old.

His Background in Knowledge and His Journey to Seek Knowledge

Imam Tirmidhī grew up learning from the scholars of his town and the scholars of Khurasān such as Ishāq Ibn Rahāwayh and Muḥammad Ibn ‘Amr Al-Ṣawwāq. He travelled to ‘Iraq and the Ḥijāz and took from the scholars of those places. He also travelled to many other places in order to seek knowledge.

Imam Tirmidhī never travelled to Egypt or Shām. Rather he narrated from these two places through a medium. It is also widely believed that he never entered Baghdād. If he had entered it he would have taken from the great Imam Ahmad Ibn Ḥanbal, however it has not been established that he did. What further strengthens this point is that Khaṭīb al-Baghdādi never mentioned him in his book: Ṭarīkh al-Baghdādī.

He spent much of his time travelling and taking knowledge from the scholars. He collected and authored [books] and did so well and benefitted [others], may Allāh have mercy upon him.
His Teachers

Imām Tirmidhī travelled to many places and heard from many people. He also shared many teachers with Imām Bukhārī and among them a group who all the Imāms of the famous six books of ḥadīth (kutub al-sitta) narrated from and they are:

- Muḥammad Ibn Bashār (Bandār)
- Abū Mūsā Muḥammad Ibn Al-Murṭanāh
- Ziyād Ibn Yaḥyā Al-Ḥassānī
- Al-‘Abbās Ibn ‘Abdu’l-‘Azīm Al-‘Anbārī
- Abū Sa‘īd al-‘Ashaj’ Abdullāh Ibn Sa‘īd Al-Kandī
- Abū Ḥāfīz ‘Amr Ibn ‘Alī Al-Aflāṣ
- Ya‘qūb Ibn Ibrāhīm Al-Ḍarūqī
- Muḥammad Ibn Mu‘āmmar Al-Qāṣī Al-Bahranī
- Naṣr Ibn ‘Alī Al-Jahdhamī

He also reached many scholars who were before these scholars [mentioned above], among them:

- Qutaybah Ibn Sa‘īd Al-Madānī
- Isḥāq Ibn Raḥawayh
- ‘Alī Ibn Ḥajr Al-Marrūzī
- Abū Muṣ‘ab Ahmad Ibn Abū Bakr Al-Zuḥrī Al-Madānī
- Suwayd Ibn Naṣr Ibn Suwayd Al- Marūzī
- ‘Abbūl-l-‘Azīz Abū Ruzmah
- Muḥammad Ibn ‘Abdu’l-Mālik Ibn Abū Shawāriḥ
- Ismā‘īl Ibn Mūsā Al-Farāzī Al-Suddī
- Ibrāhīm Ibn ‘Abdu’l-l-Ḥarāwī
- And many more

Imām Tirmidhī greatly benefited from the major scholars who were
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the very pinnacle of memorisation and understanding of hadith in his time. However his greatest influence and from whom he benefitted the most was al-Imām, al-Ḥāfiẓ Abū ʿAbdullāh Muḥammad Ibn Ismāʿīl Al-Bukhārī. He was the student of Imām Bukhari and took knowledge of hadith and its understanding. He also met Imām Muslim Ibn Ḥajjāj and learnt from him.

He also met the Imām Abū Dāwūd Sulaymān Ibn Al-ʿAshath Al-Sijistani, and narrated from him in his own collection. He acquired knowledge of defects of hadiths and narrators and other aspects of hadith from the Imām ʿAbdullāh Ibn ʿAbdu’l-Rahmān Al-Dārimī, Abū Zur‘ah al-Rāzī as he has mentioned toward the end of his collection of hadith.

His Students

Imām Tirmidhī became a distinguished scholar who would benefit others through his knowledge and works. The people that narrated from Tirmidhī were many. Some of them are mentioned in Al-Tahdīb, Tażkirat al-Huffāz; and Siyār ʿAlām Al-Nubala amongst them are:

- Abū al-ʿAbbas Muḥammad Ibn Aḥmad Ibn Maḥbūb Al-Maḥbūbī Al-Marwāzī
- Abū Saʿīd Al-Haytham Ibn Kulaṣy Al-Shaṣhī
- Hāmid Ibn Shākir Ibn Sawiyaḥt Naṣāfī
- Abū Bakr Aḥmad Ibn Ismāʿīl Ibn ‘Amīr Al-Saṃarqandī
- Abū Hāmid Ahmad Ibn ʿAbdullāh Ibn Dāwūd Al-Marwāzī Al-Tājīr
- Abū Jaʿfar Muḥammad Ibn Sufyān Ibn Al-Naṣr Al-Naṣāfī, better known as Al-Aʿmīn
His Standing in Knowledge and the Praise of the Scholars for him

The scholars who are respected are all united in their admiration for him and praise for him. They bear witness to his elevated status in knowledge, memorisation and competence.

The Imam and scholar Abu Sa'īd al-Samānī said about him: 'He is one of the Imāms that were followed in the knowledge of hadīth. He authored the book Al-fāmi', a book on history, and hidden defects in hadīth, like an expert scholar (that he was), and he was used as a symbol of memory and precision.'

Hāfiz al-Mażī said about him: 'One of the well-known Imāms of memorisation, and someone who Allah benefited the Muslims with.'

Imām al-Dhahabī said about him: 'The renowned memoriser, Abū ʻIsā al-Tirmidhī, writer of the collection (of hadīth), his reliability was unanimously acknowledged.'

Mubārak Ibn Al-Aslīr said: 'One of the renowned scholars and memorisers, he had a noble role in the field of jurisprudence (fiqh).'

Ibn Ḥībbān said: 'He was from those that collected, authored, memorised and reviewed.'

Al-Ḥākim said: 'I heard Malik Ibn ʻAlā’ say: 'After Bukhārī died, no one was left in Khurasān better than Abū ʻIsā in memorisation, piety and ascetics. He wept until he became blind and remained so for the rest of his life.'

Imām Abū ʻIsā al-Tirmidhī said: 'I was once on the road to Makkah and I had written two volumes worth of narrations from a Shaikh.
that were with me. It so happened that very same Shaikh had passed by us and so I asked the group of people about him. They said ‘he is so and so.’ So I eagerly went over to him thinking I have the two volumes with me of his narrations. I enquired about those narrations and he agreed to narrate them to me. I took out the two volumes, only to find the pages were empty. The sheikh started to read the narrations from his memory and looked at me and saw the white empty pages and said: ‘Are you not ashamed?’ I said ‘no,’ and told him what had transpired. I have memorised all of what you have said, I informed him. So he said to me ‘read.’ So I read to him all of what he had read but he did not believe me. He said ‘you have memorised all that before I came?’ So I said: ‘Narrate something else to me.’ So he narrated another forty narrations to me from the rare narrations he knew. Then he said to me ‘read.’ So I read from the start to the finish and never made a mistake in a single letter. So he said: ‘I have never seen the likes of you.’

Imām Bukhārī said to Tirmidhī: ‘You have not benefitted from me more than I have benefitted from you.’

Tirmidhī himself said that he showed his collection of ḥadīth to the scholars of Hijāz; ‘Irāq and Khurasān and they were all pleased with it. Whoever has this book in his house is as if he has the Prophet in his house talking to him.

Abū Ismā‘il Shaikh al-Islām said: ‘The ḥadīth collection of Tirmidhī is more beneficial than Bukhārī and Muslim, because the benefits of those books are only fully appreciated by those well-grounded in knowledge. As for Tirmidhī then everyone is able to benefit from it.’
His Works

Imām Tirmidhī became famous for his works which reflect his great and extensive knowledge and benefit. Among them are:

- *Al-Jāmi′*, better known as *al-Sunan al-Tirmidhī*
- *Al-Shamā'il al-Muhammadiyyah*
- *Al-‘Ilal al-Ṣagīr*—It is an appendix at the end of *Jāmi′* (collection of hadiths) and it is the book that follows it. It is a very beneficial book in which it embodies principals in the science of hadith and other issues which can be referred to by the one reading his book *Al-Jāmi′* as well as other general principals in the science of hadith. This book has been printed along with an explanation by Ḥāfīz Ibn Rajab Al-Hanbali.
- *Al-‘Ilal al-Kabīr*—This is different from the previous book. He mentions narrations with the chain and then speaks about their hidden defects and this is the book referred by the majority of scholars.
- *Asmā′ al-Sabāḥah*—The Names of the Companions of the Messenger of Allāh (ﷺ). It begins with the names of the ten companions promised paradise, then it lists all the other companions in alphabetical order by mentioning their names and then their titles.
- *Al-Tārikkh* (The History)—This book has not yet seen the light of day. It has been mentioned as part of his works.
- *Rubā‘iyāt al-Hadith*—This book has been mentioned by the author of the book: Ḥadiyyat al-‘Arifīn as part of the works of Tirmidhī.
- *Al-Zuhd*—Ḥāfīz Ibn Ḥajr mentioned it in *al-Tahdhib* and said: It has not yet been found.
- *Al-Asmā′ wa‘l-Kunā* (Names and Titles)—Ḥāfīz Ibn Ḥajr also mentioned it in *al-Tahdhib*
His Death

He was an example of piety and devotion, to the point he lost his sight at the end of his life and remained blind for many years. Many have mentioned that he died on Monday the 13th of Rajab 279 AH. He died in the village of Boogh, while others say he died in Tirmidh. There is no contradiction in this as Boogh is in Tirmidh. So whoever said Boogh is being more precise and whoever said Tirmidh is simply being general intending the same place, and this is something known and used a lot.

May Allāh have mercy upon Imām Tirmidhī for indeed he has left behind many beneficial works. May Allāh reward him greatly along with the Imāms of the Muslims who preserved the knowledge and sciences of the religion and conveyed it as they heard it for those that would come after them.
CHAPTER ONE

باب ما جاء في خلق رسول الله ﷺ

What has been narrated concerning the Description of the Physical Appearance (khalq) of the Messenger of Allah (ﷻ)

1. Abū Rajā’ Qutaybah Ibn Sa’īd informed us; from Mālik Ibn Anas; from Rabī’ah Ibn Abū ‘Abdu’l-Rahmān that he heard Anas Ibn Mālik (radī Allāhu ‘anhu) saying:

“The Messenger of Allāh (ﷺ) was neither [excessively] tall, nor short. In complexion, he was neither pale white, nor very dark; neither was his hair tightly curled nor completely...
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straight [but slightly wavy]. When he reached the age of forty, Allāh the Exalted granted him Prophethood. He stayed for ten years in Makkah and in Madīnah for ten years. Allāh took his soul upon the completion of sixty years, at that time there were no more than twenty white hairs on his head and beard.”

2. Humayd Ibn Mas‘adah al-Baṣrī narrated to us; ‘Abdu’l-Wahhāb al-Thaqafi narrated to us; from Humayd that Anas Ibn Mālik (radiyAllahu ‘anhu) said:

“The Messenger of Allāh (ﷺ) was of a medium stature, he was neither [excessively] tall nor short, with handsome physique (ḥasan al-jīm). His hair was neither tightly curled nor completely straight [but slightly wavy]. He had a red-coloured complexion (asmar al-lawn). When he walked, he would incline forward.”

3. ‘Abd ibn Mas‘adah al-Baṣrī narrated to us; Abū Imām al-Ḥanāfī said: “He was neither excessively tall nor short, he was neither tightly curled nor completely straight [but slightly wavy]. When he walked, he would incline forward.”

1 Bukhārī, #5899, Muslim, #2347 and Tirmidhī, #362.
2 Bukhārī, #3547, Muslim, #2330, Nasā‘ī in al-Kubra, #9311 and Tirmidhī, #1754 and he said: It is hasan sahih gharib.
3. Muḥammad Ibn Bashshār—al-ʻAbdī—narrated to us; Muhammad Ibn Jaʿfar narrated to us; Shuʿbah narrated to us; from Abū Ishaq that he heard Baraʾa Ibn ʻĀzib (radiyAllahu ʻanhu) saying:

“The Messenger of Allah (ﷺ) was a man of medium stature, broad shouldered, with luxuriant hair (jummah) reaching the lobes of his ears, wearing a red garment (hullab). Never have I seen anything more beautiful (ahsan) than him.”

4. Mahmūd Ibn Ghaylān narrated to us; Wākiʿ narrated to us; Sufyān al-Thawrī narrated to us; from Abū Ishaq; on the authority of Baraʾa Ibn ʻĀzib (radiyAllahu ʻanhu) that he said:

“Never have I seen anyone with a lock of hair flowing below the ears (limmah) and wearing red garments (hullab hamrā) more handsome (ahsan) than the Messenger of Allah (ﷺ). He had hair touching his shoulders and he was broad-shouldered. He was neither [excessively] short nor tall.”

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1 Bukhārī, #3551, Muslim, #2337, Abū Dāwūd, #4072, Tirmidhī, #2811 and Nasāʾī, #5232.
2 Bukhārī, #3549, Muslim, #2337 and Tirmidhī, #1724.
The Sublime Beauty of the Prophet (may Allāh bless him & give him peace)

5. Muhammad Ibn Ismā‘il narrated to us; Abū Nu‘aym narrated to us; Mas‘ūdī narrated to us; from ‘Uthmān Ibn Muslim Ibn Hurmuz; from Nāfi‘ Ibn Jubayr Ibn Mu‘tim; on the authority of ‘Alī Ibn Abū Tālib (rādiy Allāhu ‘anhu) that he said:

“The Prophet (ﷺ) was neither [excessively] tall nor short. [He had] sturdy hands and feet. He had [proportionally] large head and limbs, and a long thin line of hair stretching from his chest to his navel. When he walked, he leant forward as if descending a slope. I have not seen anyone, before him nor after him, one who was comparable (mithl) to him.”

6. Sufyān Ibn Wākī narrated to us; my father narrated to us; from Mas‘ūdī the likes of this with this isnād.

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5. This quality is praiseworthy in a man as it denotes strength and courage but is not praiseworthy for a woman.

6. Tirmidhī, #3637, Ibn Hibbān, #6311, Hākim, 2/605-606 and Tirmidhī said this hadith is hasan sahlī.
The Sublime Beauty of the Prophet (S)

The Prophet (S) was a model of beauty and elegance. His physical features were symmetrical and harmonious, reflecting his inner beauty and excellence. His eyes were bright and clear, reflecting his wisdom and knowledge. His teeth were straight and white, symbolizing his purity and cleanliness. His hair was black and shone with a natural luster, representing his strength and vitality. His hands were graceful and well-mannered, indicative of his compassion and kindness. His feet were small and neatly trimmed, signifying his humility and modesty. His body was well-proportioned and sturdy, demonstrating his strength and endurance.

His speech was pleasing to the ear, and his voice was clear and melodious. His words were full of wisdom and knowledge, offering guidance and instruction. His laughter was melodious and contagious, spreading joy and happiness. His actions were guided by virtue, moral excellence, and ethical behavior, reflecting his inner beauty and holiness.

The Prophet (S) was a role model for all Muslims, inspiring and guiding them towards a life of virtue and excellence. His beauty was not just physical, but spiritual and moral, serving as a source of inspiration and guidance for all who followed him. His legacy continues to inspire people around the world, urging them to emulate his virtues and live a life of excellence.

In conclusion, the Prophet (S) was a model of beauty and excellence, whose physical features and inner beauty were in harmony, representing his moral and spiritual excellence. His life and teachings continue to inspire and guide Muslims around the world, emphasizing the importance of virtue, moral excellence, and ethical behavior in all aspects of life.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

7. Ahmad Ibn 'Abdah al-Dabbi al-Basri narrated to us, as did 'Ali Ibn Hujr and Abū Ja‘far Muḥammad Ibn al-Husayn—Ibn Abī Ḥalimah—with different wordings but the same meaning; 'Īsā Ibn Yūnus narrated to us; from 'Umar Ibn 'Abdullāh the servant of Ghufrah; Ibrāhīm Ibn Muḥammad—one of the sons of 'Ali Ibn Abū Ṭalib (ra'diy Allāhu 'anhu)—narrated to me that when 'Ali (ra'diy Allāhu 'anhu) described the Messenger of Allāh (ṣallī Allāhu 'alayhi wa sallam) he would say:

“The Messenger of Allāh (ṣallī Allāhu 'alayhi wa sallam) was neither extremely tall nor extremely short, but of a medium stature among people. His hair was neither tightly curled nor completely straight, but had a slight wave in it. He was not overweight, nor was his face so fleshy as to be completely round; rather it was only slightly round.7 He was fair skinned, having a reddish tinge. He had jet black eyes [pupils] with long eyelashes. He had big bone-joints and broad shoulders. Most of his body was hairless, though he had a long thin strip of hair extending from his chest to his navel. He had sturdily built hands and feet. When he walked, he moved briskly as if descending a slope. When he addressed a person he turned his entire body towards that person.8 The Seal of Prophethood (khātām al-nubuwwah) was situated between his shoulders. He was the Seal of the Prophets

7 Meaning he did not have a fully round face nor a fully elongated face, but in between the two.
8 He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride.
He was the most generous; he was the most truthful of people in speech, the best of them in temperament, and the most sociable amongst them. If someone saw him unexpectedly, he was awestruck by him, and if someone came to know him, he loved him. Those who described him would say, ‘I have never seen anyone, before him nor after him, one who was comparable (mithl) to him.’”

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Tirmidhi, #3637. This hadith has a weak chain although some of the wording has been established in other authentic narrations.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

8. Sufyān Ibn Wāki narrated to us; Jumay' Ibn 'Umayr Ibn 'Abdu'l-Rahmān al-'Ilī narrated to us: I was informed by a man from the Banu Tamīm, one of the children of Abū Ḥāla, the husband Khadijah, called Abū 'Abdullāh; from Abū Ḥāla; al-Ḥasan Ibn 'Alī (radiyAllahu 'anhum) who said: 'I inquired from my maternal uncle Hind Ibn Abī Ḥāla (radiyAllahu 'anhu) about the noble features of the Messenger of Allāh (صلى الله عليه وسلم). He had often described the noble features of the Messenger of Allāh (صلى الله عليه وسلم) in detail. I felt that I should hear from him personally, some of the noble appearance (hiyāh) of the Messenger of Allāh (صلى الله عليه وسلم), so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them, so he said:

"The Messenger of Allāh (صلى الله عليه وسلم) was majestic and esteemed. His face would shine with the radiance of the moon on the moonlit night. He was slightly taller than a man of medium height, yet shorter than someone extremely tall. His head was grand [and impressive], with loosely curled hair. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. If hair could be parted easily, he would part it, otherwise his hair would not exceed his earlobes, and he would let it grow plentiful and long (wafrah). He had a radiantly fair complexion and a wide forehead. His eyebrows were long and perfectly arched without being connected, with a vein between them
that used to throb when he became angry. His nose was prominent with a fine tip, slightly curved from the centre and shone so that any casual observer would think that he had an elevated bridge (šamm). He was thickly bearded, endowed with smooth cheeks, a [moderately] wide mouth, a gap between his [two upper front] teeth, and a long thin strip of hair extending from his chest to his navel. His neck was beautiful and thin, as if his neck were the neck of a statue shaped in pure silver. He was well proportioned in physique. His stomach and chest were perfectly aligned. He was wide-chested, broad-shouldered, endowed with large joints (denoting strength) and very shiny bare skin. He had a fine strand of hair like a thread running between the upper part of his chest and naval. His [lower] chest and stomach were hairless, while he had a lot of hair on his forearms, shoulders and upper part of his chest. His forearms were long and his palms were wide, sturdily built palms and feet, moderately-long fingers and toes. The soles of his feet were slender, and his feet were so smooth that water would bounce off them. When he walked, he lifted his legs with vigor, leaned slightly forward and placed his feet softly on the ground. He walked at a brisk pace, taking long strides. When he walked it seemed as if he was descending to a lower place. When he looked around, he turned completely. He would lower his gaze, and his gaze at the floor would be longer than his gaze at the sky. He would mostly gaze from the corner of his eyes. He would urge his Companions to proceed ahead of him, and he would rush to offer the greeting of peace to whomsoever he met.”10

10 Tabarānī in al-Kabīr, 22/155-159. This hadith has a weak chain although some of the wording has been established in other authentic narrations.
9. Abu Musa Muhammad Ibn al-Muthanna narrated to us; Muhammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from Simak Ibn Harb; who said that he heard Jabir Ibn Samurah (radiyAllahu ‘anhu) saying:

‘The Messenger of Allah (ﷺ) had a wide mouth, reddishness in the whites of his eyes, and lean heels.’

Shu'bah said: ‘I asked Simak: ‘What is the meaning of ḍallī‘ al-fam?’ To which he replied: ‘A large mouth.’ I asked: ‘What is the meaning of ashkal al-‘ayn?’ To which he replied: ‘Wide eyes.’ I asked: ‘What is the meaning of manhūs al-‘aqib?’ To which he replied: ‘Of little flesh on the heels.’¹¹

10. Hannad Ibn al-Sarrī narrated to us; ‘Abthar Ibn al-Qāsim narrated to us; from Ash’āth—Ibn Sawwār—; from Abū Ishāq; from

¹¹ Muslim, #2339 and Tirmidhi, #3646-3647
Jābir Ibn Samurah (rādiy Allāhu 'anhu) who said:

"I [once] saw the Messenger of Allāh (ﷺ) on a clear, moonlit night wearing red clothing (ḥullah). I paused and gazed at him and then the moon and found that, in my estimation, he was more beautiful (ahsan) than the moon."12

11. Sufyàn Ibn Wakī narrated to us; Ḥumayd Ibn 'Abdu'l-Rahmān al-Ruwwāsī narrated to us; from Zuhayr; from Abū Ishaq who said; a man asked Barā'a Ibn Āzib (rādiy Allāhu 'anhu):

"Was the face of the Messenger of Allāh (ﷺ) [shining] like a sword?" He replied: 'No, it was rather like the moon.'13

12. Abū Dawūd al-Masāhihi narrated to us; Naṣr Ibn Shumayl narrated to us; from Šālih Ibn Abū'l-Akhdar;
from Ibn Shihab; from Abu Salamah; from Abu Hurayrah (radiyAllahu 'anhu) that he said:

“The Messenger of Allah (saww) was fair-complexioned, as if his body was fashioned and moulded from silver, with loosely curled hair.”14

13. Qutaybah Ibn Sa'id narrated to us; Al-Layth Ibn Sa'd informed me; from Abu'l-Zubayr; from Jabir Ibn 'Abdullah (radiyAllahu 'anhu) that the Messenger of Allah (saww) said:

“The Prophets were presented to me, and there was Musa ('alayhis-salam), a specimen of men of distinction, and his build and height were medium as if he was from the tribe of Shanu'ah. I also saw 'Isa Ibn Maryam ('alayhis-salam), and the nearest I have seen in resembled to him is 'Urwah Ibn Mas'ud. I also saw Ibrahim ('alayhis-salam), and the nearest I have seen in resembled to him is your Companion (namely, himself). I also saw Jibr'al ('alayhis-salam) and nearest I have seen in resemblance to him is Dihyah [al-Kalbi].”15

14 This chain has Sālih Ibn Al-Adhar about whom Ibn Hajr said: He is weak but can be used with supporting evidence. Taqrib al-Thabib, 2/271.

15 Muslim, #167, Tirmidhi, #3649 and Ahmad, 3/334.
14. Sufyān Ibn Wākī narrated to us, as did Muḥammad Ibn Bashshār (the meaning is one and the same); Yazīd Ibn Ḥārūn informed us that Saʿīd al-Jurayrī said: ‘I heard Abū Ṭufayl (raḍiyy Allāhu ‘anhu) say:

‘There is no one left on the face of the Earth, besides me who has seen the Prophet (ﷺ).’ I said: ‘Describe him for me!’ He said: ‘He had a fair-complexion, which was slightly reddish, of medium sized.’

15. ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; Ibrāhīm Ibn Mundhir al-Hizāmī narrated to us; ‘Abdu’l-‘Azīz Ibn Abī Thābit al-Zuhrī narrated to us; Iṣmā‘īl Ibn Ibrahim, the nephew of Mūsā Ibn ‘Uqbah narrated to me; from Mūsā Ibn ‘Uqbah; from Kurayb that Ibn ‘Abbās (raḍiyy Allāhu ‘anhu mū‘tima) said:

“The Messenger of Allāh’s two upper front teeth had a gap

16 Muslim, #2340 and Abū Dāwūd, #4863.
between them. When he spoke, it was like light emerging from his two front teeth."17

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17 Tabarānī in al-Kabīr, 12181 and in al-Awsat, #771. Chain has a narrator whose narrations are rejected.
CHAPTER TWO

باب ما جاء في خاتم النبوة

What has been narrated concerning the Seal of Prophethood (Khātam al-Nubuwwa)

16. Abu Raja' Qutaybah Ibn Sa'id narrated to us; Ḥātim Ibn Ismā'il narrated to us; from al-Ja'd Ibn 'Abdu'l-Rahmān that he heard al-Sā'īb Ibn Yazīd (raḍi-Allāhu 'anhu) saying:

"My (maternal) aunt took me to the Prophet (ﷺ), and she said: 'O Messenger of Allāh, this nephew of mine is in pain.' So he (ﷺ) wiped his hand over my head and prayed for me to be blessed, and he performed ablution (wudu). I drank from his ablution and I stood behind his back, thereupon I saw the Seal of Prophethood (Khātam al-Nubuwwa) between his shoulders, it was like a button
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

on a curtain canopy.\textsuperscript{18}

17. Sa‘īd Ibn Ya‘qūb al-Ṭaliqānī narrated to us; Ayyūb Ibn Jābir narrated to us; from Simāk Ibn Ḥarb that Jābir Ibn Samurah (radiyAllahu ‘anhu) said:

“I saw the Seal (kbā‘lam) between the shoulders of the Messenger of Allah (ﷺ) as a protruding red piece of red flesh similar to the size of a pigeon’s egg.”\textsuperscript{19}

18. Abū Muḥṣab al-Madyanī narrated to us; Yūsuf Ibn al-Mājishūn narrated to us; from his father; from ‘Āsim Ibn ‘Umar Ibn Qatādah that his grandmother Rumaythah (radiyAllahu ‘anha) said:

“I heard from Messenger of Allah (ﷺ) and at that time I was so near him, that if I wished to, I could have kissed the Seal between his shoulders - saying after the death of Sa‘īd Ibn Mu‘adh, ‘The Throne of the All-Merciful shook on account [of his death].’”\textsuperscript{20}

\textsuperscript{18} Bukhārī, #190, and Muslim, #2345 and Tirmidhī, #3643.

\textsuperscript{19} Muslim, #2344 and Tirmidhī, #3644.

\textsuperscript{20} Bukhārī, #3803, Muslim, #2466, Tirmidhī, #3848, Ibn Mājah, #158 and Ahmad in his Musnad, #26793.
19. Ahmad Ibn 'Abda al-Dabbi as well as 'Ali Ibn Hujr narrated to us; 'Isa Ibn Yunus narrated to us; from 'Umar Ibn 'Abdullah, the freed slave of Ghufrah, said: Ibrâhim Ibn Muhammad, one of the sons of 'Ali Ibn Abi Talib (radiyAllahu 'anhu) narrated to me:

“Whenever 'Ali (radiyAllahu 'anhu) used to describe the noble attributes of the Messenger of Allah (س), he used to mention the full tradition. He also used to say that the Seal of Prophethood was between his shoulders, and he is the Seal of the [all] Prophets.”

20. Muḥammad Ibn Bashshār narrated to us; Abū 'Āsim narrated to us; Azrah Ibn Thābit narrated to us; 'Albā' Ibn Aḥmar al-Yashkūrī narrated to me; Abū Zayd 'Amr Ibn Akhtab al-Ansārī (radiyAllahu 'anhu

{Tirmidhī, #3638. This hadith is weak because of two defects, although most of its wording is supported by other narrations.

44
The Sublime Beauty of the Prophet (may Allah bless him and give him peace)

‘anbu) said: 'The Messenger of Allah (ṣallā Allāhu ‘alaihi wa sallam) said to me:

"Abū Zayd, come close to me and wipe my back." I began wiping his back and my fingers touched the Seal [of Prophethood]. I said: 'What is the Seal?' He said: 'It was a tuft of a few hairs.'

21. Abū ‘Ammar al-Husayn Ibn Hurayth al-Khaza’i narrated to us; ‘Ali Ibn Husayn Ibn Wāqid narrated to us; My father narrated to me; ‘Abdullāh Ibn Buraydah narrated to me; I heard Abū Buraydah (raḍī Allāhu ‘anhu) 'anbu) say:

"When the Messenger of Allāh (ṣallā Allāhu ‘alaihi wa sallam) came to Medīnah,

22. Ahmad in his Musnad, #20732.
Salmān al-Fārisī brought a tray which had fresh dates on it, and presented it before the Messenger of Allāh (ﷺ). He said: ‘What is this, O Salmān?’ He replied: ‘A charitable gift (ṣadaqah) for you and your Companions.’

The Prophet (ﷺ) said: ‘Take it away, for we do not eat charity’ He therefore took it away. Then he came next day with the like of it, and presented it before the Messenger of Allāh (ﷺ).’ He said: ‘What is this, O Salmān?’ He replied: ‘A present (ḥadiya) for you.’

The Messenger of Allāh (ﷺ) told his Companions, ‘Extend [your hands to eat].’ Then he saw the Seal [of Prophethood] on the back of the Messenger of Allāh (ﷺ), whereupon he came to believe in him [to be a Prophet]. He was a slave of the Jews; however, the Messenger of Allāh (ﷺ) purchased his freedom at such-and-such amount of silver coins (dīrham), with the condition that he [the Prophet] would plant date palms for them on which Salmān would work until they bore fruit.

Then the Messenger of Allāh (ﷺ) planted [all] of the date palms, apart from one date that ‘Umar planted. Then [all] the date palms bore their annual fruit, except one date palm that did not bear fruit. The Messenger of Allāh (ﷺ) said: ‘What is the matter with this date palm?’ Whereupon ‘Umar (radiy Allāhu ‘anhu) said: ‘O Messenger of Allāh, I planted it!’ The Messenger of Allāh (ﷺ) then uprooted it and replanted it. Thereafter, it too bore its annual fruit.’

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21 This chain of narration is weak although Ahmad has narrated it with another chain in his Musnad, #22997 and was authenticated by Al-Busayrī.
22. Muḥammad Ibn Bashšār narrated to us; Bishr Ibn al-Waḍdah narrated to us; Abū ‘Aqīl al-Dawrāqī narrated to us that Abū Naḍraḥ al-‘Awaqī said:

'I asked Abū Sa‘īd Khudrī (radiyAllahu ‘anhu) about the Seal of the Messenger of Allāh (ﷺ)—meaning the Seal of Prophethood (khatam al-nubūnva)—he said: “It was a protruding piece of flesh that was on his [upper] back.”

23. Abū’l-Ash’āb Ahmad Ibn al-Miqdām al-‘Ijli al-Basrī narrated to us; Hammād Ibn Zayd informed us; from ‘Āṣim al-Aḥwal that ‘Abdullāh Ibn Sarjis (radiyAllahu ‘anhu) said:

“I came to the Messenger of Allāh (ﷺ), while he was among a group of his Companions and so I circled like
this from behind him. He understood what I wanted, and so threw his robe off behind his back. I saw the place of the Seal on his shoulders similar to a clenched fist surrounded by moles which appeared to be like warts. I came around to face him and said: 'May Allah forgive you, O Messenger of Allah (ﷺ)' He (ﷺ) said: "And you too."

When the people asked: 'Did the Messenger of Allah (ﷺ) ask forgiveness for you.' He said: 'Yes, and also for you!' Then he recited the following verse:

“And ask forgiveness for your sin⁴⁴, and for the believing men and the believing women.” [Muhammad (47): 19]⁵⁰

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²¹ This is in no way to suggest that the Messenger of Allah (ﷺ) is sinful and therefore requires asking for forgiveness for his sins. This is only to raise and elevate him in his ranks of perfection and is similar to the many traditions that mention his habit of asking for forgiveness on a daily basis such as some traditions that mention 70 or 100 times a day.

Similarly it also shows the humility of the Messenger of Allah (ﷺ) in doing so and in addition, it is a great blessing from Allah for the believing men and the believing women to have the Messenger of Allah (ﷺ) asking forgiveness for them. And Allah knows best.

²⁵ Muslim, #2346.
CHAPTER THREE

باب ما جاء في شعر رسول الله ﷺ

What has been narrated concerning the Hair (sha'ar) of the Messenger of Allah (ṣallallāhu 'alayhi wa sallam)

24. ‘Ali Ibn Ḥujr narrated to us; Isma‘il Ibn Ibrāhīm informed to us; from Ḥumayd that Anas Ibn Mālik (radiyAllahu 'anhu) said:

“The hair (sha'ar) of the Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) reached down to the middle of his ears.”

25. ‘Ali Ibn Ḥujr narrated to us; Isma‘il Ibn Ibrāhīm informed to us; from Ḥumayd that Anas Ibn Mālik (radiyAllahu 'anhu) said:

26 Muslim, #2338.
25. Hannād Ibn al-Sari narrated to us; ‘Abdu’l-Rahmān Ibn al-Zinād informed us; from Hishām Ibn Urwah; from his father that ‘A’ishah (radiyAllahu ‘anha) said:

“The Messenger of Allāh (ﷺ) and I used to perform the major ritual ablution from a single vessel; and he had hair above his shoulder level (jummah) and below the earlobes (wafrab).”$^{27,28}$

26. Ahmad Ibn Mani’ narrated to us; Abū Qatān narrated to us; Shu’bah narrated to us; from Abū Ishāq that Barā’a Ibn ‘Azib (radiyAllahu ‘anhu) said:

“The Messenger of Allāh (ﷺ) was of medium height, broad-shouldered, and his hair would fall to his earlobes.”$^{29}$

27. Muhammad Ibn Bashshār narrated to us; Wahab Ibn Jarir Ibn Hazim narrated to us; my father narrated to me; from Qatādah who

$^{27}$ It means that his (ﷺ) hair was neither very long nor short, but of a medium length
$^{28}$ Abū Dāwūd, #4187, Tirmidhi, #1755 and said it was hasan sahih.
$^{29}$ Bukhāri, #3549, Muslim, #2337, Abū Dāwūd, #4184 and Tirmidhi, #1724.
said: I said to Anas (radiyAllahu 'anhu):

‘How was the hair of the Messenger of Allah (may Allah bless him & give him peace)’? He replied: ‘It was neither tightly curled nor completely straight [but slightly wavy]. His hair reached down to his ear-lobes.’

28. Muhammad Ibn Yahyā Ibn Abī ‘Umar al-Makki narrated to us; Sufyān Ibn ‘Uyaynah narrated to us; from Ibn Abī Najih; from Mujāhid that Umm Hāni bint ‘Alī Ibn Abī Taḥlib (radiyAllahu ‘anhu) said:

“The Messenger of Allah (may Allah bless him & give him peace) arrived in Makkah [on the Day of the Conquest] and he had four braids [of hair].”

29. Suwayd Ibn Naṣr narrated to us; ‘Abdullāh Ibn al-Mubarāk narrated to us; from Ma’mar; from Thābit al-Banānī that Anas (radiyAllahu ‘anhu) said:

“The hair of the Messenger of Allah (may Allah bless him & give him peace) reached the

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Bukhārī, #5905 and Muslim, #2338.
Abū Dāwūd, #4191, Tirmidhī, #1781 and Ibn Mājah, #3631. Imām Tirmidhī declared this hadith as hasan, as well as other scholars such as Ibn al-Qayyim in Zad al-Mā‘ād, 1/177.
middle of his ears.”

30. Suwayd Ibn Naṣr narrated to us; ‘Abdullāh Ibn al-Mubāрак narrated to us; from Yūnus Ibn Yazīd; from al-Zuhri; ‘Ubaydullāh Ibn ‘Abdullāh Ibn ‘Utbah narrated to us that Ibn ‘Abbās (rādī Allāhu ‘anhumā) said:

“The Messenger of Allāh (ﷺ) used to let his hair hang in front, whereas the polytheists used to part the hair of their head. The People of the Scripture [on the other hand] would let their hair hang in front. He used to favour emulating the People of the Scripture in those matters for which he received no command, but then the Messenger of Allāh (ﷺ) began to part the hair of his head.”

31. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān Ibn Mahdī narrated to us; from Ibrāhīm Ibn Nāfī; from Ibn Abī Najīḥ;
from Mujāhid that Umm Hanī (rādiy Allāhu ‘anhā) said:

“I saw the Messenger of Allāh ( وسلم) with four braids [of hair].”

Bukhārī, #3588 and Muslim, #2336.
CHAPTER FOUR

What has been narrated concerning the Combing (tarajjul) of the Hair of the Messenger of Allah (ﷺ)

32. حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأنصاريُّ. قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسى. قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنْسٍ عَنْ هِشَامٍ بْنِ عُزَّوَةَ عَنْ أَبِيهِ عَنْ عَائِشةِ. قَالَتْ: "كَتَبْنَيْنَ أَرْجَلَ رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآمَانَا هَايْثَمٌ".

32. ʿIṣḥāq Ibn Mūsā al-Anṣārī narrated to us; Maʿān Ibn ʿĪsā narrated to us; Mālik Ibn Anas narrated to us; from Hishām Ibn ʿUrwah that ʿĀʾishah (radiyAllahu anha) said:

'I used to comb the hair of the Messenger of Allāh (ﷺ), while I was in the state of menstruation.'

33. حَدَّثَنَا يُوسُفُ بْنُ عِيسى. قَالَ: حَدَّثَنَا وَكِيعُ. قَالَ: حَدَّثَنَا الْرَبَّيْعُ ابْنُ صَبِيحِ. عَنْ يُبْرِيذِ بْنِ أَبِي عُيُونٍ - هَوَّ الْرَّقَاشِيِّ - عَنْ أَنْسِ بْنِ مَالِكٍ. قَالَ: "كَانَ بِكَانَ".

54 ِBukhārī, #295 and Muslim, #297.
33. Yusuf Ibn 'Isā narrated to us; Waki' narrated to us; Al-Rabi' Ibn Sabīh narrated to us; from Yazīd Ibn Abān al-Raqāshī that Anas Ibn Mālik (radiyAllahu 'anhu) said:

"The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) used to frequently apply oil to his head and comb his beard. He would often wear a head cloth (qīna'), so much so that his clothing would resemble that of an oil seller."\(^{36}\)

34. Hannād Ibn al-Sārī narrated to us; Abū'l-Abwāṣ narrated to us; from Al-Ash'ath Ibn Abī al-Shaṭha'; from his father; from Maṣrūq that 'Ā'ishah (radiyAllahu 'anha) said:

"The Messenger of Allāh (ṣallallāhu 'alayhi wa sallam) used to love beginning with the right [side] while combing [his hair and beard]; while performing [ritual] ablution and when putting on his shoes."\(^{37}\)
35. Muḥammad Ibn Bashshār narrated to us; Yahyā Ibn Saʿīd narrated to us; from Hishām Ibn Hassān; from al-Ḥasan that ‘Abdullāh Mughaffal (radiyAllahu ‘anhu) said:

“The Messenger of Allāh (ṣṣ) forbade combing [the hair] unless it is done occasionally.” 38

36. Al-Ḥasan Ibn ʿArafah narrated to us; ‘Abduʾl-Salam Ibn Ḥarb narrated to us; from Yazīd Ibn Abī Khālid; from Abūʾl-Aʿlā al-Awdī; from Humayd Ibn ʿAbduʾl-Raḥmān; from a man among the Companions of the Prophet (ṣṣ):

“The Prophet (ṣṣ) use to comb his hair occasionally.” 39

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38 Tirmidhī, #1756.
39 In the chain is Yazīd Ibn Abī Khālid who is truthful but makes a lot of mistakes. The hadīth is authentic due to supporting evidence.
CHAPTER FIVE

باب ما جاء في شيب رسول الله ﷺ

What has been narrated concerning the Greyness (shayb) of Hair of the Messenger of Allāh (ﷺ)

37. Muḥammad Ibn Bashshār narrated to us; Abū Dāwūd informed us; Hammām informed us; from Qatadah who said: 'I said to Anas Ibn Mālik (radiyAllāhu 'anhu):

'Did the Messenger of Allāh (ﷺ) dye his hair?' He replied: 'He did not reach such a stage where he would use a dye; however he did have greyness (shayb) on his temples, but Abū Bakr dyed his hair with [a combination of] henna and reddish dye (katam)."41

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41 Bukhārī, #3550 with a slightly different wording; similarly, it is also Muslim, #2341 with the addition of the name of 'Umar (radiyAllāhu 'anhu).
38. İshāq Ibn Mansūr and Yahyā Ibn Mūsā narrated to us; Shu’ḅah narrated to us; ‘Abdul-razzaq narrated to us; from Ma’mar Ibn Thābit that Anas Ibn Malik (ra diyy Allāhu ‘anhu) said:

“I did not count more than fourteen white hairs on the head and beard of the Messenger of Allāh (ṣa)”41

39. Muhammad Ibn al-Muthanna narrated to us; Abū Dāwūd informed us; Shu’ḅah narrated to us; from Simāk Ibn Ḥarb who said: ‘I heard Jabir Ibn Samurah, when asked about the greyness of the Messenger of Allāh (ṣa), so he said:

“When he would apply oil to his head, no greyness was visible, but when he did not apply oil [to his head] some were visible.”42

41 Ahmad in his Musnad, #12690.
42 Muslim, #2344.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

40. Muḥammad Ibn ‘Umar Ibn al-Walid al-Kindi al-Kufi narrated to us; Yahyā Ibn Adam narrated to us; from Sharīk; from ‘Ubaydullāh Ibn ‘Umar; from Nāfi’ that ‘Abdullāh Ibn ‘Umar (raḍī Allāhu ‘anhu) said:

“The Messenger of Allāh (ṣallī Allāhu ‘alaihi wa sallam) had merely twenty white hair.”

41. Abū Kurayb Muḥammad Ibn al-‘Alā’ narrated to us; Mu‘āwiyyah Ibn Hishām narrated to us; from Shaybān; from Abū Ishaq; from ‘Ikrimah that Ibn ‘Abbas (raḍī Allāhu ‘anhu) said:

‘Abū Bakr (raḍī Allāhu ‘anhu) once said: ‘O Messenger of Allāh, you have greyed!’ He (ṣallī Allāhu ‘alaihi wa sallam) said: “I have been made grey-haired by [the following chapters of the Qur’ān] Ḥūd, al-Waqi‘ah, al-Mursalat, Ammayastasa’alun and Idhā al-shams kuwirat.”

43 Ahmād and his Musnad, 2/90 and Ibn Majah, #3630. One of the narrators in this chain has speech about his memorisation; however the hadith is supported by the previous traditions from Bukhārī and Muslim.
44 Tirmidhī, #3297 and Hākim, 2/343-476
42. Sufyān Ibn Waki'narrated to us; Muḥammad Ibn Bashshār narrated to us; from ‘Alī Ibn Ṣāliḥ; from Abū Ishāq that Abū Juhayfah (radiyAllahu ‘anhu) said: ‘They said:

‘O Messenger of Allāh, we see that you have turned grey!’
He (ﷺ) said: “[The chapters of] Ḥud and its sisters have turned my hair grey.”45

43. ‘Alī Ibn Hujr narrated to us; Shu‘ayb Ibn Safwān narrated to us; from ‘Abdul-Malik Ibn ‘Umayr; from Iyād Ibn Laqlṭ al-‘Ijīl that Abū Rimthah al-Taymī (radiyAllahu ‘anhu) said: ‘I came to the Prophet (ﷺ) with a son of mine, who said: ‘When they showed him to me, I said when I saw him:

“This is the Prophet of Allāh!’ He was wearing two pieces of green garments, and he had [a few] hairs that turned grey from the top, and its greyness [was dyed] red.”46

45 Tirmidhī, #3297 and declared weak by some scholars.
46 In this chain is Shu‘ayb Ibn Safwān who is acceptable according to Ibn Hajr in Al-Taqrib. However acceptable narrators (maqbul) are only used as evidence when they have other supporting evidence. In this case there is not any, in fact there are narrations opposing this.
44. Ahmad Ibn Manî narrated to us; Surayj Ibn al-Nu'mân narrated to us; Hammâd Ibn Salamah narrated to us; from Simâk Ibn Harb who said: 'Jâbir Ibn Samurah (radiyAllahu 'anhu) was asked:

‘Was there greyness on the head of the Messenger of Allâh (ﷺ)?’ He replied: ‘There was no greyness, except a few hairs in the parting of his head, and when he applied oil to it, the oil would conceal [them].’

However, the first part of the hadîth, ‘He was wearing two pieces of green garments’, have other supporting evidence, Abu Dawûd, #4065, Tirmidhi, #2812 and Nasâ’î, #5319.

Muslim, #2344, Ahmad in his Musnad, 5/86-88 and Nasâ’î, #5114

one which do not contain the wording, ‘he had [a few] hairs that turned grey from the top.’
What has been narrated concerning the Dye (khidāb) used by the Messenger of Allāh (ﷺ)

45. Ahmad Ibn Mani’ narrated to us; Hushaym narrated to us; ‘Abdu’l-Malik Ibn ‘Umayr narrated to us; from Iyād Ibn Laqīṭ who said: Abū Rimthah (radiyAllahu ‘anhu) informed me:

‘I came to the Messenger of Allāh (ﷺ) with a son of mine. He asked: “Is this your son?” I replied: ‘Yes, be a witness to it.’ He said: ‘You are not held accountable for his sins, nor is he held accountable for your sins.’

Abū Rimthah then remarked: ‘I noticed that the greyness [of his hair] had been [dyed] red.’
Abū 'Isā said: 'This tradition is very good and explanatory report on the subject of using a dye, because of the authentic reports that he (ﷺ) never greyed. Abū Rimthah name is Rifa‘a Ibn Yathrib al-Ta‘īmī.'

Abū 'Isā said: This tradition is also reported by Abū ‘Awānah by way of ‘Uthmān Ibn ‘Abdullāh Ibn Mawḥab, on the authority of Umm Salamah (raḍy-Allāhu ‘anher).’

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46. Sufyān Ibn Wāki‘ narrated to us; my father narrated to us; from Sharīk that ‘Uthmān Ibn Mawḥab said:

‘Abū Hurayrah (raḍy-Allāhu ‘anhu) was asked: ‘Did the Messenger of Allāh (ﷺ) dye his hair?’ He said: ‘Yes.’

Abū ‘Isā said: ‘This tradition is also reported by Abū ‘Awānah by way of ‘Uthmān Ibn ‘Abdullāh Ibn Mawḥab, on the authority of Umm Salamah (raḍy-Allāhu ‘anher).’

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46. Sufyān Ibn Wāki‘ narrated to us; my father narrated to us; from Sharīk that ‘Uthmān Ibn Mawḥab said:

‘Abū Hurayrah (raḍy-Allāhu ‘anhu) was asked: ‘Did the Messenger of Allāh (ﷺ) dye his hair?’ He said: ‘Yes.’

Abū ‘Isā said: ‘This tradition is also reported by Abū ‘Awānah by way of ‘Uthmān Ibn ‘Abdullāh Ibn Mawḥab, on the authority of Umm Salamah (raḍy-Allāhu ‘anher).’

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44. ‘Abdullāh Ibn Imām Aḥmad in his additions to the Musnad, #7113. There are supporting narrations in Abū Dāwūd, #4208 and Nasa‘ī, #5084.

49. In this chain is ‘Abdul-Qādī who the scholars have said had a weak memory, and he has been opposed by those reliable, who said this tradition is of Umm Salamah (raḍy-Allāhu ‘anher) and not of Abū Hurayrah (raḍy-Allāhu ‘anher).
47. Ibrāhīm Ibn Hārun narrated to us; Al-Nadīr Ibn Zurārah informed us; from Abū Jināb; from Iyād Ibn Laqlq that al-Jahdamah, the wife of Bishr Ibn al-Khāsīyāh (radiyAllāhu 'anhu) said:

'I saw the Messenger of Allāh (ṣallalla‘allāhu 'alaihi wa sallam) coming out of his house with water dripping from his head, after taking a bath, and on his head there was trace of henna [or he said: 'saffron']."\(^{50}\)

48. 'Abdullāh Ibn 'Abdu'l-Rahmān narrated to us; 'Amr Ibn 'Āsim narrated to us; Hammād Ibn Salamah narrated to us; Ḥumayd narrated to us that Anas (radiyAllāhu 'anhu) said:

'I saw that the hair of the Messenger of Allāh (ṣallalla‘allāhu 'alaihi wa sallam) was dyed."\(^{51}\)

\(^{50}\) Weak due to two narrators see Ibn Ḥajr in Al-Taqrib, 2/562.

\(^{51}\) In this ḥadīth is 'Amr Ibn 'Āsim, about whom Ibn Ḥajr in Al-Taqrib, 2/423, said is acceptable. So his narrations are not supported due to the opposition of the narrations of Muhammed Ibn Sirīn, Thābit and Qatādah.
Hammad said: 'Abdullah Ibn Muhammad Ibn 'Uqayl said: 'I saw that the hair of the Messenger of Allah (ﷺ) was dyed in the presence of Anas Ibn Malik (radiyAllahu 'anhu).”
What has been narrated concerning the Kohl (kuhl) Messenger of Allāh (ﷺ)

49. Muḥammad Ibn Humayd al-Rāzī narrated to us; Abū Dāwūd al-Ṭāyālīsī narrated to us; from ‘Abbād Ibn Maṃṣūr; from ‘Ikrimah; from Ibn ‘Abbās (radiyAllahu ‘anhuma) that the Prophet (ﷺ) said:

“Use antimony (ilhīd)\(^{32}\) on the eye; for it strengthens the vision and nurtures the hair [eyelashes].”

\(^{32}\) *Ilhīd* (isfahani antimony) is the best form among all types of kohl (kuhl) and it is a black rock that has reddishness.

Ibn ‘Abbās (radiyAllahu ‘anhuma) also used to say:
The Prophet (ﷺ) had a small kohl pot, from which he applied kohl to his [eyelashes] every night, three times in this [eye], and three times in other [eye].

50. حَدَّثَنَا عُبَيْدُ اللهُ بْنُ الصَّبْطِ الْمَهْدِيُّ الْبَصَرِيُّ، أَخْبَرَنَا عُبَيْدُ اللهُ أبُو مُسَى مَعْصِرَةً. اتْلَاهُ، قَالَ: "اللَّهُمَّ تَكُونُ لَنَا لَكَ حَمْلَتُ مَسَاءَةَ الْيَلِيْدِ فِي جَنَّةِ الْيَلِيْدِ فِي الْجَنَّةِ إلى أن تَتَرَيَّنِي بِالنَّارِ فِي الْجَحيمِ.

وَقَالَ وَزْيَدُ بْنُ هَارُونَ فِي حَدِيثِهِ: "إِنَّ النَّبِيَّ ﷺ كَانَ لَهُ مَكِحَالٌ تَكْتَشِلُ بِنَبَايَةٍ عند النَّوْمِ لَنَا فِي كُلِّ عَيْنٍ.

50. ‘Abdullāh Ibn ʾAl-Sabbāḥ al-Hāshimī al-Bāṣrī narrated to us; ‘Ubaydullāh Ibn Mūsā narrated to us; Isrāʾīl narrated to us; from ‘Abbād Ibn Mānsūr.

‘Alī Ibn Ḥujr narrated to us; Yazīd Ibn Hārun narrated to us; from ‘Ikrimah that Ibn ʾAbbās (radiyAllahu ‘anhuma) said:

‘The Messenger of Allāh (ﷺ) used to apply ithmid before sleeping, three times in each eye.’

In a narration also from Ibn ʾAbbās (radiyAllahu ‘anhuma):

‘The Messenger of Allāh (ﷺ) had a small kohl pot, from which he applied kohl before sleeping, three times in each eye.

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53 Tirmidhi, #1757 and Ibn Mājah, #3499.
54 This narration is weak although applying kohl is established in other authentic narrations, Tirmidhi, #1757, Nasāʾī, #5113 and Ibn Mājah, #3497.
51. Ahmad Ibn Manî narrated to us; Muhammad Ibn Yazîd narrated to us; from Muhammad Ibn Ishâq; from Muhammad Ibn al-Munkadir that Jâbir Ibn ‘Abdullah {radiyAllahu ‘anhu) said:

"The Messenger of Allah (saww) said: "You should apply ithmid before going to sleep, for it strengthens the vision and nurtures the hair."" 55

52. Qutaybah Ibn Sa’îd narrated to us; Bishr Ibn al-Mufâdîl narrated to us; from ‘Abdullâh Ibn ‘Uthmân Ibn Khuthaym; Sa’îd Ibn Jubayr that Ibn ‘Abbâs (radiyAllahu ‘anhumâ) said:

"The Messenger of Allah (saww) said: "The best type of kohl for you is [one made from] ithmid, for it strengthens the vision and nurtures the hair."" 56

55 Ibn Mâjah, #3496.
56 Abû Dawûd, #3878, Ibn Mâjah, #3497.
53. Ibrāhīm Ibn al-Mustamir al-Baṣrī narrated to us; Abū ‘Āṣim narrated to us; from ‘Uthmān Ibn ‘Abdu’l-Mālik; from Sālim that Ibn ‘Umar (rādiyAllahu ‘anhumā) said:

"The Messenger of Allāh (ﷺ) said: “You should apply ībāmid, for it strengthens the vision and nurtures the hair.”"
What has been narrated concerning the Clothing (libās) of the Messenger of Allāh (ﷺ)

45. Narrated that the dearest garment (tbiyāb) to the Messenger of Allāh (ﷺ) was the shirt (qamīs).  

54. Muḥammad Ibn Ἡmamah al-Rāzī narrated to us; Al-Fadl Ibn Mūsā, Abū Tūmaylah and Zayd Ibn Ḥabbāb narrated to us; from ‘Abdullāh Ibn Buraydah that Umm Salamah (radiyAllahu ‘anba) said:

"The dearest of garments (tbiyāb) to the Messenger of Allāh (ﷺ) was the shirt (qamīs)."

55. Narrated that the dearest garment (tbiyāb) to the Messenger of Allāh (ﷺ) was the shirt (qamīs).  

Abū Dawūd, #4025, Tirmidhī, #1762 and NasāĪ, #6968.
55. 'Ali Ibn Ḥujr narrated to us; Al-Faḍl Ibn Mūsā narrated to us; from 'Abdu'l-Mu’mīn Ibn Khālid; from 'Abdullāh Ibn Buraydah that Umm Salamah (raḍiy Allāhu 'anhā) said:

"The dearest of garments (thīyāb) to the Messenger of Allāh (ṣallī Allāhu 'alayhi wa sallam) was the shirt (qamīs)."

56. Ziyād Ibn Ayyūb al-Baghdādī narrated to us; Abū Tumaylāh narrated to us; from 'Abdu'l-Mu’mīn Ibn Khālid; from 'Abdullāh Ibn Buraydah; from his mother that Umm Salamah (raḍiy Allāhu 'anhā) said:

"The dearest of garments (thīyāb) to the Messenger of Allāh (ṣallī Allāhu 'alayhi wa sallam) was the shirt (qamīs) he used to wear."

He said: Ziyād Ibn Ayyūb said in his tradition; from 'Abdullāh Ibn Buraydah; from his mother; from Umm Salamah (raḍiy Allāhu 'anhā).
Likewise, another tradition is by way of Abū Tumaylah, like the report of Ziyād Ibn Ayyūb and Abū Tumaylah which is more authentic.

57. ‘Abdullāh Ibn Muḥammad Ibn al-Ḥajjāj narrated to us; Mu‘ādh Ibn Hishām narrated to us; my father narrated to me; from Budayl Ibn Maysarah al-‘Uqaylī; from Shahr Ibn Ḥawshab that Asma‘ bint Yazid said:

“The sleeve of the shirt of the Messenger of Allāh (ﷺ) would reach up to the wrists.”

58. Abū ’Ammaar al-Husayn Ibn Harithah narrated to us; Abū Nu‘aym narrated to us; Zuhayr narrated to us; from ‘Urwah Ibn ‘Abdullāh Ibn Qushayr; from Mu‘awiyyah Ibn Qurrah that his father said:

‘I came to the Messenger of Allāh (ﷺ) with a small group from the tribe of Muzaynah to pledge allegiance to him, and [we found] his shirt to be unbuttoned or he

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61 Abū Dāwūd, #1765, Tirmidhī, #1765, and Abū Dāwūd, this hadith is weak but is supported by other narrations.
said his shirt buttons were unfastened, and I inserted my hand in the collar of his shirt and I touched the Seal [of Prophethood]. 62

59. 'Abd Ibn Humayd narrated to us; Muhammad Ibn al-Fadl narrated to us; Hammâd Ibn Salamah narrated to us; from Ḥabîb Ibn al-Shahîd; from al-Ḥasan that Anas Ibn Malik (radiy Allâhu 'anhu) said:

'The Prophet (pbuh) came out of his house leaning on Usâmah Ibn Zayd, wearing a garment of Yemeni sheet made of cotton (qîtrî), which he had thrown on loosely, he then led them in the prayer.' 63

60. Suwayd Ibn Naṣr narrated to us; 'Abdullâh Ibn al-Mubârak narrated to us; from Sa'îd Ibn Iyâd al-Jâriârî; from Abû Nadrah that Abû Sa'îd al-Khudrî (radiy Allâhu 'anhu) said:

62 Abû Dâwûd, #4082 and Ibn Mâjah, #3578.
63 Ahmad in his Masnad, #13763 and Ibn Hibbân, #349.
When the Messenger of Allah (ﷺ) used to wear a new garment (thawb), he would mention it by its name, [for example], turban (‘imāmah), or shirt (qamis), or cloak (ridā). He would then say: “O Allah, all praise and thanks to You for clothing me with this [garment]. I ask You for the good of it and the good of what it was made for, and I ask Your protection from the evil of it and the evil of what it was made for.”

61. Hishām Ibn Yūnus al-Kūfī narrated to us; Al-Qāsim Ibn Mālik al-Muzānī narrated to us; from Al-Jarīrī; from Abū Naḍrah; from Abū Sa’īd al-Khudrī (raḍiy-Allāhu ‘anhu) that the Prophet (ﷺ) mentioned this in a similar form.

62. Muḥammad Ibn Bashshār narrated to us; ‘Mu‘ādh Ibn Hishām narrated to us; my father narrated to me; from Qatādah that Anas Ibn Mālik (raḍiy-Allāhu ‘anhu) said:

“The dearest of garments to the Messenger of Allah (ﷺ) was a Yemenite fabric with stripes (bibarab) that he used to wear.”

64 Abū Dāwūd, #4020, Tirmīdhi, #1767 and Nasā‘ī, #309.
65 Bukhārī, #5713, Muslim, #2079, Abū Dāwūd, #4060 and Tirmīdhi, #1787.
63. Mahmūd Ibn Ghaylān narrated to us; 'Abdu'l-Razzāq narrated to us; Sufyān al-Thawrī narrated to us; from 'Awn Ibn Abī Juhayfah that his father said:

'I saw the Messenger of Allāh (ﷺ) wearing red clothing (hullāb), it is as if I am looking at the radiance of his shins.' Sufyān said: 'I think it is a Yemenite fabric with stripes (bibarālī)."\(^4\)

64. 'Āli Ibn Khashram narrated to us; 'Isā Ibn Yūnus narrated to us; from Isrā'il; from Abū Ishāq that Barā'a Ibn 'Āzib (radiyAllahu 'anhu) said:

'I have never seen anyone more handsome in red clothing (hullāb) than the Messenger of Allāh (ﷺ), when the hair of his head reached his shoulders."\(^5\)

\(^4\) Bukhārī, #5859, Muslim, #503, Abū Dāwūd, #520 and Tirmidhī, #197.

\(^5\) Bukhārī, #3549, Muslim, #2337, Abū Dāwūd, #1483 and Tirmidhī, #1724.
65. Muḥammad Ibn Bashshār narrated to us; 'Abdu'l-Rahmān Ibn Mahdī narrated to us; 'Ubaydūllāh Ibn Iyād narrated to us; from his father that Abū Rimthah (raḍī Allāhu 'anhu) said:

'I saw the Prophet (ṣallī Allāhu 'alayhī wa sallīma) wearing two green [coloured] garments (burdāḥ)."\(^{68}\)

66. 'Abd Ibn Humayd narrated to us; 'Affān Ibn Muslim Ibn Muslim narrated to us; 'Abdullāh Ibn Ḥassān al-'Anbarī narrated to us; from his grandmothers, Duḥaybah and 'Ulaybah and Qaylah that Qayyūlah bint Makhramah (raḍī Allāhu 'anhuma) said:

'I saw the Prophet (ṣallī Allāhu 'alayhī wa sallīma) [in such a state that] he was wearing [two] unstitched worn-out garments dyed in saffron whose colour had faded away."\(^{69}\)

This tradition is part of a longer tradition.

\(^{68}\) Abū Dāwūd, #4065, Tirmidhī, #2812 and Nasāʾī, #5319.

\(^{69}\) Abū Dāwūd, #4065, Tirmidhī, #2814.
67. Qutaybah Ibn Sa‘īd narrated to us; Bishr Ibn al-Mufaddal narrated to us; from ‘Abdullāh Ibn ‘Uthmān Ibn Khathaym; from Sa‘īd Ibn Jubayr that Ibn ‘Abbās (rādiyAllāhu ‘anhumā) said:

“You should [attain] white clothing, so that your living may wear them, and your deceased be shrouded in them, for they are [among] the best of your clothing.”

68. Muḥammad Ibn Bashshār narrated to us; ‘Abdūl-Rahmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Ḥabīb Ibn Abī Thābit; from Maḥmūd Ibn Abī Shābih that Samurah Ibn Jundub (rādiyAllāhu ‘anhu) said: ‘The Messenger of Allāh (ṣallīAllāhu ‘alaihi wa sallam) said:

“Wear white clothing for it is more pure and pleasant, and you must shroud your deceased in it.”

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77. Abū Dāwūd, #3878, Tirmidhī, #2810 and Ibn Mājah, #3566.

78. Tirmidhī, #2810 and Ibn Mājah, #3567.
69. Ahmad Ibn Manā‘ narrated to us; Yahyā Ibn Zakariyyāh Ibn Abī Zā‘idah narrated to us; my father narrated to me; from Mus‘ab Ibn Shaybah; from Safiyyah bint Shaybah that ‘Aishah (radiyAllahu anha) said:

“The Messenger of Allah (ﷺ) once left the house early morning, wearing a sheet (mirf) made of black strands of [camel] hair.”

70. Yūsuf Ibn ‘Isā narrated to us; Wāki‘ narrated to us; Yūnus Ibn Abī Ishāq narrated to us; from his father; from Al-Sha‘bī; from ‘Urwah Ibn al-Mughirah Ibn Shu‘bah (radiyAllahu ‘anhu) that his father said:

“The Prophet (ﷺ) wore a tight-sleeved Byzantine robe (jubbah).”

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2 Muslim, #2082, Abū Dāwūd, #4032 and Tirmidhi, #2813.
3 Muslim, #274 and Tirmidhi, #1768.
What has been narrated concerning the Living ('aish) of the Messenger of Allāh (ṣ)
I was not insane; it is merely due to [extreme] hunger.”

72. Qutaybah narrated to us; Ja‘far Ibn Sulaymān al-Dab‘ī narrated to us that Mālik Ibn Dinār said:

‘The Messenger of Allāh (ﷺ) never had his fill of bread or meat except when he had guests (dafaf).’ I asked a Bedouin man: ‘What is meant by dafaf?’ He replied: ‘That he would eat with the people.’

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1 Bukhārī, #7324 and Tirmidhi, #2367.
2 Ibn Hibbān, #6359. This hadith is mursal—the name of the companion is missing.
CHAPTER TEN

باب ما جاء في خف رسول الله ﷺ

What has been narrated concerning the Socks (*khuff*) of the Messenger of Allāh (ﷺ)

73. Hannād Ibn al-Sari narrated to us; Waki' narrated to us; from Dalham Ibn Šālih; from Ḥujayr Ibn ʿAbdullāh; from Ibn Buraydah that his father said:

"The Negus (Najāshī) gifted the Prophet (ﷺ) a pair of plain black *khuffs*. He wore them and then wiped over them after performing ablution."  

74. Hannān Ibn al-Sāwī narrated to us; Ḥujayr Ibn ʿAbdullāh narrated to us; from Ibn Buraydah that his father said:

"الحسن بن عياث. عن أبي إسحاق. عن الشامسي. قال: قال المخبرة بن شفاعة. أهدي

Abū Dāwūd, #155, Tirmidhi, #2820 and Ibn Mājah, #549.
74. Qutaybah Ibn Sa‘id narrated to us; Yahyā Ibn Zakariyyāh Ibn Abī Zā’idah narrated to us; from Al-Ḥasan Ibn ‘Ayyāsh; Abū Ishaq; from Al-Sha‘bī that al-Mughirah Ibn Shu‘bah (radiyAllahu ’anhu) said:

‘Dihyah [al-Kalbi] gifted the Prophet (ﷺ) a pair of socks (khujfs) which he then wore.’ Isrā‘īl said: ‘From Jābir on the authority of ‘Amir: ‘[He was also gifted] a gown (jubbab). He continued to wear them until they had holes in them, without the Prophet (ﷺ) knowing whether or not they were slaughtered lawfully.’”

Abū ‘Isā said: ‘The Abū Ishaq [mentioned] is Abū Ishaq al-Shaybānī and his name is Sulaymān.’
CHAPTER ELEVEN

باب ما جاء في نقلي رسول الله ﷺ

What has been narrated concerning the Sandals (na‘l) of the Messenger of Allah (ﷺ)

75. Muhammad Ibn Bashshār narrated to us; Abū Dāwūd al-Tayālisī narrated to us; Hammām narrated to us that Qatadah said:

'I asked Anas Ibn Malik (radiyAllahu 'anhu): 'How were the sandals (na‘l) of the Messenger of Allah (ﷺ).’ He said: ‘Each sandal had two straps.’

"Bukhārī, #5858, Abū Dāwūd, #4134, Tirmidhī, #1772 and Ibn Mājah, #3615."
76. Abu Kurayb Muhammad Ibn al-'Ala’ narrated to us; Waki’ narrated to us; from Sufyân; from Khâlid al-Âhadhdhâ; from ‘Abdullâh Ibn al-Ârith that Ibn ‘Abbâs (radyAllahu ‘anbuma) said:

‘The Messenger of Allâh’s (r) had (na’l) sandals, [each] had two double straps.”

77. Ahmad Ibn Manî’ narrated to us; Abû Ahmad al-Zubayrî narrated to us that ‘Isâ Ibn Tahmân said:

‘Anas Ibn Mâlik (radyAllahu ‘anhu) brought out for us a pair of hairless sandals with double straps. Then Thâbit narrated to me afterwards; from Anas that they were the sandals of the Prophet (r).”

78. Ishâq Ibn Mûsâ al-Ansârî narrated to us; Ma’ân narrated to us; Mâlik narrated to us; Sa’îd Ibn Abî Sa’îd al-Maqbûrî narrated to us that ‘Ubayd Ibn Jurayj said to Ibn ‘Umar (rady.Allahu ‘anbuma):

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7 Ibn Mâjah, #3614.

81 Bukhâri, #5858 without the word “hairless.”
'I saw you wearing tanned [leather] hairless (sibti) sandals.'

He said: 'I had seen the Messenger of Allah (ﷺ) wear hairless sandals and he performed ritual ablution (wudu') in them, and therefore I love to wear them.'

79. Ishāq Ibn Mansūr narrated to us; ‘Abdu’l-Razzāq narrated to us; from Ma’mar; from Ibn Abī Dhi‘b; from Sāliḥ Mawlah al-Taw’āma that Abū Hurayrah (radiyAllahu ‘anhu) said:

'The sandals (na’l) of the Messenger of Allah (ﷺ) had two straps.'

80. Ahmad Ibn Manf narrated to us; Abū Ahmad narrated to us; Sufyān narrated to us that Al-Suddī said: 'Someone narrated to me that he heard ‘Amr Ibn Ḥurayth (radiyAllahu ‘anhu) saying:

'I saw the Messenger of Allah (ﷺ) performing the prayer while wearing the sandals [that had another leather] sole sewn onto them.'

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81 Bukhārī, #5851, Muslim, #1187 and Abū Dāwūd, #1772
82 Al’I‘lal al-Kabīr of al-Bukhārī, #291
83 Nasā‘ī in al-Kubrāh, #9179, it is weak but supported by a narration in the Musnad, #21587.
81. Ishāq Ibn Mūsā al-Anṣārī narrated to us; Ma‘ān narrated to us; Mālik narrated to us; from Abū'l-Zinād; from Al-A‘rāj that Abū Hurayrah (ra) said: ‘The Messenger of Allāh (ﷺ) said:

“Let none of you walk in a single sandal, let him either wear both sandals or take both of them off.”

82. Qutaybah narrated to us; from Mālik Ibn Anas that Abū'l-Zinād reported something similar.

83. Ishāq Ibn Mūsā narrated to us; Ma‘ān narrated to us; Mālik narrated to us; from Abu’l-Zubayr that Jābir (ra) said:

‘The Prophet (ﷺ) forbade [a man] to eat with the left hand, or walk in a single sandal.’

84 Bukhārī, #5855, Muslim, #2097, Abū Dāwūd, #4136 and Tirmidhi, #1774.
85 Muslim, #2099, Abū Dāwūd, #4137 and Nasā‘ī, #5369.
84. Qutaybah narrated to us; from Malik; and Ishāq Ibn Mūsā narrated to us; Ma‘ān narrated to us; Malik narrated to us; from Abū‘l-Zinād; from Al-A‘raj that Abū Hurayrah (rādiyAllahu ‘anhu) said: ‘The Prophet (ﷺ) said:

“When one of you wants to wear his sandals, let him begin with the right [foot], and when he takes them off, let him begin with the left [foot]. The right [foot] should be first of the two for the sandal to be worn and the last of the two when taken off.””}

85. Abu Mūsā Muḥammad Ibn al-Muthanna narrated to us; Muḥammad Ibn Jā‘far narrated to us; Shu‘bah narrated to us; Ash'ath narrated to us; Ibn Abī al-Sha'ṭā’ narrated to us; from his father; from Masrūq that ‘Ā‘ishah (rādiyAllahu ‘anha) said:

“The Messenger of Allāh (ﷺ) would love to begin on the right side as much as he could, in his combing, in wearing

Bukhārī, #5856, Muslim, #2097, and Tirmidhi, #1779.
his sandals and in his purification.\(^{97}\)

86. Muḥammad Ibn Maṣrūq, Abū 'Abdullāh narrated to us; 'Abdu'l-Rahmān Ibn Qays, Abū Mu'āwiyyah narrated to us; Hishām narrated to us; from Muḥammad [Ibn Sirīn] that Abū Hurayrah (rādiyAllāhu 'anhu) said:

“The sandals of the Messenger of Allāh (ṣ) had two straps, as did Abū Bakr and 'Umar (rādiyAllāhu 'anhum). The first person to tie a single strap was 'Uthmān (rādiyAllāhu 'anhu).”\(^{98}\)

\(^{97}\) Bukhārī, #5854, Muslim, #268, Abū Dāwūd, #4140, Tirmidhī, #608 and others

\(^{98}\) Majma’ al-Zawa'id wa-Maba' al-Iawa'id, 5/141. This chain of narration is weak.
CHAPTER TWELVE

باب ما جاء في ذكر خاتم رسول الله ﷺ

What has been narrated concerning the Ring (khātām) of the Messenger of Allah (ﷺ)

87. Qutaybah Ibn Sa‘īd narrated to us; from ‘Abdullāh Ibn Wahb; from Yūnus; from Ibn Shihāb that Anās Ibn Mālik (raḍi Allāhu ‘anhu) said:

“The ring (khātām) of the Prophet (ﷺ) was made of silver, and its gem stone was Abyssinian (habashi).”

88. Qutaybah narrated to us; Abū ‘Awānah narrated to us; from

87. Bukhārī, #5870, Muslim, #2094, Abū Dāwūd, #4216, Tirmidhī, #1739 and others.
Abū Bishr; from Nafi' that Ibn ‘Umar (radiyAllahu ‘anhuma) said:

“The Prophet (saw) kept a ring made of silver, he used it [as a signet] to seal [his letters], yet did not wear it.”

Abū 'Isā said: ‘The name of Abū Bishr is Jāfār Ibn Abī Wahshī.’

89. Maḥmūd Ibn Ghaylān narrated to us; Ḥafs Ibn ‘Umar Ibn ‘Ubayd al-Tanāfisi narrated to us; Zuhayr Abū Khaythamah narrated to us; from Humayd that Anas Ibn Malik (radiyAllahu ‘anhu) said:

“The ring of the Messenger of Allah (saw) was made of silver, and its stone (fass) [was also of silver].”

90. Ishaq Ibn Mansūr narrated to us; Mu‘ādh Ibn Hishām narrated to us; my father narrated to me; from Qatādah that Anas Ibn Malik (radiyAllahu ‘anhu) said:

Bukhārī, #5865, Muslim, #2091, and Tirmidhī, #1741.
Bukhārī, #5870, Abū Dāwūd, #4217 and Tirmidhī, #1740.
"When the Messenger of Allāh (ﷺ) wanted to write letters to [the kings of] the non-Arabs, he was told: ‘The non-Arabs do not accept [letters] unless it has a seal.’ He therefore created a signet ring, and it is as if I am looking at its whiteness in his palms.”

91. Muḥammad Ibn Yahyā narrated to us; Muḥammad Ibn ‘Abdullāh al-Anṣārī narrated to us; my father narrated to me; from Thumāmah that Anas Ibn Malik (radiyAllahu ‘anhu) said:

“The inscription engraved on the signet ring of the Messenger of Allāh (ﷺ) was: ‘Muḥammad’ on a line, ‘Rasul’ on a line, and ‘Allāh’ on a line.”

92. Abū ‘Amr Naṣr Ibn ‘Ali al-Jahdāmī narrated to us; Nūh Ibn Qays narrated to us; from Khālid Ibn Qays; from Qatādah that Anas Ibn Mālik (radiyAllahu ‘anhu) said:

“The Prophet (ﷺ) wrote letters to Chosroes, Caesar and the..."
Negus, he was told: ‘They do not accept letters unless they are sealed.’ Therefore, the Messenger of Allah (ﷺ) had a signet ring produced for him, made from silver and had engraved on it, ‘Muḥammad is the Messenger of Allah.’

93. Ishaq Ibn Mansūr narrated to us; Sa‘d Ibn ‘Amīr and Al-Hajjāj Ibn Minḥāl narrated to us; from Hammām; from Ibn Jurayj; from Al-Zuhrī that Anas Ibn Mālik (radiyAllahu ‘anhu) said:

“When the Prophet (ﷺ) entered the toilet, he used to remove his ring.”

94. Ishaq Ibn Mansūr narrated to us; ‘Abdullāh Ibn Numayr narrated to us; ‘Ubaydullāh Ibn ‘Umar narrated to us; from Nāfi’ that Ibn ‘Umar (radiyAllahu ‘anhu) said:

“The Messenger of Allah (ﷺ) kept a ring made of silver,

94. Bukhārī, #5865, Muslim, #2091, and Tirmidhī, #1741.
95. Tirmidhī, #1742, and he said the hadith is ḥasan gharib. Abū Dāwūd reported in his Sunan, #19 and said the hadith is rejected.
and hence it used to be in his possession (yad) [until his
demise]. Then it was in the possession of Abū Bakr and
[then after him] it was in the possession of ‘Umar. Then
[after him] it was in the possession of ‘Uthmān, until it
fell into the well of Arīs. The inscription on this ring was
“Muḥammad is the Messenger of Allāh.”

96 Bukhārī, #5873, Muslim, #2091 and Abū Dāwūd, #4218
CHAPTER THIRTEEN

باب ما جاء في أن النبي  كان يرتدي في يمينه

What has been narrated concerning the Messenger of Allāh (ṣṣ) wearing a [Signet] Ring on his Right Hand (yāmīn)

95. Muhammad Ibn Sahl Ibn ‘Askar al-Baghdādi and ‘Abdullāh Ibn ‘Abdūl-Rahmān narrated to us; Yahyā Ibn Hassān informed us; Sulaymān Ibn Bilāl narrated to us; from Sarīk Ibn ‘Abdullāh Ibn Abī Namīr; from Ibrāhīm Ibn ‘Abdullāh Ibn Hunayn; from his father that ‘Alī Ibn Abī Tālib (rādīy Allāhu ‘anhu) said:

“ِThe Prophet (ṣṣ) would wear his ring on the right hand (yāmīn).”"7

7 Abū Dāwūd, #4226 and Nasāī, #5203, although the chain has a weakness, it is supported by other texts as will come later.
96. Muhammad Ibn Yahyā narrated to us; Ahmad Ibn Śālih narrated to us; 'Abdullāh Ibn Wahb narrated to us; from Sulaymān Ibn Bilāl; from Sarik Ibn 'Abdullāh Ibn Abī Nāmir said something similar.

97. Ahmad Ibn Manf narrated to us; Yazīd Ibn Hārun narrated to us that Ḥammād Ibn Salamah said: 'I saw Abī Rāfī' wearing a [signet] ring on his right hand, so I asked him [the reason for] that and he said:

'I saw 'Abdullāh Ibn Jā'far wearing a [signet] ring on his right hand, and he said: “The Messenger of Allāh (ﷺ) used to wear the [signet] ring on his right [hand].”ʻ98

98. Yahyā Ibn Mūsā narrated to us; 'Abdullāh Ibn Abī Numayr narr-
rated to us; İbrahim Ibn Al-Fađl narrated to us; from 'Abdullâh Ibn Muḥammad Ibn 'Aqîl that 'Abdullâh Ibn Ja'far (radiyAllhu 'anhu) said:

"He (ﷺ) used to wear the [signet] ring on his right hand."  

99. Abûl-Khattâb Ziyâd Ibn Yahya narrated to us; 'Abdullah Ibn Maymûn narrated to us; from Ja'far Ibn Muhammad; from his father that Jâbir Ibn 'Abdullah (radiyAllhu 'anhu) said:

"The Prophet of Allah (ﷺ) used to wear the [signet] ring on his right [hand]."

100. Muhammad Ibn Humayd al-Râzî narrated to us; Jarîr narrated to us; from Muḥammad Ibn Ishaq that Salt Ibn 'Abdullah said:

'Ibn 'Abbâs (radiy-Allahu 'anhu) used to wear a [signet] ring on his right [hand], without adornment and he said:

"The Messenger of Allah (ﷺ) used to wear the [signet] ring on his right [hand]."

\[99\] Ibn Majâh, #3647, Ahmad in his Musnad, 3/195 and this hadith is weak.

\[100\] Al-‘llal al-Kabîr of al-Bukhârî, #287 who said this report from Jâbir (radiyAllhu 'anhu) through this chain is not authentic.

Tirmidhî, #1742, and Abû Dâwûd, #4229. This tradition is supported by other authentic narrations.
101. Muhammad Ibn Abi 'Umar narrated to us; Sufyān narrated to us; from Ayyūb Ibn Mūsā; from Nāfī' that Ibn 'Umar (rādiy Allāhu anhumā) said:

“The Prophet of Allāh (ﷺ) kept a [signet] ring made of silver and puts its stone in the part facing his palm, he engraved on it, ‘Muḥammad the Messenger of Allāh’ and he forbade anyone to engrave on it. It is [the same ring] which fell from [the hands of] Mu'aqqib into the well of Aris [during the reign of 'Uthmān].”\textsuperscript{102}

102. Qutaybah Ibn Sa'īd narrated to us; Hātim Ibn Ismā'il narrated to us; from Jāfar Ibn Mūhammad that his father said:

“Al-Hasan and Husayn both used to wear their [signet] ring on their left hand (jaṣār).”\textsuperscript{103}

\textsuperscript{102} Muslim, #2091 and Abu Dawūd, #4219.

\textsuperscript{103} Tirmidhi, #1743, this tradition has a broken chain of narration.
103. ‘Abdullāh Ibn ‘Abdu’l-Raḥmān narrated to us; Muḥammad Ibn ‘Isā Ibn al-Ṭabbā narrated to us; ‘Abbād Ibn al-‘Awwām narrated to us; from Sa’īd Ibn Abī ‘Arūbah; from Qatādah that Anas Ibn Mālik (radiyAllahu ‘anhu) said:

“He (sa) used to wear the [signet] ring on his right hand.”14

104. Muḥammad Ibn ‘Ubayd al-Muḥāribī narrated to us; ‘Abdu’l-‘Aziz Ibn Abī Ḥāzim narrated to us; from Mūsā Ibn ‘Uqbah; from Nāfi’ that Ibn ‘Umar (radiyAllahu ‘anhumā) said:

“The Messenger of Allāh (sa) kept a [signet] ring of gold and he used to wear it on his right [hand]. The people [also] began to keep gold rings, so he (sa) threw it away and said: “I will never wear it again!” Thereafter, the people threw their rings away [also].”105

104 Nasā’ī, #5204.
105 Bukhārī, #5865, Muslim, #209, Abū Dāwūd, #4218 and Tirmidhi, #1741.
CHAPTER FOURTEEN

What has been narrated concerning the Description of the Sword (ṣayf) of the Messenger of Allah (ﷺ)

105. Muhammad Ibn Bashshār narrated to us; Wahb Ibn Jarir narrated to us; my father narrated to us; from Qatādah that Anas (radiyAllahu 'anhu) said:

"The pommel [handle] of the sword (ṣayf) of the Messenger (ﷺ) of was made of silver (fiddah)."\(^{106}\)

106. Muḥammad Ibn Bashshār narrated to us; Mu'ādh Ibn Hishām narrated to us; my father narrated to us; from Qatādah that Sa'īd Ibn...
Abī al-Ḥasan (raḍī Allāhu 'anhu) said:

“The pommel of the sword (ṣayf) of the Messenger (ﷺ) was made of silver.”

Talib Ibn Hujayr said: ‘I asked [my teacher] about the silver, and he said:

“The pommel of the sword was made of silver.”

107. Abū Ja'far Muhammad Ibn Sūdrān al-Baṣrī narrated to us; Talib Ibn Hujayr narrated to us; from Hūd Ibn 'Abdullāh Ibn Sa'd that his grandfather [Mazyadah Ibn Malik (raḍī Allāhu 'anhu)] said:

“Talib [Ibn Hujayr] said: ‘I asked [my teacher] about the silver, and he said:

“The pommel of the sword was made of silver.”

108. Abu Dawūd, #2584, Tirmidhi, #1691 and Nasā’i, #5375.

Tirmidhi, #1690, this tradition is not established, as it is not known that the Messenger of Allah (ﷺ) had or used gold on his sword.
108. Muḥammad Ibn Shujāʿ al-Baghdādī narrated to us; Abū 'Ubaḍah al-Haddād narrated to us; from 'Uṯmān Ibn Sa'd that Ibn Sirīn said:

'I made my sword [a replica of] to the sword of Samurah Ibn Jundub (raḍiy-Allāhu 'anhu). Samurah also said that his sword was [a replicate] to the sword of the Messenger of Allāh (ṣ安宁), and it was [a high quality sword manufactured by the tribe] of Banu Ḥanīfah.\(^\text{169}\)

109. 'Uqbah Ibn Mukhrim al-Baṣrī narrated to us; Muḥammad Ibn Bakr narrated to us; from 'Uṯmān Ibn Sa'd, with this chain of narration.

\(^{169}\) Tirmidhi, #1683—this chain of narration is weak.
CHAPTER FIFTEEN

What has been narrated concerning the Description of the Body Armour (dir') of the Messenger of Allâh (ﷺ)

110. Abû Sa'id 'Abdullâh Ibn Sa'id al-Asâhji narrated to us; Yûnûs Ibn Bukayr narrated to us; from Muhammad Ibn Ishâq; Yahyâ Ibn 'Abbâd Ibn 'Abdullâh Ibn al-Zubayr; from his father; from his grandfather 'Abdullâh Ibn al-Zubayr that Al-Zubayr Ibn al-'Awwâm said:

"The Prophet of Allâh (ﷺ) wore two coats of armour [on his body] on the Day of Uhud, so he tried to jump on to the rock but was not able." He therefore requested

Due to the heavy weight of the two armors and the wounds he received on his noble head which resulted in losing a lot of blood.
Tālḥah (rādī. Allāhu ‘anhu) to sit beneath him [with his aid],
the Prophet (ﷺ), climbed up the rock until he rose on it.’
He (rādī. Allāhu ‘anhu) said: ‘I heard the Prophet of Allāh
(ﷺ) say: “Tālḥah has made [it] incumbent.”’

111. Ibn Abī ‘Umar narrated to us; Sufyān Ibn ‘Uyaynah narrated
to us; from Yazīd Ibn Khuṣayfah that Al-Sā‘īb Ibn Yazīd (rādī. Allāhu ‘anhu)
said:

"The Messenger of Allāh (ﷺ) on the Day of Uhud was
wearing two coats armour, one on top of the other.”

111. Tirmidhi, #1692—this is weak but the same tradition has been narrated in the Musnad
of Imam Ahmad, #1417.
112. Abū Dāwūd, #2500 and Ibn Mājah, #2806.
CHAPTER SIXTEEN

باب ما جاء في صفحتي مغفر رسل الله ﷺ

What has been narrated concerning the Description of the Helmet (mighfar) of the Messenger of Allah ﷺ

112. Qutaybah Ibn Sa' id narrated to us; Malik Ibn Anas narrated to us; from Ibn Shihab that Anas Ibn Malik (radiyAllahu 'anhu) said:

"The Prophet (ﷺ) entered Makkah wearing a helmet (mighfar)." He was told: 'Ibn Khaṭāl is clinging to the curtains of the Ka'bah.' So he (ﷺ) said: "[Regardless] kill him." 113
113. 'Isā Ibn Aḥmad narrated to us; 'Abdullāh Ibn Wahb narrated to us; Mālik Ibn Anas narrated to me; from Ibn Shihāb that Anas Ibn Malik (radiyAllahu ‘anhu) said:

‘The Prophet (ﷺ) entered Makkah in the Year of the Conquest (‘aḍm al-fath) wearing on his head a helmet (mīghfīr).’

When he took it off, a man came up to him and said: ‘Ibn Khāṭal is clinging to the curtains of the Ka’bah.’ So he (ﷺ) said: ‘[Regardless] kill him.’

Ibn Shihāb Zuhrī said: ‘It has also reached me that the Messenger of Allāh (ﷺ) was not in the state of Iḥrām (μυρίμ) on that day.’

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114 Bukhārī, #3044, Muslim, #1357, Abū Dāwūd, #2685, Tirmidhī, #1693 and Muwaṭṭā’ Imām Mālik, #1271.
CHAPTER SEVENTEEN

What has been narrated concerning the Description of the Turban ('imāmah) of the Messenger of Allāh (ﷺ)

114. Muhammad Ibn Bashshār narrated to us; 'Abdu'l-Rahmān Ibn Mahdī narrated to us; from Hammad Ibn Salamah, and Mahmūd Ibn Ghaylān narrated to us; Wā'īf narrated to us; from Hammad Ibn Salamah narrated to us; from Ibn Abl al-Zubayr that Jābir (radiyAllahu 'anhu) said:

"The Prophet (ﷺ) entered Makkah in the Year of the Conquest wearing a black turban ('imāmah suwdd')."115

115. Ibn Abī 'Umar narrated to us; Sufyān narrated to us; from Musāwir al-Warrāq; Jā'far Ibn 'Amr Ibn Hurayth that his father said:

115 Muslim, #1358, Abū Dāwūd, #4076 and Tirmidhi, #1735.
"I saw the Prophet (ﷺ) addressing the people from the pulpit while wearing a black turban." 116

116. Māh mùd Ibn Ghaylān and Yūṣuf Ibn ‘Isa narrated to us; Wāki’ narrated to us; from Mūsāwīr al-Warrāq; Jā’far Ibn ‘Amr Ibn Ḥurayth that his father said:

"The Prophet (ﷺ) addressed the people whilst wearing a black turban." 117

117. Hārun Ibn Ishaq al-Hamdānī narrated to us; Yahyā Ibn Mūhammad al-Madanī narrated to us; from ‘Abdu’l-‘Azīz Ibn Muhammad; from ‘Ubaydullāh Ibn ‘Umar; from Nāfī’ that Ibn ‘Umar (radiyAllahu ‘anhu) said:

"When the Prophet (ﷺ) wrapped a turban around his
head, he would let [the tail of] his turban hang between his shoulders.”

Nafi’ said: ‘I saw Ibn ‘Umar (radīy Allāhu ‘anhuma) do it in the same manner.’

‘Ubaydullāh said: ‘I saw Qāsim Ibn Muhammad and Sālim Ibn ‘Abdullāh do it in the same manner.’

118 Yusuf Ibn ‘Isā narrated to us; Wakī narrated to us; Abū Sulaymān ‘Abdu’l-Rahmān Ibn Ghasil narrated to us; from ‘Ikrimah that Ibn ‘Abbās (radīy Allāhu ‘anhuma) said:

“The Prophet (ﷺ) addressed the people whilst wearing a turban that was [stained with oil from his hair].”

119 Tirmidhī, #1736, this is tradition is weak but does have other supporting evidence.
119 Bukhārī, #927.
CHAPTER EIGHTEEN

باب ما جاء في صفة إزار رسول الله  

What has been narrated concerning the Description of the Loincloth (izār) of the Messenger of Allah (ﷺ)

119. Ahmad Ibn Manṣūr narrated to us; Ismā‘īl Ibn Ibrahim narrated to us; Abu Ayyūb narrated to us; from Ḥumayd Ibn Hilāl; from Abū Burdah that his father said:

"A‘īshah (radīy Allāhu ‘anāhā) took out for us a patched (mulabbad) upper garment (kisā) and a [thick] coarse loincloth (izār), then she said: "The soul of the Messenger of Allāh (ﷺ) was taken in these two.”¹²¹

¹²¹ Bukhārī, #3108, Muslim, #2080, and Abū Dāwūd, #4036 and Tirmidhī, #1733.
120. Mahmud Ibn Ghaylan narrated to us; Abu Dawud narrated to us; from Shubah that Al-Ash'ath Ibn Sulaym said: 'I heard my maternal aunt narrate from her paternal uncle:

'While I was walking in Medinah, someone behind me said: 'Raise your loincloth (iṣār) as it is closer to piety (atqā) and makes it last longer.' Lo and behold, it was the Messenger of Allah (ﷺ), so I said: 'O Messenger of Allah, it is merely a black mantle with white stripes.' He said: 'Do you not have an example in me?' I looked at him and I noticed that his loincloth (iṣār) reached the middle of his shins."

121. Suwayd Ibn Nasr narrated to us; 'Abdullāh Ibn al-Mubarak narrated to us; from Mūsā Ibn 'Ubaydah; from Iyās Ibn Salamah Ibn Akwa' (radiyAllahu 'anhu) that his father said:

"Uthmān Ibn 'Affān used to wear a loincloth (iṣār) reaching the middle parts of his shins and he said: 'Thus was the manner in which my companion—meaning, the Prophet

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121 Ahmad in his Musnad, 23086, 23087 and 19472.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

(ﷺ) wore his loincloth (izār).”¹²²

122. Qutaybah Ibn Sa‘īd narrated to us; Abū l-Ahwaṣ narrated to us; from Abū Ishaq; from Muslim Ibn Nadhr that Hudhayfah Ibn Al-Yamān (radiyAllahu ‘anhumā) said:

“The Messenger of Allāh (ﷺ) grabbed hold of the calf muscle of my shin or his shin and said: “This is where the loincloth should reach. But if you object [to that], then let it hang lower, and if you even object [to that], then [realise] that the loincloth has no right on the ankles.”¹²³

¹²² This chain is weak due to Mūsā Ibn ‘Ubaydah.
¹²³ Tirmidhī, #1783 and Ibn Mājah, #3574 and this hadith has a weak chain.
CHAPTER NINETEEN

What has been narrated concerning the Description of the Walking (*mishya*) of the Messenger of Allah (ﷺ)

123. 'Abd al-Rahmān bin Sa'id narrated to us; Abū Lahl'ah narrated to us; from Abū Yunus that Abū Hurayrah (radiyAllahu 'anhu) said:

"I have not seen anyone more handsome (*ahṣar*) than the Messenger of Allāh (ﷺ); it was as if [the rays of] the sun permeated his face. Nor have I seen anyone walk faster than the Messenger of Allāh (ﷺ), it was as if the earth was folded up for him; we would exert ourselves [and found it difficult to keep up with him], while he would walk at a normal pace."124

124 Tirmidhī, #3648 and Ibn Hibbān, 14/216.
124. ‘Alī Ibn Ḥujr narrated to us; ‘Isā Ibn Yūnus narrated to us; from ‘Umar Ibn ‘Abdullāh, the Mawla of Ghufrah; Ibrahim Ibn Muḥammad one of the sons of ‘Alī Ibn Abī Ṭālib (rāḍi Allāhu ‘anhu) told me:

“When ‘Alī (rāḍi Allāhu ‘anhu) described the Prophet (ṣ), he used to say: “When he walked, he moved as if he were descending a downward slope.””

125. Sufyān Ibn Waki narrated to us; my father narrated to us; from al-Mas‘ūdī; from ‘Uthmān Ibn Muslim Ibn Hurmuz; from Nāfī‘ Ibn Jubayr Ibn Muṭ‘im that ‘Alī Ibn Abī Ṭālib (rāḍi Allāhu ‘anhu) said:

“When the Prophet (ṣ) walked, he leant forward as if descending a downward slope.”

125. Tirmidhī, #3637. This hadith has a weak chain although some of the wording has been established in other authentic narrations.

126. Tirmidhī, #3637, Ibn Hibbān, #6311, Ḥākim, 2/605-606 and Tirmidhī said this hadith is hasan sahil.
CHAPTER TWENTY

What has been narrated concerning the Description of the Head Covering (taqannu') of the Messenger of Allah (ﷺ)

126. Yusuf Ibn 'Isa narrated to us; Wakf narrated to us; Al-Rabi' Ibn Sabih narrated to us; from Yazid Ibn Aban that Anas Ibn Malik (radiyAllahu 'anhu) said:

"The Messenger of Allah (ﷺ) would often wear a head cloth (qinā'), so much so that his clothing would resemble that of an oil seller."127

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12 Bayhaqi in Al-Shu'ab, 5/226. This hadith is weak, due to a narrator having weak memory see Ibn Jawzi's Al-Du'afā wa'l-Matrūkin, 1/281.
CHAPTER TWENTY-ONE

باب ما جاء في جلسات رسول الله ﷺ

What has been narrated concerning the Nature of Sitting (jilsah) of the Messenger of Allāh (ﷺ)

127. 'Abd Ibn Ḥumayd narrated to us; 'Affān Ibn Muslim narrated to us; 'Abdullāh Ibn Ḥassān narrated to us; from his grandmother that Qaylah bint Makhramah (radiyAllahu 'anha) said:

"That she saw the Messenger of Allāh (ﷺ) in the masjid squatting on his heels (qurfāśa). She said: 'When I saw the Messenger of Allāh (ﷺ) sitting humbly (mutakhashbi'), I began trembling in fear [due to immense awe of him].""128

128 Abū Dāwūd, #4847 and Tirmidhī, #2814.
128. Sa‘îd Ibn ‘Abdu’l-Rahmân al-Makhzûmî and others narrated to us; Sufyân narrated to us; from Zuhri, from ‘Abbâd Ibn Tamîmî that his paternal uncle said:

“That he saw the Prophet (ﷺ) lying [flat] on his back (mustalq) in the masjid, placing one of his legs over the other.”

129. Salmah Ibn Shayb narrated to us; ‘Abdullâh Ibn Ibrâhîm al-Madânî narrated to us; Ishâq Ibn Muḥammad al-Ansârî narrated to us; from Rabîh Ibn ‘Abdu’l-Rahmân Ibn Abî Sa‘îd; from his father that his grandfather Abû Sa‘îd al-Khudrî (radiyAllahu ‘anhu) said:

“When the Messenger of Allâh (ﷺ) would sit in the masjid, he would do so by bringing his legs tightly against his stomach (ibtibâ) with his hands.”

128 Bukhârî, #6287, Muslim, #2100 and Tîrmîdhi, #2765.
129 Abû Dâwûd, #4846
CHAPTER TWENTY-TWO

باب ما جاء في نكاحاً رسول الله ﷺ

What has been narrated concerning the Reclining (tukā’a) of the Messenger of Allāh (ﷺ)

130. حَدَّثَنَا عَبْسُ بْنُ حُمَيْدُ الدُّوْريُّ الْبَغْدَادِيُّ قَالَ حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْأَشْبَنُيُّ مَصِيرِينَ غَبْنِ إِسْرَائِيلَ غَبْنِ سَيَّاهُ بْنِ حْزَبَ غَبْنِ جَابِرِ بْنِ سَفِرَةَ قَالَ رَأَيْتُ رَسُولَ الله ﷺ نَظِرًا عَلَى سَنَدَةٍ عَلَى صَطْحٍ

130. 'Abbās Ibn Muḥammad al-Dūrī al-Baghdādī narrated to us; Ishāq Ibn Maṃṣūr narrated to us; from Isrā‘īl; from Simāk Ibn Ḥarb that Jābir Ibn Samurah (radiyAllahu ‘anhu) said:

"I saw the Messenger of Allāh (ﷺ) reclining on a cushion on his left side."\(^{131}\)

131 حَدَّثَنَا حَبْتُ بْنُ مَشْعَدَةَ قَالَ حَدَّثَنَا بْنُ عَبْدُ الْزَّلْجَيِّ بْنِ أَبِي بَكْرُ بْنِ أَبِي سَفِيرَةَ بْنِ مَشْعَدَةَ قَالَ رَأَيْتُ رَسُولَ الله ﷺ قَالَ إِلَى ابْنِ حَاذِرِيُّ "اَخْتَلَفْنَ بِأَكْثَرِ الكِتَابِ؟" قَالَوْا لَنْ يَا رَسُولَ الله ﷺ قَالَ "الإِسْرَاكُ بَلَى وَعَقُوْتُ\(^{131}\) Abū Dāwūd, #4143 and Tirmidhī, #2770.
131. Humayd Ibn Mus‘adah narrated to us; Bishr Ibn Al-Mufaddal narrated to us; Al-Jariri narrated to us; from ‘Abdu’l-Rahmân Ibn Abî Bakrah that his father [Abu Bakrah (radiyAllahu ‘anhu)] said: ‘The Messenger of Allah (ﷺ) said:

“Should I tell you about the greatest of the major sins (akbar al-kab‘îr)?” They said: ‘Certainly, O Messenger of Allah.’ He said: “Associating partners with Allah (ishrâk billâh), and defiance against parents (‘uqûq al-walaydîn).” The Messenger of Allah (ﷺ) sat up as he was reclining and added: “and false testimony (shahadah al-‘îr) or false speech (qawwîl al-‘îr).” The Messenger of Allah (ﷺ) kept saying it so much that we said: ‘If only he would keep silent.’”

132. Qutaybah Ibn Sa‘id narrated to us; Sharîk narrated to us; from ‘Ali Ibn al-Aqmar that Abu Juhayfah (radiyAllahu ‘anhu) said: ‘The Messenger of Allah (ﷺ) said: “As for me, I do not eat while reclining.”’

133. Bukhari, #2653 and Muslim, #87.

134. Bukhari, #5398, Abû Dawûd, #3769 and Tirmidhi, #1830.
133. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us that ‘Alī Ibn al-Aqmar said: ‘I heard Abū Juḥayfah (rādiyAllāhu ‘anhu) say:

‘The Messenger of Allāh (ﷺ) said: “I do not eat while reclining.”’

134. Yusuf Ibn ‘Isā narrated to us; Waki’ narrated to us; Isrā’īl narrated to us; from Simāk Ibn Harb that Jābir Ibn Samurah (rādiyAllāhu ‘anhu) said:

“I saw the Messenger of Allāh (ﷺ) reclining on a cushion.”

Abū ‘Isā said: ‘Waki’ did not mention: “...on his left side.” Similarly, others have reported similar to the narration of Waki’ such as the report of Isrā’īl, and we do not know of any narration that mentions: “...on his left side,” except what has been reported by Ishaq Ibn Mansur from Isrā’īl.”

134 Bukhārī, #5398, Abū Dāwūd, #3769 and Tirmidhī, #1830.
135 Abū Dāwūd, #4143 and Tirmidhī, #2771.
CHAPTER TWENTY-THREE

باب ما جاء في تكاء رسول الله ﷺ

What has been narrated concerning the Leaning (ittika') of the Messenger of Allah (ﷺ)

الله ﷺ

435. 'Abdullah Ibn 'Abdu'l-Rahman narrated to us; 'Amr Ibn 'Asim narrated to us; Hammad Ibn Salamah narrated to us; from Humayd that Anas (radiyAllahu 'anhu) said:

“The Prophet (ﷺ) was feeling ill, so he came out leaning on Usamah Ibn Zayd, wearing a garment of Yemeni sheet made of cotton (qīnī'), which he had thrown on loosely, he then led them in the prayer.”

136. Ahmad in his Muṣnad, #13763 and Ibn Hibbān, #349.
136. 'Abdullah Ibn 'Abdu'l-Rahmān narrated to us; Muḥammad Ibn al-Mubārak narrated to us; ‘Aṭā‘ Ibn Muslim al-Khaṭṭāf al-Ḥalabī narrated to us; Jā‘far Ibn Burqān narrated to us; from ‘Aṭā‘ Ibn Abī Rabāh that Fadl Ibn ‘Abbās (rādiyAllāhu ‘anhuma) said:

'I visited the Messenger of Allāh (ṣallīAllāhu ‘alayhi wa-sallīmu) during his illness in which he passed away, on his head was a yellow band. I greeted him and he said: “O Fadl!” I said: ‘At your service, O Messenger of Allāh!’ He said: “Fasten firmly this band on my head.” So I did. He then sat up and placed the palm of his hand on my shoulder. Then he stood up and entered the masjīd.”"137

This tradition is part of a lengthier story.

137 Ṭabarānī in al-Kabīr, 18/280. This hadith is weak.
What has been narrated concerning the Manner of the Eating (akl) of the Messenger of Allah (ﷺ)

137. Muhammad Ibn Bashshar narrated to us; 'Abdu'l-Rahmân Ibn Mahdí narrated to us; from Sufyân; from Sa'd Ibn Ibrâhîm; Ibn al-Ka'b Ibn Malik that his father (radiyAllahu 'anhu) said:

"The Prophet (ﷺ) used to lick his fingers clean three times [after eating]."\(^{138}\)

Abú 'Isá said: 'This tradition has been narrated by other than Muhammad Ibn Bashshár.' He said: 'He used to lick his three fingers.'

\(^{138}\) Muslim, #2032 and Abû Dâwûd, #3848.
138. Al-Hasan Ibn ‘Alī al-Khallal narrated to us; ‘Affān narrated to us; Hammād Ibn Salamah narrated to us; from Thābit that Anas (radiyAllahu ‘anhu) said:

“When the Prophet (ﷺ) ate a meal, he used to lick his three fingers [clean after eating].”

139. Al-Husayn Ibn ‘Alī Ibn Zayd al-Sudā‘ī al-Baghdādi narrated to us; Ya‘qūb Ibn Ishaq al-Ḥadrāmī narrated to us; Shu‘bah narrated to us; from Sufyān al-Thawrī; ‘Alī Ibn Al-Aqmar that Abū Juhayfah (radiyAllahu ‘anhu) said:

‘The Prophet (ﷺ) said: “As for me, I do not eat while reclining.”’

140. Muhammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān

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139. Muslim, #2034 and Abū Dāwūd, #3845.
140. Bukhārī, #5398, Abū Dāwūd, #3769 and Tirmidhī, #1830.
Ibn Mahdi narrated to us; Sufyan narrated to us; from Ali Ibn Al-Aqmar, who narrated the same tradition with a different chain of narration.

141. Harun Ibn Ishaq al-Hamdanl narrated to us; Abdah Ibn Sulayman narrated to us; from Hisham Ibn Urwah; Ibn al-Ka'b Ibn Mālik that his father (radiyAllahu 'anhu) said:

"The Messenger of Allah (ṣa) would eat with his three fingers and would clean them [after eating]." ¹⁴¹

142. Ahmad Ibn Mani' narrated to us; Al-Fadl Ibn Dukayn narrated to us that Mus'ab Ibn Sulaym said: 'I heard Anas Ibn Malik (radiyAllahu 'anhu) say:

"The Messenger of Allah (ṣa) was gifted [some] dates. I saw him eat them while he was hunched over, due to hunger (jūr)." ¹⁴²

¹⁴¹ Muslim, #2032 and Abū Dāwūd, #3848.
¹⁴² Muslim, #2044 and Abū Dāwūd, #3771.
CHAPTER TWENTY-FIVE

باب ما جاء في صفة خبز رسول الله صلى الله عليه وسلم

What has been narrated concerning the Description of the Bread (khubz) of the Messenger of Allah (ﷺ)

143. Muhammad Ibn al-Muthanna and Muhammad Ibn Bashshär narrated to me; Muḥammad Ibn Jā’far narrated to us; Shu’bah narrated to us that Abū Ishaq said: ‘I heard ‘Abdu’l-Rahmān Ibn Yazīd narrate from Al-Aswad Ibn Yazīd that ‘Ā’ishah (radiyAllahu anha) said:

“The family of Muhammad (ﷺ) never satiated on barley-bread (khubz al-sha’ir) for two consecutive days, until the Messenger of Allāh (ﷺ) was taken from this world.”

143 Muslim, #2970, Tirmidhi, #2357 and Ibn Mājah, #2346.
144. 'Abbās Ibn Muhammad al-Dawrī narrated to us; Yahyā Ibn Abī Bukayr narrated to us; Ḥarīz Ibn 'Uthmān narrated to us that Sulaym Ibn 'Āmīr said: 'I heard Abū Umāmah al-Bāhili (radiyAllahu 'anhu) say:

“There was never sufficient barley-bread for the people of the household (Ahlul-bayt) of the Messenger of Allāh (ﷺ).”

145. 'Abdullāh Ibn Mu‘āwiyyah al-Jumanī narrated to us; Thābit Ibn Yazīd narrated to us; from Hilāl Ibn Khabbāb; from ‘Ikrimah that Ibn ‘Abbās (radiyAllahu ‘anhumā) said:

“The Messenger of Allāh (ﷺ) and his family would spend consecutive nights starving, not finding any supper; and most of their bread was barley-bread.”

144. Tirmidhī, #2359.
145. Tirmidhī, #2359. This hadīth is supported by other narration which will come later in this book.
146. 'Abdullāh Ibn 'Abdu'l-Rahmān narrated to us; 'Ubaydullāh Ibn 'Abdu'l-Majid al-Hanafi narrated to us; 'Abdu'l-Rahmān Ibn 'Abdullāh Ibn Dinār narrated to us; Abū Hāzim narrated to us; from Sahl Ibn Sa'd (radiyAllahu 'anhu) that he was asked:

‘Did the Messenger of Allāh (ﷺ) eat the finest flour, meaning white bread?’ Sahl said: ‘The Messenger of Allāh (ﷺ) never saw the finest flour up until he met Allāh, the Mighty and Majestic.’ Then he was asked: ‘Did you have sieves in the time of the Messenger of Allāh (ﷺ)?’ He said: ‘We did not have sieves.’ He was then asked: ‘How did you prepare barely?’ He said: ‘We used to blow on it, so whatever [husks] on it would fly off, and then we would knead it into dough.’[^146]

147. Muḥammad Ibn Bashshār narrated to us; Mu‘ādh Ibn Hishām

[^146]: Bukhārī, #5413 and Tirmidhī, #2364.
narrated to us; My father narrated to me; from Qatādah that Anas Ibn Mālik (radiyAllāhu ‘anhu) said:

‘The Prophet of Allāh (ﷺ) did not eat food on a table, nor in a bowl, and nor did he have refined bread.’ Yūnus said: ‘I asked Qatādah: ‘Then what did they eat on?’ He said: ‘On these leather mats (sufur).’”14

Muḥammad Ibn Bashshār said: ‘This Yūnus, who narrated from Qatādah, is Yūnus al-Iskāf.’

148. Ahmad Ibn Manf narrated to us; ‘Abbad Ibn ‘Abbad al-Muhallabi narrated to us; from Mujālid; from Al-Sha‘bī that Masrūq said:

‘I went to see ‘Ā’ishah (radiyAllāhu ‘anāhā), so she ordered food for me and said: ‘I never have my fill of food, and then want to cry, except I start crying!’ I said: ‘Why?’ She said: ‘I remember the state in which the Messenger of Allāh (ﷺ) departed from this world. By Allāh, he never had his fill of bread and meat twice in one day!’”148

14 Tirmidhi, #2356, this hadith is weak.
148 Bukhārī, #5415 and Tirmidhi, #1788.
149. Mahmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu'bah narrated to us that Abū Ishaq said: 'I heard 'Abdu'l-Rahmān Ibn Yazīd narrate from Al-Aswād Ibn Yazīd that 'Ā'ishah (radiyAllāhu 'anāhū) said:

"The Messenger of Allāh (ﷺ) never had his fill of barley-bread two consecutive days until he passed away.""\textsuperscript{149}

150. 'Abdullāh Ibn 'Abdu'l-Rahmān narrated to us; Abū Ma'mar 'Abdullāh Ibn 'Amr narrated to us; 'Abdu'l-Warīth narrated to us; from Sa'id Ibn Abī 'Arūbah; from Qatādah that Anas (radiyAllāhu 'anhu) said:

"The Messenger of Allāh (ﷺ) did not eat food on a table, and nor did he eat refined bread, until he passed away."\textsuperscript{150}

\textsuperscript{149} Bukhārī, #5416, Muslim, #2970 and Tirmidhī, #2357.

\textsuperscript{150} Bukhārī, #5415 and Tirmidhī, #2363.
What has been narrated concerning the Condiments (idām) of the Messenger of Allāh (ﷺ)

151. Muḥammad Ibn Sahl al-Askar and ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; Yahyā Ibn Hassān narrated to us; Sulaymān Ibn Bilāl narrated to us; from Hisham Ibn ‘Urwah; from his father that ‘Ā’ishah (ради Аллаху анх) said:

“The Messenger of Allāh (ﷺ) said: “What an excellent condiment (idām) vinegar (khal) is!”

‘Abdullāh Ibn ‘Abdu’l-Rahmān in his tradition said: “How excellent is the condiment,” or “the condiment, vinegar!”

151 Muslim, #2051 and Tirmidhī, #1840.
152. Qutaybah narrated to us; Abū l-Alwāṣ narrated to us that Simāk Ibn Ḥarb said: ‘I heard al-Ḥusayn Ibn Bashir (радия Аллаху ‘анху) say:

‘Do you not indulge in whatever food and drink you wish?’

I saw that your Prophet (ﷺ) was unable to find poor-quality dates (daqal) with which to fill his stomach.’”

153. 'Abdah Ibn 'Abdullāh al-Khuzā‘ī narrated to us; Mu‘āwiyah Ibn Ḥashim narrated to us; from Sufyān; from Muḥārīb Ibn Dithār that Jābir Ibn 'Abdullāh (radiyAllahu ‘anhu) said:

‘The Messenger of Allāh (ﷺ) said: “What an excellent condiment vinegar is!”’

154. Muslim, #2977 and Tirmidhī, #2372.
155 Muslim, #2052, Abū Dāwūd, #3820 and Tirmidhī, #1839.
154. Hannād narrated to us; Wāki‘ narrated to us; from Sufyān; from Ayyūb; from Abū Qilābah that Zahdām Al-Jarmī (rādiyAllāhu ‘anhu) said:

“We were in the presence of Abū Mūsā Ash‘arī when he was served chicken. [Upon seeing the dish] one of the men in the group withdrew, so he asked him: ‘What is the matter with you?’ He replied: ‘I saw it eat something, so I swore that I would not eat it.’ Abū Mūsā Ash‘arī (rādiyAllāhu ‘anhu) said: ‘Come close, for I have seen the Messenger of Allāh (ṣallalla‘aláhayy wa sallam) eating the meat of chickens!’”

155. Al-Fadl Ibn Sahl Al-A‘raj al-Baghdādī narrated to us; Ibrāhīm Ibn ‘Abdu’l-Rahmān Ibn Mahdī narrated to us; from Ibrāhīm Ibn ‘Umar Ibn Sa‘īnah; from his father that his grandfather said:

“I ate meat of a bustard (hubūrah) together with the Messenger of Allāh (ṣallalla‘aláhayy wa sallam).”

133

134 Bukhārī, #5517 and Muslim, #1649.
135 Abū Dāwūd, #3797 and Tirmidhī, #1728, this hadith is weak.
156. 'Alī Ibn Hujr narrated to us; Ismā'īl Ibn Ibrāhīm narrated to us; from Ayyūb; from Al-Qāsim al-Tamīmī that Zahdam al-Jarmī (radiyAllahu 'anhu) said:

'We were in the presence of Abū Mūsā Al-As'ārī, when we were served food that had chicken meat in it. Among those present, was a man from the tribe Banu Taymullah, ruddy as if he were a freed slave, and he did not come close [to the food], so Abū Mūsā said: “Come closer, for I have seen the Messenger of Allāh (ṣallāAllāhu 'alayhi wa sallam) eat it.” The man said: ‘I saw it eat something unclean, so I swore that I would never eat it.”

157. Maḥmūd Ibn Ghaylān narrated to us; Abū Ahmad al-Zubayrī and Abū Nu'aym narrated to us; Sufyān narrated to us; from 'Abdullāh Ibn ‘Isā that a man from the people of Syria, named 'Aṭā Ibn Abī Asid (radiyAllahu 'anhu) said:

156 Bukhārī, #5517, Muslim, #1649 and Tirmidhi, #1827.
"The Messenger of Allāh (ﷺ) said: "Eat olive oil (ṣaʾāl), and apply it, for indeed it is from a blessed tree (ṣajrā ṭubbārakāh).""\(^{157}\)

158. Yahyā Ibn Mūsā narrated to us; ‘Abdu’l-Razzāq narrated to us; Ma’mar narrated to us; from Zayd Ibn Aslam; from his father that 'Umar Ibn al-Khaṭṭāb (raḍī Allāhu ‘anhu) said 'The Messenger of Allāh (ﷺ) said:

"Eat olive oil, and apply it, for indeed it is from a blessed tree."

Abū 'Isā said: "Abdu’l-Razzāq was confused in his ascribing of this tradition, he may have provided a complete chain of transmission, and may not have.'

\(^{157}\) Tirmidhī, #1852, this hadith is accepted due to supporting narrations such as the following hadith.

\(^{158}\) Tirmidhī, #1851 and Ibn Ḥibbān, #3319.
159. Abū Dāwūd Sulaymān Ibn Ma‘bad al-Marwazī al-Sanjī narrated to us; ‘Abdu’l-Razzāq narrated to us; from Ma‘mar; from Zayd Ibn Aslam; from his father that the Prophet (ṣallallāhu ‘alayhi wa sallam) said something similar but did not mention ‘Umar in the chain.⁵⁵⁹

160. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn Ja‘far and ‘Abdu’l-Razzāq Ibn Mahdī narrated to us; Shu‘bah narrated to us; from Qatādah that Anas Ibn Malik (radiyAllahu ‘anhu) said:

“The Prophet (ṣallallāhu ‘alayhi wa sallam) loved gourd (dubbā‘), and upon one occasion food was presented to him or he was invited by someone to partake of it, so I sought to seek out [the pieces in the dish and present them to him]; as I knew of his love for it.”⁵⁶⁰

⁵⁵⁹ ‘Abdu’l-Razzāq in his Musannaf, #19568.
⁵⁶⁰ Ahmad in his Musnad, #12911.
161. Qutaybah Ibn Sa'id narrated to us; Hafs Ibn Ghiyāth narrated to us; from Ismā'il Ibn Abī Khālid; from Ḥākim Ibn Jābir that his father (rādīy Allāhu ‘anhu) said:

‘I came to visit the Prophet ( سبحانه و تعالى ) and saw that he had gourd sliced into pieces, so I asked: ‘What is this?’ He replied: ‘We increase our food with it.’”¹

Abū ‘Isā said: ‘This Jābir is Jābir Ibn Tāriq and it is also said that he is Ibn Abī Tāriq. He is a man among the Companions of the Messenger of Allāh ( سبحانه و تعالى ), and we know of no other tradition attributes to him. Abū Khālid named him Sa'd.’

162. Qutaybah Ibn Sa'id narrated to us; from Mālik Ibn Anas; from Ishaq Ibn 'Abdullah Ibn Abī Talhah, that he heard Anas Ibn Malik (rādīy Allāhu ‘anhu) say:

‘A tailor once invited the Messenger of Allāh ( سبحانه و تعالى ) for a meal he had prepared. So I also attended the invitation with the Messenger of Allāh ( سبحانه و تعالى ) to that meal. He presented the Messenger of Allāh ( سبحانه و تعالى ) with some barley-bread and broth containing dried meat and gourd (pumpkin). Then I saw the Prophet ( سبحانه و تعالى ) seek out the gourd around the sides of the bowl, thereafter, I never stopped loving

¹ Ibn Majah, #3304.
² Bukhārī, #5379, Muslim, #2041, and Tirmidhi, #1850.
gourd.¹⁶²

163. Ahmad Ibn Ibrahim al-Dawraqi, Salamah Ibn Shabib and Mahmud Ibn Ghaylan narrated to us; Abu Umamah narrated to us; from Hisham Ibn Urwah; from his father that ‘A’ishah (radiyAllahu 'anha) said:

"The Prophet (ﷺ) used to love sweets (halwa) and honey ('ash)."¹⁶³

¹⁶³ Bukhārī, #5431, Muslim, #1473, and Tirmidhi, #1831.

164. Al-Ḥasan Ibn Muḥammad al-Za‘faranī narrated to us; Al-Ḥajjāj Ibn Muḥammad narrated to us that Ibn Jurayj said:

‘Muhammad Ibn Yūsuf informed me that ‘Atā’ Ibn Yasar informed him that Umm Salamah (radiyAllahu ‘anha) informed him that she served a grilled flank to the Messenger of Allah (ﷺ) and he ate it. He then stood up to pray without performing ritual abultion.”¹⁶⁴

¹⁶⁴ Tirmidhi, #1829.
165. Qutaybah narrated to us; Ibn Lahfah narrated to us; from Sulaymān Ibn Ziyād that ‘Abdullāh Ibn Ḥārith (radiyAllahu ‘anhu) said:

“We partook of grilled meat with the Messenger of Allāh (ﷺ) in the masjid.”

166. Mahmūd Ibn Ghaylān narrated to us; Wāki‘ narrated to us; Mis‘ar narrated to us; from Abū Šakhirah Jāmi‘ Ibn Shaddād; from Al-Mughirah Ibn ‘Abdullāh that Al-Mughirah Ibn Shu‘bah (radiyAllahu ‘anhu) said:

“I was a guest with the Messenger of Allāh (ﷺ) one night when a grilled flank was brought to him. He then took a knife and began to carve it into pieces, and he carved some of it for me. Bilāl arrived calling him to prayer, so he dropped the knife and said: “What is wrong with him? May his hands be struck to the ground!” His moustache hung down close to his mouth, so he said to him: “Shall

165 Ibn Mājah, #3311, in the chain is Ibn Lahfah who is trustworthy but became confused after his books were burnt.
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I trim it for you over a tooth-stick (siwâk)?” or he said: “Trim it over a tooth-stick.”\(^{166}\)

167. Wisâl Ibn ‘Abdu’l-A’lâ narrated to us; Muḥâammad Ibn Fudayl narrated to us; from Abû Ḥâyân al-Taymî; from Abû Zur’ah that Abû Hûrayrah (ra’iyyAllâhu ‘anhu) said:

“Some meat was brought to the Prophet (saw), so the foreleg was given to him, and he liked it, so he took a bite of it [and ate it].”\(^{167}\)

168. Muhammad Ibn Bashshâr narrated to us; Abû Dâwûd narrated to us; from Zuhâyr Ibn Muḥâammad; Abû Ishâq; from Sa’d Ibn ‘Iyâq that Ibn Mas’ûd (ra’iyyAllâhu ‘anhu) said:

“The Prophet (saw) used to like [the meat of] the foreleg.” He also added: ‘He was poisoned with a foreleg,’ as he used to believe that the Jews had poisoned him.”\(^{168}\)

\(^{166}\) Abû Dâwûd, #188

\(^{167}\) Bukhârî, #4712, Muslim, #194, and Tirmidhî, #1837.

\(^{168}\) Abû Dâwûd, #3780, this hadith has other supporting narrations which make it hasan.
169. Muhammad Ibn Bashshar narrated to us; Muslim Ibn Ibrāhīm narrated to us; Abān Ibn Yazīd narrated to us; from Qatādah; from Shahr Ibn Hawshab that Abū ʿUbayd (radiyAllahu ‘anhu) said:

'I cooked a pot [of meat] for the Prophet (ﷺ), and he used to enjoy the foreleg, so I passed him the foreleg. Then he said: “Pass me the foreleg.” So I passed it to him. Then he said: “Pass me the foreleg.” So I passed it to him. Then he said: “Pass me the foreleg.” So I said: ‘O Messenger of Allāh, how many forelegs does a sheep have?’ He said: “By the One in whose Hand is my soul, had you remained silent, you would have kept passing me foreleg as long I asked for it.”169

169. Ahmad, 3/484-5, this hadith has a weak chain although al-Albānī has mentioned other supporting evidence and declared it authentic in Mukhtāṣār Shama’il, p.96.
170. Al-Hasan Ibn Muhammed al-Za'farani narrated to us; Yahya Ibn 'Abbād narrated to us that Fulayh Ibn Sulaymān said: 'A man from Banu 'Abbād named 'Abdu'l-Wahhab Ibn Yahya Ibn 'Abbād narrated to me; from 'Abdullāh Ibn al-Zubayr (radiyAllahu 'anhuma) that 'Ā'ishah (radiyAllahu 'anha) said:

"The foreleg was not the meat dearest to the Messenger of Allāh (ṣ), but he only got to consume meat occasionally, so he would take to the foreleg; because it was the quickest portion of meat to prepare."[170]

171. Mahmūd Ibn Ghaylān narrated to us; Ābū Ahmad narrated to us; Mis'ar narrated to us: 'I heard a Shaikh from Fahm say: "Abdullāh Ibn Jā'far (radiyAllahu 'anhu) say:

'I heard the Messenger of Allāh (ṣ) say: "The best meat is the meat of the back."[171]

172. Sufyān Ibn Waki' narrated to us; Zayd Ibn al-‘Hubab narrated to us; from 'Abdullāh Ibn al-Mu’ammal; from Ibn Abi Mulaykah that 'Ā'ishah (radiyAllahu ‘anha) said:

[170] Tirmidhi, #1838, this hadith is weak.
[171] Ibn Majah, #3308, this hadith is weak.
“The Prophet (ﷺ) said: “What an excellent condiment vinegar is!””\(^\text{12}\)

173. Abū Kurayb Muhammad Ibn al-‘Ālā’ narrated to us; Aby Bakr Ibn ‘Ayyāsh narrated to us; from Thābit Ibn Ḥāmzah al-Thumālī; from Al-Sha’bī that Umm Hānī (radiyAllahu ‘anha) said:

‘The Prophet (ﷺ) came in to visit me and said: “Do you have anything [to eat].” I said: ‘No, other than some dry bread and vinegar.’ So he said: “Bring it! For no household in which there is vinegar is devoid of seasoning!”’\(^\text{13}\)

174. Muḥammad Ibn al-Muthānā narrated to us; Muḥammad Ibn Ja’far narrated to us; Shu‘bah narrated to us; from ‘Amr Ibn Murrah; from Murrah al-Hamdānī that Abū Mūsā Ash’ārī (radiyAllahu ‘anhu) said that the Prophet (ﷺ) said:

“The superiority of ’Ā’ishah over all other women is like

\(^{12}\) Muslim, #2051 and Tirmidhi, #1840.

\(^{13}\) Tirmidhi, #1841, this hadith is authentic with supporting evidence.
the superiority of *tharid*"sup" over all other food."175

175. ‘Alī Ibn Hujr narrated to us; Ismā‘īl Ibn Jā‘far narrated to us; Abū Ṭuwālā ‘Abdullāh Ibn ‘Abdu’l-Rahmān Ibn Ma‘mar al-Anṣārī narrated to us that he heard Anas Ibn Mālik (*radīy Allāhu ‘anhu*) say: ‘The Messenger of Allāh (ṣ) said:

“*The superiority of ‘Ā’ishah over all other women is like the superiority of *tharid* over all other food.*"176

176. Qutaybah Ibn Sa‘īd narrated to us; ‘Abdu’l-‘Azīz Ibn Muḥammad narrated to us; from Suḥayl Ibn Abī Sāliḥ that his father said: ‘Abū Hurayrah (*radīy Allāhu ‘anhu*) said:

“*He saw the Messenger of Allāh (ṣ) perform ritual ablution after eating some pieces of cheese. Then he saw him eat from the flank of a sheep, and then perform the prayer without performing ritual ablution.*"177

175 *Tharid*: this is bread shredded in broth, usually containing meat.

176 *Bukhārī*, #5418, *Muslim*, #2431, and *Tirmidhī*, #1834.

177 *Bukhārī*, #5428, *Muslim*, #2446, and *Tirmidhī*, #3887.
177. Ibn Abī 'Umar narrated to us; Sufyān Ibn 'Uyaynah narrated to us; from Wā’il Ibn Dāwūd; from Bakr Ibn Wā’il from Al-Zuhrī that Anas Ibn Mālik (rađi Allāhu 'anhu) said:

"The Messenger of Allāh (ṣallā Allāhu 'alayhi wa sallam) gave a wedding banquet for [his marriage with] Saḥiyyah with dates (tamr) and a drink made from barley (sawīq)."

178. Al-Husayn Ibn Muḥammad al-Baṣrī narrated to us; Al-Fuḍayl Ibn Sulaymān narrated to us; from Fa‘īd, the freed slave of 'Ubaydullāh Ibn ‘Ali Ibn Abī Rāfī', the freed slave of the Messenger of Allāh (ṣallā Allāhu 'alayhi wa sallam) narrated to me; ‘Ubaydullāh Ibn ‘Ali narrated to me; from his grandmother Salmāh that Al-Ḥasan Ibn ‘Ali, Ibn ‘Abbās

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*Abū Dāwūd, #3744, Tirmidhi, #1090 and Ibn Mājah, #1909.*
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and Ibn Ja'far (radiy-Allahu 'anhum) came to her and said:

‘Prepare for us a meal which the Messenger of Allah (ﷺ) used to like and enjoy eating.’ She said: ‘O my dear sons, you will not enjoy [such food] today.’ They said: ‘Surely we will, prepare it for us.’ She stood up, took some barley and ground it; then place it in a pot and poured olive oil over it, crushed the pepper and the spices, and presented it to them, and said: ‘This is what the Messenger of Allah (ﷺ) used to like and enjoy eating.’”

179. Mahmūd Ibn Ghaylān narrated to us; Abū Ahmad narrated to us; Sufyān narrated to us: from Al-Aswād Ibn Qavs; from Nubāyh al-‘Anazi that Jābir Ibn ‘Abdullāh (radiy-Allahu ‘anhu) said:

‘The Prophet (ﷺ) came to us in our house, so we slaughtered a sheep for him. He (ﷺ) said: “It is as if they knew that we love meat.”’ This hadith is part of a longer incident.”

179 Tabarānī in al-Kabīr, 24/299, this chain of narration is weak.

180. Abū ‘Umar al-Qābil narrated to us; Abū Ahmad narrated to us; Sufyān recorded to us: from ‘Abdullāh Ibn ‘Abdullāh Ibn ‘Abdullāh that Jabir said:

‘The Prophet ﷺ sent out the Messenger of Allah in the city of Makkah, and appointed him as the Commander-in-Chief of the army. He said: “The Messenger of Allah is the head of the army, and the army is the head of the Messenger of Allah.”’
180. Ibn Abī 'Umar narrated to us; Sufyān narrated to us; 'Abdullāh Ibn Muḥammad Ibn 'Aqīl narrated to us that he heard Jābir, Sufyān said: Muḥammad Ibn al-Munkadīr narrated to us that Jābir (rādī Allāhu 'anhu) said:

“The Messenger of Allāh (ﷺ) once went out together with me to visit one of the women from among the Ansār. She slaughtered for him a sheep for and he ate some of it. She then served him a dish of fresh dates, and he ate some of them also. He then performed ablution for the noon prayer (zuhr) and performed the prayer. After praying, he returned and she served him with the remaining meat from the sheep, and he ate it. He then performed the afternoon prayer (asr) without performing ablution.”

181. Al-'Abbās Ibn Muḥammad al-Durānī narrated to us; Yūnus Ibn Muḥammad narrated to us; Fulayḥ Ibn Sulaymān narrated to us;

184 Abū Dāwūd, #191 and Tirmidhi, #80.
from ‘Uthmān Ibn ‘Abdūl-Rahmān; from Ya’qūb Ibn Abī Ya’qūb that Umm al-Mundhir (rādiyAllāhu ‘anha) said:

‘The Messenger of Allāh (sa) came to visit me together with ‘Alī. We had some dates hanging, so the Messenger of Allāh (sa) began to eat them. When ‘Alī (rādiyAllāhu ‘anhu) also began to eat with him, the Messenger of Allāh (saw) said to ‘Alī: “Stop, O ‘Alī as you have just recovered from an illness.” ‘Alī then sat down while the Prophet (sa) continued to eat, I then prepared for them some chards (ṣilq) and barley (ša‘īr). The Prophet (sa) said to ‘Alī: “Eat of this, for indeed it is more suitable for you.”’

182. Māhmūd Ibn Ghaylān narrated to us; Bishr Ibn al-Sārī narrated to us; from Sufyān; from Ṭalḥah Ibn Yahyā; from ‘Ā’ishah bint Ṭalḥah that ‘Ā’ishah, the Mother of the Believers (rādiyAllāhu ‘anha) said:

‘The Prophet (sa) used to come to me and say: “Do you have any breakfast?” I would say: “No.” He would then say: “I shall fast.” One day, when he came to me, I said: ‘O Messenger of Allāh, we have been given a gift!’ He said:

182 Tirmidhī, #2037, and he said: ‘This tradition is hasan gharib. We only know this tradition from Fūlayḥ.’
“What is it?” I said: ‘It is a dish of dates mixed with butter and cheese (hayy).’ He said: ‘As for me, I began fasting in the morning,’ and [then] he ate it.183

183. ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; ‘Umar Ibn Hafs Ibn Ghiyāth narrated to us; my father narrated to us; from Muḥammad Ibn Abī Yaḥyā al-Aslāmī; from Yazīd Ibn Abī Umayyah al-A‘war that Yūsuf Ibn ‘Abdullāh Ibn Salām (rādiyAllāhu ‘anhu) said:

‘I saw the Prophet (ﷺ) take a slice of barley-bread, then placed dates upon it and said: “This compliments this.” He then ate it.’184

184. ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; Sa‘īd Ibn Sulaymān narrated to us; from ‘Abbād Ibn al-Awwām; from Humayd that Anas (rādiyAllāhu ‘anhu) said about the Messenger of Allāh (ﷺ):

183 Muslim, #1154, and Tirmidhi, #734.
184 Abū Dāwūd, #3260, this hadith is weak.
"He used to like the food left over (al-thufl)."

'Abdullāh said: "That means what is left over from the meal."
What has been narrated concerning the Description of the Ablution (\textit{wudu'}) of the Messenger of Allah (\textit{ṣallī Allāhu 'alayhi wa sallam}) at Mealtime

185. Ahmad Ibn Manf narrated to us; Isma'il Ibn Ibrahim narrated to us; from Ayyub; from Ibn Abu Mulaykah that Ibn 'Abbas (\textit{radiy Allāhu 'anhuma}) said:

"The Messenger of Allāh (\textit{ṣallī Allāhu 'alayhi wa sallam}) came out of the toilet, a meal was brought to him and they asked: ‘Shall we not bring you water for ablution?’ He replied: ‘I have only been ordered to perform ablution (\textit{wudu'}) when I stand up for prayer.'"\textsuperscript{186}

\textsuperscript{186} Abu Dawūd, #3760 and Tirmidhi, #1847.
186. Sa‘îd Ibn ‘Abdu’l-Rahmân al-Makhzûmî narrated to us; Sufyân Ibn ‘Uyaynah narrated to us; from ‘Amr Ibn Dînâr; Sa‘îd Ibn al-Huwayrîth that Ibn ‘Abbas (radiyAllahu ‘atihuma) said:

“The Messenger of Allâh (ﷺ) came out after relieving himself from the call of nature and he was brought a meal, so he was asked: ‘Will you not perform ablution?’ He replied: ‘Am I going to perform the prayer, so that I need to perform ablution!’”

187. Yahyâ Ibn Mûsâ narrated to us; ‘Abdu’llâh Ibn Numayr narrated to us; Qays Ibn Al-Râbi‘ and Qutâybah narrated to us; ‘Abdu’l-Karîm al-Jûrijî narrated to us; from Qays Ibn Al-Râbi‘; from Abû Hâshim; from Zâdhdân that Sâlmân [al-Farsî] (radiyAllahu ‘anhu) said:

“I read in the Torah, that the blessings of food are [attained] by performing ablution [washing the hands and
rinsing the mouth] after it, so I mentioned this to the Prophet (ﷺ), and I informed him what I read in the Torah.’ The Messenger of Allah (ﷺ) said: ‘The blessing of food are [attained] by performing ablution [washing the hands and rinsing the mouth] before it and ablution after it.’"\textsuperscript{186}

\textsuperscript{186} Abū Dāwūd, #3761 and Tirmidhī, #1846, this hadith is weak.
What has been narrated concerning the Saying (qawāl) of the Messenger of Allāh (ﷺ) Before and after Eating

188. Qutaybah narrated to us; Ibn Lahī‘ah narrated to us; from Yazid Ibn Abī Ḥabīb; from Rashīd Ibn Jandal al-Yāfi‘ī; from Ḥabīb Ibn Aws that Abū Ayyūb al-Anṣārī (rādīy Allāhu ‘anhu) said:

‘We were with the Prophet (ﷺ) one day, when a meal was brought to him. I had never seen a meal that possessed greater blessing (barakah) at the beginning of our eating, nor possessing less blessing at the end of it. We said: ‘O Messenger of Allāh, how is this?’ He said: ‘We mentioned
the name of Allah when we began to eat. Then sat someone who ate and failed to mention the name of Allah, the Exalted, so Satan ate with him.”

189. Yahya Ibn Musa narrated to us; Abu Dawud narrated to us; Hisham Al-Dastuwâ‘i narrated to us; from Budayl al-‘Uqayli; from ‘Abdullah Ibn ‘Ubayd Ibn ‘Umayr; from Umm Kulthum that ‘A’ishah (radiyAllahu ‘anhuma) said:

“The Messenger of Allah (ﷺ) said: “If one of you eats but forgets to mention the name of Allah, the Exalted during his meal, let him say: “Bismillahirrahmanirrahim” — “I began with name of Allah at its beginning and at its end.””

189. Ahmad in his Musnad, #23522, this hadith is weak but the meaning is authentic because of other supporting evidences.

190. Abu Dawud, #3767 and Tirmidhi, #1858, this hadith is supported by other evidence in the Musnad of Abu Ya’la, #7153 with slightly different wording.
190. 'Abdullah Ibn al-Sabbāh al-Hashimī al-Baṣrī narrated to us; 'Abdu'l-Alā narrated to us; from Ma'mar; from Hisham Ibn 'Urwh; from his father that 'Umar Ibn Abī Salamah (rādiyAllāhu 'anhu) said:

'He went to see the Messenger of Allāh (ﷺ) who had a meal before him, so he said: “Come close, dear son, mention the name of Allāh, the Exalted, eat with your right hand, and eat what is directly in front of you.”\(^{191}\)

191. Mahmūd Ibn Ghaylān narrated to us; Abū Ahmad al-Zubayrī narrated to us; Sufyān Ibn al-Thawrī narrated to us; from Abū Hishām; from Ismā'īl Ibn Riyāḥ; from his father Riyāḥ that Abū Sa'īd al-Khudrī (rādiyAllāhu 'anhu) said:

“The Messenger of Allāh (ﷺ) used to say when he finished his meal: “Al-hamdulillahi-aladhi at'amana wa-saqānā wa-ja'alana muslimin”—“Praise be to Allah, who fed us and quenched our thirst, and has made us Muslims.”\(^{192}\)
192. Muḥammad Ibn Bashshār narrated to us; Yahyā Ibn Saʿīd narrated to us; Thawr Ibn Yazīd narrated to us; from Khalīd Ibn Maʿdān that Ābu Umāmah (radiyAllahu `anhu) said:

“When the table [mat] was removed from in front of him [after finishing his meal] the Messenger of Allāh (ṣ) used to say:

“Al-hamdulillahi hamdan kathirān tayyihan mubarakanfihi-ghayar muwadda'īn wa-lāa mus-taghnan 'anhu rabband.” —“Praise be to Allāh, praise which is abundant, good and blessed that is neither insufficient, nor abandoned, nor from our Lord”

193. Abū Bakr Muḥammad Ibn Abān narrated to us; Wāki‘ narrated to us; from Hishām Al-Dastuwa‘ī; from Budayl Ibn Maysarah al-‘Uqaylī; from ‘Abdullāh Ibn ‘Ubayd Ibn ‘Umayr; from Umm Kulthum that ‘Ā’ishah (radiyAllahu ‘anhuma) said:

“The Prophet (ṣ) was eating with six of his Companions, when a Bedouin came and finished the meal in two mor-

193 Bukhārī, #5358, and Tirmidhī, #3456.
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sels. The Messenger of Allāh (ﷺ) said: “Had he begun with the name of Allāh, it would have been enough for you all.”

194. Hannād and Mahmūd Ibn Ghaylān narrated to us; Abū Usamah narrated to us; from Zakariyyāh Ibn Abī Zā‘īdah; from Sa‘īd Ibn Abī Burdah that Abī Mālik (radiyAllahu ‘anhu) said:

“The Messenger of Allāh (ﷺ) said: “Allāh is pleased with a servant who eats a morsel and thereafter praises Him for it, or has a drink and thereafter praises Him for it.”

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194. Tirmidhī, #1858, this hadith is supported by other evidence in the Musnad of Abū Yā‘ā, #7153 with slightly different wording.

195. Muslim, #2734, and Tirmidhī, #1816.
CHAPTER TWENTY-NINE

باب ما جاء في قَدِح رسول الله ﷺ

What has been narrated concerning the Drinking Vessel (qadah) of the Messenger of Allāh (ﷺ)

195. Al-Husayn Ibn al-Aswad al-Baghdādī narrated to us; ‘Amr Ibn Muhammad narrated to us; ‘Isa Ibn Tahmān narrated to us that Thābit said: ‘Anas Ibn Malik (radiyAllahu ‘anhu) brought out to us a wooden drinking vessel (qadah), clamped with iron, and said:

“O Thābit, this is the drinking vessel of the Messenger of Allāh (ﷺ).”

196. This is a weak hadith. Although Bukhārī does report something similar, #5638.
196. 'Abdullāh Ibn 'Abdu'l-Rahmān narrated to us; 'Amr Ibn 'Āsim informed us; Ḥammād Ibn Salamah informed us; Humayd and Thābit informed us that Anas (rādiyAllāhu 'anhu) said:

'I gave the Messenger of Allāh (ṣallīAllāhu 'alayhi wa sallam) all types of drinks from this vessel, water, drink made from dates or grapes (nabūḍhī), honey and milk.'

197 Muslim, #2008.
CHAPTER THIRTY

What has been narrated concerning the Description of the Fruits (fākībah) Eaten by the Messenger of Allāh (ﷺ)

197. Ismā'īl Ibn Mūsā al-Fazārī narrated to us; Ibrāhīm Ibn Sa'd narrated to us; from his father that 'Abdullāh Ibn Jā'far (rādī Allāhu ‘anhu) said:

"The Prophet (ﷺ) used to eat cucumber (qīthā) with fresh ripe dates (rūṭah)." 198


198 Bukhārī, #5440, Muslim, #2043, and Tirmidhī, #1844.
198. 'Abdah Ibn 'Abdullāh al-Khuza'ī al-Bāṣrī narrated to us; Mu'āwiyyah Ibn Hishām narrated to us; from Sufyān; from Hishām Ibn 'Urwa; from his father that 'Ā'ishah (radīyyAllāhu 'anāhā) said:

“The Prophet (ﷺ) used to eat watermelon (bittikh) with fresh ripe dates (rutab).”

199. Ibrāhīm Ibn Ya'qūb narrated to us; Wahb Ibn Jarīr narrated to us; my father narrated to—he heard Humayd say or Humayd narrated to me—Wahb a friend of his, said:

‘Anas Ibn Mālik (radīyyAllāhu 'anhu) said: “I saw the Messenger of Allāh (ﷺ) combined between watermelon (kbirbīz) and fresh ripe dates.”

200. Muḥammad Ibn Yahyā narrated to us; Muḥammad Ibn 'Abdu'l-'Aziz al-Ramlī narrated to us; 'Abdullāh Ibn Yazid Ibn Šalt narrated to us; from Muḥammad Ibn Ishāq; from Yazid Ibn Rūmān; from 'Urwa that 'Ā'ishah (radīyyAllāhu 'anāhā) said:

199 Abū Dāwūd, #3836, and Tirmidhī, #1834.
200 Ahmad in his Musnad, #12449, #12460.
“The Prophet (ﷺ) ate watermelon with fresh ripe dates.”

201. Qutaybah Ibn Sa'id narrated to us; from Mālik Ibn Anas and Ishaq Ibn Mūsā narrated to us; Mālik narrated to us; Ma'an narrated to us; from Suhayl Ibn Abī Śāliḥ; from his father that Abū Hurayrah (radiyAllahu 'anhu) said:

“When the people saw the first fruits [of the harvest], they would bring it to the Messenger of Allāh (ﷺ), and when the Messenger of Allāh (ﷺ) would take them, he said:

“Allāhuumma barik lanā fī thimārrinā, wa barik lanā fī madinatinā, wa barik lanā fī sa'īnaa wa fī muddinā.

Allāhuumma inna Ibrāhīma 'abduka wa khaliluka wa nabiyyuka, wa inni 'abduka wa nabiyyuka wa innabu da'āka li-makkah, wa inni adhuuka il-madinah bimithli mā da'āka bibi li-makkah wa mitbibi ma'albn.”

“O Allāh, grant us blessing in our fruits, grant us blessing in our city, grant us blessing in our [measures of grain of]..."
sā' and mudd.202

O Allah, Ibrahim is Your servant (‘abd), Your intimate friend (khalil) and Your Prophet (nabi), I am Your servant (‘abd) and Your Prophet (nabi).203 He supplicated to You for Makkah, and I supplicate to You for Medinah as he supplicated to You Makkah and more like it.” He then would call the youngest child he could see and give him that fruit.204


‘[My uncle] Mu‘ādh Ibn ‘Afrā’ sent me with a tray of fresh ripe dates, on which there were pieces of cucumbers, as he [the Prophet (ﷺ)] used to love cucumbers, so I brought them to him. He has some jewellery that had been sent to

202 These are two units of measurement: sā’ is equal to four mudds and each mudd is two handfuls.

203 The Prophet (ﷺ) due to his great humility and humbleness did not say: “wa khaliikuka”—”and Your intimate friend” when describing himself, even though his own rank is more distinguished and higher than that Prophet Ibrāhim (‘alayhis-salām) and Allāh knows best.

204 Muslim, #2037, and Tirmidhī, #3454.
him from Bahrain. He took hold of a handful and gave it to me.\footnote{Sharh al-Sunnah of al-Baghawi, \#2897, this hadith is weak.}

\footnote{Ahmad in his Musnad, \#27020.}
CHAPTER THIRTY-ONE

What has been narrated concerning the Description of the Drinks (sharāb) of the Messenger of Allāh (ﷺ)

204. Ibn Abī 'Umar narrated to us; Sufyān narrated to us; from Ma'mar; from Al-Zuhri; from 'Urwah that 'A'ishah (radiyAllahu 'anha) said:

'The drink (sharāb) dearest to the Messenger of Allāh (ﷺ) was sweet and cold.'²⁰⁷

²⁰⁷ Tirmidhī, #1895.
205. Ahmad Ibn Manf narrated to us; Isma‘il Ibn Ibrahim narrated to us; ‘Ali Ibn Zayd narrated to us; from ‘Umar Ibn Abi Harmala that Ibn ‘Abbās (raḍiy-Allāhu ‘anhu) said:

"Together with the Messenger of Allāh (ﷺ), Khalīd Ibn al-Walīd and I, visited Maymūnah. She brought for us a vessel filled with milk and the Messenger of Allāh (ﷺ) drank. I was on his right side while Khalīd was on his left. So he said to me: "The drink is yours, but if you wish, you can prefer Khalīd have it." I said: 'I would not give up your [blessed] leftover drink for anyone.' Then the Messenger of Allāh (ﷺ) said: "If Allāh feeds someone a meal, let him say: 'O Allāh, grant us blessing in it, and feed us something better than it.' If Allāh gives someone milk to drink, let him say: 'O Allāh grant us blessings in it and increase it for us.' Then the Messenger of Allāh (ﷺ) said: "There is nothing that suffices in place of food and drink other than milk.""

Abū ‘Isā said: ‘Maymūnah bint al-Hārithah is the wife of the Prophet (ﷺ) as well as the maternal aunt of Khalīd Ibn al-Walīd, the maternal aunt of Ibn ‘Abbās and the maternal aunt of Yazīd Ibn al-Asamm (raḍiy-Allāhu ‘anhum)."
CHAPTER THIRTY-TWO

باب ما جاء في صفقة شرب رسول الله ﷺ

What has been narrated concerning the Manner of Drinking (shurb) of the Messenger of Allāh (ﷺ)

206. Ahmad Ibn Man'ī narrated to us; Hushīm narrated to us; 'Āṣim al-Ahwal and Mughīrah narrated to us; from Al-Sha'bi that Ibn 'Abbās (rādiyAllahu 'anhuma) said:

"The Prophet (ﷺ) drank Zamzam [water] while standing."
207. Qutaybah Ibn Sa’id narrated to us; Muhammad Ibn Ja'far narrated to us; from Ḥusayn al-Mu'allim; from ‘Amr Ibn Shu'ayb; from his father that his grandfather said:

“I saw the Messenger of Allāh (ﷺ) drink while standing and sitting.”

208. ‘All Ibn Hujr narrated to us; Ibn al-Mubārak narrated to us; from ‘Asim al-Ahwāl; from Al-Sha'bī that Ibn ‘Abbas (rādī Allāhu ‘anhumā) said:

“I gave the Prophet (ﷺ) Zamzam water, and he drank it while standing.”

209. Abu Kurayb Muhammad Ibn al-‘Alā’ and Muhammad Ibn Tarif al-Kufi narrated to us; Ibn Al-Fudayl narrated to us; from Al-A’mash; ‘Abdu’l-Mālik Ibn al-Maysarah that Al-Nazzāl Ibn Sabrah said:

Abū Dāwūd, #653, Tirmidhi, #1883, and Ibn Mājah, #931.
Bukhārī, #5617, Muslim, #2027, and Tirmidhi, #1882
“Ali was presented with a jug of water while he was in al-Rahbah. He took a handful of it and washed his hands, gargled, sniffed water up the nose, and then wiped his face, forearms and head. He then drank from it while standing. Then he said: 'This is the ablution of one who is not ritually impure. This is how I saw the Messenger of Allah (ﷺ) perform it.'

210. Qutaybah Ibn Sa'id and Yusuf Ibn Hammād narrated to us; 'Abdu'l-Wāritch Ibn Sa'id narrated to us; from Abū 'Asám that Anas Ibn Mālik (radiyAllahu 'anhu) said:

"The Prophet (ﷺ) used to take three breaths in a vessel when he drank, and would say: "It is more palatable and thirst-quenching."

211. 'Āli Ibn Khasham narrated to us; 'Isā Ibn Yūnus narrated to us; from Rishdayn Ibn Kurayb; from his father that Ibn Abbās (radiyAllahu 'anhumā) said:

"When the Prophet (ﷺ) drank, he used to take two
breaths.\textsuperscript{214}

212. Ibn Abī 'Umar narrated to us; Ṣufyān narrated to us; from Yazīd Ibn Yazīd Ibn Jābir; from 'Abdūl-Rahmān Ibn Abī 'Amrah that his grandmother Kabshāh [bint Thābit] (radiyAllahu 'anha) said:

'The Prophet (ﷺ) entered my house, then he drank from the mouth of a hanging waterskin while standing, so I stood up and and cut it off [in order to preserve where he placed his mouth upon and keep it for blessings].\textsuperscript{215}

213. Muḥammad Ibn Bashshār narrated to us; 'Abdūl-Rahmān Ibn Mahdi narrated to us; 'Urwa Ibn Thābit al-Anṣārī that Thūmāmah Ibn 'Abdu'llāh (radiyAllahu 'anhu) said:

'Anas Ibn Mālik used to take three breaths in a vessel when he drank, and Anas Ibn Mālik asserted that the Prophet (ﷺ) also used to take three breaths in a vessel.\textsuperscript{216}

\textsuperscript{214}Tirmidhi, #1886 and Ibn Majah, #3417, this hadith is weak.

\textsuperscript{215}Tirmidhi, #1892 and Ibn Majah, #3423.

\textsuperscript{216}Bukhārī, #5631, Muslim, #2028, and Tirmidhi, #1884.
214. 'Abdullāh Ibn 'Abdu'l-Rahmān narrated to us; Abū 'Āşim narrated to us; from Ibn Jurayj; from 'Abdu'l-Karīm; from Al-Barā’ Ibn Zayd, the son of Anas Ibn Mālik’s daughter that Anas Ibn Mālik (radiyAllahu 'anhī) said:

‘The Prophet (ﷺ) entered the house of Umm Sulaym, and a waterskin was hanging there, so he drank from the mouth of the waterskin while standing. Umm Sulaym stood up and cut off the mouth of the waterskin.’217

215. Ahmad Ibn Naṣr al-Naysābūrī narrated to us; Ishaq Ibn Muhammad al-Farwī narrated to us; ‘Ubaydah bint Nā’il narrated to us; from ‘Ā’ishah bint Sa’d Ibn Abī Waqqāṣ that her father (radiyAllahu ‘anhu) said:

‘The Prophet (ﷺ) drank water while standing.’218

Abū ‘Isā said: ‘Some of them said ‘Ubaydah bint Nābil.’

217 Ahmad in his Musnad, #12188.
218 In this chain there is an unknown narrator which makes the hadīth weak.
CHAPTER THIRTY-THREE

باب ما جاء في تَعْطِرُ رَسُولِ الله ﷺ

What has been narrated concerning the Perfuming (ta‘attur) of the Messenger of Allāh (ﷺ)

216. Muhammad Ibn Rāfi‘ and others narrated to us; Abū Ahmad al-Zubayrī narrated to us; Shaybān narrated to us; from ‘Abdullāh Ibn al-Mukhtar; from Mūsā Ibn Anas Ibn Mālik that his father (radī Allāhu ‘anhu) said:

"The Messenger of Allāh (ﷺ) used to have a vial of perfume blend (sukkah) from which he used to perfume himself."219

217. Muhammad Ibn Rāfi‘ and others narrated to us; Abū Ahmad al-Zubayrī narrated to us; ‘Abdullāh Ibn al-Mukhtar; from Mūsā Ibn Anas Ibn Mālik that his father (radī Allāhu ‘anhu) said:

219Tirmidhi, #991, Nasā‘ī, #1905, and Ahmad, #11311.
217. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān Ibn Mahdī narrated to us; ‘Urwa h Ibn Thābit al-Anṣārī that Thumāmah Ibn ‘Abdullāh (radiyAllāhu ‘anhu) said:

‘Anas Ibn Mālik never refused perfume (tayyīb), and he would say: “The Prophet (ṣallīAllāhu ‘alayhi wa sallam) never refused perfume (tayyīb).”

218. Qutaybah Ibn Sa’īd narrated to us; Ibn Abī Fudayk narrated to us; from ‘Abdullāh Ibn Muslim Ibn Jundub; from his father that Ibn ‘Umar (radiyAllāhu ‘anhuma) said:

“The Messenger of Allāh (ṣallīAllāhu ‘alayhi wa sallam) said: “Three things should not be rejected: a cushion [to lean upon], [fragrant] oils (duhn) and milk.””

219. Maḥmūd Ibn Ghaylān narrated to us; Abū Dāwūd al-Ḥafarī narrated to us; from Sufyān; from Al-Jarīrī; from Abū Nadrah; from a man from Al-Tafāwī that Abū Hurayrah (radiyAllāhu ‘anhu) said:

“The Messenger of Allāh (ṣallīAllāhu ‘alayhi wa sallam) said: “The perfume of men

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220 Bukhārī, #5929, and Tirmidhi, #2789.
221 Tirmidhi, #2890.
is such that its fragrance is apparent, yet its colour is hidden, and the perfume of women is such that its colour is apparent, yet its fragrance is hidden.”

220. ‘Alī Ibn Hujr narrated to us; Ismā‘īl Ibn Ibrāhīm informed us; from Al-Jārī; from Abū Naḍrah; from Al-Tāfāwī; from Abū Hurayrah (radiyAllahu ‘anhu) that the Prophet (ṣ) made similar statement with the same meaning.

221. Muhammad Ibn Khallīfah and ‘Amr Ibn ‘Alī narrated to us; Yazīd Ibn Zuray‘ narrated to us; Hajjāj al-Sawwāf narrated to us; from Hannān that Abū ‘Uthmān al-Nahdī said:

‘The Messenger of Allāh (ṣ) said: “If anyone of you is offered a flower (rayhān), he should not refuse it, for it comes from Paradise.”’

Abū ‘Īsā said: ‘We do not know of any other tradition narrated

222 Abū Dāwūd, #2174, and Tirmidhī, #2787.
223 Tirmidhī, this hadith is weak due to an unknown narrator.
224 Tirmidhī, #2791, this hadith does not necessitates that the perfume itself is from Paradise but that pure fragrances and pleasant smells come from Paradise and Allāh knows best.
222. ‘Umar Ibn Ismā‘il Ibn Mujālid Ibn Sa‘īd al-Hamdānī narrated to us; my father narrated to me; from Bayān; from Qays Ibn Abī Hāzim that Jarir Ibn ‘Abdullāh (radiyAllahu ‘anhu) said:

‘I was brought before ‘Umar Ibn al-Khattāb (radiyAllahu ‘anhu), whereupon Jarir removed his upper garment and walked only in his loincloth (izār), he said to him: ‘Take your upper garment.’ Then ‘Umar said to the people: ‘I have not seen a man with a more handsome form than Jarir, except for what has reached us regarding the [handsome] form of [Prophet] Yūsuf (‘alayhis-salām).’”

225. Musnad al-Faruq of Ibn Kathīr, 2/682, this is a weak hadith. However this narration has no relevance to this chapter. Some of the scholars have given their explanations to why this narration is in this chapter; from them is that it was added mistakenly by the transcribers or that a handsome form necessitates a pleasant smell and Allah knows best.
What has been narrated concerning the Manner of Speech (kalām) of the Messenger of Allāh (ﷺ)

223. Humayd Ibn Mas'adah al-Basri narrated to us; Humayd Ibn al-Aswad narrated to us; from Usūmah Ibn Zayd; from Al-Zuhri; from 'Urwah that 'A'ishah (radīy Allāhu 'anha) said:

"The Messenger of Allāh (ﷺ) would not hasten [or speak relentlessly in] his speech as you do. Rather, he would speak clearly and distinctly (fasl), so that those who sat with him would remember what he said."\(^{226}\)

\(^{226}\) Tirmidhī, #3639, the source of this ḥadith is found in Bukhārī, #3568 and Muslim, #2493 with a slightly different wording.
The Messenger of Allah (ﷺ) used to repeat each expression (kalimah) three times, so that it may be understood from him.  

225. Sufyān Ibn Wākī narrated to us; Jumay' Ibn 'Umar Ibn 'Abdu'l-Rahmān al-Ijli narrated to us; a man from Banu Tamim, one

224. Muḥammad Ibn Yahyā narrated to us; Abū Qutaybah Salm Ibn Qutaybah narrated to us; from 'Abdullāh Ibn Mūthannā; from Thumāmah that Anas Ibn Mālik (raḍi Allāhu ‘anhu) said:

The Sublime Beauty of the Prophet (may Allāh bless him & give him peace)
of the sons of Abū Ḥālah, the husband of Khadijah, Abū ‘Abdullāh narrated to me; from Ibn Abī Hālah that Ḥasan Ibn ‘Alī (rādī Allāhu ‘anhu) said:

'I asked my maternal uncle, Hind Ibn Abī Hālah, who was skilled at describing [the Prophet (ﷺ)]. I said: 'Describe for me the manner in which the Messenger of Allāh (ﷺ) would speak.' He said: 'The Messenger of Allāh was constantly sympathetic with sorrows (mutawāsil al-ahzān), and always in deep thought, and he never found a moment in which he was free of thought. He would remain silent for prolonged periods, and would not speak unnecessarily (ghayr bājah). He would begin and conclude his speech with the name of Allāh, the Most High. He would speak using simple words bearing profound meanings (jawāma‘al-kalim), his words would be distinct (fasīf), neither excessive (jāfīl) nor inadequate (taqsīr). He was neither harsh (jadī) nor one to shame others (mutbin). He would appreciate a blessing (nimā), however small, and he would not find fault with any aspect of it. He neither condemned nor praised food and drink, and he would not be angered by this world [and what was for it]. If, however, a right was violated, then nothing could stand in the way of his anger until he defended it. He would not be angry for his own sake, nor come to his own defence. When he pointed towards something, he would do so with his entire hand, and when he was astonished, he turned it over, and when spoke, he gestured with his hands, and placed his right palm over the base of his left thumb. When he was angered, he would direct his attention away [from that person], and when he was happy, he lowered his gaze. Most of his laughter was but a smile, beautifully revealing [his teeth] as white as hailstones.\(^\text{228}\)

\(^{228}\) Tabarānī in al-Kabīr, 22/155-159. This hadith has a weak chain although some of the wording has been established in other authentic narrations.
CHAPTER THIRTY-FIVE

باب ما جاء في ضحك رسول الله ﷺ

What has been narrated concerning the Laughter (dahik) of the Messenger of Allāh (ﷺ)

226. Ahmad Ibn Manf narrated to us; 'Abbad Ibn 'Awwām narrated to us; Al-Hajjāj Ibn Arta’a informed us; from Simāk Ibn Harb that Jābir Ibn Samurah (radiyAllahu 'anhu) said:

"The shins of the Messenger of Allāh (ﷺ) were slender, and his laughter would only consist of a joyful smile, so when I looked at him, I would say to myself: 'His eyes were applied with kohl (kuhl), when in fact they were not.'"229

229Tirmidhi, #3645 and this hadith is weak.
227. Qutaybah Ibn Sa'id narrated to us; Ibn Lahfah informed us; from 'Ubaydullah Ibn al-Mughirah that 'Abdullah Ibn Ḥarīth Ibn Jaz' (radiyAllahu 'anhu) said:

'I never saw anyone who smiled more abundantly than the Messenger of Allāh (ﷺ).'

228. Aḥmad Ibn Khālid al-Khallāl narrated to us; Yaḥyā Ibn Ishāq al-Saylahānī narrated to us; Layth Ibn Sa'd narrated to us; from Yazīd Ibn Abī Ḥabīb that 'Abdullāh Ibn Ḥārīth (radiyAllahu 'anhu) said:

'The laughter of the Messenger of Allāh (ﷺ) was nothing but a smile.'

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230 Tirmidhī, #3641 and Bayhaqī in Shu'a'ab al-Imām, 6/251.
231 Tirmidhī, #3642, and he said this hadith is sahih gharib.
229. Abū 'Ammar al-Ḥusayn Ibn Ḥārith narrated to us; Waki' narrated to us; Al-A' mash narrated to us; from Al-Ma'rūr Ibn Suwayd that Abū Dharr (radiyAllahu 'anhu) said:

"The Messenger of Allāh (ﷺ) said: 'I know the first man who will enter Paradise and the last man who will exit from the Fire of Hell. The man will be brought on Day of Resurrection and it will be said to him: 'Present to him his minor sins and let his major sins be hidden from him!' He will be told: 'On such-and-such a day, you committed such-and-such sins.' He will acknowledge it and will not deny, while being fearful of those sins that are major. Then it will be said: 'Give him in place of every bad deed he committed a good deed.' He will then say: 'I have sins [greater] that I do not see here.'"

Abū Dharr (radiyAllahu 'anhu) said: 'I saw the Messenger of Allāh (ﷺ) laugh until his molar teeth were visible."
230. Ahmad Ibn Mani narrated to us; Mu‘awiyah Ibn ‘Amr narrated to us; Zaidah narrated to us; from Bayan; from Qays Ibn Abi Hazim that Jarir Ibn ‘Abdullah (radiyAllahu ‘anhu) said:

‘The Messenger of Allah (saw) never shunned me after I embraced Islam, nor did he ever see me except he would laugh (dahik)’.23

231. Ahmad Ibn Mani narrated to us; Mu‘awiyah Ibn ‘Amr narrated to us; Zaidah narrated to us; from Isma‘il Ibn Abi Khalid; from Qays that Jarir (radiyAllahu ‘anhu) said:

‘The Messenger of Allah (saw) never shunned me after I embraced Islam, nor did he ever see me except he would smile (tabassam)’.231

232. Ahmad narrated to us; ‘Ubaydah bin ‘Aise narrated to us; Abu Ubayda bin ‘Abdullah narrated to us; ‘Ubaydah bin ‘Amr narrated to us; Sayyidha bint Muththiba that ‘Abdullah (radiyAllahu ‘anhu) said:

‘There is no one after me or else there is none after you, and no one has the right to stand behind me in a place after me. If you see me, then smile at me’.232

233 Bukhari #3035, Muslim, #2475, and Tirmidhi, #3820.
234 Tirmidhi, #3821.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

232. Hannâd Ibn al-Sârî narrated to us; Abû Mu‘âwiyyah narrated to us; from Al-A‘mash; from Ibrâhîm; from ‘Ubaydah al-Salmâni that ‘Abdullâh Ibn Mas‘ûd (radiyAllahu ‘anhu) said:

‘The Messenger of Allah (ﷺ) said: “I surely know of the last person to exit the Hellfire, a man who will exit crawling, and it will be said to him: ‘Go and enter Paradise!’ He will go to enter only to find that the people have taken their places of residence, so he will return and say: ‘O my Lord, the people have taken their places of residence!’ Then he will be asked: ‘Do you remember the time you were in?’ He will say: ‘Yes.’ It will be said to him: ‘Make a wish!’ So he will make a wish. Then it will be said to him: ‘You have what you wished for, the world and ten times over.’ He will say: ‘Are You mocking me and You are the King?’”’

He (radiyAllahu ‘anhu) said: ‘I saw the Messenger of Allah (ﷺ) laugh until his molar teeth became visible.’\(^235\)

\(^235\) Bukhâri, #6571, Muslim, #186, and Tirmidhi, #2595.
I was present with ‘Ali (radiyAllahu ‘anhu) when a [riding] beast was brought for him to ride on. When he placed his foot in the stirrup, he said: “Bismillah”—“In the Name of Allah.” Then, when he sat up straight on its back, he said:

“Subhāna lladhi sakhbhara lana hādha wa mā kunnālahu muqrinīn wa inna ilā Rabbinā la-munqalibīn”

“Glory to Him who has subjected this [beast] for [to ride on], for we could never have accomplished this [by ourselves]. And to our Lord, surely, we will return.”

Then he said:

“Alhamdulillah”—“Praise be to Allāh,” three times, and:
“Allāhu Akbar”—“Allāh is Supremely Great,” three times, then:

“Subhānaka inni ḥalāmku nafsi faghfirli fa-inna-hu lā yaghfiru

236 Al-Zukhruf (43): 13-14
al-dhunub illa anta”

“Glory be to You! I have wronged myself, so forgive me, for no one forgives sins but You.” Then he laughed, so I said to him: ‘What has made you laugh, O Leader of the Believers?’ He said: ‘I saw the Messenger of Allah (ﷺ) do as I did and then laughed, so I said: ‘What has made you laugh, O Messenger of Allah?’ He (ﷺ) said: “Your Lord is pleased at His servant when he says: ‘My Lord forgive me my sins,’ knowing that none other than Him forgives sins.” 237

234. Muhammad Ibn Bashshar narrated to us; Muhammad Ibn ‘Abdullâh al-Ansârî narrated to us; ‘Abdullâh Ibn ‘Awn narrated to us; from Muhammad Ibn Muhammâd Ibn al-Aswâd that ‘Amîr Ibn Sa'd said: ‘Sa'd [Ibn Abî Waqqâs] (radiyAllahu ‘anhu) said:

‘I saw the Prophet (ﷺ) laugh on the Day of the Battle of the Trench (al-Khandaq) until his molar teeth became visible.’ I said: ‘What made him laugh.’ He said: ‘There was a man holding a shield and Sa’d was an archer, and the

237 Abû Dâwûd, #2602 and Tirmidhi, #3446.
man was saying such-and-such with the shield covering his forehead. So Sa'd aimed an arrow at him and shot it when he raised his head, and did not miss his forehead. The man fell to the ground and his feet were raised upwards. The Prophet (ﷺ) then laughed until his molar teeth were visible. He said: 'I asked: 'What made him laugh?' He replied: ‘What he did to the man.'

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Ahmad in his Musnad, #1620, and the chain has an unknown narrator in it which makes this hadith weak.
CHAPTER THIRTY-SIX

What has been narrated concerning the Jesting (muzāh) of the Messenger of Allāh (ﷺ)

235. Mahmūd Ibn Ghaylān narrated to us; Abū Usāmah narrated to us; from Sharīk; from 'Āṣim al-Āhwal that Anas Ibn Malik (radiyAllahu 'anhu) said:

‘The Prophet (ﷺ) said to him: “O one with the two ears.”’

Maḥmūd said: ‘Abū Usāmah said: ‘It means that he was jesting with him.’

236. 

239. Abū Dāwūd, #5002 and Tirmidhi, #1992, the chain is weak.
236. Hannād Ibn al-Sarī narrated to us; Wāki narrated to us; from Shu'bah; from Abū'l-Tayyāh that Anas Ibn Malik (radiyAllahu 'anhu) said:

The Messenger of Allāh (ﷺ) used to interact with us that he said to my younger brother: “O Abu Umayr, what happened to the little red-beaked sparrow (al-nughayr)?”

Abū 'Isā said: ‘What is understood from this tradition is that the Prophet (ﷺ) used to joke, and that he nicknamed a young boy, for he said to him: ‘Abū Umayr!’ It also proves that there is no harm in a young child playing with a bird, since the Prophet (ﷺ) said to him: “O Abū Umayr, what happened to the little red-beaked sparrow?” for the boy had a little bird that he would play with, but died which saddened him, so the Prophet (ﷺ) joked with him [in order to cheer him up] and said: “O Abū Umayr, what happened to the little red-beaked sparrow?”

240 Bukhārī, #6129, Muslim, #2150, and Tirmidhī, #1989.
237. 'Abd al-Malik Ibn Muhammad al-Duri narrated to us; 'Ali Ibn Al-Hasan Ibn Shaqiq narrated to us; 'Abdullah Ibn al-Mubarak informed us; from Usamah Ibn Zayd; from Sa'id al-Maqburi that Abu Hurayrah (r.a) said:

"They [the Companions] said: 'O Messenger of Allah, you joke with us?' He (ﷺ) said: "Yes, but I only speak the truth."" 241

238. Qutaybah Ibn Sa'id narrated to us; Khalid Ibn 'Abdullah narrated to us; from Humayd that Anas Ibn Malik (r.a) said:

"A man asked the Messenger of Allah (ﷺ) to give him a mount, so he said: 'I will give you an offspring of a she-camel.' The man said: 'O Messenger of Allah, what am I supposed to do with an offspring of a she-camel.' He (ﷺ) said: 'Do other than she-camels give birth to camels?'" 242

241 Tirmidhi, #1990 and Ahmad in his Musnad, 2/360.
242 Abu Dawud, #3998 and Tirmidhi, #1991.
239. Ishaq Ibn Mansur narrated to us; 'Abdu'l-Razzaq narrated to us; Ma'mar narrated to us; from Thabit that Anas Ibn Malik (radiyAllahu 'anhu) said:

"There was a man from the people of the desert, his name was Zahir, and he used to bring the Prophet (ﷺ) a gift from the desert, and the Prophet (ﷺ) would equip him [with provisions of the city] when he wanted to return [to his family]. The Prophet (ﷺ) said: "Zahir is our desert, and we are his valleys." He (ﷺ) used to love him [clearly], though he was an unattractive man (damim). One day, while he was selling his merchandise, the Prophet (ﷺ) came up to him and embraced him from behind so that he could not see who it was. He asked: 'Who is this? Let go of me!' Then, when he turned around and recognised it was the Prophet (ﷺ), he began to press his back against the Prophet's chest, so the Prophet (ﷺ) began to say: "Who will purchase this slave ('abdi)." He said: 'O Messenger of Allah, in that case, by Allâh, you will find me to be unsellable (kâsid)." The
Prophet (ﷺ) said: “But with Allah you are not unsellable.”
Or he said: “You are valuable to Allah!”

240. ‘Abd Ibn Humayd narrated to us; Muṣ‘ab Ibn al-Miqdām narrated to us; Al-Mubārak Ibn Faḍalah narrated to us that Al-Ḥasan [al-Basri] said:

‘An old woman came to the Prophet (ﷺ) and said: ‘O Messenger of Allah, pray to Allah that He enters me into Paradise.’ He (ﷺ) replied: ‘O Mother of so-and-so, no old woman will enter Paradise!’ She went off weeping, so he said: ‘Inform her that she will not enter it as an old woman, as Allah the Most High says:

“We have created them a new creation. And made them virgins, loving, equal in age.”

241 Ahmad in his Musnad, #12669.
242 Al-Waqi‘ah (56): 35-37
243 This hadith is weak but supported by another narration found in Tabarani in Al-Awsat, #5545 on the authority of ‘A’ishah (radiyAllahu ‘anha).
CHAPTER THIRTY-SEVEN

باب ما جاء في صفة كلام رسول الله صلى الله عليه في الشعر

What has been narrated concerning the Poetry (shi'ra) of the Messenger of Allāh (ﷺ)

241. 'Allī Ibn Hujr narrated to us; Sharīk narrated to us; from Al-Miqdām Ibn Shurayh; from his father that 'Ā'ishah (radiyAllahu 'anha) said that she was asked:

‘Did the Prophet (ﷺ) imitate any form of poetry (shi'ra)?’
She said: ‘He used imitate the poetry of [‘Abdullāh] Ibn Rawāhah and he would cite his couplets:

“You will be brought the news by one whom you have not supplied with provisions.”’

246. Tirmidhī, #2848.
242. Muhammad Ibn Bashshār narrated to us; 'Abdu'l-Rahmān Ibn Mahdi narrated to us; Sufyān al-Thawrī narrated to us; from 'Abdu'l-Mālik Ibn 'Umair; Abū Salamah narrated to us that Abū Hurayrah (radiyAllahu 'anhu) said:

“The Messenger of Allāh (ﷺ) said: “The truest words spoken by a poet is the saying of Labīd [Ibn Rabī'ah]: ‘Indeed everything besides Allāh is futile.’ [The poet] Umayyah Ibn Abī Salt was on the verge of embracing Islām.””

243. Muhammad Ibn al-Muthannah narrated to us; Muḥammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from Al-Aswād Ibn Qays that Jundub Ibn Sufyān al-Bajalli said:

“A stone struck the toe of the Messenger of Allāh (ﷺ) [in battle], causing it to bleed, so he said:

“You are nothing except a toe that bled
What you endured was on the path of Allāh.”

244. Muḥammad Ibn al-Muthannah narrated to us; Muḥammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from Al-Aswād Ibn Qays that Jundub Ibn Sufyān al-Bajalli said:

*A stone struck the toe of the Messenger of Allāh (ﷺ) [in battle], causing it to bleed, so he said:

“You are nothing except a toe that bled
What you endured was on the path of Allāh.”

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245. Muhammad Ibn al-Muthannah narrated to us; Muḥammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from Al-Aswād Ibn Qays that Jundub Ibn Sufyān al-Bajalli said:

“What you endured was on the path of Allāh.”

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246. Muhammad Ibn al-Muthannah narrated to us; Muḥammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from Al-Aswād Ibn Qays that Jundub Ibn Sufyān al-Bajalli said:

“A stone struck the toe of the Messenger of Allāh (ﷺ) [in battle], causing it to bleed, so he said:

“You are nothing except a toe that bled
What you endured was on the path of Allāh.”

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**Notes:**

245 Bukhārī, #3841, Muslim, #2246, and Tirmidhī, #2849.
246 Bukhārī, #2802, Muslim, #1796, and Tirmidhī, #3345.
244. Ibn Abi 'Umar narrated to us; Sufyân Ibn 'Uyaynah narrated to us; from Al-Aswad Ibn Qays that Jundub Ibn 'Abdullah al-Bajali said something similar to the above tradition.

245. Muḥammad Ibn Bashshār narrated to us; Yaḥyā Sa'id narrated to us; Sufyân al-Thawrī narrated to us; Abū Ishaq informed us that Barā'a Ibn 'Azīb (radīyyAllahu 'anhu) said:

'A man said to him: 'Did you all flee [at the Day of Hunayn], leaving the Messenger of Allah (saw) exposed, O Abū 'Umārah?' He replied: 'No, by Allah, the Messenger of Allah (saw) did not retreat. But some who were hasty retreated, and were received by arrows from the Hawāzīn. The Messenger of Allah (saw) was mounted on a mule with Abū Sufyān Ibn al-Hārith Ibn 'Abdul-Muṭṭālib (radīyyAllahu 'anhu) holding onto its rein, and the Messenger of Allah (saw) was reciting:

"I am the Prophet, no lie!"
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

I am the son of 'Abdu'l-Muṭṭalib'\textsuperscript{240}

Ishaq Ibn Mansur narrated to us; 'Abdu'l-Razzaq narrated to us; Ja'far Ibn Sulaymān narrated to us; Thābit narrated to us that Anas (radiyAllahu anhu) said:

'The Prophet (ﷺ) entered Makkah during his missed 'umrah ('umrah al-qada'), and Ibn Rawāhah walked in front of him, chanting:

'Clear, O children of the disbelievers, from his path,
For today we shall strike you with such force,
A blow that will sever the head from its neck,
And distract a dear friend from his dear friend.'

'Omar (radiyAllahu 'anhu) said to him: 'O Ibn Rawāhah, in the presence of the Messenger of Allah (ﷺ) and in Allah's Sanctuary, you chant poetry?' He (ﷺ) said: "Leave him alone, O 'Umar, for it will strike them down quicker than the firing of arrows.'\textsuperscript{240}

\textsuperscript{240}Tirmidhi, #2847 and others

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**THE SLIM E BEAUTY OF THE PROPHET (ﷺ)**

247. 'Ali Ibn Hujr narrated to us; Sharîk narrated to us; from Simâk Ibn Ḥarb that Jâbir Ibn Samurah (raḍī Allâhu 'anhu) said:

"I sat with Prophet (ﷺ) more than a hundred times, and his Companions used to recite poetry to one another. They would reminisce about things from the Jâhiliyyah (pagan era), while he would sit silently, and sometimes even smile with them."

248. 'Ali Ibn Hujr narrated to us; Sharîk narrated to us; from 'Abdu'l-Malik Ibn 'Umayr; from Abû Salamah that Abû Hurayrah (raḍī Allâhu 'anhu) said:

"The Prophet (ﷺ) said: "The best of poetic saying spoken by the Arabs is the saying of Labeed:

'Indeed everything besides Allâh is futile."

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251 Tirmidhi, #2850, this is a weak tradition but is supported by another narration reported in Nasâˁ, #1359.

252 Bukhârî, #3841, Muslim, #2246, and Tirmidhi, #2849.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

249. Ahmad Ibn Manî' narrated to us; Marwân Ibn Mu'âwiya narrated to us; from 'Abdullâh Ibn 'Abdu'l-Rahmân al-Ta'îfi; from 'Amr Ibn Sharîd that his father (radiyAllâhu 'anhu) said:

'I rode behind the Prophet (ﷺ), and I recited to him a hundred poetic verses of Umayyah Ibn Abî Šalât al-Thaqafi. Whenever I recited a verse to him, the Prophet (ﷺ) said to me: "Recite more to me!" until I eventually recited a hundred verses to him.' The Prophet (ﷺ) then said: "He was on the verge of embracing Îslâm." \(^{251}\)

250. Ismâ'il Ibn Mûsâ al-Fazârî and 'Ali Ibn Hûjîr—one and the same—narrated to us; 'Abdul-Rahmân Ibn Abî al-Zinnâd narrated to us; from Hîshâm Ibn 'Urwah; from his father that 'Ä'îshah (radiyAllâhu 'anbâ) said:

\(^{253}\) Muslim, #2255.
The Prophet (ﷺ) used to set up a pulpit in the masjid for Hassan Ibn Thabit. He would stand upon it, praising the Messenger of Allah (ﷺ)—or he said—defending the Messenger of Allah (ﷺ). He (ﷺ) would say: “Allah the Most High supports Hassan with the Spirit (Rūḥ al-Quds),254 as long as he praises—or defends—the Messenger of Allah (ﷺ).”

251. Isma‘il Ibn Musa al-Fazari and ‘Ali Ibn Ḥujr—one and the same—narrated to us; ‘Abdu’l-Rahmān Ibn Abī al-Zinnād narrated to us; from Hisham Ibn ‘Urwaḥ; from his father; ‘Ā’ishah (radiyAllahu ‘anha) reported a similar tradition through a different chain.

254 Rūḥ al-Quds refers to the Archangel Jibrīl (‘alayhis-salām).
255 Abu Dawūd, #5015 and Tirmidhi, #2846.
CHAPTER THIRTY-EIGHT

What has been narrated concerning the Conversations at night (samar) of the Messenger of Allah (ﷺ)

252. Al-Hasan Ibn Subbah al-Bazzar narrated to us; Abu Nadr narrated to us; Abu ‘Aqil al-Thaqafi ‘Abdullah Ibn ‘Aqil narrated to us; from Mujalid; from Al-Sha’bi; from Masruq that ‘A’ishah (radia-Allahu ‘anha) said:

“The Messenger of Allâh (ﷺ) narrated to his wives a story one night, and one of them said: ‘It is as if you are relating a story of Khurâfah?’ He replied: ‘Do you know Khurâfah? Khurâfah was a man from [the tribe
of] 'Udhrah. The jinn kidnapped him in \textit{al-jabiliyyah}, so he stayed with them for a while. When they eventually returned him to the people, he began to narrate to the people about the extraordinary things that he saw among them, so the people said: "The story of Khurafah."\textsuperscript{256}

\textsuperscript{256} Ahmad in his \textit{Musnad}, #25244, this hadith is weak.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

253. 'Ali Ibn Hujr narrated to us; 'Isa Ibn Yunus narrated to us; from Hisham Ibn 'Urwah; from his brother; from 'Urwah that
‘Ā'ishah (radiyAllahu ‘anha) said:

‘Eleven women sat together, pledged and committed themselves that they would not conceal anything about their husbands.

The first said: ‘My husband is like the meat of a scrawny camel (jama'il) which is kept on the top of a mountain which is neither easy to climb, nor is the meat fleshy enough for it to be carried away [by people to eat].’

The second said: ‘My husband, I do not reveal information about him, for fear that I may not be able to finish with him; for if I mention him, I shall mention his apparent and hidden defects.’

The third said: ‘My husband is extremely tall and bad mannered (‘asbammaq). If I speak [about his faults], I will be divorced, and if I remain silent, I am left hanging.’

The fourth said: ‘My husband is [moderate] like the night of Tihamah which is neither extremely hot nor cold; neither fearful nor boring.’

The fifth said: ‘My husband, if he enters [the house], he pounces like a leopard, and if he leaves, he is bold like a lion, and does not ask about whatever happened [to his wealth].’

The sixth said: ‘My husband, if he eats, he eats excessively [due to his gluttonousness], and if he drinks, he gulps all of it, and if he lies down to sleeps, he wraps himself up, and he does not feel his palm [inside my clothes] to know my sorrow.’

The seventh said: ‘My husband is incompetent (‘ay'yâ),
misguided (ghayyā'ī) and impotent (tabāqa'ī), [he is] sick with every sickness (da'), [if he beats] he will cause injury to your skull, or break your bones, or do both to you.'

The eighth said: ‘My husband’s touch is like the [soft] touch of a rabbit (arnab), and [his] scent is like the scent of a sweetsmelling perfume (zarnab).’

The ninth said: ‘My husband has the loftest of houses (rafi' al-imād), is tall of stature (tawil al-najād), is abundantly hospitable (‘azīm al-ramād), and has a house close to the people’s assembly (bayt al-nād).’

The tenth said: ‘My husband is Mālik, and what is [that I can say about] Mālik? Mālik is better than that; he has many camels that are kept [ready to be slaughtered for guests] and a few roam the pastures. If they hear the sound of the lute, they know for certain that they are about to be slaughtered.’

The eleventh said: ‘My husband is Abū Zar’ and what is [that I can say about] Abū Zar’?

‘He has made my ears dangle with jewellery, filled my upper arms with fat, and honoured me until I felt proud of myself. He found me among the poor sherherds in dire straits and then placed me among the owners of horses, camels, and cows that trample crops and workers who thresh seeds. In his presence I can speak, for I shall not be scolded [or rebuked], and when I sleep, I sleep till late in the morning, and when I drink, I drink until I satisfy my thirst.’

‘The mother of Abū Zar’and what is [that I can say about] the mother of Abū Zar’? Her sacks are heavy [with provision] and her house is spacious.’
‘The son of Abū Zar’ and what is [that I can say about] the son of Abū Zar? His bed is like a palm-stick stripped of its leaves [because he is very slender], and he is satiated by the foreleg of a lamb (jafrab).’

‘The daughter of Abū Zar’ and what is [that I can say about] the daughter of Abū Zar? She is obedient to her father and to her mother. She fills her clothes [and is corpulent], and enrages her female neighbours [because of her beauty].’

‘The maidservant of Abū Zar’ and what is [that I can say about] the maidservant of Abū Zar? She does not broadcast what we say in our conversation, nor does she waste our provisions, and nor does she leave the litter scattered in our house.’

She then added: ‘One day it so happened that Abū Zar went out at the time when the milkskins were being churned [to extract butter], and he encountered a woman who had with her two children, like two leopards playing under her waist with two pomegranates. [On seeing her] he divorced me and married her. Thereafter I married a nobleman who rode a sturdy horse and held a spear in his hand, and brought home to me ample livestock, and used to say to me: ‘Eat Umm Zar’, and feed your family [and relatives]!’ Yet, were I to gather everything that he gave me, it would not amount to the smallest of vessels of Abū Zar!’

‘A’ishah (radiyAllahu ‘anha) said: ‘The Messenger of Allah (tabl) said to me: “I have been to you as Abū Zar was to Umm Zar.”’25

25 Bukhari, #5189, and Muslim, #2448.
254. Muhammad Ibn al-Muthanna narrated to us; Abdu’l-Rahmān Ibn Mahdi narrated to us; Isrā’il narrated to us; from Abū Ishāq; from ‘Abdullāh Ibn Yazīd that al-Barā’a Ibn ‘Azib (rādiyAllāhu ‘anhu) said:

“When the Prophet (ﷺ) lay down to sleep, he placed his right palm under his right cheek, and said: “Rabbi qiyni ‘adhābaka yawma‘tab’athu ‘ibādak.”—“O my Lord, protect me from Your torment on the day when You resurrect Your servants.””

258 Ahmad in his Musnad, #18672.
255. Muhammad Ibn al-Muthannā narrated to us; ‘Abdu’l-Rahmān narrated to us; Isra’il narrated to us; from Abū Ishaq; from Abū ‘Ubadah that ‘Abdullāh [Ibn Mas‘ūd] said the same but with the exception of:

"...yawma tajma’ ibādak." — "...on the Day You will gather Your servants."

256. Mahmūd Ibn Ghaylān narrated to us; ‘Abdu’l-Razzāq narrated to us; Sufyān narrated to us; from ‘Abdu’l-Mālik Ibn ‘Umayr; from Rabī’ Ibn Harāsh that Hudhayfah (raḍīAllahu ‘anhu) said:

‘When the Prophet (ﷺ) would retire to his bedding (firāsh), he would say: “Allāhumma bi’smika amūtu wa abyatā.” — “O Allāh! By Your Name I shall die and live.”

When he woke up, he would say: “Al-hamdul-‘Ilābi ‘ilābi abīyāna ba’da mà amātāna wa ilaybil-nushbir.” — “Praise be to Allāh who revived us after He caused us to die, and to Him is [our] final return.”259

259 Bukhārī, #6312, Abū Dāwūd, #5049 and Tirmidhī, #3418.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

257. Qutaybah Ibn Sa'îd narrated to us; Al-Mufaddal Ibn Fudâlah narrated to us; from 'Uqayl; from al-Zuhri; from 'Urwah that 'A'ishah (radiyAllahu 'anha) said:

"When the Messenger of Allah (saw) would retire to his bedding each night, he would join the palms of his hands, then blow into them and recite into them: "Qul Huwa Allâhu Abad..."—"Say: 'He is Allâh, One...!' [al-Ikhlâs (112): 1] and: "Qul a'îdhu bi-Rabbi'l-falaq..."—"Say: 'I take refuge with the Lord of the Daybreak..." [al-Falaq (113): 1] and:

"Qul a'îdhu bi-Rabbi'l-nâs..."—"Say: 'I take refuge with the Lord of mankind..." [al-Nâs (114): 1] He would then wipe with them whatever he could of his body, beginning by wiping his head and his face and the front part of his body, doing that three times."⑪

258. 'Abû Dâwûd narrated to us; from 'Abû Bakr. 'Abî 'A'ishah bint Khattab. "I heard my father saying: 'When the Messenger of Allah (saw) would retire to his bedding each night, he would recite into the palms of his hands: "Qul Huwa Allâhu Abad..."—"Say: 'He is Allâh, One...!' [al-Ikhlâs (112): 1] and: "Qul a'îdhu bi-Rabbi'l-falaq..."—"Say: 'I take refuge with the Lord of the Daybreak..." [al-Falaq (113): 1] and:

"Qul a'îdhu bi-Rabbi'l-nâs..."—"Say: 'I take refuge with the Lord of mankind..." [al-Nâs (114): 1] He would then wipe with them whatever he could of his body, beginning by wiping his head and his face and the front part of his body, doing that three times."⑫

⑪Bukhârî, #5017, Abû Dâwûd, #6056 and Tirmidhî, #3402.
258. Muhammad Ibn Bashshār narrated to us; Abdu'l-Rahmān Ibn Mahdi narrated to us; Sufyān narrated to us; from Salamah Ibn Kuhayl; from Kurayb that Ibn 'Abbas (radiyAllahu 'anhumā) said:

"The Messenger of Allāh (ﷺ) slept until he was breathing heavily, and when he would sleep, he breathed heavily, so Bilāl came to him and notified him for ritual prayer, whereupon he got up and performed the ritual prayer without performing ritual ablution."

This tradition has a detailed incident.261

259. Ishāq Ibn Manṣūr narrated to us; ‘Affān narrated to us; Hammād Ibn Salamah narrated to us; from Thābit that Anas Ibn Malik (radiyAllahu 'anhu) said:

'When the Messenger of Allāh (ﷺ) would retire to his bedding, he would say:

"Al-hamdu-li'-llahi 'illabee at'amand wa saqand wa kajand wa awand, fakam miman I'd kafiyah lahu wa I'd mu'wiyi."

361 Bukhārī, #138, and Tirmidhī, #232.
"Praise be to Allâh, who fed us and gave us drink, and sufficed us and sheltered us, for how many there are who have neither anyone to take care of them nor anyone to provide shelter!" \(^{262}\)

260. Al-\= Husayn Ibn Muhammad al-Jariri narrated to us; Sulaym\= an Ibn \= Harb narrated to us; \= Hamm\= ad Ibn Salamah narrated to us; from Humayd; from Bakr Ibn \='Abdulll\= ah al-Muzan\= i; from \='Abdulll\= ah Ibn Rab\= \= ah that Ab\= u Qat\= ada\= h (\= ra\= diy-All\= âhu \='anhu) said:

'When the Prophet (\= s) would stop over for rest on a journey at night, he would recline on his right side, and when he would stop over to rest on a journey just before the morning, he would position his forearm upright and place his head on the palm of his hand.' \(^{263}\)

\(^{262}\) Muslim, \#2715, and Tirmidhi, \#3396.

\(^{263}\) Muslim, \#2715.
CHAPTER FORTY

What has been narrated concerning the Worship (ibadah) of the Messenger of Allah (ﷺ)

261. Qutaybah Ibn Sa'īd and Bishr Ibn Mu‘ādh narrated to us; Abu 'Awānah narrated to us; from Ziyād Ibn 'Alāqah that Mughirah Ibn Shu‘bah (radī Allāhu 'anhu) said:

"The Messenger of Allāh (ﷺ) prayed until his feet became swollen, when he was asked: 'Why do endure this when Allāh has forgiven you your former and your latter sins? (dhanb).' He (ﷺ) replied: ‘Should I not be a thankful servant (‘abd shakīr)?'"34

34Bukhārī, #1130, Muslim, #2819, and Tirmidhī, #412.
262. Abū 'Ammār al-Ḥusayn Ibn Ḥurayth narrated to us; Al-Fadl Ibn Mūsā narrated to us; from Muhammad Ibn 'Amr; from Abū Salamah that Abū Hurayrah (radiyAllahu 'anhu) said:

‘The Messenger of Allāh (ﷺ) used to perform the prayer until his feet had swollen, when he was asked: ‘Must you do this, when it has come to you that Allah has already forgiven you your former and your latter sins?’ He (ﷺ) replied: “Should I not be a thankful servant (ʻabd shakūr)?” 265

263. 'Isā Ibn 'Uthmān Ibn 'Isā Ibn 'Abdu'l-Rahmān al-Ramlī narrated to us; My paternal uncle Yahyā Ibn 'Isā al-Ramlī narrated to us; from al-A'mash; from Abū Ṣālih that Abū Hurayrah (radiyAllahu 'anhu) said:

‘The Messenger of Allāh (ﷺ) used to perform the prayer until his feet had become swollen, when he was asked:
"Must you do this, when Allâh has already forgiven you your former and your latter sins?" He replied: "Should I not be a thankful servant ('abd shakûr)?"

264. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us; from Abū Ishāq that Al-Aswad Ibn Yazīd said:

'I asked 'A'ishah (radiyAllahu 'anha) about the nighttime prayer of the Messenger of Allâh (ﷺ). She replied: He would sleep the first portion of the night and then he would get up [to perform the prayer]. Then, when it was the latter portion of the night, he would perform the witr [prayer]. Thereafter, he went to his bedding and if he had a need, he had sexual intercourse with his wife [and then slept]. When he heard the call to prayer, he sprang up, and if he was in a state of major impurity (junub), he would pour water over his entire body, otherwise he would perform ablution and went out to ritual prayer."267

266 This hadith and the one previous together strengthen each other, as well as the hadith of Al-Mughîrah which has preceded, see number 261.
267 Bukhârî, #1146, and Muslim, #739.
265. Qutaybah Ibn Sa‘id narrated to us; from Mālik Ibn Anas and Ishaq Ibn Mūsā al-Ansāri narrated to us; Ma‘ān narrated to us; from Mālik; from Makhramah Ibn Sulaymān; from Kurayb that Ibn ʿAbbas (radiyAllāhu ‘anhuma) informed him that he spent the night in the home of his maternal aunt Maymūnāh, and said:

‘I lay on the width of the pillow, while the Messenger of Allāh (ﷺ) lay on it lengthwise. The Messenger of Allāh (ﷺ) slept until the middle of the night, or just a little before or after it. The Messenger of Allāh (ﷺ) then wiped the [traces of] sleep from his face, and then recited the final ten verses of Surah Al-‘Imrān. He then approached a suspended waterskin, performed ablution [from the water in it] and did so excellently, after which he performed the prayer.

‘Abdullāh Ibn ‘Abbās (radiyAllāhu ‘anhuma) said: ‘Then, I stood next to him, whereupon the Messenger of Allāh (ﷺ) placed his right hand on my head, and took me by
my right ear and twisted it. He then prayed two cycles [of prayer], followed by another two, and then another two, and then another two, and then another two, and then two.'

Ma'an said: '...six times-after which he performed the witr prayer, after which he laid down.'

266. Abū Kurayb Muḥammad Ibn al-A'la narrated to us; Wākī narrated to us; from Shu'bah; from Abū Jamrah that Ibn 'Abbas (radyAllahu 'anhu) said:

"The Prophet (sa) used to perform thirteen cycles (rak'ah) during the night."

267. Qutabah Ibn Sa'id narrated to us; Abū 'Awānah narrated to us; from Qatādah; from Zurarah Ibn Awfā; from Sa'd Ibn Hishām that 'Ā'ishah (radyAllahu 'anha) said:

'If the Prophet (sa) did not perform the prayer at night due to being prevented by sleep or being overcome by intense drowsiness, he would perform twelve cycles dur-
ing the day.”270

268. Muhammad Ibn al-A'la' narrated to us; Abū Usamah narrated to us; from Hishām Ibn Hassan; from Muhammad Ibn Sirin that Abū Hurayrah (radīy-Allāhu 'anhu) said that the Prophet (ṣ) said:

“When one of you gets up at night, let him begin his prayer with two short cycles.”271

Ishāq Ibn Mūsā narrated to us; Ma'an narrated to us; from ‘Abdullāh Ibn Abū Bakr; from his father that ‘Abdullāh Ibn Qays Ibn Makh-

270 Muslim, #746, and Tirmidhi, #445.
271 Muslim, #768.
ramah informed us that Zayd Ibn Khalid al-Jahuhanî said:

‘I was observing the prayer of the Prophet (ﷺ) closely, so I laid my head on his doorstep or his tent. The Messenger of Allâh (ﷺ) performed two brisk cycles of prayer. After this he performed two lengthy, two lengthy, two lengthy cycles. Then he performed two cycles which were shorter than those before them. Then he performed two cycles which were shorter than those before them. Then he performed two cycles which were shorter than those before them. Then he performed two cycles which were shorter than those before them. Then finally he performed a single cycle of *witr*, so that added to a total of thirteen cycles [altogether].”

narrated to us; from Sa‘îd Ibn Âbî Sa‘îd al-Maqbûrî; from Abû Salamah Ibn ‘Abdu’l-Rahmân that he informed him that he asked ‘Â’ishah (radiyAllahu ‘anba)

‘How was the prayer of the Messenger of Allâh (ﷺ)

Muslim, #765.
during Ramadān?' So she said: 'The Messenger of Allāh (ﷺ) would pray no more than eleven cycles in or outside Ramadān; do not ask about their excellence and their length. Then he would pray another four cycles; do not ask about their excellence and their length. Then he would perform three cycles.'

‘Ā’ishah (radiyAllahu ‘anha) said: ‘I said: ‘O Messenger of Allāh, do you sleep before you perform witr?’ He said: ‘O ‘Ā’ishah, my eyes sleep, but my heart does not sleep.’

271. Ishāq Ibn Mūsā narrated to us; Ma‘an narrated to us; Mālik narrated to us; from Ibn Shihāb; from ‘Urwah that ‘Ā’ishah (radiyAllahu ‘anha) said:

“The Messenger of Allāh (ﷺ) performed eleven cycles of prayer during the night, of which one cycle was of witr, and when he had finished, he reclined on his right side.”

272. Ibn Abī ‘Umar narrated to us; Ma‘an narrated to us; from Mālik; from Ibn Shihāb and likewise from Qutabah; from Mālik;

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271. Bukhārī, #1147, Muslim, #738, and Tirmidhī, #439.
272. Bukhārī, #994, Muslim, #736, and Tirmidhī, #440.
from Ibn Shihāb similar to the previous one.

273. Hannād narrated to us; Abū'l-Ahwas narrated to us; from al-'Amash; from Ibrāhīm; from al-Aswad that 'Ā'ishah (radīy Allāhu 'anahā) said:

"The Messenger of Allāh (ṣ.a.w.) used to perform nine cycles of prayer during the night."275

274. Maḥmūd Ibn Ghaylān narrated to us; Yaḥyā Ibn Ādam narrated to us; Sufyān al-Thawrī narrated to us; from al-A'mash. This hadith is similar to the previous but with a slightly different chain of narration.

275. Tirmidhī, #443, and Ibn Mājah, #1360.
275. Muhammad Ibn al-Muthanna narrated to us; Muhammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from 'Amr Ibn Murrah; from Abū Ḥamzah, a man from the al-Ansār; from a man from Banu 'Abas; that Hudhayfah Ibn al-Yaman (radiyAllahu 'anhu) performed the prayer with the Prophet (S) during one night, and he said: 'After commencing the prayer he recited

"Allah akbar dhu'l-malakut wa'l-jabarut wa'l-kibriya wa'l-'aytmah."—"Allah is Supreme! Lord of sovereignty, power, magnificence and sublimity."

Then he recited al-Baqarah, and then bowed down, and his bowing was similar to his standing in duration. He then read in his bowing: "Subhāna rabbi al-'azīm, Subhāna rabbi al-'azīm"—"Glory be to my Lord the Great! Glory be to my Lord the Great!

Then, he raised his head, and his standing was similar to his bowing in duration, saying: "li-rabbi al-hamd, li-rabbi al-hamā"—"To my Lord belongs all praise! To my Lord belongs all praise!" Then he prostrated, and his prostration was similar to his standing in duration, saying: "Subhāna rabbi al-A'la, Subhāna rabbi al-A'la"—"Glory be to my Lord, the Most High! Glory be to my Lord, the Most High!" Then he raised his head, and the pause between two prostrations was similar to his prostration in duration. During
his pause, saying: "Rabbi igfîrî, Rabbi igfîrî"—"My Lord, forgive me! My Lord, forgive me!" [He continued] until he had read al-Baqarah, Al-'Imrân, al-Nisa', al-Mâ'idah or al-An'am.

Abû 'Isā said: 'The narrator Shu'bah is in doubt regarding as to whether he read al-Mâ'idah or al-An'am.'

276. Abu Bakr Muhammad Ibn Nâfi' al-Basri narrated to us; 'Abdu'l-Šamad Ibn 'Abdu'l-Wârith narrated to us; from Ismâ'il Ibn Muslim al-'Abdi; from Abûl-Mutawakkil that 'A'ishah (radiyAllahu anha) said:

"The Messenger of Allah (ﷺ) stood [praying] the night reciting a single verse from the Qur'an." 277

277. Mahmûd Ibn Ghâylân narrated to us; Sulaymân Ibn Harb narrated to us; Shu'bah narrated to us; from al-A'mash; from Abû

276 Abu Dawud, #874 and is authentic.
277 Tirmidhi, #448.
Waa'il that 'Abdullah Ibn Mas'ud (radiyAllahu 'anhu) said:

‘One night I prayed alongside the Messenger of Allah (ﷺ) and he remained standing for so long, that I was on the verge of doing something evil (suć).’ He was asked: ‘What were you on the verge of doing?’ He replied: ‘I was about to sit down and leave the Prophet (ﷺ).’

278. Sufyän Ibn Wakî narrated to us; Jarîr narrated to us likewise, on the authority of al-A‘mash.

279. Ishâq Ibn Mûsâ al-Anşâri narrated to us; Ma‘an narrated to us; Malik narrated to us; from Abû Naďr; from Abû Salamah that 'A’îshah (radiyAllahu ‘anî) said:

“The Prophet (ﷺ) used to pray sitting, and he would recite sitting. When the amount of what is between thirty or forty verses remained of his recitation, he would stand up and recite standing. Then he would bow and prostrate. Then, he would do likewise in the second cycle [rak‘ah].’”

278 Bukhârî, #1135 and Muslim, #773.
279 Bukhârî, #1119, Muslim, #731 and Tîrmîdhi, #374.
280. Ahmad Ibn Man‘n narrated to us; Husayn narrated to us; Khālid al-Ḥadhadhā’ narrated to us; from ‘Abdullāh Ibn Shaqiq said:

‘I asked ‘A‘ishah (radiyAllahu ‘anha) regarding the voluntary prayers of the Messenger of Allāh (ﷺ) and she replied: “He would pray a substantial part of the night while standing (qa‘im), and a substantial part of the night while sitting (qa‘id), so if he recited while standing, he would bow and prostrate from a standing position, and if recited while sitting (jähā), he would bow and prostrate from the sitting position.”'280

281. Ishāq Ibn Mūsā al-Anşarī narrated to us; Ma‘an narrated to us; Mālik narrated to us; from Ibn Shihāb; from al-Sā‘ib Ibn Yazīd; from al-Muṭṭalib Ibn Abī Wādā‘a that Ḥafsah (radiyAllahu ‘anba), the wife of the Prophet (ﷺ), said

280.  Muslims, #730 and Tirmidhi, #375.
"The Messenger of Allah (ﷺ) used to perform his voluntary prayer (subhah) while sitting down (qa'ida), and he would recite a surah and recite it slowly (tartil), so that it would seem to be longer than [a surah] longer than it." 281

282. Al-Hasan Ibn Muhammad al-Za'farani narrated to us; Al-Hajjaj Ibn Muhammad narrated to us that Ibn Jurayj said: "Uthman Ibn Abi Sulayman informed us that Abu Salamah Ibn 'Abdu'l-Rahman informed him that 'A'ishah (radiyAllahu 'anhu) said:

"The Prophet (ﷺ) did not pass away until most of his voluntary prayers were performed sitting (jalis)." 282

283. Ahmad Ibn Mani' narrated to us; Isma'il Ibn Ibrāhim narrated to us; Ayyūb narrated to us; from Nāfi' that Ibn 'Umar (radiyAllahu 'anhu) said:

'I performed two cycles [of ritual prayer] with the Messenger of Allah (ﷺ) before the 'ṣuhur prayer, and two cycles after it, and two cycles after the maghrib prayer in his house,' 283

281 Muslim, #733 and Tirmidhi, #373.
282 Musannaf of 'Abdu'l-Razzāq, #3959
and two cycles after the 'isha' prayer in his house.”

284. Ahmad Ibn Manf narrated to us; Isma'il Ibn Ibrāhim narrated to us; Ayyūb narrated to us; from Nāfi' that Ibn 'Umar said: ‘Hafsah (radiyAllahu 'anhum) said:

“The Messenger of Allah (saww) would perform two cycles of prayer at the time of dawn break.”

And Ayyūb (one of the narrators) said: ‘I think he described them as short and light cycles.’

285. Qutaybah Ibn Sa'id narrated to us; Marwān Ibn Mu‘āwiyah al-Fazārī narrated to us; from Jā'far Ibn Burqān; from Maymūn Ibn

283 Bukhārī, #937, Muslim, #729 and Tirmidhi, #425.
284 Bukhārī, #937 and Muslim, #729
Mihran that Ibn 'Umar (radiyAllâhu 'anhumâ) said:

‘I recall eight cycles performed by the Messenger of Allâh (S): two cycles before the zuhr prayer and two cycles after it, two cycles after the magrib prayer, and two cycles after the 'isha' prayer.’

Ibn 'Umar (radiyAllâhu 'anhumâ) said: ‘Hafsah also narrated to me about the two cycles of the fajr prayer, but I did not see them performed by the Prophet (S).’

285. Abu Salamah Yahya Ibn Khalaf narrated to us; Bishr Ibn Ibn al-Mufaddal narrated to us; from Khalid al-Hadhdha' that 'Abdullah Ibn Shaqiq (radiyAllâhu 'anhu) said:

'I asked 'A'ishah (radiyAllâhu ‘anha) about voluntary prayers of the Prophet (S), and she said: ‘He used to perform two cycles before the zuhr prayer and two cycles after it, two cycles after the magrib prayer, two cycles after the 'isha' prayer, and two cycles before the fajr prayer.’

286. Bukhâri, #937, Muslim, #729 and Tirmidhi, #425.
287. Muslim, #730 and Tirmidhi, #375.
287. Muḥammad Ibn al-Muthannā narrated to us; Muhammad Ibn Ja'far narrated to us; Shu’bah narrated to us that Abū Ishaq said:
‘I heard ‘Āṣim Ibn Damrah say

“We asked ‘Ali (rādī-Allāh ‘anhu) about the voluntary prayers of the Messenger of Allāh (ﷺ) during the daytime, and he said: ‘You are unable to endure that,’ so we said: ‘Whoever of us is able to endure that will pray.’ He therefore said: ‘When the sun would appear from over here [pointing east], like its appearance from here [pointing west], at the time of late noon, he would perform two cycles of prayer, and when the sun was from over here [pointing east], like its appearance from here [pointing before the zuhr prayer and two after it, and four before the ‘asr prayer, separating each of the two cycles with a greeting of peace upon the angels drawn near, and upon the Prophets and the believers and Muslims who follow them.’”

287 Tirmidhi, #599.
CHAPTER FORTY-ONE

باب صلاة الظهر

What has been narrated concerning the Mid-morning Prayer (salat al-duha) [of the Messenger of Allâh (ﷺ)]

1288. حذَّنَنَا عُمَّوُدٌ بْنُ غَيْلَانَ. قَالَ حَدَّنَا أَبُو دَاوُدُ الطَّيْبَيْلِيُّ. قَالَ حَدَّنَا شُعْبَةُ. عَنْ نَبِيِّ الرَّسُولِ. قَالَ: سَمِعْتُ مَعَادَةً. قَالَتْ: فَلَمِنْ لَفَيْتاً: أَكَانَ النَّبِيُّ سَيِّئٌ. يُضُلُّ الْضَّحْيَ. قَالَتْ: نَعَمَ. أَرَبَّنَ لَكَ عَاذَبَ وَيُبَيِّدَ مَا شَاءَ اللَّهُ. جَلَّ جَلَّهُ

288. مَاذِمُّوْدٌ بْنُ غَيْلَانُ نَارَأَتُنَا إِلَيْنَا. أَبُو دَاوُدُ الْطَّيْبَيْلِيُّ نَارَأَتُنَا إِلَيْنَا. شُعْبَةُ نَارَأَتُنَا إِلَيْنَا. قَالَتْ: نَعَمَ. أَرَبَّنَ لَكَ عَاذَبَ وَيُبَيِّدَ مَا شَاءَ اللَّهُ. جَلَّ جَلَّهُ.

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1288. حذَّنَنَا عُمَّوُدٌ بْنُ غَيْلَانَ. قَالَ حَدَّنَا أَبُو دَاوُدُ الطَّيْبَيْلِيُّ. قَالَ حَدَّنَا شُعْبَةُ. عَنْ نَبِيِّ الرَّسُولِ. قَالَ: سَمِعْتُ مَعَادَةً. قَالَتْ: فَلَمِنْ لَفَيْتاً: أَكَانَ النَّبِيُّ سَيِّئٌ. يُضُلُّ الْضَّحْيَ. قَالَتْ: نَعَمَ. أَرَبَّنَ لَكَ عَاذَبَ وَيُبَيِّدَ مَا شَاءَ اللَّهُ. جَلَّ جَلَّهُ

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‘I heard Mu‘adha say: ‘I asked ‘A‘ishah (radîy Allâhu ‘anha): ‘Did the Prophet (ﷺ) used to perform the mid-morning (duha) prayer?’ She said: ‘Yes, four cycles, and he would add whatever Allâh, Almighty and the Majestic, wills.’”

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Muslim, #819.
289. Muhammad Ibn al-Muthanna narrated to us; Hakim Ibn Mu'awiyah al-Zayadi narrated to us; Ziyad Ibn Ubaydullah Ibn al-Rabi' al-Zayadi narrated to us; from Humayd al-Tawil that Anas Ibn Malik (radiyAllahu 'anhu) said:

"The Prophet (ﷺ) used to perform the mid-morning (duha) prayer as six cycles."

290. Muhammad Ibn al-Muthanna narrated to us; Muhammad Ibn Ja'far narrated to us; Shu'bah narrated to us; from 'Amr Ibn Murrah that 'Abdu'l-Rahman Ibn Abi Laylah said:

'I have never heard anyone mention seeing the Prophet (ﷺ) performing the mid-morning (duha) prayer other than Umm Hani' (radiyAllahu 'anha).'

She related that the Messenger of Allah (ﷺ) entered her house on the Day of the Conquest of Makkah, and then he performed a bath (ghusl) and glorified Allah in eight cycles. I never saw him (ﷺ) perform a prayer shorter in

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Tabarani in Al-Tabarani, #1276.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

form than that, even though he completed the bowing (ruku’) and the prostration (sujud).”

291. Ibn Abī ‘Umar narrated to us; Wāki‘ narrated to us; Kahmaz Ibn al-Hasan narrated to us that ‘Abdullāh Ibn Shāqīq (radiyAllahu ‘anhu) related:

‘I asked ‘Ā’ishah (radiyAllahu ‘anha) ‘Would the Prophet (ﷺ) perform the mid-morning (dhu‘ā) prayer?’ She said: ‘No, unless he returned after being away.’

292. Ziyād Ibn Ayyūb al-Baghdādī narrated to us; Muhammad Ibn Rabī‘ah narrated to us; from Fudayl Ibn Mazruq; from ‘At‘īyah that Abū Sa‘īd al-Khudrī (radiyAllahu ‘anhu) said:

‘The Prophet (ﷺ) would perform the mid-morning (dhu‘ā) prayer [so frequently], so much so that we would say: ‘He does not fail to pray it.’ Then he would leave it [so frequently], so much so that we would say: ‘He does not pray it.’

291 Bukhārī, #1103, Muslim, #336, and Tirmidhī, #474.
291 Muslim, #336.
292 Tirmidhī, #477. This hadith has a weak chain.
293. Ahmad Ibn Manṣîr narrated to us; Hushaym narrated to us; 'Ubaydah narrated to us; from Ibrâhîm; Sahm Ibn Minjab; from Qartha' al-Dabbl or Qaza'ah; from Qartha' that Abû Ayyûb al-Ansârî (raḍiyy Allâhu 'anhu) said:

"The Prophet (ﷺ) would consistently perform four cycles of prayer at high noon (zawâl al-shams), so I said: 'O Messenger, you consistently pray these four cycles at high noon.' He explained: "The gates of heavens are open at high noon, and then they are unlocked until the zuhr prayer is performed; I therefore love to have a good deed of mine to ascend at that time." I asked: 'Is there recitation in each of them [the four cycles]?' He said: "Yes." So I asked: 'Do they contain a separating salutation of peace (tasâlim)?' He said: "No." ²⁹³

²⁹³ Ahmad in his Musnad, 23/532, this hadith is weak but is supported by the next hadith.
294. Āḥmad Ibn Mānūn narrated to us; Abū Mu‘āwiyyah narrated to us; ‘Ubaydah narrated to us; from Ibrahim; Sahm Ibn Minjāb; from Qaza‘ah; from Qartha‘; from Abū Ayyūb al-Anṣārī (raḍī Allāhu ‘anhu) who said that the Prophet (ṣallī Allāhu ‘aláhi wa sallam) said likewise [to the previous hadith with a different chain].

295. Muḥammad Ibn al-Muthannā narrated to us; Abū Dāwūd narrated to us; Muḥammad Ibn Muslim Ibn Abū’l-Waḍdāḥ; from ‘Abdu’l-Karīm Ibn al-Jazārī; from Mujāhid that ‘Abdullāh Ibn Sā’īb (raḍī Allāhu ‘anhu) reported:

"The Messenger of Allāh (ṣallī Allāhu ‘aláhi wa sallam) used to perform four cycles after the sun has passed its zenith before the ṣuḥr prayer, and he said: “It is a time in which the gates of heavens are open, I therefore love to have a righteous deed ascend for me [in it].”"

296. Abū Salamah Yahyā Ibn Khalaf narrated to us; ‘Umar Ibn ‘Ali al-Muqaddamī narrated to us; from Mis‘ar Ibn Kidām; from

294 Tirmidhī, #478.
Abū Ishāq, from Āṣim Ibn Ḍamrah that ʿAlī (radiy Allāhu 'anhu) said:

‘He used to perform four cycles before the zuhr prayer, and he mentioned he used to perform them at the time of sun’s zenith (ẓawāḥ), and he used to prolong them.’

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293 Ṭirmidhī, #424
CHAPTER FORTY-TWO

باب صلاة التطوُع في البيت

What has been narrated concerning the Voluntary Prayer (salāt al-tatāwur) [of the Messenger of Allāh (ﷺ)] in the Home

297. حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْفِهْدِيَّ، حَدَّثَنَا عَبْدُ اللهِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاِلَةِ بْنِ الْخَارِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةِ، عَنْ عَمِّهِ عَبْدِ الْلَّهِ بْنِ سَعْدٍ قَالَ: سَأَلَّهُ رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي بَيْتِي وَالصَّلَاةِ فِي المسْجِدِ قَالَ: أَفْقَدْ نَرَى نَأْتِي بَيْنِي مِنَ المسْجِدِ، فَلَنْ أَصْلِحَ فِي بَيْتي أَحْبَبُ إِلَيْهِ مِنْ أَصْلِ فِي المسْجِدِ إلاَّ أَنْ نَكُونَ صَلَاةٌ مَّكْنُوَّةً.

297. 'Abdās al-'Anbarī narrated to us; 'Abdu'll-Rahmān Ibn Mahdī narrated to us; from Mu‘āwiyyah Ibn Šāliḥ; from al-‘A‘lā’ Ibn al-Ḥārith; from Ḥāram Ibn Mu‘āwiyyah; from his paternal uncle that ‘Abdullāh Ibn Sa‘d (radiyAllahu ‘anhu) said:

'I asked the Messenger of Allāh (ﷺ) about performing [voluntary] prayer in my home, and performing it in masjid.'
He (^) said: "Do you observe how near my home is to the masjid? I prefer to perform the prayer in my home over praying in the masjid, except for the prescribed prayers."234
CHAPTER FORTY-THREE

What has been narrated concerning the Description of the Fasting (sawm) of the Messenger of Allāh (ﷺ)

298. Qutaybah Ibn Sa'īd narrated to us; Hammād Ibn Zayd narrated to us; from Ayyūb that 'Abdullāh Ibn Shaqiq (rādīy Allāhu 'anhu) said:

'I asked 'Ā'ishah (rādīy Allāhu 'anhu) about the [voluntary] fasting of the Messenger of Allāh (ﷺ). She said: 'He would fast, so much so that we would say: 'He [always] fasts.' Then he would also not observe the fast, so much so that we would say: 'He does not observe the fast.' She also said: 'The Messenger of Allāh (ﷺ) did not fast for a
whole month after arriving in Medinah, with the exception of Ramadān."

299. ‘Ali Ibn Hujr narrated to us; Ismā‘īl Ibn Ja‘far narrated to us; from Ḥumayd that Anas Ibn Malik (radiyAllahu ‘anhu) was asked about the fasting of the Prophet (ṣallīllahu ‘alayhi wa sallam), so he said:

‘He used to fast [continuously] during the month, so much so that we would assume that he did not intend to leave it. Then he would not observe the fast, so much so that we would assume that he does not intend to fast at all. [In fact], never would you wish to see him praying during the night except you saw him praying, nor sleeping except you saw him sleeping.”

300. Mahmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated
to us; Shu‘bah narrated to us that Abū Bishr said: ‘I heard Sa‘īd Ibn Jubayr say that Ibn ‘Abbas (radiyAllahu ‘anhuma) said:

“The Prophet (ﷺ) used to fast, so much so that we would say that he did not intend to leave it. Then he would not observe the fast, so much so that we would say that he does not intend to fast at all. He did not fast for a whole month after arriving in Medinah, with the exception of Ramadān.”

301. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān Ibn Mahdī narrated to us; from Sufyān; from Mansūr; Sālim Ibn Abūl-Ja‘d; from Abū Salamah that Umm Salamah (radiyAllahu ‘anhuma) said:

‘I did not see the Prophet fast (ﷺ) for two consecutive months, other than [the months of] Sha‘bān and Ramadān.”

302. Hannād narrated to us; ‘Abdah narrated to us; from

299. Bukhārī, #1971, and Muslim, #1157.

301. Tirmidhī, #736, Abū Dawūd, #2336, and Ibn Mājah, #1648.

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Muḥammad Ibn ‘Amr; from Abū Salamah narrated to us that ‘Ā‘ishah (radiyAllahu ‘anha) said:

‘I did not see the Messenger of Allah (ﷺ) fast during any month more than his fasting for Allah’s sake during [the month of] Sha‘bān. He used to fast during all but a little of Sha‘bān; no indeed, he would fast through all of it.’

303. al-Qāsim Ibn Dinār al-Kūfī narrated to us; ‘Ubadullah Ibn Mūsā and Ṭalq Ibn Ghannām narrated to us; from Shaybān; from ‘Āsim; from Zirr Ibn Khubaysh that ‘Abdullāh [Ibn Mas‘ūd] (radiyAllahu ‘anhu) said:

‘The Messenger of Allah (ﷺ) used to fast three days in the beginning of every [new] month, and it was rare for him to fast on a Friday.’

304. Abū Ḥafs ‘Amr Ibn ‘Alī narrated to us; ‘Abdullāh Ibn Dāwūd narrated to us; from Thawr Ibn Yazīd; from Khālid Ibn Ma’dān; from

Bukhārī, #1969, Muslim, #1156, and Tirmidhi, #737.

Abū Dāwūd, #2450, Ibn Mājah, #1725.
Rabī‘ah al-Jurashi that ‘Ā’ishah (radiyAllahu ‘anha) said:

‘The Prophet (saw) was eagerly committed to fasting every Monday and Thursday.’

305. Muhammad Ibn Yahyā narrated to us; Abū ‘Aṣim narrated to us; from Muhammad Ibn Rifa‘ah; from Suhayl Ibn Abū Sāliḥ; from his father that Abū Hurayrah (radiyAllahu ‘anhu) said:

‘The Prophet (saw) said: “Deeds are presented [before Allah, the Most High] on Mondays and Thursdays. I therefore love for my deeds to be presented while I am fasting.”’

306. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad and Mu‘awwiyyah narrated to us; Abū Sufyān narrated to us; from Mansūr; from Khathamah that ‘Ā’ishah (radiyAllahu ‘anha) said:

[Tirmidhī, #745, and Ibn Mājah, #1649.

*Tirmidhī, #747, the chain has a weakness but is supported by other evidence see Ibn Gā’īl, #948, #948.

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‘The Prophet (ﷺ) used fast during one month on the Saturday, and on the Sunday, and on the Monday, and during another month on the Tuesday, and on the Wednesday and on the Thursday.”

307. Abū Mus‘ab al-Madānī narrated to us; from Mālik Ibn Anas; from Abū’l-Nadr; from Abū Salamah Ibn ‘Abdu’l-Rahmān that ‘Ā’ishah (radīyAllahu ‘anha) said:

‘The Messenger of Allāh (ﷺ) would not fast in any month more than he did in [the month of] Sha‘bān.”

308. Māhmūd Ibn Ghaylān narrated to us; Abū Dawūd narrated to us; Shu‘bah narrated to us; from Yazīd al-Rishkh, who said: I heard from Mu‘ādhah say:

‘I asked ‘Ā’ishah (radīyAllahu ‘anha): ‘Did the the Messenger of Allāh (ﷺ) used to fast three days of every month?’ She replied: ‘Yes,’ I then asked: ‘During which days would he fast?’ She replied: ‘He would not mind about which days he fasted.”

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56 Tirmidhī, #746.
57 Bukhārī, #1969, Muslim, #1156, and Tirmidhī, #737.
58 Muslim, #1160, and Tirmidhī, #763.

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Abū 'Isā said: 'Yazīd al-Rishk is Yazīd al-Ḍabī al-Bāṣrī, he is reliable and transmitted by way of Shu‘bāh, 'Abdu‘l-Wārith Ibn Sa‘īd, Hammad Ibn Zayd, Ismā‘īl Ibn Ibrāhīm, and more than of the Imāms. He is also known as Yazīd al-Qāsim and Yazīd al-Qassām.'
may fast during it; and whoever wants may leave it.\footnote{Bukhāri, #1952, Muslim, #1125, and Tirmidhi, #753.}

310. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Raḥmān Ibn Mahdī narrated to us; Sufyān narrated to us; from Mansūr; from Ibrāhīm that ‘Alqamah (raḍiyyAllahu ‘anhu) said:

‘I asked ‘Ā’ishah (raḍiyyAllahu ‘anah): ‘Did the Messenger of Allāh (sallAllahu ‘alaihi wasallā) single out any of the days?’ She replied: ‘His deeds were consistent. Indeed, who among you is able to endure what the Messenger of Allāh (sallAllahu ‘alaihi wasallā) was able to endure?’\footnote{Bukhāri, #1987, and Muslim, #783.}

311. Hārūn Ibn ʻIshāq al-Hamdānī narrated to us; ‘Abdah [Ibn Sulaymān] narrated to us; from Hishām Ibn Urwah; from his father
that 'A’ishah (radiyAllahu ‘anha) said:

The Messenger of Allah (ﷺ) [once] entered upon me while there was a woman with me, so he said: “Who is this woman?” I replied: ‘So-and-so. She does not sleep at night.’ The Messenger of Allah (ﷺ) then said: “Adhere to actions which you are able to cope with; for by Allah, Allah will not become weary until you become weary!” In fact, the actions most beloved to the Messenger of Allah (ﷺ) were those which a person could perform consistently.”

I asked 'A’ishah and Umm Salamah (radiyAllahu ‘anhuma), ‘Which deed was most beloved by the Messenger of Allah (ﷺ)?’ They replied: ‘That which is performed consistently, even if it was small.’

Bukhari, #43, and Muslim, #785.
Tirmidhi, #2856.
313. Muhammad Ibn Ismā'il narrated to us; 'Abdullāh Ibn Ṣāliḥ narrated to us; Muʿāwiyah Ibn Ṣāliḥ narrated to me; from 'Amr Ibn Qays that he heard 'Āsīm Ibn ʿUmmayd say: ‘I heard ‘Urf Ibn Mālik say:

‘I was with the Messenger of Allāh (ṣallā Allāhu 'alaihi wa sallam) one night when he brushed his teeth with the tooth-stick, after which he performed ablution and then stood praying, so I stood up with him, whereupon he commenced with [sūrah] al-Baqara, and he would not pass by a verse referring to mercy (rahmah) except he paused and asked [for that mercy], nor would he pass by a verse of torment (ādbāb) except he paused and sought refuge [from the torment].

Then he bowed down and remained bowing (rukū') for the duration of his standing (qiṣām), saying:

“Subḥān ʿab-dal-jaʿbrūtī wa-l-malakūtī wa-l-kibriyāʾī wa-l-ʾazamātī.”—“Glory be to the Lord of power (jaʿbrūt), sovereignty (malakūt), grandeur (kibriyā) and exaltedness (ʾazamāt)”

Then he prostrated (ṣujūd) for the duration of his bowing (rukū'), saying:

“Subḥān ʿab-dal-jaʿbrūtī wa-l-malakūtī wa-l-kibriyāʾī wa-l-
"azamati."—"Glory be to the Lord of power (jabrūt), sovereignty (malakūt), grandeur (kibrīyā) and exaltedness (‘azama)!

Then he recited the [Surah] Al-‘Imrān, followed by another Surah, and he did this in every cycle [of prayer]."
CHAPTER FORTY-FOUR

باب ما جاء في قراءة رسول الله ﷺ

What has been narrated concerning the Recitation (qirā'a) of the Messenger of Allāh (ﷺ)

314. Qutaybah Ibn Sa'id narrated to us; Al-Layth narrated to us; from Ibn Abī Mulaykah that Ya'lā Ibn Mamlak said:

‘He asked Umm Salamah (radiyAllahu 'anha) about the recitation (qirā'a) of the Messenger of Allāh (ﷺ), whereupon she began to describe it as recitation in which each letter (harf) would be clearly distinguished from the other.”

Tirmidhi, #2923, and Abu Dawūd, #1466, the chain is weak but the meaning is supported by other narrations which will follow.
315. Muhammad Ibn Bashshar narrated to us; Wahb Ibn Jarir Ibn Hazim narrated to us; My father narrated to us that Qatadah said:

'I asked Anas Ibn Malik (radiyAllahu ‘anhu): ‘How was the recitation (qira’u) of the Messenger of Allah ( mũ )? ’ He said: “Elongated (madd).”\textsuperscript{14}

316. ‘Ali Ibn Hujr narrated to us; Yahya Ibn Sa’id al-Umawi narrated to us; from Ibn Jurayj; from Ibn Abi Mulaykah that Umm Salamah said:

“The Prophet ( mũ ) used to divide his recitation (qira’u) into parts. He would say: “al-hamdu li’llaahi Rabbi’l-‘alamin”—“Praise be to Allah, the Lord of all the worlds”, then he would pause, then he would say: “al-Rahman al-Rabeem”—“The All-Merciful, the All-Compassionate”, then he would pause, then he would say: “Malikiyawmi’d-din”—“Master of the Day of Reckoning.”\textsuperscript{15}

\textsuperscript{14}Bukhari, #5045.
\textsuperscript{15}Tirmidhi, #2927.
317. Qutaybah Ibn Sa'id narrated to us; Al-Layth narrated to us; from Mu'awiyah Ibn Sālih that 'Abdullāh Ibn Ābl Qays said:

'I asked 'Ā'ishah (radiyAllahu 'anha) about the recitation (qira'a) of the Prophet (س): 'Would he recite softly or audibly?' She replied: 'He used to do both: sometimes he used to recite softly while other times he used to recite audibly.' So I said: 'Praise be to Allāh, who has ordained ease in the matter.'

318. Maḥmūd Ibn Ghaylān narrated to us; Wāқī narrated to us; Mīs'ār narrated to us; from Abū l-'Alā' al-'Abdī; from Yahyā Ibn Ja'dah that Umm Hānī (radiyAllahu 'anba) said:

'I would hear the recitation (qira'a) of the Prophet (س) during the night, while I would be in my bed [sleeping].'

516 Abū Dāwūd, #226 and Tirmidhi, #449.
517 Ibn Mājah, #1349.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

519. Mahmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu'bah narrated to us; that Mu‘awiyyah Ibn Qurrah said: ‘I heard ‘Abdullāh Ibn Mughaffal (radiyAllahu ‘anhu) said:

‘I saw the Prophet (ﷺ) on his she-camel on the Day of Victory, and he was reciting:

"inna fatān kā fathān mubāna: li-yaghfīrā kā ‘Allāhū mā taqaddūm min dhanbī-kā wa mā ta‘akhkharā"

“Verily, We have granted you a manifest victory that Allah may forgive you your sin of the past and those to follow, and complete His favour upon you.” [al-Fath (48): 1-2]

He recited it and recited it beautifully.’

Mu‘awiyyah Ibn Qurrah also said: ‘Were it not that the people would gather around me, I would have recited it to you in that voice (sawt) or that tone (lahn).

319. Mahmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu'bah narrated to us; that Mu‘awiyyah Ibn Qurrah said: ‘I heard ‘Abdullāh Ibn Mughaffal (radiyAllahu ‘anhu) said:

‘I saw the Prophet (ﷺ) on his she-camel on the Day of Victory, and he was reciting:

"inna fatān kā fathān mubāna: li-yaghfīrā kā ‘Allāhū mā taqaddūm min dhanbī-kā wa mā ta‘akhkharā"

“Verily, We have granted you a manifest victory that Allah may forgive you your sin of the past and those to follow, and complete His favour upon you.” [al-Fath (48): 1-2]

He recited it and recited it beautifully.’

Mu‘awiyyah Ibn Qurrah also said: ‘Were it not that the people would gather around me, I would have recited it to you in that voice (sawt) or that tone (lahn).

318 Bukhārī, #4581, and Muslim, #794.
320. Qutaybah Ibn Sa‘īd narrated to us; Nuḥ Ibn Qays al-Huddānī narrated to us; from Ḥusām Ibn Misakk that Qatadah (radiyAllahu ‘anhu) said:

‘Allāh did not send a Prophet except one who had a handsome face (ḥasan al-wajh) and a beautiful voice (ḥasan al-sawf), and your Prophet had a handsome face and a beautiful voice, and he did not recite repeatedly in a singing manner.’

321. ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; Yahyā Ibn Hassān narrated to us; ‘Abdu’l-Rahmān Ibn Abī Zinād narrated to us; from ‘Amr Ibn Abī ‘Amr; from ‘Ikrimah that Ibn ‘Abbās (radiyAllahu ‘anhu ‘anhumā) said:

‘The recitation (qirā‘a) of the Prophet (ﷺ) was sometimes heard by those in the courtyard, while he was in his house.’

319 Tabaqat Ibn Sa‘īd, #879, this hadith has a weak chain.
320 Abu Dawūd, #1327.
What has been narrated concerning the Weeping (buka) of the Messenger of Allāh (ﷺ)

322. Suwayd Ibn Naṣr narrated to us; ‘Abdullāh Ibn al-Mubārk narrated to us; from Ḥammād Ibn Salamah; from Thābit; from Muṭarrif ‘Abdullāh Ibn al-Shikhkhīr (raḍi Allāhu ‘anhu) that his father said:

‘I came to the Messenger of Allāh (ﷺ) as he was praying, and a sound, like the hissing of cooking pot, was emanating from his inner body due to his weeping (buka).’

Abū Dāwūd, #904.
323. Mahmūd Ibn Ghaylān narrated to us; Mu‘awiyyah Ibn Hishām narrated to us; Sufyān narrated to us; from al-A‘mash; from Ibrāhīm; from ‘Ubaydah that ‘Abdullāh Ibn Mas‘ūd (radiyAllahu ‘anhu) said:

"The Messenger of Allāh (ﷺ) said to me: "Recite the Qur‘ān to me." So I said: ‘O Messenger of Allāh, shall I recite to you when to you it was revealed?’ He said: "I love to hear it from someone else." So I recited from Surah al-Nisa’ until I reached the [the words]: "wa ji‘nābi-ka ‘aid ha’ulā’i shabīda"—"And We brought you as a witness against these." [al-Nisa’ (4): 41], whereupon I saw tears flowing from the eyes of the Messenger of Allāh (ﷺ)."

—Bukhārī, #4582, Muslim, #800, and Tirmidhī, #3025.
324. Qutaybah narrated to us; Jarir narrated to us; from ‘Atā’ Ibn al-Sa‘ib; from his father that ‘Abdullah Ibn ‘Amr (radiyAllahu ‘anhumā) said:

“One day during the lifetime of the Messenger of Allāh (ṣallīAllāhu ‘alayhi wa sallam) the sun eclipsed, so the Messenger of Allāh (ṣallīAllāhu ‘alayhi wa sallam) stood praying until he could hardly bow down, then he bowed down and could hardly raise his head, then he raised his head and could hardly prostrate himself, then he prostrated himself and could hardly raise his head. Then he began to breathe heavily and weep, while saying: “My Lord, did You not promise me that You will not punish them as long as I am amongst them? My Lord, did You not promise me that You will not punish them as long as they seek forgiveness, and we are seeking Your forgiveness?” when he had prayed the two cycles, the sun became visible, so he stood up praised Allāh, the Most High and extolled Him. Then he said: “The sun and the moon are two of Allāh’s signs. They are not eclipsed due to the death or birth of any person. If they are eclipsed, then hasten to the remembrance of Allāh, the Most High.””123

123 Ahmad, #6483.
325. Maḥmūd Ibn Ghaylān narrated to us; Abū Aḥmad narrated to us; Sufyān narrated to us; from 'Aṭā Ibn Sā‘ib; from ‘Ikrimah that Ibn ‘Abbās (rādiy Allāhu ‘anhu) said:

“The Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) took hold of a daughter of his who was dying, then embraced her and she died in his arms. Then, when Umm Ayman screamed, he said: "Are you weeping in the presence of the Messenger of Allāh?" She replied: ‘Do I not see you crying?’ He (ṣallī Allāhu ‘alayhi wa sallam) replied: “I am not crying. They are merely [due to] mercy. A believer’s condition is always good. His soul is removed from between his sides yet he praises Allāh, the Most High.”" 324

326. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān Ibn Mahdī narrated to us; Sufyān narrated to us; from ‘Āṣim Ibn ‘Ubaydullāh; from al-Qāsim Ibn Muḥammad that ‘Ā’ishah (rādiy Allāhu ‘anha) said:

"The Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) kissed [the forehead of] ‘Uthman Ibn Maz‘ūn as he lay dead, while weeping or [the

324 Ahmad, #2412 and Nasā‘ī, #1843.
narrator] said: ‘His eyes were shedding tears.’

We saw the Messenger of Allah (ﷺ), sitting on the grave of a daughter of his, and I saw his eyes shedding tears. He then said: “Is there a man amongst you who did not engage in intercourse last night?” Abū Talḥah replied: ‘I’. He told him: “Descend! And so he descended into her grave.”

327. Ishāq Ibn Mansūr narrated to us; Abū ‘Āmir informed us; Fulayḥ Ibn Sulaymān narrated to us; from Hilāl Ibn ‘Alī that Anas Ibn Mālik (raḍī Allāhu ‘anhu) said:

Abū Dawūd, #3163, Tirmidhi, #989, and Ibn Mājah, #1456, this chain has a weakness.

Bukhārī, #1285.
What has been narrated concerning the Mattress (*firāsh*) of the Messenger of Allah (ﷺ)

328. ‘Ali Ibn Hujr narrated to us; ‘Ali Ibn Mus’hir narrated to us; from Hishām Ibn ‘Urwah; from his father that ‘A’ishah (радия Аллаху 'анхā) said:

‘The mattress (*firāsh*) on which the Messenger of Allah (ﷺ) used to sleep was made of tanned leather whose filling consisted of palm fibre.’

137 Bukhārī, #6456, Muslim, #2082, and Tirmidhī, #1761.
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

329. Abūl-Khattāb Ziyād Ibn Yaḥyā al-Baṣrī narrated to us; ‘Abdullāh Ibn Maymūn narrated to us; Ja‘far Ibn Muḥammad narrated to us that his father [Muḥammad al-Baqīr (raḍī Allāhu ‘anhu)] said: ‘Ā‘ishah (raḍī Allāhu ‘anha) was asked:

‘How was the mattress (firāsh) of the Messenger of Allāh (ﷺ) in your home?’ She said: ‘[It was made] of tanned leather whose filling consisted of palm fibre.’

Hafsah (raḍī Allāhu ‘anbā’) was [also] asked: ‘How was the mattress (firāsh) of the Messenger of Allāh (ﷺ) in your house? She said: ‘A coarse woollen sheet which we would fold into two layers, upon which he would sleep.’ Then one night I said: ‘If only I was to fold it into four layers, it would be more comfortable for him.’ So I folded it into four layers for him. When morning came, he asked: ‘What did you spread out as a mattress for me to sleep last night?’’ She said: ‘We said: ‘It is your [normal] mattress, except that we folded it four times. We said [to ourselves] it would be softer for you.’ He said: ‘Restore it to its original condition, for its softness hindered me from praying at night.’”

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328. Akhlāq al-Nabī, #456, this hadith is very weak; however the first part is authentic see hadith #328
What has been narrated concerning the Humility (tawādu') of the Messenger of Allah (ﷺ)

330. Ahmad Ibn Manṣūr narrated to us; Sa'īd Ibn 'Abd al-Rahmān al-Makhzūmī narrated to us; Sufyān Ibn 'Uyaynah narrated to us; from al-Zuhri; from 'Ubaydullāh; from Ibn 'Abbas (radiyAllahu 'anhumā) that ‘Umar Ibn al-Khaṭṭāb (radiyAllahu 'anhu) said:

"The Messenger of Allāh (ﷺ) said: "Do not exceed the limits in praising me as did the Christians with the son of Maryam. I am merely a servant, so say: '[He is] the servant of Allāh and His Messenger.""}\textsuperscript{329}

\textsuperscript{329}Bukhārī, #2462, Muslim, #1691, and Tirmidhī, #1432.
331. 'Ali Ibn Hujr narrated to us; Suwayd Ibn 'Abdu'l-'Aziz narrated to us; from Humayd that Anas Ibn Malik (radiyAllahu 'anhu) said:

'A woman came to the Prophet and said to him: 'I have a need to ask of you.' So he said: "Sit in whichever road of the city (al-Medinah) you wish and I will sit with you."'\(^{331}\)

332. 'Ali Ibn Hujr narrated to us; 'Ali Ibn Mus'hir narrated to us; from Muslim al-A'war that Anas Ibn Malik (radiyAllahu 'anhu) said:

"The Messenger of Allah (ﷺ) used to visit the sick (marid), attend funerals (jana'iz), ride donkeys (himar) and accept the invitation of a slave ('abd). On the Day of Banu Quraydah, he was [sitting] on a donkey bridled with a rope made of palm fibres, and on it was a saddle that was also made of palm fibres."\(^{332}\)

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\(^{331}\) Abu Dawud, #4818, this hadith is weak but is supported by a narration in Muslim, #2326.

\(^{332}\) Tirmidhi, #1017, and Ibn Majah, #2296, this hadith is weak but the meaning is supported in other narrations.
333. Wāsīl Ibn ‘Abdu’l-A’lā al-Kūfī narrated to us; Muhammad Ibn Fudayl narrated to us; from al-A’mash that Anas Ibn Malik (rādiyAllahu ‘anhu) said:

“When the Prophet (ﷺ) would be invited to a meal of barley bread and rancid oil he would readily accept. He had armour (dir) that was [put up as collateral] with a Jew, and he died before he could repay the debt to retrieve it.” \(^{332}\)

334. Māhmūd Ibn Ghaylān narrated to us; Abū Dāwūd al-Ḥafarī narrated to us; Sufyān narrated to us; from al-Rabī’ Ibn Sabil; from Yazīd Ibn Abān that Anas Ibn Malik (rādiyAllahu ‘anhu) said:

“The Messenger of Allah (ﷺ) performed Pilgrimage (hajj) on a worn-out saddle upon which there was a fringed wrap-around worth no more than four dirhams. He said:

“Allāhumma j’alhu hajja ‘id riya’fih i wa sun’ah. —‘O Allah, make it a Pilgrimage devoid of ostentation (riya’) or desire for fame (sun’al).’” \(^{333}\)

\(^{332}\) Ahmad, 11/993, this chain is weak but supported by a narration in Bukhārī, #2069.

\(^{333}\) Ibn Mājah, #2890, the chain is weak, but is supported by another narration in Al-Awqaf, #1378.
335. ٣٣٥ حَدَّثَنَا عَبْدُ اللهُ بْنُ عَنْدَ الرَّحمَنَ. قَالَ: حَدَّثَنَا عَفَانُ. قَالَ: حَدَّثَنَا حَمَّادَةُ ابْنُ سَلْفُهُ. فَقَالَ: ۖ عَنْ حَمَّادَةِ بْنِ أَسْسِ بْنِ مَالِكِ. قَالَ: ۖ إِنَّهُ لَيْكُنْ شَخْصٌ أَعْطَىٰ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ: ۖ وَكَانَوا إِذَا رَأَوْاٰ لَا يَقُولُوا. لَيْتَنَا نَعْلُمُونَ مِنْ كَرَاهِيْهِ لِذَلِكَ

335. ‘Abdullah Ibn ‘Abdu’l-Rahmān narrated to us; ‘Affān narrated to us; Ḥammād Ibn Salamah narrated to us; from Ḥumayd that Anas Ibn Mālik (radiy-Allāhu ‘anhu) said:

‘There was no person more beloved to them [the Companions] than the Messenger of Allāh (ﷺ). Yet, they would not stand up [for him] when they would see him [coming] because they knew that he disliked that.’

٣٣٦ حَدَّثَنَا سَيْبَانُ بْنُ وَكْيَعِ. قَالَ: حَدَّثَنَا حَمَّادَةُ بْنُ عَنْدَ الرَّحمَنَ. العجل. قَالَ: أَنَبَأُنَا رَجُلٌ مِنْ بَني ثَمِيمٍ مِنْ وَلَدَ آبِي هَالَةَ زَوَّجَ فَضَتَّةُ بْنَى إِبَّةَ عَبْدَهُ مَعَ أَبِهِ. قَالَ: عَنْ أَبِي هَالَةٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ. قَالَ: سَأَلَّتُ خَالِي هَالَةَ بْنِ آبِي هَالَةَ. وَكَانَ وَضَافًا عَنْ جَلِيلَةِ رَسُولِ اللَّهِ ﷺ. وَأَذَّنَّي بِتُصُفُّ فِي مَنْهَا شَيْنًا. فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فَخَرَى فَخَرَى. فِي نَبَأَ وَرَجُحَةُ نَابَأَ الْقَمَّةِ لِلْبَذْرِ. فَذَكَرَ الأَحْدِيثَ بِطْوَلِهَا. قَالَ الْحَسَنُ. فَكَفَتَّنَا الْحَسَنُ رَمَيًا. قُلْنَ حَدِيثًا فِرْعَوْنَ فَقَدْ سَبَقَنَهُ إِلَيْهِ. فَسَأَلَّاهُ عَنِّي سَأَلَّهُ عَنْهَا. وَقَدْ سَأَلَّهُ دَفْنَ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. فَقَالَ: كَانَ إِذَا أَوْىٰ إِلَيْهِ سَأَلَّهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: مَا أَوْىٰ إِلَيْهِ فِرْعَوْنُ وَقَدْ سَأَلَّهُ أَبَا عَنِّي سَأَلَّهُ عَنْ مَدَخِلِهِ وَمَخْرُوجِهِ وَشَكْلِهِ فَلَمْ يُدْعَشِ رَسُولُ اللَّهِ ﷺ. Fīrtmīdī, #2754.
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...continued.

336. Sufyān Ibn Wākit narrated to us; Jumay' Ibn 'Umayr Ibn 'Abdu'l-Rahmān al-'Ijli narrated to us: I was informed by a man from the Banu Tamīm, one of the children of Abū Hālah, the husband Khadijah, called Abū 'Abdullāh; from Abū Hālah that al-Hasan Ibn 'Ali (radiyAllahu 'anbunia) said:

'I inquired from my maternal uncle Hind Ibn Abī Hālah (radiyAllahu 'anbā) about the noble features of the Messenger of Allāh (ﷻ). He had often described the noble features of the Messenger of Allāh (ﷺ) in detail. I felt that I should hear from him personally, some of the noble appearance (biyāh) of the Messenger of Allāh (ﷺ), so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them, so he said: 'The Messenger of Allāh (ﷺ) was majestic and esteemed. His face would shine with the radiance of the moon on the moonlit night.' Then he related the tradition in its full length.335

Hasan [Ibn 'Ali] (radiyAllahu 'anbā) said: 'I concealed it from al-Husayn for some time, but then I related it to him only to find that he had beaten me to him. He therefore asked him about what he had asked him about, and he found that he had asked his father about his entrance and his exit and his outward appearance, so he did not leave anything out of it.'

335 See hadith #8 for the full tradition p.70.
Husayn [Ibn ‘Ali] (radiyAllahu ‘anhuma) said: ‘I asked my father about the entry in which the Messenger of Allâh ( sak) would enter his home.’ He replied: ‘When the Messenger of Allâh ( sak) entered his home he divided his time into three portions; a portion for Allâh; a portion for his wives; and a portion for himself. Then he divided his portion [further] between himself and the people, and he was assigning that in particular to the common folk, and he was not keeping anything from them. As regards the portion assigned for the nation, it was his practice to give preference to people of excellence and virtue, with his permission, and its allotment according to the value of their religious merit. Some of them would have a single need, some two, and some multiple. He would therefore preoccupy himself with them, and preoccupy them with what would benefit them and the nation [in general], including questioning them about it and informing them of what would be appropriate for them. He would say: “Let those amongst you who are present convey to those absent, and convey to me the need of whoever is unable to relay it [in person], for whoever conveys to a ruler (sultan) the need of someone who is unable to convey it himself, Allâh shall make his feet firm on the Day of Resurrection.” Nothing but that will be mentioned in his presence, and it will not be accepted from anyone other than him. They would enter as seekers (ruwwad), and only part after having tasted something, and emerge as guides—meaning—to goodness.’

He said: ‘Then I asked him about how he was when he left his home: ‘What would he do in this regard?’ He replied: ‘The Messenger of Allâh ( sak) would withhold his tongue from what did not concern him, and he would bring people together and not alienate them. He would honour the noble of each tribe and appoint him over them as leader. He would caution people and be wary of them, without
concealing his good humour and fine character. He would enquire about his Companions, and ask the people about their affairs. He would approve of whatever is good and support it, and he would disapprove of the vile and weaken it. He was equitable, and not argumentative. He remained vigilant lest others be negligent or deviate from the right path, and he had a means of dealing with every situation. He would neither fall short of the truth, nor overstep it [limits]. Those who followed him were the best of people, and were the most virtuous. The best of them were in his eyes those who offered the most sincere advice (nasihah) and those holding the greatest rank were the most generous and helpful.'

He [further] said: 'Then I asked him about his assemblies, so he said: 'The Messenger of Allah (saw) would neither stand up nor sit down without observing the remembrance of Allah. When he would join an assembly of people, he would take whatever seat was available, and he instructed others to the same. He would give each and every person who sat with him his share [of time and attention]; no one sitting with him would think that anyone else was dearer to him than him. Whoever sat with him or to consult or discuss with him about a need, he would bear with him patiently. Whoever asked him of a need, he would not turn him away without what he had requested, or offering a word of comfort. His cheery contenance and good character extended to all people such that he became a father to them and they became equal to him. His assembly was an assembly of knowledge ('ilm), forbearance (bism), modesty (haya'), trust (amanah) and patience (sabr). Voices would not be raised therein, nor would anyone's honour be tarnished, nor were any mistakes broadcast. They would treat each other equally, contending with each other only in piety (taqwa), while showing humility. They would
honour the elderly and show compassion for the young. They would give the needy preference over themselves, and take good care of the strangers.\(^{136}\)

337. Muḥammad Ibn‘Abdullāh Ibn Bazi narrated to us; Bishr Ibn al-Mufaddal narrated to us; Sa‘īd narrated to us; from Qatādah that Anas Ibn Malik \((rādiyAllāhu ‘anhu)\) said:

‘The Messenger of Allāh \((ṣ)\) said: “If a hoof was sent to me as a gift, I would accept, and if I was invited to partake of it, I would accept the invitation.’\(^{137}\)

338. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān Ibn Mahḍi narrated to us; Sufyān narrated to us; from Muḥammad Ibn al-Munkadīr that Jabir \((rādiyAllāhu ‘anhu)\) said:

‘The Messenger of Allāh \((ṣ)\) came to visit me \(\text{while I was ill}\), yet he was neither riding a mule nor a non-Arabian horse.’\(^{138}\)

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\(^{136}\) Refer to hadith number 8 of this book.

\(^{137}\) Tirmidhī, #1337.

\(^{138}\) Bukhārī, #194, Muslim, #1616, and Tirmidhī, #3851.
339. 'Abdullāh Ibn 'Abdu'l-Rahmān narrated to us; Abū Nu'aym narrated to us; Yāḥyā Ibn Abū'l-Haytham al-'Aṭṭār informed us saying:

'I heard Yūsuf Ibn 'Abdullāh Ibn Salām (râdī Allāhu 'anhu) say: 'The Messenger of Allāh (ﷺ) named me Yūsuf, and he sat me on his lap and wiped my head.'

340. Ishaq Ibn Mansūr narrated to us; Abū Dāwūd al-Ṭayalisi narrated to us; al-Rabi‘—Ibn Sabīh—narrated to us; Yazīd al-Raqāshī narrated to us that Anas Ibn Mālik (râdī Allāhu 'anhu) said:

'The Messenger of Allāh (ﷺ) performed Pilgrimage (hajj) on a worn-out saddle upon which there was a fringed wrap-around worth no more than four dirhams. He said: “Ihabayk bi- hajjatin lā sum‘ah fibi wa lā riyā.” — "At Your service, with a Pilgrimage in which there is no desire for fame (sum‘ah) and no ostentation (riyā)."'}
341. Ishāq Ibn Mansūr narrated to us; ‘Abdu’l-Razzāq narrated to us; Mi’mar narrated to us; from Thābit al-Bānī and ‘Āsim al-Ahwāl that Anas Ibn Mālik (radiyAllahu ‘anhu) said:

‘A tailor invited the Messenger of Allāh (saw) and served him a dish sopped bread, meat and broth (tharid), with some pumpkin (dubba) on it. The Messenger of Allāh (saw) used to love pumpkin.’

Thābit said: ‘I heard Anas say: ‘After that no dish was prepared for me, wherein if pumpkin could be added, was added.’"\[^{41}\]

342. Muhammad Ibn Ismā‘il narrated to us; ‘Abdullāh Ibn Šāliḥ narrated to us; Mu‘āwiyyah Ibn Šāliḥ narrated to us; from Yahyā Ibn

[^41]: Muslim, #2041.
Sa'id that 'Amrah [bint 'Abdu'l-Rahman] said:

"Ā'ishah (radiyAllahu 'anha) was asked: 'What was the usual practice of the Messenger of Allah (ṣallallāhu 'alaihi wa sallam) at home?' She replied: 'He was a man from amongst men. He used to examine [and amend] his clothes, milk his sheep, and serve himself.'"\textsuperscript{142}

\textsuperscript{142}Bukhāri in Adab al-Mufrid, #541.
CHAPTER FORTY-EIGHT

باب ما جاء في حلق رسول الله ﷺ

What has been narrated concerning the Character (khuluq) of the Messenger of Allah (ﷺ)

343. حُدَّثَنَا عُبَيْسُ بنُ مُحَمَّدُ الْمُذْرِئُ، قَالَ: حُدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدُ الْمُذْرِئُ، قَالَ: حُدَّثَنَا لِبْنُ سَهْيَانُ، قًالَ: حُدَّثَنِي أَبُو غَفْرَانُ الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ، عَنْ سَهْيَانِ، عَنْ خَارِجَةَ، عَنْ نَافِرٍ، عَنْ زَيْدٍ بْنِ ثَابِئٍ، قَالَ: دَخَلَ نَافِرُ عَلَى رَبِّي بْنِ ثَابِئٍ، فَقَالَ لَهُ: حُدَّثَنَا أَحَدُ الْخَامِسِينَ رَسُولُ اللَّهِ ﷺ، قَالَ: مَاذَا أَهْدَيْتَكُمْ؟ كَنَّى حَارَةُ فَكَانَ إِذَا نَزَلَ عَلَيْهَا الْوَحْيُ بَعْثَ إِلَيْهِ مَعَهُ، كَنَّى إِذَا ذَكَرَكَ تَنْتَى ذَكَرَهَا مَعَنا، وَإِذَا ذَكَرَكَ الْآخَرَةُ ذَكَرَهَا مَعَنا، وَإِذَا ذَكَرَكَ الْآخَرَةُ ذَكَرَهَا مَعَنا، فَكَنَّى هَذَا أَحَدُ الْخَامِسِينَ رَسُولُ اللَّهِ ﷺ.

343. ‘Abbās Ibn Muḥammad al-Dūrī narrated to us; ‘Abdullāh Ibn Yazīd al-Muqri narrated to us; Layth Ibn Sa’d narrated to us; Abū ‘Uthmān al-Walīd Ibn Abīl-Walīd narrated to me; from Sulaymān Ibn Khārijah that Khārijah Ibn Zayd Ibn Thābit (raḍī Allāhu ‘anhu) said:

‘A group of people (nafar) came to visit Zayd Ibn Thābit.
[his father] and said to him: ‘Relate to us the traditions of the Messenger of Allah (ﷺ).’ He replied: ‘What shall I relate to you? As I was his neighbour, whenever he received revelation he would summon me and I would write it down for him. Whenever we would mention this world, he would mention them along with us, and whenever we would mention the Hereafter, he would mention it along with us, and whenever we would mention food, he would mention it along with us. So I shall relate to you what the Messenger of Allah (ﷺ) had to say regarding all of this.’

344. Ishaq Ibn Musa narrated to us; Yunus Ibn Bukayr narrated to us; from Muhammad Ibn Ishaq; from Zivad Ibn Abl Ziyad; from Muhammad Ibn Ka'b al-Qura zi that 'Amr Ibn al-'As (radiyAllahu 'anhuma) said:

‘The Messenger of Allah (ﷺ) used to speak directly with the worst of people, thereby winning their hearts. He used to do the same with me until I thought I was the best of the people, so I asked: ‘O Messenger of Allah, am I better,
or Abu Bakr?’ He said: ‘Abu Bakr.’ I then asked: ‘O Messenger of Allah, am I better, or Umar [Ibn al-Khattab]?’ He said: ‘Umar.’ I then asked: ‘O Messenger of Allah, am I better, or Uthman [Ibn ‘Affan]?’ He said: ‘Uthman.’ When ever I asked the the Messenger of Allah, he told me the truth, so I wished I had not asked him.’

I served the Messenger of Allah (ﷺ) for ten years, and he never said “Uff!” to me. He never asked me about something I had done, saying: “Why did you do?” nor about something I had left undone, saying: Why did you leave it undone?” The Messenger of Allah (ﷺ) was the best of people in character (kiblāt iqā). I never felt any silk, or anything at all, that was softer than the palm (kaff) of the Messenger of Allah (ﷺ). I never smelled any musk, nor any perfume, more fragrant than the perspiration (ʿarq) the Messenger of Allah (ﷺ).

345. Qutaybah Ibn Sa'id narrated to us; Jafar Ibn Sulayman al-Duba'i narrated to us; from Thabit that Anas Ibn Malik (radiyAllahu 'anhu) said:

144. Bukhari, #6041, Muslim, #2330, Abū Dāwūd, #4773 and Tirmidhi, #2015.
346. Qutaybah Ibn Sa'īd and Ahmad Ibn 'Abdah al Dabbl narrated to us; Ḥammād Ibn Yazīd narrated to us; from Salm al-'Alawī that Anas Ibn Mālik (raudy.Allāhu ‘anhu) said:

'According to the Messenger of Allāh (ṣ), there was a man with the Messenger of Allāh (ṣ) who had a trace of saffron upon him [or his garment]; and since the Messenger of Allāh (ṣ) could barely confront someone with something on him that he found disgusting, so when he got up and left, he (ṣ) said to the people: "If only you would tell him to get rid of this saffron!" [46]

347. Muḥammad Ibn Bashshār narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us; from Abū Ishaq; Abū ‘Abdullāh al-Jadali that ‘Ā’ishah (raudy.Allāhu ‘anbā) said:

[46] Abū Dāwūd, #4182, this chain is weak. Saffron is a colour that is specific to the disbelievers or their religion and therefore why the Messenger of Allāh (ṣ) disliked it.
'The Messenger of Allah (ﷺ) was neither obscene (fāhibh), nor immoral (mutafābih), nor boisterous (ṣakhbāb) in the markets, and he would not repay a wrong (sayyī'ab) with a wrong (sayyī'ah), but rather he would pardon and overlook.'¹⁴

348. Ḥārūn Ibn Ishaq al-Hamdānī narrated to us; ‘Abdah narrated to us; from Hishām Ibn ‘Urwah; from his father that ‘Ā’ishah (radīyyAllāhu ‘anha) said:

"The Messenger of Allah (ﷺ) never struck anything with his hand unless he happened to be fighting in the way of Allāh, nor did he ever strike a servant or a woman."¹⁴⁸

349. Ahmad Ibn ‘Abdah al-Ḍabbī narrated to us; Fudayl Ibn ‘Iyāḍ narrated to us; from Mānṣūr; from al-Zuhrī; from ‘Urwah that

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¹⁴ Tirmidhī, #2016 and Ahmad, 6/174
¹⁴⁸ Muslim, #2328, Abū Dāwūd, #4786 and Ibn Mājah, #1984
"A'ishah (ra) said:

'I never saw the Messenger of Allah (ﷺ) take revenge for a wrong committed against him as long as Allah's prohibitions were not violated. If any of Allah's prohibitions (mahārim) were violated, he would be enraged. Whenever he was given the choice between two matters, he would choose the easier of the two so long as it was not a sin.'

350. Ibn Abi 'Umar narrated to us; Sufyān narrated to us; from Muhammad Ibn al-Munkadir; from 'Urwah that 'A'ishah (ra) said:

'A man sought permission to come in to see the Messenger of Allah (ﷺ) while I was with him, so he said: 'What a vile man he is!' then he gave him permission to enter, and when he entered, he spoke to him gently. After he had left, I said: 'O Messenger of Allah, you said what you said, and then spoke to him gently!' He said: 'O 'A'ishah, one of the worst of people is one whom the people avoid to protect themselves from his ill-manners'.
351. Sufyān Ibn Wākid narrated to us; Jumay' Ibn 'Umayr Ibn 'Abdu'l-Rahmān al-'Ijūl narrated to us: I was informed by a man from the Banu Tamīm, one of the children of Abū Ḥālah, the husband Khadijah, called Abū 'Abdullāh; from Abū Ḥālah that al-Ḥasan Ibn 'All (radiyAllahu 'anhuma) said:

‘Al-Ḥusayn said: ‘I asked my father about the conduct of the Messenger of Allāh (ﷺ) amongst those who would sit with him.’ So he said: ‘The Messenger of Allāh (ﷺ) was always cheerful (dā'īm al-bishr), easy-going (sahl al-khuluq) and mild mannered (layyīn al-jānīb). He was neither harsh
The Sublime Beauty of the Prophet (may Allah bless him & give him peace)

(fajz), nor hard-hearted (ghaliz), nor boisterous (sakhbâh), nor obscene (sabhâsh), nor fault-finding ('âyâh), nor avaricious (musbâh). He would take no interest in what he did not desire, he would not leave anyone who pleaded with him hopeless and disappointed. There were three things he avoided: hypocrisy (mini'), excess (ikthâr) and leaving what did not concern him. Similarly, he would not rebuke anyone, nor criticise him, nor pry into his personal affairs. He would only say that in which he hoped for reward.

When he spoke, those sitting with him would lower their heads in such a manner, as if there were birds sitting on their heads, and only when he fell silent they would speak. They would not argue with each other in his presence, they would remain silent for him [to speak] until he finished [speaking]. The first of them would be the first to speak before him. He would laugh at whatever made them laugh, and express surprise at whatever surprised them.

He used to exercise patience with a stranger’s rough manner of speaking or questioning, so much that his Companions would bring them. He used to say: “If you see someone in need, then assist him.” He would only accept praise in moderation, and he would not interrupt someone who was speaking unless he overstepped a limit, in which case he would interrupt him with a prohibition or by standing up [and leaving].”

351

Refer to hadith number 8 of this book p.70
352. Muḥammad Ibn Bashṣār narrated to us; ‘Abdu’l-Ḥaṭīb Ibn Mahdī narrated to us; Sufyān narrated to us; from Muḥammad Ibn al-Munkadīr said:

'I heard that Jābir Ibn ‘Abdullāh (rādī Allāhu ‘anhu) say:
'Never did the Messenger of Allāh (ṣ) say “No.” to anyone who asked for something of him.'

353. ‘Abdullāh Ibn ‘Imrān Abū’l-Qāsim al-Qurāshī al-Makkī narrated to us; Ibrāhīm Ibn Sa’d narrated to us; from Ibn Shihāb; from ‘Ubaydullāh that Ibn ‘Abbās (rādī Allāhu ‘anhumā) said:

'The Messenger of Allāh (ṣ) was the most generous of people in charity, and he was most charitable in the month of Ramaḍān, until it came to an end. Jibrīl would come to him and he would recite to him the Qur‘ān. When Jibrīl would meet him, the Messenger of Allāh (ṣ) would be most generous in charity than the winds sent with showering rain.'
354. Qutaybah Ibn Sa‘d narrated to us; Ja‘far Ibn Sulaymān informed us; from Thābit that Anas Ibn Malik (radīy Allāhu ‘anhu) said:

‘The Prophet (ﷺ) never stored anything for the morrow.’

355. Hārun Ibn Musā Ibn Abī ‘Alqamah al-Madvanī narrated to us; my father narrated to us; from Hishām Ibn Sa‘d; Zayd Ibn Aslam; from his father that ‘Umar Ibn al-Khattāb (radīy Allāhu ‘anhu) said:

‘A man came to the Prophet (ﷺ) and asked him to give him a gift, so the Prophet (ﷺ) said: “I do not have anything with me, but purchase at my expense, and when something comes my way, I will settle the debt.” ‘Umar said: ‘O Messenger of Allāh, you have already given him, Allāh has not burdened you with what is beyond your means!’ The Prophet (ﷺ) disliked what ‘Umar said, whereupon a man from the Anṣār said: ‘O Messenger of Allāh, spend and fear not poverty from the Lord of the Throne!’ Whereupon the Messenger of Allāh (ﷺ) smiled, and it was clear

354 Tirmidhi, #2362.
from the look on his face that he was pleased with the words of the Ansārī. Then he said: "This is what I have been commanded to do.”\(^3\)

356. 'Alī Ibn Hujr narrated to us; Sharīk narrated to us; from 'Abdullāh Ibn Muhammad Ibn 'Aqil that Al-Rabī bint Mu‘awwidh Ibn 'Afrā' (radiyAllahu ‘anha) said:

'I came to the Prophet (ﷺ) with a tray of fresh ripe dates and pieces of cucumber. He gave me a handful of jewellery or she said gold.'\(^4\)

357. 'Alī Ibn Khashram narrated to us; 'Isa Ibn Yūnus narrated to us; from Hishām Ibn 'Urwah; from his father that 'Ā‘ishah (radiyAllahu ‘anha) said:

"The Prophet (ﷺ) used to accept gifts, and reciprocate them."\(^5\)

\(^3\) Bazzār, #3662, this hadith is weak.
\(^4\) Ahmad in his Musnad, #27020.
\(^5\) Bukhārī, #2585, and Tirmidhi, #1953.
CHAPTER FORTY-NINE

باب ما جاء في حياء رسول الله ﷺ

What has been narrated concerning the Modesty (haya') of the Messenger of Allah (ﷺ)

358. حديثنا محمّد بن غيلان، قال: حدّثنا أبو داود، قال: حدّثنا سُفيان عن قادة، قال: سمّيتُ عبد الله بن أبي عنبة، فحدث عن أبي سعيد الخدري، قال: "كان النبي ﷺ أشد حياء من العذراء في خдорها، وكان إذا كره شيئا غرفاً في وجهه.

358. Mahmūd Ibn Ghaylān narrated to us; Abū Dāwūd narrated to us; Shu'bah narrated to us that Qatādah said: 'I heard 'Abdullāh Ibn Abī 'Utbah that Abū Sa'īd Khudrī (raḍī Allāhu 'anhu) said:

"The Prophet (ﷺ) was more bashful (haya') than a virgin girl in her chambers, when he disapproved of something, we knew it from the expression on his face."³⁵⁸

³⁵⁸ Bukhārī, #3562, and Muslim, #2320.
359. Maḥmūd Ibn Ghayyān narrated to us; Wākī narrated to us; Sufyān narrated to us; from Manṣūr; from Mūsā Ibn Yazīd al-Khamī that a freed slave of 'Ā'ishah (raḍiyyAllahu 'anāhā) said:

‘I never looked at the private parts of the Messenger of Allāh (ﷺ).’ Or she said: ‘I never saw the private parts of the Messenger of Allāh (ﷺ).’

359 Ibn Mājah, #662 and Ahmad, 6/63.
CHAPTER FIFTY

What has been narrated concerning the Cupping (hijāma) of the Messenger of Allāh (ṣallallaʿū alaihi wasallam)

360. 'Alī Ibn Ḥujr narrated to us; Ismāʿīl Ibn Jaʿfar narrated to us that Ḥumayd said: 'Anas Ibn Malik (radiyAllahu 'anhu) was asked about earnings of the cupper (ḥajjam).’ So he said:

‘The Messenger of Allāh (ṣallallaʿū alaihi wasallam) underwent cupping (hijāmah) by Abū Tayybah and ordered that he be paid two (sā) measures of food, so he spoke to his people, so they deducted some of his tax (kharāj) and said: “Cupping is the most excellent means by which you can provide medical treatment.” Or he said: “Cupping is one of the most effective treatments for you.”'⁶⁶⁰

⁶⁶⁰ Bukhāri, #2102, and Muslim, #1577, and Tirmidhi, #1278.
361. 'Amr Ibn 'Ali narrated to us; Abū Dāwūd narrated to us; Warqā’ narrated to us; from ‘Abdu’l-A’lā; from Abū Jamilah that ‘Alī (radiyAllahu ‘anhu) said:

‘The Prophet (ﷺ) had cupping performed upon him, and instructed me to give the cupper (hajjam) his fee.’

362. Hārun Ibn Ishaq al-Hamdānī narrated to us; ‘Abdah narrated to us; from Sufyān al-Thawrī; from Jābir; from al-Sha’bī that Ibn ‘Abbās (radiyAllahu ‘anhuma) said:

‘The Prophet (ﷺ) had cupping performed between the two veins of the neck and between the shoulders. He also gave the cupper (hajjam) his fee, which he would not have done if cupping (hijamah) had been unlawful (barām).’

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961 Ibn Majah, #2163, this chain has a weakness but is supported by the narrations before and after it.

962 This hadith is weak but is supported by narrations in Bukhārī, #2103 and Muslim, #1202.

963 Tābit Bārī in his al-Mu'jam al-Kabīr, #12427.
363. Harun Ibn Ishāq narrated to us; ‘Abdah narrated to us; from Ibn Abī laylā; from Nāfi‘ that Ibn ‘Umar (radiyAllahu ‘anhumā) said:

“The Prophet (ﷺ) summoned a cupper (ḥajjām), so he cupped him. Then he asked him: “How much is your tax (kbara‘)?” He said: ‘Three measures.’ So he reduced his tax by one measure (sā‘) and gave him his fee.”363

364. ‘Abdu’l-Quddūs Ibn Muhammad al-‘Aṭṭār al-Baṣrī narrated to us; ‘Amr Ibn ‘Āşim narrated to us; Hammām and Jarīr Ibn Ḥāzim narrated to us; Qatādah narrated to us that Anas Ibn Mālik (radiyAllahu ‘anhu) said:

‘The Messenger of Allāh (ﷺ) used to undergo cupping between the two veins of the neck and in the upper portion of the back, and he would undergo cupping on the seventeenth, nineteenth or the twenty-first days of the [lunar] month.”364

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363 Tirmidhi, #2051, Abū Dāwūd, #3860, and Ibn Mājah, #3483.
365. Ishāq Ibn Manṣūr narrated to us; ‘Abdu’l-Razzāq informed us; from Ma’mar; from Qatādah that Anas Ibn Malik (radiyAllahu ‘anhu) said:

"The Messenger of Allāh (ṣallīAllāhu ‘alayhi wa sallam) underwent cupping on the top of his foot, while he was in the state of Ihram (muḥrim) in Malal [a place between Makkah and Madīnah]."\(^{365}\)

\(^{365}\) Abū Dāwūd, #1837.
**CHAPTER FIFTY-ONE**

باب ما جاء في أسماء رسول الله ﷺ

What has been narrated concerning Names (asma) of the Messenger of Allah (ﷺ)

366. Sa‘id Ibn ‘Abdu’l-Rahman al-Makhzumī narrated to us; Sufyān narrated to us; from al-Zuhrl; from Muhammad Ibn Jubayr Ibn Mu‘īm that his father (radiyAllahu ‘anhu) said:

"The Messenger of Allah (ﷺ) said: “I have several names: I am Muḥammad, I am Aḥmad, and I am al-Māḥi (the Obliterator), through whom Allāh will obliterate disbelief (kufr). I am al-Ḥāshir (the Gatherer), at whose feet mankind shall gather, and I am al-‘Aqib (the Last in Succession), after whom there shall be no other Prophet.”"

366. Bukhārī, #3532, and Muslim, #2354, and Tirmidhī, #2840.
367. Muhammad Ibn Ẓarif al-Kūfī narrated to us; Abū Bakr Ibn ‘Ayyāsh narrated to us; from ‘Āṣim; from Abū Wā’il that Hudhayfah (rādiyAllāhu ‘anhu) said:

'I encountered the Prophet (ﷺ) in one of the streets of Madīnah, and he said: "I am Muḥammad; and I am Ahmad; and I am the Prophet of Mercy (nabi al-raḥmah); and I am the Prophet of Repentance (nabi al-taḥbīḥ); and I am the Follower [of the earlier Prophets] (al-Muqajja); and I am the Gatherer (al-Ḫāṣīr), and the Prophet of Wars (nabi al-malāḥīm)."

368. Ishaq Ibn Mansūr narrated to us; Al-Nadr Ibn Shumayl narrated to us; Ḥammād Ibn Salamah informed us; from ‘Āṣim; from Zirr; from Hudayfah (rādiyAllāhu ‘anhu) that the Prophet (ﷺ) transmitted similar meaning in a similar form. Likewise, Ḥammād Ibn Salamah said by way of ‘Āṣim; from Zirr; from Hudayfah (rādiyAllāhu ‘anhu).

Ahmad, 23/445, see Apèndix one for additional names p.328
CHAPTER FIFTY-TWO

باب ما جاء في عيش النبي ﷺ

What has been narrated concerning the Subsistence (‘aish) of the Messenger of Allah ﷺ.

369. Qutaybah narrated to us; Abūl-Ahwāṣ narrated to us that Simāk Ibn Harb said:

'I heard al-Nu‘mān Ibn Bashār (rādīy Allāhu ‘anhu) say: ‘Do you not indulge in whatever food and drink you wish? I saw that your Prophet (ﷺ) was unable to find poor-quality dates (daqal) with which to fill his stomach.’

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368 Muslim, #2977 and Tirmidhi, #2372. Dqāl are dried out poor-dates. See Tuhfat Al-Ahwāthi.
370. Hārun Ibn Ishāq narrated to us; 'Abdah narrated to us; from Hishām Ibn 'Urwah; from his father that Ā'ishah (radiyAllahu 'anha) said:

'We the family of Muḥammad (ṣaw), would go an entire month without cooking anything over a fire, and with nothing to eat and drink but dates and water.'

371. 'Abdullāh Ibn Abī Ziyād narrated to us; Siyyār narrated to us; Sahl Ibn Aslam narrated to us; from Yazīd Ibn Manṣūr; from Anas that Abū Talhah (radiyAllahu 'anhu) said:

'We complained to the Messenger of Allāh (ṣaw) of severe hunger, and we exposed our stomachs, each revealing a stone [fastened to it], so the Messenger of Allāh (ṣaw) exposed his stomach, revealing two stones [fastened to

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369 Bukhāri, #6458, Muslim, #2971, and Tirmidhi, #2471.
Abū ‘Isā said: ‘This tradition is strange from the tradition of Abū Taḥlah (rādīy-Allāhu ‘anhu). We do not know of it except from this route.’ He said: ‘Each of them would strap a stone to his stomach, so thin was he and exhausted with severe hunger.’
937. Muhammad Ibn Isma’il narrated to us; Adam Ibn Abī Iyās narrated to us; Shaybān narrated to us; ‘Abdu’l-Malik Ibn ‘Umayr narrated to us; from Abū Salamah Ibn ‘Abdu’l-Rahmān that Abū Hurayrah (raḍī Allāhu ‘anhu) said:

"The Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) went out during an hour in which he did not usually go out and in which no one used to meet him, but Abū Bakr came to him, so he said: ‘What brings you here, O Abū Bakr?’ He replied: ‘I came out to meet the Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) and gaze upon his face and greet him with salutation of peace.’ It was not long before ‘Umar turned up. He said: ‘What brings you here, O ‘Umar?’ He replied: ‘Hunger, O Messenger of Allāh!’ He said: ‘I have also experienced some of that.’

Then they went to the home of Abū’l-Haytham al-Tavyihan Al-Ansari. He was a man with many datepalms and sheep, but he had no servants so they did not find him there. They said to his wife: ‘Where is your companion?’ She said: ‘He has gone to fetch us some fresh water.’ It was not long before Abū’l-Haytham came along hauling a large waterskin which he put down. Then he came and embraced the Prophet (ṣallī Allāhu ‘alayhi wa sallam) and exclaiming that his father and mother be ransomed for him. Then he took them to his [date palm]
garden, and spread a carpet for them. Then they went to
grove of his and he spread out a mat for them. Then he
went to a date-palm and returned with a cluster of dates
and set it down. The Prophet (ﷺ) said: “Why not select
for us from its ripe dates?” He replied: ‘O Messenger of
Allah! I wanted you to select from both its ripe dates and
the unripened dates.’ So they ate and they drank from that
water. The Messenger of Allah (ﷺ) said: “By the One in
Whose Hand is my soul! This is among the favours which
you shall be asked about on the Day of Resurrection: cool
shade, wholesome ripe dates, and cold water!”

Abū’l-Haytham left to prepare some food for them. The
Prophet said: “Do not slaughter for us a milch goat.” So
he slaughtered a young she-goat or a young male goat,
and brought it to them so they could eat it. The Prophet
(ﷺ) said: “Do you have a servant?” He said: ‘No’ so he
then said: “If we get some captives we shall bring them
for you.” Then he (ﷺ) was brought two captives, without a
third. Abū’l-Haytham then came to him, and the Prophet
(ﷺ) said: “Chose from the pair of them.” So he said: ‘O
Messenger of Allah, chose for me!’

The Prophet (ﷺ) said: “Indeed the one consulted is
entrusted. Take this one for I have seen him pray, and
treat him well.” So Abū’l-Haytham went to his wife and
informed her of what the Messenger of Allah (ﷺ) said. So
his wife said: ‘You will not be able to fulfil the right stated
by the Prophet (ﷺ) about him unless you free.’ So he said:
‘He is free, then!’ So the Prophet (ﷺ) said: “Indeed Allah
has not sent any Prophet, nor a Caliph, without his having
two consultees (bi‘tānatān): one who commands him to do
what is right and fair, and forbids him to do what is wrong
and unfair, and one who will spare no effort to corrupt
him. Whoever is guarded against an evil companion is
truly guarded."

373. ‘Umar Ibn Isma‘il Ibn Mujalid Ibn Sa‘id narrated to us; my father narrated to me; from Bayān Ibn Bashir that Qays Ibn Abī Hāzim said:

‘I am the first man who shed blood in the cause of Allāh, and I am the first man who shot an arrow in the cause of Allāh. I found myself in a military expedition among the Companion of Muḥammad (ﷺ). We ate nothing but the leaves of trees and pods of the acacia tortilis fruit (ḥablab), until the insides of our mouths were covered with ulcers and blisters. One of us would excrete as do sheep and camel. Yet, Banū Asad began to censure me about the religion. I would have been deprived of any good and ruined in that case, and my deeds would have been wasted.’

71 Tirmidhi, #2369, Abū Dāwūd, #5128 and Ibn Mājah, #2745.
72 Bukhārī, #3728, Muslim, #2966, and Tirmidhi, #2365.
374. Muḥammad Ibn Bashshār narrated to us; Sufyān Ibn ‘Isā narrated to us; ‘Amr Ibn ‘Isā Abū Nu‘āmah al-‘Adawī said:

'I heard Khalīd Ibn ‘Umayr and Shuwaysa Abūl-Ruqād say: ‘Umar Ibn al-Khattāb (radiyAllahu ‘anhu) dispatched ‘Utbah Ibn Ghazwān, and he said: ‘Go, you and whoever is with you, until you are in the furthest Arab land and the nearest non-Arab land.’ So they proceeded, until when they reached the Mirbad, they found these soft white stones, so they said [to one another]: ‘What is this?’ They were told: ‘It is Basrah.’ They continued the journey until, when they reached the vicinity of the small bridge. They said: ‘Here is our appointed destination,’ so they alighted and then mentioned the entire tradition.

‘Utbah Ibn Ghazwān said: ‘I found myself the seventh of seven with the Messenger of Allah (ﷺ). We ate nothing but
tree leaves until the corners of our mouths were covered with ulcers and blisters. I happened to find a mantle which I divided between me and Sa'd, for there is not a single one of us seven except he is a governor of a city, and you will put the governors to the test after us.”

375. 'Abdullah Ibn 'Abdu'l-Rahman narrated to us; Ruh Ibn Aslam Abü Hätim al-Bašri narrated to us; Hammad Ibn Salamah narrated to us; Thabit narrated to us that Anas (radiyAllahu 'anhu) said:

"The Messenger of Allah (sawr) said: "I have been frightened [through threats] for Allah's sake, while no one else was frightened, and I have been hurt for Allah's sake, while no one else was hurt. Thirty days and nights passed by me and Bilal without any food fit for a human or an animal to eat except something [so meagre] tucked under Bilal’s armpit.”"
The Sublime Beauty of the Prophet (may Allāh bless him & give him peace)

Neither a morning nor evening meal of bread and meat was assembled in the presence of the Prophet (ﷺ) [in one day], except if he was invited as a guest.\(^{375}\)

376. ‘Abdullāh Ibn ‘Abdu’l-Rahmān narrated to us; ‘Affān Ibn Muslim narrated to us; Aḥbān Ibn Yazīd al-‘Aṭṭār narrated to us; Qatādah narrated to us that Anās Ibn Malik (radiyAllahu ‘anhu) said:

‘Abdu’l-Rahmān Ibn ‘Awf (radiyAllahu ‘anhu) would host gatherings for us, and an excellent host was he! After he had returned from a journey with us one day, we entered his house. When we entered his house, he entered and

\(^{375}\) Ahmad, 13/859.
had a bath. He then came out and brought us a platter of bread and meat, and when it was served, 'Abdu'l-Raḥmān wept, so I said: 'O Abū Muḥammad, what makes you weep?' He replied: 'The Messenger of Allāh (ﷺ) passed away while neither he nor his family ever had their fill of barley bread. But I do not think our circumstances are any better for us.'³⁶

³⁶ Masnad 'Abd Ibn Humid, #161, this tradition is weak however; there is a supporting narration in Bukhārī, #1274.
What has been narrated concerning the Age (\textit{sinn}) of the Messenger of Allâh (ﷺ)

378. Ahmad Ibn Manî' narrated to us; Rûh Ibn 'Ubâdah narrated to us; Zakariyâh Ibn Ishâq narrated to us; 'Amr Ibn Dinar narrated to us that Ibn 'Abbas (radiyAllahu 'anhuma) said:

'The Prophet (ﷺ) stayed in Makkah for thirteen years, in which he received revelation, and in Medinah for ten years, and passed away when he was sixty-three years of age.'

\[1\] Bukhari, #3903, Muslim, #2351, and Tirmidhi, #3652.
379. Muhammad Ibn Bashshār narrated to us; Muhammad Ibn Já'far narrated to us; Shu'bah narrated to us; from Abū Ishaq; from 'Āmir Ibn Sa'd; from Jarir that Mu'āwiyah (radiyAllahu 'anhu) said in a sermon:

"The Prophet (ṣa) passed away when he was sixty-three years of age, as did Abū Bakr and 'Umar, and I am now sixty-three years of age." ⁷⁸

380. Husayn Ibn Mahdī al-Bāṣrī narrated to us; 'Abdullāh Razzāq narrated to us; from Ibn Jurayj; from al-Zuhri; from 'Urwah that 'Ā'ishah (radiyAllahu 'anha) said:

"The Prophet (ṣa) passed away when he was sixty-three years of age." ⁷⁹

381. حَدَّثَنَا أَحْمَدُ بْنُ تَمِيمٍ، وَحَدَّثَنَا إِبْرَاهِيمُ الدُّوَزِي، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ غَنِيَةٍ، عَنْ خَالِدِ الدُّحَشَاءِ، قَالَ: أَسْبَعَنَا عَيْنَ حُبْرُوَنَى بِنَيْهَـٰتٍ قَالَ: سَمِعْتُ "Muslim, #2352, and Tirmidhi, #3653.

⁷⁸Bukhārī, #3536, Muslim, #2349, and Tirmidhi, #3654.
381. Ahmad Ibn Manî and Ya‘qûb Ibn Ibrâhîm al-Dawaqî narrated to us; Ismâ‘îl Ibn ‘Ulayyah narrated to us; from Khâlid al-Hâdhîha; ‘Amâr, the Mawla of Banu Hâshim informed us:

‘I heard Ibn ‘Abbas (radîyAllahu ‘anhuma) say: ‘The Messenger of Allâh (ﷺ) passed away when he was sixty-five years of age.’”

382. Muhammad Ibn Bashshâr and Muḥammad Ibn Abân narrated to us; Mu‘âdh Ibn Hishâm narrated to us; my father narrated to me; from Qatâdah; from Hasan that Daghîfâl Ibn Hânzâlah (radîyAllahu ‘anhu) said:

‘The Prophet (ﷺ) passed away when he was sixty-three years of age.’

Abû ‘Isâ said: ‘As for Daghîfâl, we do not know of him having heard anything from the Prophet (ﷺ), though he was in the time of the Prophet (ﷺ).

381 Muslim, #2353, and Tirmidhi, #3650.
382 See hadith 380 p.300
Abu Raja', Qutaybah Ibn Sa'id informed us; from Malik Ibn Anas; from Rabī'ah Ibn Abū ‘Abdu'l-Rahmān; that he heard Anas Ibn Malik (radiyAllahu 'anhu) saying:

"The Messenger of Allāh (ﷺ) was neither [excessively] tall, nor short. In complexion, he was neither pale white, nor very dark; neither was his hair tightly curled nor completely straight [but slightly wavy]. When he reached the age of forty, Allāh the Exalted granted him Prophethood. He stayed for ten years in Makkah and in Madīnah for ten years. Allāh took his soul upon the completion of sixty years, at that time there were no more than twenty white hairs on his head and beard." 

Qutaybah Ibn Sa'id informed us; from Malik Ibn Anas; from Rabī'ah Ibn Abū 'Abdu'l-Rahmān; that he heard Anas Ibn Malik (radiyAllahu 'anhu) said likewise.

\[82\] Bukhārī, #5899, Muslim, #2347 and Tirmidhi, #362.
CHAPTER FIFTY-FOUR

What has been narrated concerning the Demise (wafāt) of the Messenger of Allāh (ṣa)

385. Abū 'Ammār al-Ḥusayn Ibn Ḥurayth and Qutaybah Ibn Sa'id, and others narrated to us; Sufyān Ibn 'Uyaynah narrated to us; from al-Zuhrī that Anas Ibn Mālık (radiy Allāhu ‘anhu) said

‘The very last time I gazed at the Messenger of Allāh (ṣa) was when he drew back the curtain on Monday as people stood behind Abū Bakr. I looked at his face as if it were a page of the Qur’ān (mushaff) [in beauty and radiance], as the people were performing the prayer behind Abū Bakr.'
So when the people were getting restless, he signalled to them to stay in their places, as Abū Bakr led them in prayer, and he drew the curtain. The Messenger of Allāh (ﷺ) passed away at the end of that day.383

386. Ḥumayd Ibn Masʿadah al-Baṣrī narrated to us; Sulaym Ibn Akhdar narrated to us; from Ibn ‘Awn; from Ibrāhīm; from al-Aswad that ‘Ā’ishah (radiyAllahu ‘anha) said:

‘I had the Prophet (ﷺ) resting against my chest—or she said: ‘my lap’—when he asked for a vessel to urinate in. Then he urinated and passed away soon after.”384

387. Qutaybah narrated to us; al-Layth narrated to us; from Ibn al-Hād; from Mūsā Ibn Sarjis; from al-Qāsim Ibn Muḥammad that ‘Ā’ishah (radiyAllahu ‘anha) said:

‘I saw the Messenger of Allāh (ﷺ) as he was on the verge

383 Bukhārī, #680, and Muslim, #419.
384 Bukhārī, #741, and Muslim, #1636.
of dying, and besides him there was vessel containing water. He inserted his hand into the vessel, then wiped his face with the water, saying: "Allâhu 'àmmâ a'înî 'alâ munkarât..."—"O Allâh, help me against the atrocities..."
Or he (ﷺ) said: "...sakarât al-mawt" —"...the agonies of death." 385

388. al-Hasan Ibn al-Šabbâh al-Bazzâz narrated to us; al-Mubashshir Ibn Ismâ'il narrated to us; from 'Abdu'l-Rahmân Ibn al-'Alâ'; from his father; from Ibn 'Umar (radiyAllahu 'anhu) that 'A'ishah (radiyAllahu 'anha) said:

'I will never envy anyone for an easy death now that I have witnessed the difficulty (shiddât) in the Messenger of Allâh (ﷺ) in his passing.' 386

389. Abû Kurayb Mu'âmmad Ibn al-'Alâ' narrated to us; Abû Mu'áwiyyah narrated to us; from 'Abdu'l-Rahmân Ibn Abî Bakr—Ibn

385 Tirmidhi, #978, this is a weak hadith but supported by a narration in Bukhârî, #6510.
386 Tirmidhi, #979, this is a weak hadith but supported by a narration in Bukhârî, #4446.
al-Mālikī; from Ibn Abī Mulaykah that ‘Ā’ishah (rādiy Allāhu ‘anbā) said:

“When the Messenger of Allāh (ṣallī Allāhu ‘alayhi wasallām) passed away, they [the Companions] disagreed over where to bury him. Abū Bakr (rādiy Allāhu ‘anbā) said: ‘I heard the Messenger of Allāh (ṣallī Allāhu ‘alayhi wasallām) say something which I did not forget. He said: ‘Allāh will never take a Prophet except in the place in which he loved to be buried.’ So bury him in the spot where his bed is!’”

390. Muḥammad Ibn Bashshār narrated to us; by ‘Iyāsh Ibn al-‘Anbari and Siwār Ibn ‘Abdullāh and others; Yahyā Ibn Sa‘d informed us; from Sufyān al-Thawrī; from Mūsā Ibn ‘Abī ‘Ā’ishah; from ‘Ubaydullāh Ibn ‘Abdullāh that Ibn ‘Abbaṣ (rādiy Allāhu ‘anhu) and ‘Ā’ishah (rādiy Allāhu ‘anbā) said:

‘Abū Bakr kissed [the forehead of] the Prophet (ṣallī Allāhu ‘alayhi wasallām) after he passed away.”


57 Tirmidhī, #1018, this hadith is weak but the meaning is correct due to other supporting narrations.
88 Bukhārī, #4451.
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391. Naṣr Ibn 'Alī al-Jahdāmī narrated to us; Marhūm Ibn 'Abdu'l-'Azīz al-'Aṭṭār narrated to us; from 'Imrān al-Jawzī; from Yazīd Ibn Bābanūs that 'Ā'ishah (radiyAllahu 'anha) said:

‘Abū Bakr entered to see the Prophet (SallAllāhu 'alayhi wa sallam) after his demise, and he placed his mouth between his eyes [and kissed him], and his forearms and said: ‘O Prophet! O true friend! O intimate friend!’

392. Bishr Ibn Hilāl al-Ṣawwāf al-Bāṣrī narrated to us; Ja'far Ibn Sulaymān narrated to us; from Thābit that Anas (radiyAllahu 'anhu) said:

‘On the day when the Messenger of Allāh (SallAllāhu 'alayhi wa sallam) entered Medīnah, everything was illuminated and bright, and on the day when he died, everything turned dark and gloomy. We had barely cleared the dust off our hands [after his burial] until we no longer recognised our own hearts [due to his loss].’

391 Abū Dāwūd, #2137.
392 Tirmidhi, #3618, and Ibn Mājah, #1631.
393. Muhammad Ibn Hātim narrated to us; 'Āmir Ibn Šālīh narrated to us; from Hisham Ibn 'Urwah; from his father that 'Ā'ishah (rādiy Allāhu 'anha) said:

'The Messenger of Allāh (ﷺ) passed away on a Monday.'

394. Muhammad Ibn Ābl 'Umar narrated to us; Sufyān Ibn 'Uyaynah narrated to us; from Jā'far Ibn Muhammad that his father [Mūḥammad al-Bāqir] (rādiy Allāhu 'anhum) said:

'The Messenger of Allāh (ﷺ) passed away on Monday, after which he remained that day and Tuesday night and he was buried during the night.'

According to Sufyān and others: 'The sound of shovels could be heard during the latter part of the night.'

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v1 Tirmidhi, #996, and this hadith is weak.
v2 Sunan al-Bayhaqi, #6216, and Maznamof 'Abdu'l-Razzāq, #6209, this tradition is Mursal (weak).
Abū 'Isā said: 'This is a strange tradition.'
قالوا إليه أن نبتل مكانته، حتى قضى أبو بكر صالاته. ثم إن رسول الله صل الله عليه وسلم قبض، فقال:

ثم عمر. وفإنها لا أسمع أبدا بذكرا أن رسول الله صل الله عليه وسلم قبض إلا ضرره بسبيني هذا قال:


396. Naṣr Ibn 'Ali al-Jahdamī narrated to us; 'Abdullāh Ibn Dāwūd

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narrated to us; Salamah Ibn Nubayt narrated to us; from Nu‘aym Ibn Abi Hind; from Nubayt Ibn Sharik that Šalim Ibn ‘Ubayd, who had companionship with him, said:

“The Messenger of Allâh (ﷺ) lost consciousness in his illness, then he regained consciousness and said: “Is it time for prayer?” They replied: ‘Yes.’ He said: “Order Bilâl to give the call to prayer (adhâbân) and order Abû Bakr to lead the people in prayer.” Then he lost consciousness, and when he regained his consciousness, he asked: “Is it time for prayer?” They replied: ‘Yes.’ He said: “Order Bilâl to give the call to prayer (adhâbân) and order Abû Bakr to lead the people in prayer.” ‘A’ishah (radiyAllahu ‘anha) said: ‘My father is a man who is easily grief-stricken and brought to tears if he is given that responsibility, he will weep [profusely] and will be unable to lead the people in prayer, so if only you would appoint someone else!’ Then he lost consciousness, and when he regained his consciousness, he said: “Order Bilâl to give the call to prayer (adhâbân) and order Abû Bakr to lead the people in prayer, for you are the female companions of Yûsuf!”

Bilâl was therefore ordered, so he gave the call to prayer (adhâbân), and Abû Bakr was ordered, so he led the people in prayer. Then when the Messenger of Allâh (ﷺ) found some relief, and he said: “Find me someone I can lean on!” Barirah and another man came and so he leaned on them. When Abû Bakr saw him, he began to step back, but he signalled for him to stay in his place until Abû Bakr completed his prayer.

Thereafter, the Messenger of Allâh (ﷺ) passed away. ‘Umar (radiyAllahu ‘anhu) said: ‘By Allâh, I will not hear anyone mention that the Messenger of Allâh (ﷺ) has passed away, otherwise I will strike him with this sword of mine!’

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He [Ṣālim] said: The people were unlettered among whom there had never come a Prophet before, so they withheld and said: ‘O Ṣālim, go the Companion of the Messenger of Allāh (ﷺ) and call him. So I went to Abū Bakr, who was in the masjid. I came up to him weeping and perplexed, so when he saw me, he said: ‘Has the Messenger of Allāh (ﷺ) passed away?’ I replied: ‘Umar is saying: ‘I will not hear anyone mention that the Messenger of Allāh (ﷺ) has passed away, otherwise I will strike him with this sword of mine!’ he then said to me: ‘Go outside!’ so I went outside with him. He came and found the people in the presence of the Messenger of Allāh (ﷺ). He therefore said: ‘O people, make room for me.’ They made room for him, and then he leaned over him and touched him, saying:

“You will surely die, and they will surely die.” [al-Zumar (39): 30]

Then they asked: ‘O Companion of the Messenger of Allāh, has the Messenger of Allāh passed away?’ He replied: ‘Yes’ when they realised that he was telling the truth, they asked:

‘O Companion of the Messenger of Allāh, should the funeral prayer be performed for the Messenger of Allāh?’ He replied: ‘Yes’ They asked: ‘And how?’ He replied: ‘A group will, proclaim the Greatness of Allāh, perform the prayer and offer supplication. Then they will leave so that other people may enter.’ Then they asked: ‘O Companion of the Messenger of Allāh, should the Messenger of Allāh (ﷺ) be buried?’ He replied: ‘Yes’ They asked: ‘Where?’ He replied: ‘In the place in which Allāh took his soul (rub), for Allāh does not take his soul but at a pure place (makān tayyib).’ They realised that he was telling the truth.
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Then he instructed the family of Messenger of Allah (ﷺ) to bathe [and carry out the preparation of his shrouding].

The Emigrants (al-Muhajirūn) assembled, consulting one another. They said: ‘Let us go to our brothers from among the Helpers (al-Anṣār) and include them in this matter. The Helpers said: ‘There should be a leader from among us and a leader among you.’ So ‘Umar Ibn Khattāb (rādiyAllāhu ‘anhu) said: ‘Who has the like of these three [excellent merits of Abū Bakr]?’

“The second of the two; when the two of them were in cave, when he said to his companion: ‘Do not grieve. Allāh is with us.” [al-Tauḥīd (9): 40]

Who are the two of them?’ Then he extended his hand, so they pledged allegiance (bay'ah) to him [Abū Bakr], and the people [too] pledged allegiance to him in an excellent and beautiful manner.”

397. Naṣr Ibn ‘Ali narrated to us; ‘Abdullāh Ibn al-Zubayr—Shaikh Bāhirī Qadim Baṣrī—narrated to us; from Thābit al-Bunānī that Anas Ibn Mālik (rādiyAllāhu ‘anhu) said:

Ibn Majah, #1234. The three excellent merits for Abū Bakr (rādiyAllāhu ‘anhu) mentioned in this verse are that he was the second of the two in the cave, and his companionship and Allāh being with him (ma‘yyah).
When the Messenger of Allāh (ﷺ) was enduring the agony of death, Fāṭimah exclaimed: ‘Alas, what agony!’ to which the Prophet (ﷺ) replied: “Your father shall not suffer any agony after today. Your father has met the fate from which no one can escape. [Our] reunion is on Resurrection Day.” 395


‘The Messenger of Allāh (ﷺ) said: “Whoever from my nation has two children who died [in infancy], Allāh will cause him to enter the Garden of Paradise on their account.” So ‘A‘īshah (radiyAllahu ‘anīhā) asked: “What about someone who only had one child from your nation who has died?” He said: “Also whoever has only one child who has died, O successful lady.” She then asked: ‘What about someone from your nation who has no child who died [in infancy]?” He replied: “Then I will be an interces­sor for my nation, for never will they be afflicted by the loss of the likes of me!” 396

395 Ibn Mājah, #1629.
396 Tirmidhī, #1062, this hadith is weak.
CHAPTER FIFTY-FIVE

What has been narrated concerning the Legacy (mirāṭh) of the Messenger of Allāh (ﷺ)

399. Ḥadīth 1: Ahmad Ibn Manṣūr narrated to us; Ḥusayn Ibn Muḥammad narrated to us; Ḥisāb Ibn al-Muqaffa' narrated to us; from Abū ʿAbd Allāh Ibn ʿAbd Allāh al-Ḥarmi, the brother of [the Mother of the Believers] Juwayriyyah (raḍi Allāhu 'anhuma) said:

"The Messenger of Allāh (ﷺ) did not leave behind anything other than his weapons, his mule and a plot of land which he designated as charity (sadaqah)."

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† Bukhārī, #2739.
400. Muḥammad Ibn al-Muthannāh narrated to us; Abū’l-Walid narrated to us; Hammād Ibn Salamah narrated to us; from Muḥammad Ibn ‘Amr; from Abū Salamah that Abū Hurayrah (radiy Allāhu ‘anhu) said:

‘Fatimah came to Abu Bakr and asked: ‘Who will inherit from you?’ He replied: ‘My wife and children.’ She said: ‘Why is it then that I cannot inherit from my father?’ Abu Bakr replied: ‘I heard the Messenger of Allāh (ṣ) said: “No one inherits from us.” But, I shall support those whom the Messenger of Allāh (ṣ) used to support and spend for those for whom the Messenger of Allāh (ṣ) used to spend on.’”

401. Muḥammad Ibn al-Muthannāh narrated to us; Yahyā Ibn
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Kathir al-Anbari Abu Ghassan narrated to us; Shubbah narrated to us; from Muhammad Ibn 'Amr; from Abū'l-Bakhtari that al-Abbas and 'Ali came quarrelling, each saying to the other: ‘You are such-and-such, you are such-and-such!’ So ‘Umar said to Tálah, al-Zubayr, ‘Abdu'l-Rahmán Ibn ‘Awf and Sa'd (radia Allah ‘anhum):

‘I implore you by Allah, have you heard the Messenger of Allah (H) say: “Each possession of a Prophet is charity (sadaqah), except what provides him with food. No one shall inherit from us [the Prophets]!”

This tradition is part of a longer story. 199

402. Muhammad Ibn al-Muthannah narrated to us; Safwan Ibn 'Isa narrated to us; from Usamah Ibn Zayd; from al-Zuhri; from 'Urwah that ‘A’ishah (radia Allah ‘anha) said:

“The Messenger of Allah (H) said: “We [the Prophets] are not inherited from. Whatever we leave behind is charity (sadaqah).” 200

199 Abü Dáwúd, #2963, this is a weak tradition but supported by the following narrations.
200 Bukhári, #4035, and Muslim, #1758.
Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān Ibn Mahdi narrated to us; Sufyān narrated to us; from Abū’l-Zinād; from al-‘Araj that Abū Hurayrah (rādiyAllāhu ‘anhu) said:

‘The Messenger of Allāh (ﷺ) said: “My heirs must not distribute a single dinar or a dirham. Whatever I leave beyond support for my wives and the provisions for my workman will be charity (sadaqah).”’

al-Husayn Ibn ‘Alī al-Khallal narrated to us; Bishr Ibn ‘Umar narrated to us; I heard from Mālik Ibn Anas say from al-Zuhri that Malik Ibn al-Hadathān said:

‘I came to visit ‘Umar at his house, and soon after ‘Abdu’l-Rahmān Ibn ‘Awf, Talhah and Sa’d also came to visit him. Then ‘Alī and al-‘Abbas came quarrelling, so ‘Umar said to them: ‘I implore you by the One with whose permission the heaven and the earth exist, do you know that the Messenger of Allāh (ﷺ) said: “We [the Prophets] are not inherited from. Whatever we leave behind is charity (sadaqah).”’ They all said: ‘O Allāh, certainly [we attest].’

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404. Bukhārī, #2776, and Muslim, #1760.
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This tradition is part of a longer story.402

405. Muhammad Ibn Bashshār narrated to us; 'Abdu'l-Rahmān Ibn Mahdī narrated to us; Sufyān narrated to us; from 'Āzib Ibn Bahdalah; from Zirr Ibn Ḥubaysh that 'Ā'ishah (radiyAllahu 'anha) said:

‘The Messenger of Allah (ﷺ) did not leave behind dinars, nor dirhams, nor a sheep, nor a camel.’ [The narrator of this tradition] said: ‘I am in doubt if she said: ‘nor a male or female slave”4013

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*402 Bukhārī, #3094, Muslim, #1757, and Tirmidhi, #1610.
401 Ahmad, 25/053
CHAPTER FIFTY-SIX

What has been narrated concerning the Vision (ru’jah) of the Messenger of Allāh (ﷻ) in a Dream

406. Muḥammad Ibn Bashshār narrated to us; ‘Abdu’l-Rahmān Ibn Mahdi narrated to us; Sufyān narrated to us; from Abū Ishāq; from Abūl-Aḥwās; on the authority of ‘Abdullāh Ibn Mas’ūd (radiyAllahu ‘anhu) that the Prophet (ﷺ) said:

"Whoever sees me in his dream (manām), he has indeed seen me, for Satan cannot imitate me (la yatamathalu bi)."404

404 Tirmidhī, #2276, and Ibn Mājah, #3900.

405 Bukhārī, #110, and Muslim, #6056.
407. Muḥammad Ibn Bashshār narrated to us; Muhammad Ibn al-Muthannāh narrated to us; Muḥammad Ibn Jā'far narrated to us; Shu'bah narrated to us; from Abū Ḫusayn; from Abū Ṣāliḥ that Abū Hurayrah (radiyAllahu ‘anhu) said:

"The Messenger of Allāh (ﷺ) said: "Whosoever sees me (raˈāni) in a dream, he has indeed seen me (faqad raˈāni), as Satan cannot take on my appearance (la yatashwara)."

Or he (ﷺ) said: cannot resemble me (la yatashabbbhu bi)."**414**

408. Qutaybah Ibn Saʿīd narrated to us; Khalaf Ibn Khallfah narrated to us; from Abū Mālik al-Ashjaʿī that his father said:

"The Messenger of Allāh (ﷺ) said: "Whosoever sees me in his dream, he has indeed seen me (faqad raˈāni)!

Abū ‘Isā said: ‘This Abū Mālik is Saʿīd Ibn Tāriq Ibn Ashyam, **Ahmad, #15880.**
and Tāriq Ibn Ashyam (radiyAllāhu 'anhu) is one of the Companions of the Prophet (ﷺ), and he related traditions from the Prophet (ﷺ).

Similarly, Abū 'Isā said: I heard 'Ali Ibn Hujr say: ‘Khalaf Ibn Khalīfah said: ‘I saw 'Amr Ibn Hurayth (radiyAllāhu 'anhu), the Companions of the Prophet (ﷺ), when I was a young boy.’

409. Qutaybah Ibn Sa‘īd narrated to us; ‘Abdu'l-Wahid Ibn Ziyād narrated to us; from ‘Āṣim Ibn Kulayb; my father narrated to me that he heard Abū Hurayrah (radiyAllāhu ‘anhu) say:

‘The Messenger of Allāh (ﷺ) said: “Whosoever sees me in a dream, he has indeed seen me (faqad ra‘āni), for Satan cannot resemble me (lā yatamālu‘ī).” The father then related this to Ibn ‘Abbās mentioning that he has seen the Prophet (ﷺ). He also mentioned that al-Ḥasan Ibn ‘Ali resembled the Prophet (ﷺ). Upon hearing this Ibn ‘Abbās replied: ‘Indeed, he resembles him.’

Ahmad, #7168.
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410. Muhammad Ibn Bashshār narrated to us; Ibn Abī 'Adi narrated to us; Muhammad Ibn Ja'far narrated to us; 'Awf Ibn Abī Jamilah narrated to us; from Yazid al-Farsi—who used to transcribe copies of the Qur'ān (mustahf)—said:

'I saw the Messenger of Allāh (ﷺ) in my dream in during the time of Ibn 'Abbās, so I said to Ibn 'Abbās: 'I saw the Messenger of Allāh (ﷺ) in my sleep.'

Ibn 'Abbās (radiyAllahu 'anhumā) said: 'The Messenger of Allāh (ﷺ) said: “Satan is unable to resemble me (lā yastaṣṣ an yatashabaha bi).” So whosoever sees me in dream, he has indeed seen me.” Can you describe this person whom you saw in your dream? He replied: ‘Yes, I describe to you a man whose body (jism) and flesh (labān) were moderate [in stature], he was fair skinned (bayād), having a reddish tinge (asmār), his eyes naturally jet black as if lined with kohl, with a pleasant smile (ḥasan al-dahīk) and handsome
facial features (*jamîl dawâ'ir al-wajîb*); his beard went from here to here, and it came down over the top of his chest.'

‘Awf said: ‘I do not know what could be added to this description.’—so Ibn ‘Abbâs (*ra'dîy-Allâhu 'anhuma*) said: ‘If you were to see him in wakefulness, you would not be able to describe him more than this.’

411. Abû Dawûd Sulaymân Ibn Salîm al-Balkhî narrated to us; Al-Nâdr Ibn Shumayl said that ‘Awf said: ‘I am older than Qatâdah.’

412. ‘Abdullâh Ibn Abî Ziyâd narrated to us; Ya'qûb Ibn Ibrâhîm Ibn Sa’d narrated to us; the son of the brother of Ibn Shîhâb al-Zuhârî narrated to us; from his uncle Abû Salâmah that Abû Qatâdah (*ra'dîy-Allâhu 'anhu*) said:

‘The Messenger of Allâh (saw) said: “Whosoever sees (*man ra’âni*) me—meaning in his sleep (*naâm*)—he has seen [me] truly (*faqad ra’â al-hâqq*).”

408 Ahmad, #2410.
409 Bukhârî, #6994, and Muslim, #2267.
413. ‘Abdullāh Ibn ‘Abdu’l-Rahmān al-Dārimī narrated to us; Mu’āllā Ibn Asad narrated to us; ‘Abdu’l-‘Azīz Ibn al-Mukhtar narrated to us; from Thābit that Anas (radīy Allāhu ‘anhu) said:

‘The Messenger of Allāh (ص) said: “Whosoever sees me in a dream has indeed seen me, as Satan cannot take on my appearance (lā yatakhiyyalu hi).” He (ص) also said: “The dream of a believer is one portion (ju‘) out of forty-six portions of Prophethood (nubūwah).”’

414. Muhammad Ibn ‘Alī narrated to us; I heard my father say that ‘Abdullāh Ibn Mubārak said:

‘If you are afflicted with being appointed as a judge, then adhere to the traditions (al-athar).’

415. Muḥammad Ibn ‘Ali narrated to us; Al-Nadr Ibn Shumayl

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410 Bukhārī, #6994. Muslim, #2264 and Abū Dāwūd, 5018
411 Meaning refer back to the transmitted judgements of the Prophet (ص) or his Companions (radīy Allāhu ‘anhu).
narrated to us; Ibn 'Awn informed us that Ibn Sirīn said:

“These traditions (hadith) are your religion; then be mindful of whom you learn your religion (din) from.”412

412 Muslim in his introduction page 26.
APPENDIX ONE

Imām al-Nawawī's
Abridged Biography of the Prophet (ﷺ)

The Imām Abū Zakariyyah Yahyā Ibn Sharaf al-Nawawī al-Dimashqī, may Allāh have mercy upon him, said:1

His (ﷺ) Lineage


The nation is agreed as to his lineage to this point, after this however they differed greatly concerning his lineage to Ādam (‘alayhi as-salām). The scholars have mentioned that there is nothing authentic

1 [T] This treatise has been extracted from al-Nawawi’s introduction to his Tahdhib al-Asmā’ wa-l-Lughah. Many valuable notes have been added to it by Shaykh Khalid Ibn ‘Abdūl-Rahmān al-Shā‘ī. These have been included in this translation, sometimes translated verbatim and sometimes summarised.

2 This is the amount that al-Bukhārī sufficed with in mentioning in his sahih.

Refer to: al-Fath, 7/162 and Zād al-Ma‘ād, 1/71. Ibn Hajr has discussed this issue in Fath, 6/538-539.
concerning this portion of the lineage that can be depended upon.

His (ﷺ) Names and Agnomens

The famous agnomen (kunya) of the Prophet (ﷺ) was Abū al-Qāsim⁴ and Jibril (‘ālayhi as-salām) gave him the agnomen, Abū Ibrāhīm.⁵

The Messenger of Allāh (ﷺ) has many names. The Imām and Hāfiz, Abū al-Qāsim ‘Alī Ibn al-Ḥasan Ibn Hibatu-Allāh Ibn ‘Abdullāh al-Shāfi‘ī al-Dimashqī, famously known as Ibn ‘Asākir—may Allāh have mercy upon him, devoted a specific chapter to them in his Tārīkh Dimashq. In this chapter he mentioned many names, some of which are mentioned in the Two Sahīhs and the remainder in other [books of hadīth].

From amongst these names are: Muhammad, Ahmad, al-Ḥāshīr (the Gatherer), al-‘Aqīb (the Ultimate), al-Muqaffī (the Tracker), al-Māhi (the Effacer), Kātīmu-n-Nabiyyīn (the Seal of the Prophets), Nabiyu-r-Rahmah (the Prophet of Mercy), Nabiyu-l-Malḥamah (the Prophet of Slaughter)—in one report: Nabiyu-l-Malāhim (the Prophet of Massacres), Nabiyu-t-Tawbah (the Prophet of Mercy), al-Fātīb (the Conqueror), Tabā, Yāsīn and ‘Abdullāh (the Servant of Allāh).⁶

⁴ Al-Dhahabī, Tārīkh al-Islām [p. 33] said, ‘it is reported by multiple and consecutive (mutawātir) narration that his agnomen was Abū al-Qāsim.’

⁵ Refer to: Ibn ‘Asākir, Tābildīb Tārīkh Dimashq [1/278]. He said therein, ‘this is reported by ad-Dārimī and al-Bayhaqī from Anas (radiyAllahu ‘anhu).’ However its isnād contains Ibn Lahi‘ah about whom al-Dhahabī, Tārīkh al-Islām [p. 34] said, ‘da‘if.’

I say: It is also reported by al-Hākim [2/604] and his isnād also contains Ibn Lahi‘ah.

⁶ Al-Qastalānī, Mundūb al-Laduniyyah [2/11], said, ‘a thing having many names is indicative of its nobility and excellence.’

⁷ Refer to Tabīlīb Tārīkh Dimashq [1/274].

Some of the aforementioned are names and others are titles or descriptions. All of them are proven by authentic narrations except for al-Fātīb, Tabā and Yūsuf. It is not established that these are included amongst the names of the Prophet (ﷺ).
Imam al-Nawawi’s Life of the Messenger (may Allah bless him & give him peace)

The Imam and Hafiz, Abu Bakr Ahmad Ibn al-Husayn Ibn ‘Ali al-Bayhaqi, may Allah have mercy upon him, said, ‘some scholars added to this by saying: in the Qur’an, He, Mighty and Magnificent, called him Rasūl (Messenger), Nabi (Prophet), Ummi (Unlettered), Shāhid (Witness), Mubashshir (Bearer of glad-tidings), Nadhir (Warner), a caller to Allah with His permission and a Sirāj Munir (illuminating torch [of light]), Ra’uf (Kind), Rāhim (Merciful) and Mudhakkir (Admonisher). He also appointed him as a mercy, blessing and a guide—(†).”

Ibn ‘Abbās (radiyAllahu ‘anhuma) reports that the Messenger of Allah (ṣallallahu 'alayhi wa sallam) said,

إسمى في القرآن مُحمَّدٌ، وفي الإنجيل أحمدٌ، وفي التوراة أَحِيدٌ وَأَمَّا سَميَتْ أَحِيدَ لَا أَيُّهَا أَحِيدَ عَنْ أَمِّي نَارِ جَهَنَّمَ.

My name in the Qur’an is Muhammad, in the Injīl it is Ahmad and in the Torah it is Uhīd. I was called Uhīd because I direct my nation away from the Fire of Hell.”

I say: some of these aforementioned names are actually attributes

With regards al-Fātih, al-Dhahabi said in the section on Sirāh in his Tārikh Islām [p. 33] that it is reported via a weak isnād from Abū at-Tufāil.

With regards Tāhī, it is reported from Ibn ‘Abbās via the route of al-Kalbi who is mattrūk. It is established from Ibn ‘Abbās that the meaning of Tāhī is the call, ‘O person!’ in the language of the Nabataeans [ancient Aram kingdom in SW Asia, now in West Jordan]. This is the opinion that was preferred by the Imam of the Qur’ānic commentators, Ibn Jarir Tabari, may Allah have mercy upon him, as per his Tafsīr [16/136].

With regards Yā sin (and likewise Tā Hā), it is not authentically reported that they are included amongst his (ṣallallahu ‘alayhi wa sallam) names, rather they are names of two chapters of the Qur’ān and in this respect are like [the chapters] Sād and Nūn.

With regards al-Bayhaqi, Dā‘ūl al-Subkwaḥ [1/160].

* Refer to al-Bayhaqi, Dā‘ūl al-Subkwaḥ [1/160].

* Reported by Ibn ‘Adi as mentioned in Tāhlīlah Tārikh Dimashq [1/275]. Its isnād contains Isḥāq Ibn Bishr and he is a khabardāhar and mattrūk. Refer to al-Dhahabi, Mizān al-Ftaḍāl [1/184]. Therefore this hadith cannot be used to affirm the name Uhīd. As for the other two, Muhammad and Ahmad, they are well established by the Qur’ān itself.
or descriptions [of the Prophet (ﷺ)] and metaphorically referred to as his names.

The Imām and Ḥāfiz, Qāḍī Abū Bakr Ibn al-'Arābī al-Mālikī said in his book, *al-Ahwādhfi fi Sharḥ at-Tirmidhi,*10 "some of the Ṣufis said: Allāh, the Mighty and Magnificent, has one thousand names and the Prophet (ﷺ) has one thousand names."11

Ibn al-'Arābī continued by saying, "as for the Names of Allāh, Mighty and Magnificent, then this number is insignificant [as compared to what they really are]. As for the names of the Prophet (ﷺ), then I have counted only those names that are clearly mentioned in the form of obvious names and I have so far collected a total of sixty four names." Then he mentioned them in detail, commenting upon their meanings comprehensively and in an excellent fashion. Then he said, "and he has additional names, other than these."

**His (ﷺ) Mother**

His mother was Āminah bint Wahb Ibn 'Abd-Manāf Ibn Zuhrah Ibn Kilāb Ibn Murrah Ibn Ka'b Ibn Lu'ayy Ibn Ghālib.

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10/280-287.

11 With regards their confining the names of Allāh, Mighty and Magnificent, to one thousand then this contradicts the authentic hadīth, "I ask you by every name You have named Yourself with, or revealed in Your Book, or taught to one of Your creation, or kept to Yourself in the knowledge of the unseen which is with You...".

Reported by Ahmad [1/391, 452], Ibn Ḥibbān [no. 2372] and al-Hākim [1/509].

This hadīth proves that Allāh has Names that he has kept to Himself in His, Glorious is He, Knowledge.

With regards their saying that the Prophet (ﷺ) has one thousand names then the response to this is that he (ﷺ) has every beautiful name and noble characteristic, however what the Ṣufis mention has no evidence to support it and actually emanates from their conjectures, their going to extremes with regards the Prophet (ﷺ) and their raising him above his station. The Prophet (ﷺ) severely warned us against this.
His (ﷺ) Birth

The Messenger of Allah (ﷺ) was born in the Year of the Elephant. It is also postulated that he was born thirty years after it. Al-Hākim, Abū Ahmad said, 'it is postulated that he was born forty years after it or ten years after it,' as reported by al-Hāfir Abū al-Qāsim Ibn 'Asākir in *Tāريkh Dimashk*.

The correct and famous opinion is that he was born in the Year of the Elephant. Ibrāhīm Ibn al-Mundhir al-Ḥizāmī—the Shaykh of Bukhārī, Khalīfah Ibn Khayyāt and others quoted a consensus concerning this.

They have agreed that he was born on a Monday in the month of Rabi’ al-Awwal.¹²

They differed as whether the date was the 2nd, the 8th, the 10th or the 12th of that month. These dates quoted reflect the four famous opinions.¹³

His (ﷺ) Demise

He (ﷺ) passed away during the forenoon of Monday,¹⁴ after twelve

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¹² Muslim [2/820] reports that the Messenger of Allah (ﷺ) was asked about fasting on Mondays to which he replied, ‘that was the day in which I was born and that was the day that revelation [first] came to me.’

¹³ There is a great deal of difference concerning this. It is not possible to determine the correctness of any one opinion with certainty as they all have their proponents from amongst the scholars.

¹⁴ Some of the scholars were of the opinion that he (ﷺ) died after the sun had begun to decline on that day, taking to the literal sense of the hadith of Anas Ibn Mālik, reported by Bukhārī [no. 4448]. It is mentioned in this hadith that ‘he passed away towards the end of that day.’ Others said that he died during the forenoon.

Al-Hāfir Ibn Hajar, *Fath* [8/143] reconciled the two opinions by saying, ‘he passed away at the point when the sun had begun to decline, this is time when the forenoon is at its hottest and is also the beginning of the end of the day i.e. the second half of the day has commenced.’
nights had passed of Rabî‘ al-Awwal, in the year 11 after the Hijrah.\(^\text{15}\) The [Islamic] calendar commences from the date of the Hijrah as has been previously mentioned.\(^\text{16}\)

**His (ﷺ) Burial Age**

He was buried on Tuesday, when the sun had begun to decline. It is also postulated that he was buried on the night of Wednesday.\(^\text{17}\)

When he (ﷺ) passed away, he was sixty-three years old. It is also postulated that he was sixty-five or sixty. However the first opinion is most correct and all three opinions have been mentioned in the Šāhīh.\(^\text{18}\)

\(^\text{15}\) The scholars are agreed that the Prophet (ﷺ) passed away in 11H, they have agreed that he passed away in the month of Rabî‘ al-Awwal and that it was on a Monday, this agreement almost reaching the point of consensus. However the scholars have differed as to the date that he passed away, giving the following dates, the 1st, 2nd, 8th, 12th, 13th and others. The most convincing opinions that I have come across are three:
1. The 2\(^{nd}\). This is the opinion of al-Ḥafiz Ibn Hajr and others.
2. The 12\(^{th}\). This is the opinion of the majority.
3. The 13\(^{th}\). This was the opinion of some of the scholars and indicated to by more than one person of knowledge.

Refer to: 
- *Fath al-Bāri* [I/129-130]; *al-Bidâyah wa-n-Nihâyah* [5/275-277]; *al-Dhahabi, as-Sirah* [p. 568]; *Tabaqat Ibn Sa‘d* [2/272-274]; *Tārikh al-Tabari* [3/232]; *Litâ`if al-Ma‘ârif* [p. 113].

\(^\text{16}\) *Tabdhib al-Asma wa-l-Jamāl*, the source of this book.

Al-Ḥafiz Ibn Hajr, *Fath* [7/267-269] said, ‘some said that it was possible to commence the calendar from four points: 1) His birth. 2) The date of his being commission as a Prophet. 3) The date of his Hijrah. 4) The date of his passing away. Commencing it from the date of the Hijrah is what they came to determine as being the strongest course. This is because there is a difference as to what year he was born and what year he was commissioned. As for the date of his death, they preferred not to use it due to the feeling of distress that comes about through mentioning his passing away. They commenced the calendar at Muharram instead of Rabî‘ al-Awwal because the resolution to perform the Hijrah occurred in Muharram. This is because the pledge of allegiance had taken place during Dhul-Hijjah which was the starting point of the Hijrah, and the new moon that was born after that was the moon of Muharram, hence it was befitting that this be made the beginning of the calendar. This is the strongest reasoning that I have found with regards to commencing the calendar from Muharram.
Imām al-Nawawi’s Life of the Messenger (may Allāh bless him & give him peace)

The scholars have reconciled these ages by saying: those who mentioned sixty did not include additional number, those who mentioned sixty-five included the year of his birth and death, those who mentioned sixty-three did not.

The correct opinion is sixty-three years and this is also the correct opinion concerning the age of Abū Bakr, ‘Umar, ‘Alī and ‘A’ishah (radiyAllāhu ‘anhum), when they passed away.

Al-Ḥākim, Abū Ahmad—the Shaykh of al-Ḥākim, Abū ‘Abdullāh, said, ‘it is said that the Prophet (ﷺ) was born on Monday, he was commissioned as a Prophet on Monday, he migrated from Makkah on Monday, he entered Madīnah on Monday and he passed away on Monday.’

It is reported that he (ﷺ) was born circumcised, with the umbilical cord already cut.

It is well known that the person to initiate the calendar in this way was ‘Umar Ibn al-Khaṭṭāb (radiyAllāhu ‘anhu). It is also said that it was Ya‘lā Ibn Umayyah in Yemen.’

It was this opinion that Khalīfah Khayyāt, Ṭawīkh [p. 94] declared with certainty.

This is reported from Ibn ‘Abbas as in Ahmad [1/277] and Dalā’il an-Nuḥawwah [7/233].

Even if it were true then this is not considered to be from those matter unique to him because historically many people have been born circumcised as mentioned by Imam Ibn al-Qāwim. He also mentioned a second opinion on this stating that he (ﷺ) was circumcised on the day that the Angels split open his breast while he was being breastfed by Halimah. He then mentioned a third opinion stating that his grandfather, ‘Abdu-l-Muṭṭalib, circumcised

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The Messenger of Allah (ﷺ) was shrouded, being wrapped in three white sheets, none of them being a shirt or turban as is established in the Two Sahîhîs.\(^{25}\)

Al-Hâkim, Abū Ahmad said, 'when the Messenger of Allah (ﷺ) was wrapped in his burial sheets, he was placed on his bed at the edge of his grave. Then the people entered, group after group, praying [the funeral prayer upon him] with none of them leading.\(^{26}\)

The first to pray upon him was al-‘Abbâs, then Banû Hâshim, then the Muhajirûn, then the Anṣâr, then everybody else. When the men had finished, the children entered and after them, the women. Then he (ﷺ) was buried and al-‘Abbâs, ‘Alî, al-Fadl and Qutham—the two sons of al-‘Abbâs, and Shuqrân lowered him in his grave. It is also said that Usâmah Ibn Zayd and Aws Ibn Khawlā\(^{27}\) were amongst them.'

He was buried in the \textit{laba}d\(^{28}\) and therein sun-dried bricks were constructed on top of him (ﷺ). It is said that nine such bricks were employed, then soil was thrown on top and his grave was flattened\(^{29}\)

\footnotesize{Refer to: \textit{at-Tabaqat al-Kubra} [1/103]; Ibn Kathîr, \textit{as-Sirah} [1/210]; Ibn al-Qayîm, \textit{Zâd at-Mîdâd} [1/81] and \textit{Tuhfatul-Mawdûd} [pp. 121-125].

\footnotesize{Bukhârî [nos. 1264, 1271-1273, 1387] and Muslim [no. 941].

\footnotesize{Al-Hâfîz Ibn Kathîr, \textit{al-Bidâyah wa-n-Nihâyah} [5/286], said, ‘the fact that they prayed individually over him, with none of them leading, is a matter that is agreed upon, there is no difference concerning this. However there is a difference as to why this was so…’

\footnotesize{Ash-Shâfi’î, \textit{al-Umm} [1/244] said, ‘they prayed over him individually, one after another, due to the great respect accorded him and due to their ardent desire that none act as Imam over him in the prayer.’

\footnotesize{Al-Hâfîz Ibn Hajîr, \textit{al-Iṣâb} [1/135] quoted in the biography of Aws (radiy. ALLâHU ‘ãMîn) that Ibn Isâq mentioned him amongst those who placed him into his grave and that at-Tabarâni reported this via the same route and that it contains a da’îf narrator.

\footnotesize{The \textit{laba}d is a cleft in the side of the grave. From amongst the proofs that he (ﷺ) was buried in a \textit{laba}d is the saying of  Sa’d Ibn Abî Waqqâs reported by Muslim, ‘make a \textit{laba}d for me and construct sun-dried bricks upon me just as was done with the Messenger of ALLâH (ﷺ).’}
with water being sprinkled over it. He \[al-Hākim\] also said, 'it is said that al-Mughirah descended into his grave' but this is not authentic.

Al-Hākim, Abū Ahmad said, 'it is said that ‘Abdullāh, the father of the Messenger of Allāh (ﷺ) died when the Prophet (ﷺ) was twenty-eight months old. It is also postulated that he was nine months, or seven months or two months or he was not yet born. He passed

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1 The correct position is that his grave was made into a convex shape, curving outward, as is proven by the hadith reported by Bukhārī [no. 1390] from Sufyān at-Tammār that he saw the Prophet’s (ﷺ) grave in a convex shape.

Ibn Hibbān [14/602] reports from Jābir (radiy. ‘ādhu’hu) that, ‘the Prophet (ﷺ) was buried in the qadā with sun-dried bricks constructed on top of him. His grave was raised above the level of the earth by a hand-span.’

Shu‘ayb al-Arna‘ūt said that its isnād was Sahih, meeting the criteria of Muslim.

Benefit: It is necessary that the grave not be raised more than a hand-span above the earth. It is forbidden to excessively raise it, to build on top of it or to place candles on it. This is due to the saying of the Prophet (ﷺ) reported by Muslim [no. 666], ‘do not leave an idol except that you destroy it, or a raised grave except that you level it.’ From amongst the last words that the Prophet (ﷺ) spoke were, ‘Allāh cursed the Jews and Christians, they took the graves of their prophets as Masjīds.’—Agreed upon.

1 Ibn Hajr mentioned this in Ta’līkbis al-Habir [2/133] and said that its isnād contained al-Wāqidl. The author of al-Mishkāt attributed it to al-Bayhaqī, Dala‘il al-Nabīnawāh [7/264] and its isnād also contains al-Wāqidi who is mātik in reporting hadith.

With regards to sprinkling water over a grave there is a hadith reported by Ibn Majāh [no. 1551], ‘the Messenger of Allāh (ﷺ) eased Sa‘d [into his grave] and sprinkled water over it.’ However this is da‘if as stated by al-Albānī.

Ibn Qudāmah, al-Mughnī [3/436], said, ‘it is recommended to sprinkle water over the grave in order to cause its earth to stick together.’

1 Refer to: al-Bidayah wa-n-Nawāyih [5/290].

The majority of the scholars hold the opinion that the father of our Prophet, Muhammad (ﷺ), ‘Abdullāh Ibn ‘Abdu-l-Muttalib died while the Messenger of Allāh (ﷺ) was still in his mothers womb. From amongst the scholars who determined this position to the strongest were: Ibn al-Qayyim, Ibn Kathīr, al-Dhahabī, Ibn Ḥajr and Ibn al-Jawzī. This is the literal sense of His saying, “Did He not find you an orphan and give [you] refuge?” [al-Duḥa (93): 6]

The person who is the orphan in the complete sense of the word is the one whose father dies while he is yet unborn.
away in Madinah. Al-Waqidî and his scribe, Muḥammad Ibn Sa‘d, both said: it is not established that he passed away while he (ṣ) was not yet born.\(^{33}\)

His grandfather, ‘Abdu-l-Muttalib passed away when he was eight years old, it is also postulated that he was six years, leaving him in the care of Abu Ṭālib.\(^{34}\)

The mother of the Messenger of Allāh (ṣ) passed away when he was six years old, it is also postulated that he was four years old, at al-Abwâ’—a place falling between Makkah and Madinah.\(^{35}\)

He (ṣ) was commissioned as a Messenger to the whole of mankind when he was forty years old, and it is also postulated that he was forty years and one day.\(^{36}\)

After receiving Prophethood, he remained in Makkah for thir—

\(^{33}\) Al-Ḥākim [2/605] reports from Qays Ibn Mukhrimah; from his father; from his grandfather that, ‘the father of the Messenger of Allāh (ṣ) died while his mother was still pregnant with him.’ Al-Ḥākim said that it was sāḥīḥ, meeting the criteria of Muslim and al-Dhahabi agreed.

Refer to: al-Bidayah wa-n-Nihayah [2/322032]; al-Dhahabi, as-Sirah [p. 50]; al-Ṭabâqat al-Kubra [1/99]; al-Bidayah wa-n-Nihayah [2/323].

\(^{34}\) That which was determined to be the strongest position by al-Waqidî and Muhammad Ibn Sa‘d, as far as I have come across, was that his father died while the Messenger of Allāh (ṣ) was not yet born. This contradicts what the author mentions [from them].

Refer to: al-Taḥaqqat al-Kubra [1/99]; al-Bidayah wa-n-Nihayah [2/323].

\(^{35}\) The famous opinion being that he (ṣ) was eight years old.

\(^{36}\) On her way back from Madinah, going to Makkah, after having visited the relatives of the father of the Messenger of Allāh (ṣ) from amongst the Banū ‘Adi Ibn an-Najjar.

\(^{37}\) Al-Ḥāfidh Ibn Ḥajr, al-Ṭabâqat [6/164] declared with certainty that his (ṣ) age was forty and six months when revelation came to him. This is by taking into consideration the narration established in the sāḥīḥ that he was commissioned at the turn of the fortieth year, that revelation first came to him in the month of Ramadān and the famous position that he was born in Rabī’ al-Awwal.
teen years. It is also said that he remained there for ten or fifteen years. Then he migrated to Madinah and remained there for ten years—there is no difference concerning this. He arrived in Madinah on Monday, after twelve nights of Rabī' al-Awwal had passed.\(^\text{38}\)

Al-Ḥākim said, 'the Messenger of Allāh’s (ﷺ) pain commenced while he was in the house of Maymūnā\(^\text{39}\) on Wednesday, with two nights remaining from the month of Ṣafar.'\(^\text{40}\)

His (ﷺ) Fostering

He (ﷺ) was first fostered by Thuwaybah,\(^\text{41}\) the freed slave-girl of Abū Lahab, for some days,\(^\text{42}\) then he was fostered by Ḥalimah bint Abū Dhu’ayb ‘Abdullāh Ibn al-Ḥārith as-Sā’dīyah. It is reported from her that she said, ‘he would age in one day what another child

\(^{3}\) The correct opinion is that the Prophet (ﷺ) stayed in Makkah for thirteen years after having received Prophethood. This is due to what Bukhārī [no. 3851] reports from Ibn ‘Abbās that, ‘the Messenger of Allāh (ﷺ) received revelation when he was forty, he then remained in Makkah for thirteen years, then he was commanded to undertake the Hijrah whereupon he migrated to Madinah. He remained in Madinah for ten years and then passed away.’

This narration is more established than the one reported by Muslim that the Prophet (ﷺ) remained in Makkah for fifteen years as stated by al-Hafiz Ibn Hajr, *Fath* [7/164]. I say: it is also more established than the narration of Muslim [no. 2350] from ‘Urwah that the Prophet (ﷺ) stayed in Makkah for ten years.

\(^{4}\) It is established in Bukhārī [no. 3906] that the Prophet (ﷺ) arrived in Madinah on Monday in the month of Rabī’ al-Awwal. However they have differed as to the precise date and it is said the 1\(^{st}\), 2\(^{nd}\), 7\(^{th}\), 13\(^{th}\), 15\(^{th}\) and the 22\(^{nd}\). The majority hold the opinion that it was the 12\(^{nd}\).

Refer to: *Fath al-Bârî* [7/244].

\(^{5}\) Al-Ḥāfiz Ibn Hajr, *Fath* [8/148] said, “Abdu-r-Razzāq reports with a saḥīḥ isnād from Aṣmā‘ Ibn ‘Umays who said, ‘the first time he felt pain was in the house of Maymūnā...’”

\(^{6}\) Al-Ḥāfiz Ibn Hajr, *Fath* [8/129] said, ‘there is a difference concerning how long his illness lasted with the majority taking to the opinion that it lasted thirteen days. It is also mentioned that it was fourteen or twelve days.’

\(^{7}\) She died in 7H and there is a difference as to whether or not she accepted Islam.

\(^{8}\) Reported by Bukhārī [no’s 5101, 5106-5107, 5123, 5372] and Muslim [no. 1449].
would in a month.\textsuperscript{43}

His (ﷺ) Upbringing

He (ﷺ) grew up as an orphan in the care of his grandfather, 'Abdul-Muṭṭalib, then [after his death] in the care of his uncle, Abū Ṭalib.

Allāh, the Mighty and Magnificent, purified him from the filth of Jāḥiliyyah and therefore he never exalted or worshipped any of their idols in his entire life. Neither did he ever attend any of their events of disbelief even though they would request him to attend, however Allāh, the Exalted, prevented and preserved him from this. It is mentioned in a hadith reported by ‘Alī (radiyAllahu ‘anhu) that the Prophet (ﷺ) said,

\begin{align}
\text{مَا عَبَسْتُ صِنَاساً فَقْطُ وَمَا شَرَبْتُ حَمَراً فَقْطُ وَمَا زَلْتُ}
\end{align}

\begin{align}
\text{أَعْرَفْ أَنَّ الَّذِي هُمْ عَلَيْهِ كَفُرُّ.}
\end{align}

I have never worshipped an idol and neither have I ever drunk alcohol. I always knew that what they were upon was disbelief.\textsuperscript{44}

This is from the great kindness that Allāh, the Exalted, bestowed upon him (ﷺ). He freed him of the filth of Jāḥiliyyah, from every lowly trait, and gifted him with every beautiful moral and manner to the point that he was known amongst his people as al-Āmin, the

\textsuperscript{43} Al-Dhahabi, in the section concerning \textit{Sirah} in \textit{Tārikh al-Islām} [p. 46] mentions a long narration dealing with the story of Hallmah in which this statement occurs.

He declared its isnād to be good and Ibn Hajar, \textit{al-Iṣbah} [12/200], referenced this hadith to Abū Ya'la and Ibn hibbān. However al-Albānī, \textit{Dīfḍ' al-badīth an-Nabawi} [p. 38] ruled it to be Daʻīf. This is because it has two defects, 1) it is munqāṭī and 2) it contains Ibrāhīm ibn Abu jahl who is unknown as per \textit{Mizān al-Fītālī} [1/426].

Ibn Kathīr, \textit{al-Bidāya wa-l-Nihāya} [2/333-340], stated that his being fostered by Hallmah has been reported via a Sahīh isnād and that he remained with her, with the Banū Sa'd for four years.

\textsuperscript{44} As-Suyūtī, \textit{Khasāṣ' al-Khwānī} [1/150] referenced it to Abū Nu'aym and Ibn 'Asākir.

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Trustworthy. This due to what they had witnessed of his trustworthiness, his truthful nature and his cleanliness [from all impurity].

When he was twenty-two years old, he went with his uncle, Abū Talib to Syria. When he reached Buṣrah, he came to the attention of Bahīrah, the monk, who recognised him [for who he truly was] through his characteristics and descriptions. He came and took hold of him by his hand and said,

‘This is the master of all the worlds, this is the Messenger of the Lord of the worlds, this one has been sent by Allāh as a manifest proof for all the worlds.’

They asked, ‘how did you come to know this?’ He replied, ‘when you came from the mountain path, not a single tree or rock remained except that it fell prostrate and they do not prostrate except to a Prophet, indeed we have found him [to be mentioned] in our books.’ He then asked Abū Talib to take him back for fear of the Jews.

Then, later, he left a second time for Syria again stopping at the marketplace of Buṣrah, this time with Maysirah, the servant of

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41 A city in east Syria.
45 This is one of the narrations dealing with the story of Bahīrah. It is reported by at-Tirmidhī [no. 3620] and al-Hākim [2/615-617] who said that it was sahih, meeting the criteria of Muslim, but al-Dhahabi said, ‘I think it is mawdū‘, some of it is bāṭil.’ In Tārikh al-Islām [p. 57] he said, ‘this hadith is extremely bāṭil.’ Ibn Kathir, al-Bidayah wa-n-Nihayah [2/348] declared it to be strange due to its mentioning ‘Abū Bakr and Bilāl in some of its versions, and in as-Sirāb [p. 36] he said that its narrators were all trustworthy and precise.
Ibn Hājur, al-Isabab, said, ‘its narrators are trustworthy are precise but the mention of ‘Abū Bakr and Bilāl is munkar and an error on the part of the narrator.’ Al-Albānī, sahih at-Tirmidhī and Mishkār, stated that the hadith was sahih but the mention of Bilāl was munkar.
Khadijah (radiyAllahu ‘anha) in order to trade on her behalf.\(^4\) This was before he married her.

He (ﷺ) married her at the age of twenty-five.\(^4\)

When he (ﷺ) left Madinah, undertaking the Hijrah, he was accompanied by Abū Bakr as-Ṣiddiq (radiyAllahu ‘anhu) and his freed-slave, ‘Amir Ibn Fuhairah. Their guide was ‘Abdullāh Ibn al-Urayqīr al-Laythī who was a disbeliever and it is not known that he accepted Islam.\(^4\)

His (ﷺ) Description\(^5\)

He (ﷺ) was neither very tall nor short [rather of medium height]. He was not extremely white and neither was he brown. His hair was neither curly nor completely straight,\(^5\) when he passed away the number of white hairs on his head did not reach twenty.

\(^4\) Al-Dhahabi, *Tārīkh al-Islām* [p. 64], said, ‘al-Mahāmīl reported this narration via ‘Abdullāh Ibn Shabīb and he is weak.’

\(^5\) Refer to *Fathu-I-Bari* (7/133).

As for Khadijah, she is Umm al-Qasim bint Khwaylid Ibn Asad Ibn ‘Abdu-l-Taqīr Ibn Qusayy, and it is at this point that her lineage meets the lineage of the Messenger of Allah (ﷺ). She is the mother of his children and the first to believe in him, (radiyAllahu ‘anha). She had many virtues, was intelligent, noble and religious, from amongst the inhabitants of Paradise. The Prophet (ﷺ) used to praise her extensively and miss her to the point that ‘Ā’ishah would feel jealous of her, even though she had passed away. She was forty years old when the Prophet (ﷺ) married her and they remained married for fifteen years, with his marrying no other. She died three years before the Hijrah.

Refer to: *Iṣāb* (7/134) and *as-Ṣirah* [2/109].

\(^5\) With regards to the Hijrah and the story of Abū Bakr, Allāh, the Exalted says, “If you do not aid him [the Prophet (ﷺ)], Allāh has already aided him when those who disbelieved had driven him out of Makkah as one of two, when they were in the cave and he [Muhammad (ﷺ)] said to his companion, ‘do not grieve; indeed Allāh is with us.’ ...” *[at-Tawbah] (9): 40*  

\(^6\) Refer to *at-Tirmidhī*, *Shama‘īl al-Muhammadîyyah*, summarised by al-Albānī.

\(^5\) And this is the best state for hair to be in.
He was of a goodly stature, finely balanced, having broad shoulders. His hair would reach his shoulders, sometimes to his earlobes and other times it would reach halfway down his ears. He had a thick and full beard and his hands were fine, meaning that his fingers were thick. He had a large head and joints. His face was slightly round and he had jet black eyes with speckles of red in their edges with long eyelashes. He had fine hair extending from his chest to navel.

When he walked, he walked briskly as if descending a slope. His face would shine with a resplendence like that of the moon when it was full, as if it was the moon itself. He had a nice voice, he was sociable and good natured. He had a wide mouth and his chest and stomach were level.

He had hair on his shoulders, forearms and upper chest. His wrists were thick with wide palms, his eyes were wide-set and he had thick heels. Between his shoulder blades was the Seal of Prophethood that resembled the tassel of a curtained canopy or a pigeon egg.

When he walked it was as if the earth had gathered together for him and those with him had to hurry to keep up with him while he walked on, unmindful of them.

He used to let his hair hang freely, then later he would part it. He would comb it and the hair of his beard. He would smear his eyes with ithmad (antimony) every night when going to sleep, three times.

The most beloved garment to the Messenger of Allah (ﷺ) was the qamis (shirt), white garments and the habrah, which is a type of thick outer garment with red in it. The sleeve of the Messenger of Allah's

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52 This description is praiseworthy in men because it means they have a strong grasp, it is blameworthy in women because their fingers should be slender and delicate.

Refer to: Ibn al-Athir, an-Naba'ah [2/444].

53 Again this is a characteristic of perfection in men.
shirt extended to his wrist.^[54]

One time he wore two red garments and sometimes he would wear an ḭāri (lower garment) and ṭuda (upper garment). Another time he wore two green thawbs, another time an outer garment having tight sleeves, and yet another, a qibā' (a garment whose ends come together).

One time he wore a black turban, letting its two ends hang between his shoulders and another time he wore a mirm made of hair, this being a type of garment.

He would also wear a ring,^[55] leather socks and sandals.

His (ﷺ) Children

He (ﷺ) had three sons,

1. Al-Qāsim, after whom he was nicknamed. He was born to him before his Prophethood and he died when he was two years old.
2. ‘Abdullāh. He was also called Tayyib and at-Ṭahir because he was born to him after his Prophethood. It is postulated that Tayyib and at-Ṭahir are other than ‘Abdullāh but the correct position is the first.
3. Ibrāhīm, and died there in the tenth of year of Hijrah at the age of seventeen or eighteen months.

^[54] Reported by Abū Dāwūd [no. 4027] and at-Tirmidhī [no. 1765]. Its isnād contains Shahr Ibn Ḥawshab and he is Da‘īf. Refer to al-Albānī, Mukhtasar Shama‘al-Munabbīyyah [p. 46].

^[55] His ring was made of silver and he would place it on his right little finger and sometimes on the left.

Refer to Bukhārī [no. 5877] and Muslim [no. 2094].
He (ﷺ) had four daughters,

1. Zaynab. He married her to Abū al-'Āṣ Ibn ar-Rabi’ Ibn ‘Abdu-l-Uzzah Ibn ‘Abd-Shams who was the son of her maternal aunt. His mother was Hālah bint Khuwaylid.
3. Ruqayyah.
4. Umm Kulthūm. He married both of these to ‘Uthmān (radiyAllahu ‘anhu), first Ruqayyah and then Umm Kulthūm and they both passed away while married to him. It for this reason that he was called the Possessor of Two Lights (Dhu-n-Nūrayn). Ruqayyah died on the Day of Badr, in Ramadan of the second year of Hijrah. Umm Kulthūm died in Sha‘bān of the ninth year of Hijrah.

So his daughters numbered four and there is no difference concerning this, and his sons numbered three according to the correct position.

The first to be born to him was al-Qāsim, then Zaynab, Ruqayyah, Umm Kulthūm, Fāṭimah—it is mentioned that Fāṭimah (radiyAllahu ‘anhu) was older than Umm Kulthūm as stated by al-Ḥāfiz ‘Alī Ibn Ahmad Ibn Sa‘īd Ibn Ḥazm, Abū Muḥammad. Then in the epoch of Islam, ‘Abdullāh was born to him in Makkah and Ibrāhīm in Madīnah.

All of his children, except Ibrāhīm, were from Khadijah. Ibrāhīm was born to him by Maria, the Copt. All of his children passed away before him except for Fāṭimah who passed away six months after him according to the most correct and famous position.
His (ﷺ) Uncles and Aunts

He (ﷺ) had eleven uncles.

1. Al-Ḥārith who was the oldest son of 'Abdu-l-Muṭṭalib and it was after him that he was nicknamed.
2. Qutham.
3. Zubair.
4. Ḥāmzah.
5. Al-ʿAbbās.
6. Abū Ṭālib.
7. Abū Lahab.
8. 'Abdu-l-Ka'bah.
9. Ḥajl.
10. Dārār

From amongst these, those who accepted Islam were Ḥāmzah and al-ʿAbbās. Ḥāmzah was the youngest of them because he was foster-brother to the Messenger of Allah (ﷺ), and al-ʿAbbās was of a close age to him. He was the one who was in charge of distributing Zamzam water [to the pilgrims], inheriting this duty from his father, 'Abdu-l-Muṭṭalib. He was three years older than the Messenger of Allah (ﷺ).

He (ﷺ) had six aunts,

1. Safiyyah (raḍī Allāhu 'anābā). She accepted Islam and undertook the Hijrah. She was the mother of az-Zubair Ibn al-ʿAwām and died in Madīnah during the rule of 'Umar Ibn al-Khaṭṭāb. She was the sister of Ḥāmzah.
2. ʿĀṭikah. It is said that she accepted Islam and she is the one who

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56 'Abdu-l-Ghānī al-Maqdīsī, Mukhtasar al-Sirah [p. 51] said, 'he was called al-Ghaydāq (the Liberal) because of his generosity and frequent feeding [of the poor].'
had the dream about the Battle of Badr. Her story is famous.  
3. Barrah  
4. Arwā  
5. Umaymah  
6. Umm Ḥakim who was [known as] al-Bayḍā’ (the White Woman).

His (נו') Wives

The first was Khādjījah, then Sawdah, ‘Ā’ishah, Hāfṣah, Umm Ḥabībah, Umm Salamah, Zaynab bint Jāḥsh, Maymūnah, Juwayrīyah and Ṣafīyyah. We shall mention them in their respective biographies, inshā’Allāh.

He [married] these nine after Khādjījah and passed away before them. He did not marry anyone else during the lifetime of Khādjījah and neither did he marry a virgin other than ‘Ā’ishah.

7 In summary: ‘Āṭikah sent for al-‘Abdāb bns-Abdu-l-Muṣṭalib to inform him of a nightmare she had. She had seen a rider coming upon a camel, he halted in the valley and cried out to the people, ‘come forth, do not leave your men to the disaster that is to come in three days!’ The people followed him to the Masjid, then his camel, with him on it, mounted to the top of the Ka’bah and he cried out again using the same words. Then his camel mounted on top of Mount ‘Abd Qubays and he cried out again. Then he grabbed a rock and loosened it and it broke, not a single house remained in Makkah except that a piece of that rock entered it. This dream was the reason why the enemy of Allāh, Abū Lahab refrained from going to fight at Badr.

Refer to: Sirah Ibn Hisham [1/607]; Marwiyat Ghazwah al-Badr [p. 128].

8 i.e later on in the book, Tabdhib al-Asma wa-l-Ijiyhat.

The author, may Allāh have mercy upon him, neglected to mention Zaynab bint Khuzyaymah (radiyAllahu ‘anha) who was called ‘the Mother of the Orphans’ due to her good treatment of them. The Prophet (Nu') married her after Hāfṣah (radiyAllahu ‘anha). She remained with him for two or three months and then died, none of his wives, other than her and Khādjījah, died while he was still alive.

From those matters that were specific to him was that he could have more than four wives as the author shall later mention.

Refer to: al-Iṣṭā‘āb [1/88]; al-Isābāb [12/280]; as-Sijar [2/218].
As for those whom he divorced during his (ﷺ) lifetime, then we have not mentioned them due to the great difference concerning them.

He had two slave girls (surriyyah), Maria and Rayhānah bint Zayd, it also postulated that she was bint Shanītun, and he later set her free.

It has been reported to us; from Qatādah who said,

'The Messenger of Allah (ﷺ) married a [total of] fifteen women. He entered upon thirteen, combined a total of eleven [at one time], and passed away leaving nine living behind him.'

Those Slaves whom He (ﷺ) Freed

From amongst them were,


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59 The Copt. She was mother to Ibrāhim, the son of the Messenger of Allāh (ﷺ) and was gifted to him by the leader of Alexandria, Muqawqis. Refer to: al-Isābah [13/125].

60 She was from Banū an-Nadīr, a Jewish tribe, and she accepted Islam. Refer to: al-Isābah [12/268].

61 Refer to Abū 'Ubaydah, Tasmiyyah Aṣwaj an-Nabi (ﷺ) wa Awwālāhī' [pp. 70-80] and Ibn 'Abdi-l-Barr, al-Iṣaba al-Nabi (ﷺ) wa Awwālāhī [1/90] wherein he said, 'with regards those concerning whom there is a difference of opinion, who he had marital relations with and then divorced, or contracted the marriage but did not have marital relations, or proposed to but did not complete the contract, there is such a great deal of difference concerning them and the reasons for divorcing them that it necessitates refraining from being certain of the authenticity of any one of them.'

62 Refer to: as-Sakhāwi, al-ṣaḥāb al-Mutamālī fīman Intazībah li-Nabī (ﷺ) miṣr al-Khadām wa-l-Mawālī.
2. Thawbān Ibn Bujdud.
3. Abū Kabashah. His name was Sulaym and he was present at Badr.
4. Bādhām.63
5. Ruwayfī‘
6. Qāşīr.64
7. Maymūn.65
8. Abū Bakrah.66
9. Hurmuz.67
10. Abū Šafiyyah, ‘Ubayd.
11. Abū Salmā.68
13. Ṣalīḥ i.e. ash-Shukrān.
15. Yasār ar-Rā‘ī, the Nabatean.
16. Abū Rāfī‘, his name was Aslam, other opinions have also been mentioned
17. Abū Muwayhibah.
18. Faḍālah al-Yamānī.
19. Ar-Rāfī‘.69
20. Mid‘ām Aswad who was killed at Khaybar.
21. Kirkirah, who used to carry the belongings of the Prophet (ﷺ) [while travelling].
22. Zayd, the grandfather of Hilāl Ibn Yasār Ibn Zayd.
23. ‘Ubaydah.70

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63 It is said that he is also Dhakwān who will be mentioned later.
64 I have not found, in any of the references that I have, anyone who mentioned him amongst his freed slaves.
65 It is said that he is also Dhakwān who will be mentioned later.
66 He is the famous Companion, Nufay‘ Ibn al-Hārith and some of the scholars did not include him amongst the freed slaves.
67 It is said that this was the name of Abū Rāfī‘, the Copt, or that he was Dhakwān who will be mentioned later.
68 It is said that he is Yasār ar-Rā‘ī whose mention follows.
69 It is said that he is Abū Rāfī‘ whose mention has preceded.
70 It is said that he is ‘Ubaid or ‘Ubaydah whose mention follows.
24. Tahman, or Kaysān, or Mahrān, or Dhakwān, or Marwān.  
25. Ma'būr, the Copt.  
27. Abū Wāqīd.  
30. Ḥunayn.  
31. Abū 'Asīb whose name was Aḥmar.  
32. Abū 'Ubaydah.  
33. Safinah.  
34. Salmān al-Fārisī.  
35. Ayman Ibn Umm Ayman.  
36. Aflah.  
37. Sābiq.  
38. Sālim.  
40. Saʿīd.  
41. Dumayrah.  
42. 'Ubaydullāh Ibn Aslam.  
43. Nāfī‘.  
44. Nabīh.  
45. Wardān.  
46. Abū Uthaylah.  
47. Abū al-Ḥumrā.  

From the females were,

1. These are all names that Dhakwān was known by.  
2. The correct position is that he is either Wāqīd or Abū Wāqīd as mentioned by Shaykh Mashhūr Salmān, al-Fākir al-Mutamālī [p. 61].  
3. Some of the scholars included him amongst the servants and not the freed slaves.  
4. As-Sakhāwī, al-Fākir al-Mutamālī [p. 44] rejected that he was one of the freed slaves.  
5. In another text [of the book] the name given is Nabīl, and both of these have been mentioned amongst his freed slaves.  
6. Some scholars included him amongst the servants, other amongst the freed slaves and yet others placed him in both categories.
1. Salmā.
2. Umm Rāfī‘.
3. Umm Ayman, Barakah. She is the mother of Usāmah Ibn Zayd.
4. Maymūnah bint Sa‘d.\(^7\)
5. Khadirah.
6. Radwah.
7. Umaymah.
8. Rayhānah.
9. Umm Dumayrah.
10. Māria.
11. Shīrin, sister to Māria.\(^8\)
12. Umm ‘Abbās.\(^9\)

Many of the aforementioned names are mentioned in these books\(^8\) and an explanation of their lives follows in their biographies, inshā’Allāh, the Exalted.

Know that all of these freed slaves were not present at the same time, rather some of them were present at different times.

**Those who served Him (ﷺ)**

From amongst these were,

1. Anas Ibn Mālik.
2. Hind.
3. Asmā’ both of whom were the daughters of Ḥārithāh al-

\(^7\) Others said that her name was Maymūnah bint Sa‘d.
\(^8\) Others said that her name was Shīrin, auntie to Ibrahim, the son of the Prophet (ﷺ).
\(^9\) Others said that her name was Umm ‘Abbās.

\(^8\) i.e. books written by the scholars, in particular he is referring to al-Muṣāni, al-Muḥaddithah, al-Wasit, al-Wajiz, and ar-Ra’iitjah, these being books written by the Shāfī’is. The biographies of the above people can be found scattered throughout Tahdib al-‘Aṣma’ wa-l-Lughah as the author has clarified in the introduction [p.3].

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Aslamî.


5. 'Abdullâh Ibn Mas'ûd who used to look after his shoes, when he stood he would put them on for him. When he sat, he would remove them and place them under his arms until he stood once again.

6. 'Uqbah Ibn 'Amir al-Juhamî who was in charge of his mule.

7. Bilâl, the one who called the adhân.

8. Sa'd the freed slave of Abû Bakr as-Šiddîq.

9. Dhû Mikhmar, it is also said Mikhbar, the son of the brother of an-Najâshî, it is also postulated that he was the son of his sister.

10. Bukayr Ibn Shaddâkh al-Laythî, it is also postulated that his name was Bakr.


13. Muhâjîr, the freed slave of Umm Salamah.

14. Abû as-Samh, (radiyAllahu 'anhum)

His (ﷺ) Scribes

Al-Ḥâfiz Abû al-Qâsim mentioned in Târikh Dimashq that they numbered twenty-three and he listed all of them with his chains of narration.

They are:

1. Abû Bakr as-Šiddîq
2. 'Umar Ibn al-Khaṭṭab.
3. 'Uthmân.
4. 'Alî.
5. Talḥah.
6. Az-Zubair.
7. Ubayy Ibn Ka'b.
10. Muḥammad Ibn Maslamah.
12. Abān Ibn Sa'id Ibn al-'Ās.
13. Khālid Ibn Sa'id Ibn al-'Ās, his brother.
15. Ḥandhalah Ibn ar-Rabi'.
17. 'Abdullāh Ibn al-Arqam.
18. 'Abdullāh Ibn Zayd Ibn 'Abd-Rabbih.
19. Al-'Alā' Ibn 'Uqbah.
21. As-Sijil.
22. Others added, Shurḥabil Ibn Hasanah. 81

They mentioned that the most prolific scribes were Zayd Ibn Thābit and Mu'āwiya (raudīAllāhu ‘anhum).

His (م) Envoys

He (م) sent:

1. 'Amr Ibn Umayyah ad-Damri to an-Najāshi. He took the letter of the Messenger of Allāh (م), placed it between his eyes, descended from his throne and sat on the floor. He then

81 There are also others that the author, may Allāh have mercy upon him, did not mention. However there is a difference concerning as-Sijil as to whether he was a scribe or not. This is because the only ḥadith that is used to prove this is reported by Abū Dāwūd [no. 2935] and an-Nasā'ī, al-Kabir, and it is not authentic. There is no one who was called as-Sijil amongst the Companions, those who mentioned him amongst the Companions depended upon this hadith.

Refer to: Ibn Kathīr, Tafsīr [3/200]; al-Miṣbah al-Maḍī' [p. 80]; Kitāb an-Nābi [p. 100]
accepted Islam when later in the presence of Ja’far Ibn Abū Ṭālib and his Islam was good.  

2. Dihyāh Ibn Khalīfah al-Kalbī to Heraclius, the leader of Rome.
3. ‘Abdullāh Ibn Hudhāfah as-Sahmī to Chosroes, the King of Persia.
4. Ḥāṭib Ibn Abū Balṭā’ah al-Lakhmī to al-Muqawqis, the King of Egypt and Alexandria. He said some good words and almost accepted Islam and gifted the Messenger of Allāh (ﷺ) with Māriā, the Copt and her sister Shīrīn. The Messenger of Allāh (ﷺ) in turn gifted Ḥassān Ibn Thābit with Shīrīn.
5. ‘Amr Ibn al-‘Āṣ to the two kings of ‘Umān and they accepted Islam, he remained with them until the Messenger of Allāh (ﷺ) passed away.
9. Al-‘Alā’ Ibn al-Ḥadramī to al-Mundhir Ibn Sāwā al-‘Abādi, the King of Bahrain (today’s al-Ḥaṣa, Saudi Arabia) who believed and accepted Islam.
10. Abū Mūsā al-Ash’ārī and Mu’ādh Ibn Jabal to Yemen, calling its people to Islam. The generality of its inhabitants accepted Islam, leader and subject.

It is also said that her name was Sirīn.

Other envoys were also sent that the author, may Allāh have mercy upon him, has not mentioned desiring thereby to summarise his words.

All of these kings accepted Islam except for Heraclius, Muqawqis, Hawdhah, Chosroes, al-Ḥārith Ibn Abū Shamīr and an-Najāshī. This Najāshī was not the one to whom the Muslims migrated as has preceded.
Those who called the Adhan for Him (ﷺ)

He (ﷺ) had four Mu’adhdbins:

1. Bilal
2. Ibn Umm Maktum, both in Madinah.
3. Mahdūrah in Makkah.
4. Sa’d al-Qaradh in Qubā’.

An explanation of their lives follows in their respective biographies, inshā’Allāh, the Exalted.

His (ﷺ) 'Umrah, Hajj, Military Expenditions, and Raiding Parties

It is established in the Two Sahihis that the Prophet (ﷺ) performed 'Umrah four times after the Hijrah and he performed the Hajj only once in his lifetime, the Farewell Hajj in which he bid the people farewell in the tenth year of Hijrah.

He (ﷺ), himself participated in twenty-five military expeditions according to the famous opinions. This is the opinion of Mūsā Ibn 'Uqbah, Muhammad Ibn Ishāq, Abū Ma’shar and other scholars of biography and military expeditions. It is also said that he undertook twenty-seven such expeditions.

Abū ‘Abdullāh Muḥammad Ibn Sa’d, at-Tabaqat, quoted an agree-

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There is a hadith in Bukhārī [no. 1604] and Muslim [no. 1220] that proves that he performed Hajj once before the Hijrah as well and this was what Ibn Hajr declared to be the strongest position in Fath [3/517].
ment that he undertook twenty-seven military expeditions and fifty-six raiding parties. He then mentioned them one by one in order of occurrence.

They mentioned that he physically fought in nine: Badr, Uḥud, al-Khandaq, Banū Quraydha, Banū Muṭṭaliq, Khaybar, Fāṭh Makkah, Hunain and at-Tā'īf, this according to the opinion of those who say that Makkah was conquered by force.

It is also said that he fought at Bawādī al-Qurā, al-Ghābah and Banū an-Naḍīr. Allāh knows best.

His (ﷺ) Manners

He (ﷺ) was the most generous of people, and he was never so generous as he was in the month of Ramaḍān. He had the best morals and manners and the best physical constitution. His hands were the softest of hands, he was the most pleasant smelling of them and the

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87 Muslim [no. 1813] reports from Ibn Zubair that he heard Jābir Ibn ʿAbdullāh saying, ‘I went on nineteen military expeditions with the Messenger of Allāh (ﷺ). I was not present at Badr or Uḥud because my father forbade me. When ʿAbdullāh [my father] was killed at Uḥud, I never missed a single military expedition with the Messenger of Allāh (ﷺ).’ It is understood from this narration that the number of expeditions undertaken by the Prophet (ﷺ) were twenty-one. This is also what is clearly reported from Jābir by Abū Yaʿlā with a Sahih isnād as stated by Ibn Hajr, Fath [7/380].

The discrepancy in numbers is explained by some people calling two battles by the same name, or giving one battle more than one name due to its length or the different places in which it was fought and the likes, as pointed out by al-Ḥāfīz Ibn Hajr. It can also be explained by some people considering only those battles in which fighting actually occurred and others not.

88 Ibn Taymiyyah, may Allāh have mercy upon him, said, ‘it is not known that he physically fought in any battle except for Uḥud, in which he killed Ubayy Ibn Khalaf. It is not to be understood from the statement, ‘he fought at such-and-such a battle’ that he fought in it himself as understood by some students who have not investigated his (ﷺ) life in detail.’ Quoted by the muḥāqqiq to al-Qastalānī, Manāḥib al-Ladnīyyah [1/335].

89 These two places fall between Madīnah and Syria, closer to Syria.—Muʿjam al-Buldān.
most intelligent and perspicuous of them. He was the best of them with regards companionship and good-nature, the most courageous of them and the one who had the most knowledge of Allah. He had the most fear of Allah, he never became angry for personal motives and neither did he take revenge for personal motives. He only became angry when the sacred laws of Allah, the Mighty and Magnificent, were violated and nothing would appease his anger until the truth was aided. When he became angry he would turn aside or avert his face.

His manners were the Qur'an and he was the most humble of people. He would fulfil the needs and requirements of his family and lower his wing in mercy to the weak. He was never asked for anything to which his reply would be in the negative. He was the most forbearing of people, and had a greater sense of modesty and shame than a virgin secluded in her private room. He viewed the near and the far, the strong and the weak all the same.

He never criticised food, if he desired it, he ate it and if not he left it. He would not eat while reclining and neither upon an eating table. He would eat what was easy and readily available. He used to love sweets and honey, gourd used to please him. He said, "What an excellent condiment is vinegar."

The superiority of ‘A’ishah over all women is like the superiority of ath-Tharid (a mixture of bread, meat and broth) over all other food.

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91 Muslim [no. 2051].
92 Bukhari [no.’s 3770, 549, 5428] and Muslim [no. 2426].
His favourite part of the sheep was the shoulder. Abū Hurayrah (radiyAllahu 'anhu) said,

خَرَجَ رَسُولُ اللَّهِ ﻤِنَ الدُّنِيَا وَلَمْ يَمْتَنِعْ ﻤِنْ خَبَرِ الشَّعْبِ.

The Messenger of Allāh (ṣallAllāhu 'alaihi wa-sallam) left the world without ever eating his fill of barley bread.\(^2\)

A month or two would go by without a fire being lit in any of his houses.

He used to partake of gifts but would not touch that which was given in charity. He would reward a gift with a gift. He would fix his own sandals and sow his own clothes. He would visit the sick and accept the invitation of the rich, poor, noble and lowly alike, he would never look down contemptuously upon anyone.

Sometimes he would sit with his knees drawn up to his chest, holding his shins with his hands, sometimes cross-legged and sometimes reclining. Most of the times he would sit in the first posture. He would eat with three of his fingers and would lick them [clean]. He would drink water in three sips, taking a breath between each outside of the vessel that contained the water.

He would speak in comprehensive and concise words, he would repeat his words three times so that they be understood clearly. His words were clear and understandable to all who heard him and he would not speak unless there was a need to do so.

He would not stand or sit except that he made *dhikr* of Allāh, the Exalted. He rode a horse, camel, donkey and mule, sometimes having Mu‘ādh sit behind him on a camel and on a donkey, he would not allow anyone to walk behind him.

\(^2\)Bukhārī [no. 3770, 5419, 5428] and Muslim [no. 2426].
He would tie a rock firmly on his stomach out of hunger, and he and his family would lie down to sleep while still hungry. His bed was made of leather skin, being filled with palm-fibres. He would seldom partake of the delight and pastime of this world, even when he did, taking only a little. Allah, the Exalted, had given him the keys to the treasures of the whole world, but he refused to accept them, preferring the Hereafter instead.

He would frequently and consistently perform the dhikr of Allah, constantly would he be in a state of contemplation. Most of the times his laugh would consist of a smile and sometimes he would laugh such that his molar teeth showed. He loved scents and hated distasteful smells. He joked, but would not say ought but the truth. He would accept the excuses presented to him by people and he was as Allah, the Exalted, described him,

الْقَدْرُجَةَ َرُسُولُ مُنَّا بِنَحْبِكُمْ عَزِيزٌ
عليه ما أعينه حريص علىكم بالمؤمنين
رَبُّهُمَّ رَحِيمٌ

“Indeed there has come to you a Messenger from amongst yourselves, grievous to him is what you suffer. He is deeply concerned about you and kind and merciful to the believers.”

[At-Tawbah (9): 128]

وَصَلْ عَلَيْهِمْ إِنَّمَا صَلَوْنَاكُمْ هَٰذِهِ

“Pray for them, indeed your prayers bring about relief for them.”

[At-Tawbah (9): 103]

His censuring would consist of his alluding and hinting at some-
thing or someone, [for example],

ما بال أُناس يُضْرِبُون شُروطًا لاِيَسْتَعْثِرُونُ في كِتَابِ اللَّهِ تعالى.

What is the matter with people that they set conditions that are not in the Book of Allah, the Exalted?93

and the likes.

He would command with gentleness and he would encourage gentleness while prohibiting rudeness and harshness. He would encourage forgiveness, clemency and all virtuous morals and manners.

He loved starting with his right side when cleaning, putting his shoes on, combing his hair and indeed in all of his affairs. His left hand was reserved for cleaning himself after having relieved himself and for whatsoever was deemed offensive. When he slept or lay down, he would lie down on his right side, facing the Qiblah.

His gatherings would be conducted with forbearance and modesty, conducted with integrity and honesty, and were places of patience and tranquillity. No voice was raised therein, women were not needlessly discussed, rather matters inducing taqwa were discussed and those present would be humble, giving due respect to the elders, showing mercy to the young, giving precedence to the needs of the needy and protecting the stranger. Hence they would leave having been guided to and guiding to the good.

93 Bukhārī [no.'s 2155, 2563] and Muslim [no. 1504].

It is reported by Abū Dāwūd [no. 4788] from 'Ā'ishah (radiyAllahu 'anha) that when something was conveyed to the Prophet (ṣallīAllāhu 'alaihi wa sallam) about a person he would not say, 'what is wrong with that person who says such-and-such' rather he would say, 'what is wrong with a people who say such-and-such.'
He would bring his Companions together in unity, he would honour the head of every nation and enjoin him to govern their affairs. He would ask after his Companions. He was not one who spoke indecently or promoted indecent speech and action. He would not recompense an evil with an evil, rather he would forgive and overlook. He never struck a servant or woman, indeed he never struck anything except when he was fighting in the Way of Allah, the Exalted.

He was never given a choice between two matters except that he would choose the easier matter as long as it did not involve any sin.

The evidences for all that I have mentioned are famous and can be found in the Sahih. Allah, the Glorious and Exalted, combined in him perfect manners and beautiful habits and temperament. He granted him the knowledge of the previous and later people and that which contains victory and success. This despite the fact that he was illiterate, not being able to read or write, having no human teacher. Allah granted him what He had not granted any of the creation and chose him above all the first and later people. Abundant peace and blessings be upon him perpetually until the Day of Judgement.

It is established in the Sahih from Anas Ibn Malik (radiyAllahi)

94 There is some generality in this sentence [that requires explanation]. The meaning of the author, 'He granted him the knowledge of the previous and later people' i.e. knowledge of the unseen that Allah conferred upon him. Allah, the Exalted says, "[He is] the Knower of the unseen and He does not disclose His [knowledge of the] unseen to anyone, except whom He has approved of messengers... " [Al-finn (72): 26-27]

As for that which Allah did not confer upon him, then in this portion he is like the remainder of mankind, "Say: I do not tell you that I have the depositories [containing the provision] of Allah, nor that I know the unseen, nor do I tell you that I am an Angel. I only follow what is revealed to me... " [Al-A'Imam (6): 50]

The correct statement to say is, "He has taught you that which you did not know." [Al-Nisa (4): 113].
I have not touched silk brocade or silk that was finer to touch than the hands of the Messenger of Allah (ﷺ). I have not smelt anything that was more pleasant than the smell of the Messenger of Allah. I served the Messenger of Allah (ﷺ) for ten years and he never once said to me, ‘uff,’ neither did he ever say to something that I did, ‘why did you do it?’ or to something that I did not do, ‘have you not done such-and-such?’

His (ﷺ) Miracles

The Messenger of Allah (ﷺ) possesses many manifest miracles and signs demonstrating [his veracity], reaching thousands and they are well known.

From amongst them was the Qur'an, the manifest and clear miracle and brilliant proof, falsehood cannot approach it from before it or behind it. It is a revelation from One Who is All-Wise and Praiseworthy. It incapacitated the most eloquent of people in the most eloquent of times to produce a single chapter that would be

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95 Bukhari [no. 3561] and Muslim [no. 2309].
96 A number of works have been authored concerning this topic or discussing this topic amongst them are: Ibn Taymiyyah, al-Jawab as-Sahih li man Baddala Din al-Masih; what was mentioned by Ibn Kathir, Ta'rikh and al-Dhahabi, Ta'rikh al-Islam; Ibn Hajr, Fathu-l-Bari [6/582]. Refer also to Khayru-d-Din Wani, Mu'jazat al-Mustapha [3rd ed., Maktabah as-Sawadi, Jeddah]. Consult this for the evidences for what is mentioned in this chapter.
Imam al-Nawawi's Life of the Messenger (may Allah bless him & give him peace)

comparable to it, even if the whole of creation were to gather for that purpose. Allâh, the Exalted says,

قُلْ لَيْنَ أَجْتَمَعَ التَّنَتَّسَ وَالجِنُّ عِنْدَ أَنْ يَأْتَوْا بِمِثْلِ هَذِهِ الْقُرْآنِ

"Say: if the whole of mankind and the jinn gathered in order to produce the like of this Qur'ân, they could not produce the like of it, even if they assisted each other."

[Al-Isrâ’ (17): 88]

It challenged them to this despite their large numbers, their eloquence and their severe enmity, and it challenges them to this day.

As for the other miracles, it is not possible to enumerate them all due to their huge number and renewing and increasing nature. However, I will mention some examples:

The splitting of the moon, water flowing from between his fingers, increasing the quantity of food and water, the glorification of the food, the palm tree yearning for him, stones greeting him, the talking of the poisoned leg [of roasted sheep], trees walking towards him, two trees that were far apart coming together and then parting again, the barren [and therefore dry] sheep giving milk, his returning the eye of Qatâdah Ibn an-Nu'mân to its place with his hand after it had slipped out, his spitting lightly into the eye of 'Ali when it had become inflamed and its being cured almost immediately, his wiping the leg of 'Abdullâh Ibn 'Atiq whereupon he was immediately cured.

His informing of the places of death of the polytheists on the Day of Badr saying, 'this is the place of such-and-such a person.'
His informing of his killing Ubayy Ibn Khalaf, that a group of his nation would traverse an ocean and Umm Ḥarām would be amongst them and this occurred. That all that was drawn together for him of the ends of the earth and displayed to him would be opened for his nation, that the treasures of the Chosroes would be spent by his nation in the Way of Allāh, the Mighty and Magnificent. That he feared for his nation that they would be tempted by the wealth and allurement of this world and that the treasures of the Persians and Romans would be ours and that Surāqah Ibn Mālik would wear the trousers of Chosroes.

He informed us that Hasan Ibn ‘Alī would reconcile between two large warring parties of the Muslims, that Sa‘d Ibn Abū Waqqās would live such that nations would benefit by him and others would be harmed. That an-Najāshi had died on this particular day while he was in Ethiopia and that al-Aswād al-‘Ansī had been killed on this particular day while he was in Yemen.

That the Muslims would fight the Turks who were described as having small eyes, wide faces and small, chiselled noses and that Yemen, Syria and Irāq would be conquered by the Muslims.

He informed us that the Muslims would comprise three armies, an army in Syria, and army in Yemen and an army in Irāq. That they would conquer Egypt, a land whose [unit of land measurement] was the Qirāt, that they should deal with their people well for they have protection [being Copts] and ties of kinship [through Hajar]. That Awais al-Qarnī would come to you from the auxiliaries of Yemen, he would be afflicted with leprosy and it would be healed except for the space of a dirham, and he indeed arrived during the rule of ‘Umar.

He informed us that a group of his nation would always be upon the truth and that mankind would become many in number and that
the Ansar would diminish in number and that the Ansar would be not be given their due [with regards distribution of wealth and leadership]. That mankind would keep on asking questions until they would say,

\[ 
\text{خلق الله الخلق...}
\]

Allah created the creation...\(^9\)

He informed us that Ruwayfi' Ibn Thabit would live a long life, that 'Ammar Ibn Yasir would be killed by the transgressing group, that this nations shall divide into sects and that they would fight each other.

He informed us that a fire would emanate from the land of hijaz and the likes of this. All of this occurred exactly as he (ﷺ) said it would.

He said to Thabit Ibn Qays,

\[ 
\text{تعيش حميداً... وتقتل شهيداً.}
\]

You will live being praised... and you will die as a martyr.

and he live being praised and was martyred at al-Yamamah. He said to 'Uthmān,

\[ 
\text{نصيبه بلوى شديدة.}
\]

He would be afflicted by a severe trial.\(^{98}\)

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\(^9\) Referring to the hadith, “the people will continue asking until they say, ‘this is Allah Who created everything...but who created Allah?’”

Reported by Bukhārī [no. 7296] and Muslim [no. 136].

\(^{98}\) The meaning of ‘severe trial’ is his being imprisoned in his house and his being killed by the transgressors.
He said about a person amongst the Muslims who had just fought a severe fight that

وَإِنَّهُ مِنْ أُهُلِ الْقُرْءَانِ

He would be from amongst the denizens of the Fire.

and later he committed suicide. Wābisah Ibn Ma’bad came to him in order to ask him about righteousness and sin upon which he asked,

جَبَّتْ تَسَاءلَ عَنِ الْبِرِّ وَالإِنْكَارِ؟

Have you come to ask about righteousness and sin?

He (ﷺ) said to ‘Alī, az-Zubair and al-Miqdād,

أَدْعِنْهُمَا إِلَى رَوْضَةِ خَالِجٍ، فَأُباَذِنَ بِحَمْسُهَا مَعْهَا كَتَابٍ

Go to the garden of Khākh for indeed there is Dha‘īnāh who has a book with her.

They found her there but she initially denied having the book and then took it out from her within her braids.

He (ﷺ) said to Abū Hurayrah, when Satan had stolen some dates,

إِنَّهُ سَيَسْقُفُ

Indeed he shall return.

and he did. He (ﷺ) said to his wives,

99 This is the woman with whom Ḥātib al-Balta‘ah (radiyAllahu ‘anhu) sent a letter to the people of Makkah in order to inform them of the plans of the Messenger of Allah (ﷺ) to fight them. It was concerning this that the first verses of Surah Mumtahinah were revealed.

The garden of Khākh is a place falling between Makkah and Madīnah.

Refer to Bukhārī [no. 3983] and Muslim [no. 2494] and Tafsir Ibn Kathir [4/344].
The most prolific of you in giving charity will be the quickest of you to join me.\textsuperscript{100}

and it was so. He (^\textsuperscript{115}) said to 'Abdullāh Ibn Sallām,

أنت على الإسلام حتي نموت.

You will remain upon Islām until you die.

He (^\textsuperscript{115}) supplicated for Anas that his wealth and sons increase and that he should live a long life and it was so. He lived for more than one hundred years and not one of the Anšar was richer than he and one hundred and twenty of his children had already been buried before the arrival of al-Ḥajjāj [to Bašrah]. This is detailed further in Šāhīh Bukhārī and others.\textsuperscript{101}

He (^\textsuperscript{115}) supplicated that Islām be strengthened through 'Umar Ibn al-Khaṭṭāb or Abū Jahl, and Allāh strengthened it through 'Umar (radiy Allāhu 'anhu). He (^\textsuperscript{115}) supplicated against Surāqah Ibn Mālik and the feet of his horse sank into the earth and he was thrown off, he called out asking for safe conduct and was granted it, then he asked the Prophet (^\textsuperscript{115}) to make a supplication for him.

He (^\textsuperscript{115}) supplicated that Allāh remove feeling the bitter cold and heat from 'Alī and so never did he feel cold or hot. He (^\textsuperscript{115}) supplicated for Hudhayfah, the night that he sent him to spy on the Confederates, that he not feel the cold and he did not until he had returned. He (^\textsuperscript{115}) supplicated for Ibn 'Abbās that Allāh grant him understanding of the religion and it was so. He (^\textsuperscript{115}) supplicated against 'Utbah

\textsuperscript{100}Zaynab bint Jahsh (radiy Allāhu 'anha) was the most prolific of them in giving charity and was the first to die. Refer to Muslim [no. 2452].

\textsuperscript{101}Bukhārī [no. 1982].
Ibn Abū Lahab\textsuperscript{112} that Allāh cause a dog from amongst his dogs to overcome him and he was killed by a lion at az-Zarqa‘.

He (ﷺ) supplicated for the descent of rain when they asked him to at the time of drought, there was not a single cloud in the sky, then when he had supplicated, the clouds gathered like mountains and it rained until the next Friday. It rained so much that they had to come back and ask him to supplicate and stop the rain, so he supplicated and the rain stopped and they walked out into the glaring sun.

He (ﷺ) supplicated for Abū Talḥah and his wife, Umm Sulaym, that he bless them in the night they had spent together and she became pregnant and gave birth to ‘Abdullāh. He had nine children and all of them were scholars.

He (ﷺ) supplicated for the mother of Abū Hurayrah (radīy Allāhu ‘anhu) that she be guided and Abū Hurayrah left to find her performing the ritual bath because she had accepted Islām. He (ﷺ) supplicated for Umm Qays bint Muḥsin, the sister of ‘Ukkasha, that she live a long life and we do not know of another woman who lived as long as she did. This was reported by an-Nasā‘ī in the chapter concerning washing the deceased.

On the Day of Ḥunain he (ﷺ) threw a handful of dirt at the disbelievers and said,

\begin{quotation}
\textit{May the faces be disfigured.}
\end{quotation}

and Allāh, the Exalted, vanquished them, filling their eyes with dirt. He (ﷺ) once went out to one hundred of the Quraysh who were

\textsuperscript{112} This is how it is in all of the printed editions, perhaps the author means ‘Utaybah Ibn Abū Lahab for this description fits him. As for ‘Utah, he accepted Islām in the year of the Conquest of Makkah.
waiting to do something horrible to him and he put dirt on their head and went on his way without their seeing him.

**His (ﷺ) Horses, riding Beasts and Weapons**

He (ﷺ) had a number of horses:

1. As-Sakab, which he (ﷺ) owned. It was unique, having a white streak and white hooves and it was the first horse that he undertook a military expedition on.
2. Sabhah. This is the one he (ﷺ) raced on and won.
3. Al-Murtajiz. This is the one he (ﷺ) bought from the bedouin Arab, Khuzaymah Ibn Thābit testified on his behalf [on timely payment].

Sahl Ibn Sa’d said,

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كان رسول الله ﷺ ثلاثة أفراس: زيادو الطريب ولحيف.
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The Messenger of Allah (ﷺ) had three horses: Lizāz, al-Dharib and al-Luḥayf.

As for Lizāz, it was given to him by al-Muqawqis, al-Luḥayf was given to him by Rabī‘ah Ibn Abū al-Barā‘a, and al-Dharib was given to him by Farwah Ibn ‘Amr al-Judhāmī.

He (ﷺ) also had a horse called al-Ward which was given him by Tamīm ad-Dāri which he then gave as a gift to 'Umar, then 'Umar gave it as a gift to another man, and later found it being sold.

He (ﷺ) had a mule called Duldul upon which he used to ride on his journeys. It lived on after his death until it grew old and lost its teeth. He used it to grind barley and it died at Yanbu’.

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103 A famous city today in Saudi Arabia, on the Red Sea coast.
reported to us in *Tārikh Dimashq* via a number of routes that it remained alive until 'Ali (radiyAllāhu 'anhu) fought the Khawārij, while riding it during his rule.

He (ﷺ) had a camel called al-'Adba', also called al-Jad'a' and al-Qaṣwā'. This is how it has been reported to us from Muḥammad Ibn Ibrāhim at-Taimī that these three names belonged to one and the same camel. This has also been stated by others and it is also postulated that they are names to three different camels.104

He (ﷺ) had a donkey called 'Ufayr which died during the Farewell Pilgrimage. Al-Qādī 'Ayād said that it was called Ghufayr but they have agreed that this is an error.

One time he (ﷺ) had twenty she-camels about to give birth and one hundred sheep, three spears, three bows and six swords. From amongst these swords was the one called Dhu-l-Faqār which he appropriated from the war booty on the Day of Badr and it was the sword that he saw in his dream on the Day of Uhud.105 He (ﷺ) had two suits of armour, a shield, a ring and a wooden pitcher, a black square standard, a white flag—and it is said that it was black.

Know that the circumstances and events of the Messenger of Allāh (ﷺ), his life, that which Allāh, the Exalted, honoured him with, what He inundated the worlds with of his influence and mark, is beyond enumeration, it is not possible to examine all of it. This is especially true of a book like this whose intent is just to show a glimpse of the

104 It never lost a race. Once it did lose to a bedouin riding his own young camel, this outcome was difficult for the Companions to bear and they felt despondent. The Messenger of Allāh (ﷺ) said, "it is a duty upon Allāh that He not elevate anything of this world except that He would later lower it."
Refer to Bukhārī [no. 6501].

105 Wherein he saw himself brandishing it and it breaking, which he interpreted to mean that his Companions would be killed on the Day of Uhud.
Refer to Bukhārī [no. 4081] and Muslim [no. 2272].
lives of individual personalities and what is related to them. What I have mentioned here should serve as a pointer to what I have left out. This is also true because my purpose was to honour this book by mentioning some of the events during the life of the Messenger of Allah (ﷻ) and his circumstances at its onset.

This has occurred, and all praise and thanks are due to Allah, indeed how can a book not be ennobled that commences by mentioning the events of the life of the Chosen Messenger (ﷺ), the Beloved and Elect, the chosen one of the world, the Seal of the Prophets, the Imam of the pious and God-fearing, the Master of the Messengers, the Guide of the nation, the Prophet of Mercy (ﷺ), may Allah increase him in nobility and excellence with Him.

All praise and thanks are due to the Lord of the worlds.
APPENDIX TWO

The Legal Rulings that were Specific to the Messenger of Allah (ṣallallāhu 'alayhi wa sallam)

This is a valuable section, the habit of our companions [the Shāfiʿīs] is to mention it at the beginning of the Book of Marriage [in their books of fiqh]. This is because the rulings specific to him alone are more with regards to marriage than any other topic. I have gathered them in ar-Rawdah in some detail and all praise and thanks are due to Allāh.

This book is not the place to detail them so I will just mention

106 After investigation and research one finds that many of the aspects that are mentioned as being specific to the Prophet (ṣallallāhu 'alayhi wa sallam) in this chapter are not actually so, indeed some of them contradict his (ṣallallāhu 'alayhi wa sallam) Sunnah.

The basic principle here is that he (ṣallallāhu 'alayhi wa sallam) is the same as any other man except for that which is established through evidence. The proof for this is His saying, “Say: I am a man like yourselves to whom it has been revealed...” [Al-Kahf (18): 110]

and his (ṣallallāhu 'alayhi wa sallam) saying, “I am only a man...”.

How excellent is what the author, may Allāh have mercy upon him, quoted at the end of this chapter that the specific qualities cannot be established through analogy and that they can only be proven through textual evidences. As for that which has no text, then to have a difference of opinion concerning it is to guess at the unseen, so pay attention to this!
them in brief inshā’Allāh, the Exalted.

Our companions have stated that those things specific to him (ṣ) are of four types:

1. That which is specific to the Messenger of Allāh (ṣṣ) with regards the obligations. They said that the wisdom behind this was to increase his closeness to Allāh and to raise his lofty ranking. None of those desiring to come close to Allāh can do so as they do through performing that which Allāh, the Exalted, has obligated upon them as has been clarified in the authentic hadīth. 107

Imām al-Haramain quoted from some of our companions that the reward of an obligation is seventy times greater than the reward of an optional act, conforting themselves with a hadīth. Included in this category are: the prayer of al-Duḥā, sacrifice, the witr prayer, the night prayer (tahajjud), employing the miswāk and taking consultation.

The correct opinion according to our companions is that the above are obligatory upon him, it is also postulated that they are recommended. The most correct opinion according to our companions is that the witr prayer is not the same as the tahajjud prayer. The correct opinion with regards tahajjud is that its obligation was abrogated with regards to him (ṣṣ) just as it was abrogated with regards his nation. This is what is textually reported from al-Shāfi’i, may Allāh have mercy upon him. Allāh, the Exalted says,

وَمَنْ أَتَىْ مِنْ عِمَّالٍ فَهَدَّجَدَهُ نَأَقُلُّ لَكِ

107 Reported by Bukhārī [no. 6502] wherein the Messenger of Allāh (ṣṣ) said, “Allāh says, ‘whosoever has mutual animosity with a friend (muhāfr) of Mine, then I declare war on him. My servant does not draw close to Me with anything as he does by carrying out what I have made obligatory upon him....’"
“And [stay awake] some of the night for pray, an optional worship for yourself.”

[Al-Isra’ (17): 79]

The hadith in Sahih Muslim, reported from 'Aishah also proves this.\textsuperscript{108}

Included in this category is bearing [the harm afflicted upon him] by his enemy with patience, even if they be many, even if they be more than double in number.

Included in this category is the obligation to pay the debt of those who have passed away in the case that there is no one to pay it off. It is postulated that he paid debts off as a generous and noble action on his part and not as an obligation, however the most correct opinion according to our companions is that it was obligatory.

It is also said that it was obligatory upon him (ﷺ), when he saw something that pleased him to say,

\[Labbayk, \\
\text{البَيْكُ إِنَّ الْعَيْشَ عِيْشَ الْآخَرَةِ.}\\
\]

Labbayk, indeed the true livelihood is the livelihood of the Hereafter.\textsuperscript{109}

Included amongst this category are issues related to marriage, that it was made obligatory upon him to make his wives choose between leaving him or choosing him. Some of our companions said that

\textsuperscript{108} Reported by Muslim [no. 746] from 'Aishah (radiy. Allahu 'anhah) who said, 'Allah, the Mighty and Magnificent, obligated the night prayer in the beginning of this chapter—i.e. al-Muzammil—and the Prophet and his Companions observed this with eagerness. Allah refrained from revealing its conclusion for twelve months, then He revealed an easing [of the ruling] at the end of this chapter. Hence the night prayer became optional after having been obligatory...'.

\textsuperscript{109} Bukhari [no. 2834] and Muslim [no. 1805].
this was only recommended, however the correct opinion was that it was obligatory. So when he gave them the choice, they chose him and the abode of the Hereafter, thereupon Allāh made it unlawful for him to marry any other or to exchange them as a fitting reward for their excellent choice. Allāh, the Exalted says,

لا ينفعكم من بعد ولا أنه لا يدلي من أجل

"Not permissible for you are any [additional] women after [this], nor may you exchange them for [other] wives..."

[Al-Abzāb (33): 52]

Then this ruling was abrogated, so that this could be a favour and grace bestowed upon the Messenger of Allāh (ﷺ), so that he could marry additional women. Allāh, the Exalted says,

إِبَّانَ أَحْلَلْنَا لُكُوكَ أَزْوَاجَكَ الَّذِينَ أَتَيْتُ أَحْبَارُهُمْ

وَمَالِكَتُكَ بَيِّنَّكَ

"Indeed We have made lawful for you your wives to whom you have given dowries and any slave-girls you own..."

[Al-Abzāb (33): 50]

Our companions have differed as whether or not it became unlawful for him (ﷺ) to divorce them after having given them the choice. The most correct opinion is that it was not unlawful, the only thing that was unlawful was to exchange them which is something different to mere divorce.

2. That which was specific to the Messenger of Allāh (ﷺ) with regards to prohibitions, so that his reward could increase through his avoiding them. This is of two types:

THE FIRST: Those issues outside of marriage. Included in this is
poetry, writing\textsuperscript{111} and [the acceptance of] zakāh. With regards to [the acceptance of] optional charity, two opinions have been voiced by al-Shāfi‘ī, the most correct of which is that it is unlawful for him. As for eating in a reclining posture, eating onion, garlic and leek then this was disliked for him but not unlawful according to the most correct opinion. Some of our companions said that it was unlawful for him.

When he had made his preparations for war, it was unlawful for him to put his war-items aside until he had engaged the enemy in battle. It is also postulated that it was disliked, however the correct opinion according to our companions is that it was unlawful. Some of our companions said, by way of extrapolating upon this, that when he commenced an optional action of worship, it was necessary for him to complete it but this a is weak opinion.

It was unlawful for him to look desirously at that which Allah had provided people from the allurements of this world.

It was unlawful for him to commit ‘treachery with the eye’, which is to motion with the hand or head, indicating permission for a person to be killed or beaten or the likes in a way that contradicts the outward appearance or perception of things.

Initially he would not pray upon those who has died while having a debt, having none to pay it off on his behalf, instead allowing his Companions to pray over him. Our companions have differed as whether or not it was unlawful for him to pray over them. [If it was unlawful] was it then abrogated? Then, later, he would pray over them and pay off their debts himself.

\textsuperscript{111} Allāh, the Exalted says, “And you did not recite any scripture before it, nor did you inscribe one with your right hand...” [\textit{al-Ankābūt} (29): 48] and “And We did not give knowledge of poetry and neither is it befitting for him.” [\textit{Yāsīn} (36): 69].
THE SECOND: Concerning issues of marriage. Included in this is keeping anyone who disliked to marry him, the correct opinion according to our companions being that it was unlawful for him [to keep her], some of them said that he should leave her by way of a noble gesture on his part.

Included amongst this is marrying a woman from amongst the People of the Book, the most correct opinion according to our companions being that it was unlawful for him. This was the opinion of Ibn Surajj, Abū Sa‘id al-Iṣṭakhri and Qāḍī Abū Ḥāmid al-Marwadhi. Abū Ishaq al-Marwazi said that it was not unlawful. There are two opinions voiced [by the Shafi‘is] concerning sexual relations with a slave-girl from amongst the People of the Book and marrying a Muslim slave-girl. The most correct opinion concerning the slave-girl from the People of the Book is that it was lawful and with regards the Muslim slave-girl that it was unlawful. With regards the slave-girl of the People of the Book, the majority declared decisively that it was unlawful for him to marry her. Al-Ḥannāṭi dismissed both these opinions while our companions extrapolated many issues from this, but it is not fitting to mention them in this book.

3. Concessions and allowance that were granted specifically to him (ﷺ). These are of two types:

THE FIRST: That which does not relate to marriage. Included amongst this is continual fasting, choosing that which he preferred from the war booty before its distribution such as a slave-girl or the likes. This chosen portion was called as-Ṣafi and as-Ṣafiyyah, the plural of which is Ṣafayāh.

Included amongst this is the one-fifth war booty [apportioned for Allāh and His Messenger (ﷺ)] from the spoils of war acquired through victory (ghanimah) and one-fifth of one-fifth of the spoils of war acquired through the enemy surrendering (fai’) along with an
additional four-fifths.

Included amongst this is entering Makkah without *ihram* and the permissibility of fighting therein at the time he entered it during the Conquest of Makkah. He was allowed to pass judgement based upon what he already knew [of a case without the need of the plaintiff or the accused testifying], with regards to other than him there is a difference of opinion. He was allowed to pass verdicts with regards himself and his children and bear testimony on his own behalf and on behalf of his children. He was allowed to accept the witness of one who testified on his behalf. He was allowed to cultivate land on his own behalf. His ablution would not be broken were he to sleep in a lying down position. Some of our companions have mentioned two opinions with regards his ablution breaking upon touching a woman, the most correct opinion being that it does break.¹¹¹

With regards the permissibility of his staying in the Masjid while in a state of major impurity, our companions have voiced two opinions. Abū al-ʿAbbās Ibn al-Qāṣṣ, *at-Talkhis*, said that it was permissible whereas al-Qaffāl and others said that it was not permissible. Imām al-Ḥaramain and others declared the author of *at-Talkhis* to be in error with regards his considering it permissible.

To prove its permissibility it could be possible to depend upon the hadith of ʿAṭiyyah; from Abū Saʿīd that the Prophet (ﷺ) said,

![The correct opinion is that touching a woman does not nullify the ablution, this fact holds true for the Prophet (ﷺ) and those other than him, even if one were to touch her with desire. This is due to what is established from ʿAʾishah (radhiyAllahu anha) that the Messenger of Allāh (ﷺ) used to kiss his wives, then go for prayer without performing ablution. Reported by Abū Dāwūd [no. 178], Tirmidhī [no. 86], Ibn Mājah [no. 502] and declared Ṣaḥīh by al-Albānī.]
O 'Ali, it is not allowed for anyone who is in a state of major impurity to be in this masjid except for you and I.

At-Tirmidhi ruled the hadith to be ḥasan.

It is possible to object to this hadith by stating that ‘Aṭiyyah is considered to be weak by the majority. It could be replied to this by saying that at-Tirmidhi ruled the hadith to be ḥasan and perhaps he found supports for it that led to this ruling.¹¹²

It was permissible for him to take food and drink for its owner who was in need of it, if he (Sal) himself was in need of it and it was obligatory upon the owner to give him them, giving precedence to his (Sal) needs over his own. This due to the saying of Allāh, the Exalted,

[Al-Ḥaṣab (33): 6]

"The Prophet is more worthy of the believers than themselves..."

Know that the Prophet (Sal) did not actually carry out the majority of these permissible matters, even though they were permissible for him and Allāh knows best.

THE SECOND: Those issue related to marriage. Included amongst this is the permissibility of having nine wives, the correct opinion

¹¹² The hadith is Da‘if, its isnād contains ‘Aṭiyyah al-‘Awfī, who is Ṣadūq, makes mistakes, a shia and a muddalīl as mentioned in at-Taqrib. At-Tirmidhi alluded to its weakness for he said after quoting it, 'this hadith is gharib, we only know it via this route. Muhammad Ibn Ismā‘īl [al-Bukhārī] heard this hadith from me and declared it strange.'

From amongst those who declared it da‘if was al-Albānī.
being that he was allowed even more, his marriage being considered valid by using the word ‘gift’, and limiting his divorce [to taking effect with] three proclamations, it is also postulated that this is not limited. In the case that the marriage has been contracted with the wording ‘gift’, it was not obligatory upon him to give the mahr upon the completion of the contract or after having marital relations, this is not the case with those other than him.

Included amongst this is the validity of marriage without a legal guardian [for the woman] or any witnesses and in the state of ḥālāl 113 according to the most correct opinion in all of these. In the case that he desired to marry an unmarried woman, it is necessary for her to respond according to the correct opinion and it is unlawful for any other to offer his hand in marriage to her. With regards to distribution of time between his wives and female-slaves there are two opinions. Al-Īṣākhri said that it was not obligatory and therefore this would fall under the matters specific to him whereas other said that it was obligatory and therefore this would not fall under the matters that were specific to him.

The companions [of the Shafi’ī madh’hab] have built the majority of these issues and their likes upon the premise that is his (ṣajj) marrying like our marrying or is it like sexual relations (tasarrū)? 114

He freed Šafīyyah and then married her and appointed her freedom as her mahr. It is also said that he freed her upon the condition that he marry her and therefore it was obligatory upon him to fulfil it,

113 It seems clear that the author, may Allah have mercy upon him, depended upon the opinion of those who say that he married Maymūnā while in a state of ḥālāl. The correct opinion, however, is that he married her while not in a state of ḥālāl, as stated by Maymūnā herself and by Abū Raḥīm, their mediator.
Refer to: Zād al-Ma‘ād [1/113].

114 The basic principle here is that he (ṣajj) is as Allāh said, “Say: I am a man like yourselves to whom it has been revealed...” [Al-Kahf (18): 110]
Therefore whoever claims specificity then let him bring an evidence.
this is not the case with those other than him. It is also said that he made the very action of freeing be the *mahb* and that this was valid for him, but not valid for any other. It is also said that he freed her without any sort of return and married her without giving her a *mahb* at all, this is the most correct opinion.

The companions have mentioned many issues in this category but I have omitted them.

4. His noble virtues and respect due to him that was specific to him (۪).

Included amongst these was the fact that it was unlawful to marry his wives who lived after him. As for the ones that he divorced during his lifetime, there are a number of opinions, the most correct of which is that it is unlawful to marry them. This has been textually stated by ash-Shafi‘i, may Allah have mercy upon him, in *Ahkám al-Qur‘án* and this was also the opinion of Abū ‘Alī Ibn Abū Hurayrah due to the saying of Allah, the Exalted,

\[...and his wives are their mothers...\]

* [Al-Abzāb (33): 6]

The second opinion mentioned concerning this is that it is lawful to marry them and the third that it is unlawful to marry those whom he had marital relations with. If we say that it is unlawful then their ensue two opinions with regards to marrying his slave-girls that lived on after his death, or he left, after having sexual relations with them.

Included amongst these is that his wives are the mothers of the believers regardless of whether they died before him or after him. This relationship applies with regards to marrying them, respecting them, obeying them and the prohibition of disobeying them.
and being rude to them. It does not apply to the rules of looking at them, being alone with them, and their children being unlawful to marry. Therefore it is not said that their daughters are the sisters of the believers and neither is it said that their mothers and fathers are the grandmothers and grandfathers of the believers and so on. Some of our companions said that the term denoting brotherhood can be applied to their daughters and uncle and aunt can be applied to their brothers and sisters. This is the clear sense of what al-Shāfi‘ī textually stated in Mukhtasar al-Muzani.

Are they the mothers of the male and female believers? There are two opinions voiced by our companions, the most authentic of which being no, rather they are the mothers of the male believers to the exception of the female believers and this is what is reported from ‘Ā’ishah (radiyAllahu ‘anha), building upon the premise of the preferred opinion that the feminine gender is not included in the male pronoun.115

Al-Baghawī, from amongst our companions, said that it can be said that the Prophet (ﷺ) was the father of the male and female believers while al-Wāhīdī quoted some of our companions saying that this should not be said due to the saying of Allāh, the Exalted,

\[
\text{Ma’ākān muḥḥādābā lā ṣā‘īrīn yuṣ‘alū khāmī}
\]

"Muḥammad is not the father of any of your men."

\[
[Al-Āhzāb (33): 40]
\]

He said, ash-Shāfi‘ī, may Allāh have mercy upon him, textually stated that it was permissible with the meaning their father with regards the respect accorded him and his sanctity. He said that the

115 The opinion of the majority, and the correct opinion, is that females are indeed included in the male pronoun as long as their exists no evidence indicating that it specifically refers to men. There is no evidence in this case.

Refer to: Ibn Qudāmah, Rawāḥa an-Nūdāb [2/148-150].
meaning of the verse was that not one of you are his children from his loins. It is reported in the Şahih hadith in Abû Dâwûd and elsewhere that the Prophet (ṣallallâhu 'alayhi wa sallam) said,

إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ

Indeed I am like a father to you.\(^{116}\)

It is said [in commentary to this] i.e. in mercy and compassion; and it is said i.e. they should not be embarrassed to ask him about personal questions whose answers they are in need of knowing; and it said i.e. both the aforementioned matters. I have clarified this further in the Kitâb al-Istisâbah of Sharî' al-Muhadhdhab.

Included amongst this is the superiority of his (ṣallallâhu 'alayhi wa sallam) wives over all other women. Their reward and punishment was doubled and it was prohibited to ask them except from behind a veil, whereas it is permissible to ask other women directly. The best of his wives were Khadijah and 'A'ishah and Abû Sa'd al-Mutawalli said, ‘our companions have differed as which of these two was the better.’

With regards to issues outside of marriage then he (ṣallallâhu 'alayhi wa sallam) was the Seal of the Prophets and the best of creation. His nation is the best of nations and his Companions consisted the best of generations. His nation is preserved from uniting upon error and his Shari'ah is valid for all time, abrogating all other laws. His Book is a miracle, preserved from distortion and alteration and it is the proof against mankind after his passing away whereas the miracles of all the other Prophets have vanished. He was aided by having fear of him planted [into the hearts of his enemies] to the distance of one months journey. The earth was made as a masjid for him and its dust was purifying, war booty was made lawful for him and he was granted the rank of intercession and the Praiseworthy Station. He was sent to the whole of mankind.

\(^{116}\) Abu Dâwûd [no. 8] and it was declared hasan by al-Albâni.
He is the Master of the Children of Ādām and the first one who the earth will give up, the first to intercede and the first to have his intercession accepted and he is the first to knock on the gates of Paradise. He will have the largest following from amongst the Prophets and he was granted concise and comprehensive speech. The rows of his followers in prayer reflect the rows of the Angels. His heart never slept and he would see those behind him in the same way that he saw those in front of him.\textsuperscript{117} It is not permissible for anyone to raise his voice over his voice, neither is it permissible for anyone to shout for him from beyond his private quarters, neither is it permissible for anyone to call him by his name by saying, 'O Muhammad' rather he should say, 'O Prophet of Allah, O Messenger of Allah.'\textsuperscript{118}

The one who is praying should address him by saying,

\begin{center}
Peace be upon you, O Prophet and the mercy of Allah and His blessings.
\end{center}

If the person praying were to address any other human in his prayer, his prayer is rendered invalid. If somebody is praying and he was to call him, it is necessary to respond to him and his prayer would not be rendered invalid.

Blessings can be sought with his urine and blood,\textsuperscript{119} his hair was

\textsuperscript{117} i.e. in prayer due to the hadith reported by Anas Ibn Malik (radhiyAllahu 'anhu) that, 'the Messenger of Allah (saw) said: complete the rows for indeed I see you behind me.' Reported by Bukhari [1/176] and Muslim [no. 433].

\textsuperscript{118} i.e. during his life.

\textsuperscript{119} The basic principle here is that he (saw) is like the rest of the nation as Allah aid, ''Say: I am a man like yourselves to whom it has been revealed...'' \textsuperscript{7} Al-Kahf (18): 110

The ahādith that are used to prove this particular issue cannot be used as proof because they are either weak, or do not clearly prove the point. Therefore the clear sense of the verse is not to be left by a mere possibility that is subject to weakness. This is true love of the Prophet (saw)—that we hold firm to the evidence, that we follow and that we do not innovate. May Allah delight our eyes by being allowed to see him (saw) and by being resurrected amongst his group of followers.

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pure even if we rule that the hair of the nation is impure.\textsuperscript{120}

Our companions have differed concerning the purity of his blood, urine and all other remnants related to him.

Presents donated to him were permissible for him to accept, but this is not the case with the other leaders for it is not lawful for them to accept presents from their subjects subject to the well-known specifications. It is not possible for Prophets to lose their senses but is permissible for them to faint for this is a state different to the first. They have differed concerning the possibility of their having wet-dreams and the most famous opinion is that this is not possible.

He (ﷺ) once missed the two rak'ahs after \textit{Zuhr} and he made them up after the \textit{Asr} prayer and he continued to pray them after \textit{Asr}. With regards to his persistence in praying them at this time there is a difference as to whether this was specific to him or not, with the most correct opinion being that it was.\textsuperscript{121}

He (ﷺ) said,

\textit{Tas\textsuperscript{2}m\textsuperscript{2}m\textsuperscript{2} w\textsuperscript{a} b\textsuperscript{2} s\textsuperscript{2} m\textsuperscript{2} y\textsuperscript{2} w\textsuperscript{a} l\textsuperscript{2} n\textsuperscript{2} k\textsuperscript{2} t\textsuperscript{2} k\textsuperscript{2} w\textsuperscript{a} y\textsuperscript{2} k\textsuperscript{2} y\textsuperscript{2} n\textsuperscript{2} y\textsuperscript{2}.}\textsuperscript{122}

Name yourselves with my name, but do not use my agnomen (\textit{kun\textsuperscript{2}ya}).\textsuperscript{122}

\textsuperscript{120} The correct opinion is that hair is pure with respect the whole of the nation, it is not specific to him (ﷺ) as there is not clear evidence proving the impurity of hair.

\textsuperscript{121} The proof of specificity lies in what is established from Umm Salamah (\textit{rad\textsuperscript{2}y All\textsuperscript{2}h}) who said, 'I asked, "O Messenger of All\textsuperscript{2}h, should we make them up if we miss them?" He replied, "no."' Abdu-l-'Aziz Ibn Baz said, 'this is a hasan hadith, it is reported by Ahmad with a good is\textsuperscript{n}d and constitutes proof that making up the sunnahs of \textit{Zuhr}, after \textit{Asr}, was specifically allowed for him.'

\textsuperscript{122} Bukh\textsuperscript{2}r\textsuperscript{2} [no. 3539, 6188] and Muslim [no. 2134].
With regards the permissibility of taking the agnomen Abū al-Qāsim there is a difference that I have clarified in ar-Rawdah and al-Adhkār.

He (ﷺ) said,

كل سبب ونسبي ينقطع يوم القيامة إلا سبب ونسبي

Every relationship and lineage will be severed on the Day of Judgement except for my relationship and my lineage.¹²³

It is said [in commentary to this] that his nation attribute themselves to him and it also said that on that day the only attribution that would be of benefit is the attribution to him and none other.

Our companions said that whoever mocks him or commits fornication while he is alive becomes a disbeliever. This is what they said, however their claim with regards to fornication is problematic.

Ibn al-Qāss and al-Qaffāl al-Marwazī said, ‘from those matters specific to him is that he was removed from the world when he was receiving revelation, but despite this the obligation of prayer and other such matters were not lifted from him.’

Included amongst this is that whosoever sees him in a dream has truly seen him for Satan cannot impersonate him. However if the dreamer hears anything in his dream with regards rules and regulation then he should not act upon them if they contradict what the Sharī'ah has already established. This is due to the absence of precision and accurate conveyance on the part of the dreamer, not that there is any doubt in the dream. Narrative is only acceptable from a narrator who is trustworthy, precise and legally responsible, however

¹²³ Reported by Ahmad [4/323, 332] and it was declared Sahih by al-Albānī, al-Sahīh [no. 2036], by taking into consideration its many routes of narration.
the one who is dreaming is not in this condition.

Included amongst this is that the earth cannot consume the flesh of the Prophets as is established in the famous hadīth.¹²⁴

Included amongst this is his (^) saying,

إنَّ كَذِبًا عَلَى عَلَيٍّ لَيْسَ كَذِبٌ عَلَى أَحَدٍ.

Indeed a lie against me is not like a lie perpetrated against another.¹²⁵

Our companions and others have stated that deliberately lying against him is from the major sins and anyone who believes that this is permissible becomes a disbeliever, otherwise this sin is like all other major sins, the perpetrator does not become a disbeliever through committing it. Shaykh Abū Muḥammad al-Juwaynī, the father of Imām al-Haramain, said that a person does become a disbeliever [through committing this sin] but the correct opinion is the first and this was the opinion of the majority. Allāh knows best.

Know that this category of matters specific to him cannot be enumerated, however what we have mentioned should serve as a pointer to what we have left.

We will conclude this section by making two points:

1. Imām al-Ḥaramain said that the researching scholars stated that mentioning the differences of opinion concerning those matters specific to him (^) is useless containing no benefit.

¹²⁴ Reported by Ahmad [4/8], Abū Dāwūd [no. 1047], Nasāʾī [3/91] and Ibn Mājah [no. 1085] that the Prophet (^) said, ‘Allāh has prohibited the earth from consuming the bodies of the Prophets.’

¹²⁵ Bukhārī [no. 1291] and Muslim [no. 4—the introduction].
This is because there is no implementable ruling connected to it that one is in need of. The difference of opinion occurs in those issues whose rulings we are in need of knowing. The rules specific to him can only be discerned through following the texts and there is no room for analogies. When there is no text concerning an issue then having a difference of opinion concerning it only comprises guessing at the unseen, having no benefit.

2. Al-Šaymari said that Abū ‘Alī Ibn Khayrān prevented any discussion concerning those matters specific to him because they relate to a matter that is over and done with. He said, ‘however the totality of the companions [of the Shāfī ‛madh’hab] said that there is no harm in discussing them and this is the correct opinion.’

This is the discussion concerning this issue as presented by our companions, the correct stance is to be certain of its permissibility, rather its recommendation. If someone were to say it is obligatory, it would not be far-fetched, provided that there were to exist no consensus opposing this. This is because an ignoramus could see some matters specific to him mentioned in the Sāḥīḥ and act by them taking to the basic principle of following him, therefore it becomes obligatory to clarify them so that they become known because no one can share in them. So what benefit is there greater than this?

This is the end of what I have selected regarding various glimpses into the life of the Messenger of Allāh (ﷺ), the beloved (habib) of the Lord of the worlds and the best of the first and last people.

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126 The level of beloved friend (kbalit) is higher than the level of habib. Allāh has taken Muhammad (ﷺ) as a khalil as is shown by the hadith, ‘and Allāh has taken your comrade as a khalil.’ Reported by Muslim [no. 2383].

Abundant peace and blessing be upon him and upon all of the Prophets, the families of all of them and upon all the righteous.

Allāh suffices for me and what an excellent disposer of affairs is He.