

# شَمَائِلُ نَبِيِّنَا مُحَمَّدٍ

الشَّمَائِلُ الْمُحَمَّدِيَّةُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
خَصَائِلُ نَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## Shamaa-il Tirmidhii

with commentary

Khasaa-il Nabawii, sallallaahu 'alayhi wasallam

Shaykhul Hadiith Maulana  
Muhammad Zakariyya Kandhelwii



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# شمائل ترمذی

الشمائل الحممدیة صلی اللہ علیہ وسلم  
خصائل نبوی شرح شمائل ترمذی

## Shamaa-il Tirmidhi

Imaam Abi 'Eesaa Muhammad bin 'Eesaa bin Sorah At-Tirmidhi  
Born 209 hijri—Demise 279 hijri

with commentary

Khasaa-il Nabawi Sallallahu 'Alayhi Wasallam

Shaykhul Hadith Maulana Muhammad Zakariyya Kandhelwi

Translated by Muhammad bin 'Abdurrahmaan Ebrahim

Scanned by Z. Abdul Kadir



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

## Introduction

All praise be to Allah who alone sustains the world. Exalted salaah (blessings) and complete salaam (peace) be on our master Muhammad Sallallahu 'Alayhi Wasallam and his family and companions.

The Shamaa-il of Imaam Abu 'Eesa Tirmidhi has a collection of 397 ahaadith and is divided into 55 chapters on the physical description and character of our beloved Nabi Sallallahu 'Alayhi Wasallam. It has been printed on numerous occasions and many commentaries have been written on it. The present English translation and commentary is of the Khasaa-il Nabawi Sallallahu 'Alayhi Wasallam by the late Shaykhul Hadith Maulana Muhammad Zakariyya Rahmatullahi 'Alayhi. It will enable a Muslim to achieve a link and connection with the one whom Allah Ta'aala has made as a mercy unto mankind, and most certainly Allah has spoken the truth when He mentions in His Book: "Verily, you (O Muhammad) are of a very high (noble) character".

A Muslim can truly claim his love for Rasulullah Sallallahu 'Alayhi Wasallam, if he attempts to follow the manner and life-style of the messenger of Islaam. We are given such an opportunity, after the reading of this book, for it enlightens the reader with the intimate aspect of the Rasul's life.

Finally, we ask, Allah Ta'aala to reward us and that He instill within us the distinguished features and august character of this most noble messenger, who is the perfect example for Muslims.

# Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

This humble servant, at the request of my master Hadrat Maulana Khalil Ahmad Saahib,—May Allah fill his grave with nur and make his resting place cool—used to stay in Delhi quite often for a few days, to assist in the printing of his kitaab 'Badhlul Majhud fi halli Abi Daawud'. There, a kind friend, Janab Muhammad 'Uthmaan Khaan, urged me to write a short translation of the 'Shamaa-il Tirmidhi'. Owing to my shortcomings, I knew I was not capable of this. Also, before this, I did not have an opportunity to either write a book or deliver a lecture. Janab Muhammad 'Uthmaan Khaan, however, did not accept any of my excuses, due to certain kind thoughts he held regarding me. By virtue of my shortcomings I would never have attempted this translation. Since he was a close friend of my late father and, being mindful of the hadith, 'The best relationship after a father's death is to treat his friends kindly', I did not have a way out but to present a short translation according to my understanding and thereafter, acknowledging my incapability to the readers, and asking them to forgive me for the complications of the sentences and the dispersion of words and request them to give attention to the aim, that is, the noble character, habits, qualities, virtue, attributes and practices of the emperor of the worlds, Sayyidul Bashr, Sayyidina Muhammadur Rasulullah Sallallahu 'Alayhi Wasallam. A wise person, does not, on account of an ugly and tattered veil, fail to pay attention to a beautiful face; and an understanding person does not, because of a bitter skin, throw away the delicious substance of a fruit.

In this translation a few things have been given special importance:

- a. Most of the sayings were taken from the writings of the great 'ulama of the past, thus I did not resort to my own views.

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- b. Most of the references in this translation are derived from the following books: 'Jam'ul Wasaa-il' of Mulla 'Ali Qaari Hanafi; 'Munaawi' of Shaykh 'Abdur-Ra-oof Misri; 'Mawaahib-Ladunniyyah' of Shaykh Ebrahim Bayjuri and 'Tah-dhibut Tah-dhib' of Haafiz Ibn Hajar 'Asqalaani.
- c. Since the translation is meant for the layman, literal meanings have been given. Word for word translation has been avoided.
- d. In addition to the translation many things have been added to serve as a commentary. This has been written separately after the actual translation.
- e. At many places in the translation of the ahaadith additional information has been provided.
- f. Where there seems to be a contradiction between two hadith, the differences have been briefly explained.
- g. The views of the different madhaa-hib have been mentioned briefly at places. The Hanafi madh-hab has been specially mentioned as the majority of the local population (i.e. the inhabitants of India) adhere to this madh-hab.
- h. The proofs that substantiate the Hanafi madh-hab have been mentioned briefly where deemed necessary.
- i. Where a battle or incident is mentioned in a hadith, that battle or incident is described in the commentary.
- j. Where the relation of a hadith to a chapter is not obvious, an explanation has been provided.
- k. To keep the subject matter brief, with regard to those incidents that have not been narrated herein, the readers have been referred to their original sources. The name of the kitaab is given where they can be found in detail so that those who are interested may easily refer to them.
- l. Utmost care has been taken to keep the subject under discussion short and precise, as readers may become bored with lengthy discourses.

And divine guidance to me is but from Allah, on Him do I rely and to Him do I return.

Muhammad Zakariyya Kandhelwi.

presently residing in Delhi. (8th Jamadi-uth Thaani 1344)

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- Translations of Qur-aanic aayaat taken from Pikthall
  - Translations of du'aas taken from Prayers of Muhammad Sallallahu 'Alayhi Wasallam
  - This English translation is of the revised edition of Dhul-Hijjah 1360 hijri

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وسلام على عباده الذين اصطفى ،  
قال الشيخ الحافظ أبو عيسى محمد بن عيسى بن سورة الترمذى:

باب ما جاء فى خلق رسول الله صلى الله عليه وسلم

١ - (١) أخبرنا أبو رجاء قُتَيْبَةُ بن سعيد عن مالك بن أنس عن ربيعة بن أبي عبد الرحمن عن أنس بن مالك أنه سمعه يقول: كان رسول الله صلى الله عليه وسلم ليس بالطويل البائن ولا بالقصير ولا بالأبيض الأَمْحَقِ ولا بالآدَمِ ولا بالجَعْدِ الْقَطِيطِ ولا بالسَّبِطِ ، بعثه الله تعالى على رأس أربعين سنةً ، فأقام بمكة عشر سنين وبالمدينة عشر سنين ، وتوفاه الله تعالى على رأس ستين سنةً وليس فى رأسه ولحيته عشرون شعرةً بيضاء ،

٢ - (٢) حدثنا حُمَيْدُ بن مَسْعَدَةَ البصرى ، حدثنا عبد الوهاب الثقفى عن حميد عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم رَبْعَةً وليس بالطويل ولا بالقصير ، حَسَنُ الجسمِ ، وكان شعره ليس بِجَعْدٍ ولا سَبِطٍ أَسْمَرَ اللونِ ، إذا مشى يَتَكَفَّأُ ،



٣ - (٣) حدثنا محمد بن بشار يعنى العبدى ، حدثنا محمد بن جعفر ، حدثنا شعبة عن أبى إسحق قال سمعت البراء بن عازب يقول: كان رسول الله صلى الله عليه وسلم رجلاً مَرَبُوعاً بعيد ما بين المنكبين عظيم الجُمَّة إلى شحمة اذنيه عليه حُلَّةٌ حمراء ما رأيت شيئاً قطُّ أحسن منه ،

٤ - (٤) حدثنا محمود بن غيلان ، حدثنا وكيع ، حدثنا سفيان عن أبى إسحق عن البراء بن عازب قال: ما رأيت من ذى لِمَّةٍ فى حُلَّةٍ حمراء أحسن من رسول الله صلى الله عليه وسلم له ، شعر يضرب منكبيه ، بعيد ما بين المنكبين ، لم يكن بالقصير ولا بالطويل ،

٥ - (٥) حدثنا محمد بن إسماعيل ، حدثنا أبو نعيم ، حدثنا المسعودى عن عثمان ابن مسلم بن هرمز عن نافع ابن جبیر بن مطعم عن علي بن أبى طالب رضى الله عنه قال: لم يكن النَّبىُّ صلى الله عليه وسلم بالطويل ولا بالقصير ، شُنُّ الكَفَّينِ والقدمين ، ضخم الرأس ضخم الكَرَادِيسِ ، طويل المَسْرَبَةِ ، إذا مشى تَكْفَأُ تَكْفُؤًا كَأَنَّمَا يَنْحَطُّ من صَبَبٍ ، لم أرَ قبله ولا بعده مثله

٦ - (٦) حدثنا سفيان بن وكيع ، حدثنا أبى عن المسعودى بهذا الأسناد نحوه بمعناه ، حدثنا أحمد بن عبدة الضبى البصرى وعلي بن حُجْر وأبو جعفر محمد بن الحسين وهو ابن أبى حليلة والمعنى

واحد قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غُفْرَةَ  
 قال حدثني إبراهيم بن محمد من ولد علي بن أبي طالب قال كان  
 علي إذا وصف رسول الله ﷺ قال: لم يكن رسول الله ﷺ  
 بالطويل الممغط ، ولا بالقصير المُتَرَدِّدِ ، وكان رُبْعَةً مِّنَ القوم ، ولم  
 يكن بِالْجَعْدِ الْقَطِيطِ ولا بِالسَّبِطِ ، كان جَعْدًا رَجُلًا ، ولم يكن  
 بِالْمُطَهَّمِ ولا بِالْمُكَلَّمِ ، وكان في وجهه تَدْوِيرٌ ، أبيضٌ ، مُشْرَبٌ ،  
 ، أَدْعَجُ العَيْنَيْنِ ، أَهْدَبُ الأَشْفَارِ ، جليل المُشَاشِ وَالْكَتَدِ ،  
 أَجْرَدُ ذُو مَسْرَبَةٍ ، شَتْنُ الكَفَيْنِ وَالْقَدَمَيْنِ إذا مشى تَقَلَّعَ كأنما  
 يَنْحَطُّ مِّنْ صَبَبٍ ، وإذا التَفَّتْ إلتَفَّتْ مَعًا ، بين كَتِفَيْهِ خاتم  
 النبوة ، وهو خاتم النبیین ، أجود الناس صدرًا ، وأصدق الناس  
 لهجةً ، وَأَلْيَنُهُمْ عَرِيكَةً ، وأكرمهم عَشِيرَةً ، مَنْ رَأَهُ بِدِيهَةً هَابَهُ  
 ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ ، يقول نَاعِيَتُهُ: لم أرَ قَبْلَهُ ولا بَعْدَهُ مثلهُ ،  
 قال أبو عيسى: سمعت أبا جعفر محمد بن الحسين يقول سمعت  
 الأصمعي يقول في تفسير صفة النبي صلى الله عليه وسلم: الممغط:  
 الذهاب طولًا ، قال وسمعت أعرابيًا يقول في كلامه تَمَعَطٌ في نشابته  
 أى مَدَّهَا مَدًّا شَدِيدًا ، والمتردد: الداخل بعضه في بعض قصرًا ،  
 وأما القطط: فالشديد الجعودة ، والرَّجِلُ الذِي فِي شَعْرِهِ حَجُونَةٌ أى  
 ثَنِي قَلِيلًا ، وأما المطهم: فالبادن الكثير اللحم ، والمكلم: المدور  
 الوجه ، والمُشْرَبُ: الذِي فِي بِيَاضِهِ حَمْرَةٌ ، والأدعج: الشديد سواد  
 العين ، والأهدب: الطويل الأشفار ، والكتد: مجتمع الكتفين وهو  
 الكاهل ، والمَسْرَبَةُ: هو الشعر الدقيق الذِي كَأَنَّهُ قَضِيبٌ مِّنْ

الصدر إلى السرة ، والشحن: الغليظ الأصابع من الكفين والقدمين ،  
 ، والتقلع: أن يمشى بقوة ، والصبب: الحدور يقال انحدرنا في صبوب  
 وصبب ، وقوله جليل المشاش: يريد رأس المناكب ، والعشرة:  
 الصحبة ، والعشير: الصاحب ، والبديهة: المفاجأة يقال بدهته بأمر  
 أي فجأته ،

٧ - (٧) حدثنا سفيان بن وكيع ، قال حدثنا جُمَيْع بن عمير بن  
 عبد الرحمن العجلي أملاً علينا من كتابه ، قال أخبرني رجل من بني  
 تميم من ولد أبي هالة زوج خديجة ، يكنى أبا عبد الله عن ابن لأبي  
 هالة عن الحسن بن علي قال: سألت خالي هند ابن أبي هالة وكان  
 وصافاً عن حلية النبي صلى الله عليه وسلم ،  
 وأنا أشتى أن يصف لي منها شيئاً أتعلق به ، فقال كان  
 رسول الله صلى الله عليه وسلم فحماً مَفْحَمًا ، يَتَلَأَلُ وجهه تَلَأُلُو  
 القمر ليلة البدر ، أطول من المَرْبُوع ، وأقصر من المَشْدَبِ ،  
 عظيم الهامة ، رَجَل الشَّعْرِ ، إن انفَرَقَتْ عقيقته فرقها ، وإلا فلا  
 يجاوز شعره شحمة اذنيه ، إذا هو وفَّره ، أزهر اللون ، واسع الجبين  
 ، أزجَّ الحواجب سوابغ في غير قرنٍ بينهما عرق يُدرُّه الغضب ،  
 أقى العرينين ، له نور يعلوه يحسبه من لم يتأمله أشمَّ ، كَثَّ اللحية ،  
 سهل الخدين ، ضليع الفم مُفْلَج الأسنان ، دقيق المسرِّبة ، كأنَّ  
 عنقه جيدٌ دُمِيَّة في صفاء الفضة ، معتدل الخلق ، بادن متاسك ،  
 سواء البطن والصدر ، بعيد ما بين المنكبين ، ضخم الكراديس ،

وأَنور المتجرّد ، موصول ما بين اللبّة والسرة بشعر يجرى كالخط ،  
 عارى الثديين والبطن ممّا سوى ذلك ، أشعر الذراعين والمنكبين  
 وأعلى الصدر ، طويل الرّنين رحب الرّاحة شثن الكفين والقدمين  
 ، سائل الأطراف ، أو قال سائل الأطراف ، حمصان الأخصين ،  
 مُسبح القدمين ينبو عنهما الماء . إذا زال زال قلعا ، يخطو تكفيا  
 ويمشي هونا ، ذريع المشية إذا مشى كأنما ينحط من صلب ، وإذا  
 التفت التفت جميعا ، خافض الطرف ، نظره إلى الأرض أكثر من  
 نظره إلى السماء ، جلّ نظره الملاحظة ، يسوق أصحابه ويبدأ من  
 لقي بالسلام ،

٨ - (٨) حدثنا أبو موسى محمد بن المشي ، حدثنا محمد بن جعفر ،  
 حدثنا شعبة عن سماك بن حرب قال: سمعت جابر بن سمرة يقول:  
 كان رسول الله صلى الله عليه وسلم ضليع الفم ، أشكل العين ،  
 منهوس العقب ، قال شعبة: قلت لسماك: ما ضليع الفم؟ قال عظيم  
 الفم ، قلت: ما أشكل العين؟ قال طويل شقّ العين؟ قلت: ما  
 منهوس العقب؟ قال قليل لحم العقب ،

٩ - (٩) حدثنا هناد بن السرى ، حدثنا عبثر بن القاسم عن  
 أشعث يعنى ابن سوار عن أبي إسحق عن جابر بن سمرة قال: رأيت  
 رسول الله صلى الله عليه وسلم في ليلة أضحيان ، وعليه حلة حمراء  
 ، فجعلت أنظر إليه وإلى القمر ، فلَهُوَ عندي أحسن من القمر ،



١٠ - (١٠) حدثنا سفيان بن وكيع ، حدثنا حميد بن عبد الرحمن الرؤاسي عن زهير عن أبي إسحق قال : سألت رجل البراء بن عازب : أكان وجه رسول الله صلى الله عليه وسلم مثل السيف؟ قال : لا بل مثل القمر ،

١١ - (١١) حدثنا أبو داود المصاحفي سليمان بن سلم ، حدثنا النضر بن شميل عن صالح بن أبي الأخضر عن ابن شهاب عن أبي سلمة عن أبي هريرة قال : كان رسول الله صلى الله عليه وسلم أبيضَ كأنما صيغ من فضة رجل الشعر

١٢ - (١٢) حدثنا قتيبة بن سعيد ، أخبرنا الليث بن سعد عن أبي الزبير عن جابر بن عبد الله أن رسول الله صلى الله عليه وسلم قال : عُرض على الأنبياء ، فإذا موسى عليه السلام ضربت من الرجال كأنه من رجال شنوءة ، ورأيت عيسى ابن مريم عليه السلام فإذا أقرب من رأيت به شَبَّها عُروة بن مسعود ، ورأيت إبراهيم عليه السلام فإذا أقرب من رأيت به شَبَّها صاحبكم يعني نفسه الكريمة ، ورأيت جبريل عليه السلام فإذا أقرب من رأيت به شَبَّها دحية ،

١٣ - (١٣) حدثنا محمد بن بشار و سفيان ابن وكيع المعنى واحد اقالا : أخبرنا يزيد بن هارون عن سعيد الجريري قال سمعت أبا الطفيل يقول : رأيت رسول الله صلى الله عليه وسلم وما بقي على

وجه الأرض أحد رآه غيرى ، قلت: صفة لى ، قال: كان أبيض ،  
مليحاً مقصداً ،

١٤ - (١٤) حدثنا عبد الله بن عبد الرحمن ، أخبرنا إبراهيم بن  
المنذر الحزامى ، أخبرنا عبد العزيز بن ثابت الزهرى ، حدثنى  
إسماعيل بن إبراهيم بن أخى موسى بن عقبة عن كُريب عن ابن  
عباس رضى الله عنهما قال: كان رسول الله صلى الله عليه وسلم  
أفْلَجَ الشَّيْئَيْنِ ، إِذَا تَكَلَّمَ رُؤَى كَالنُّورِ يَخْرُجُ مِنْ بَيْنِ ثَنَائِيهِ ،

## Chapter on the noble features of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

THE AUTHOR has quoted in this chapter those ahaadith that have been narrated on the noble features of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. It is impossible to accurately describe the actual beauty and elegance of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. To draw a pen-picture of his appearance is beyond one's capability, but the Sahaabah Radiyallahu 'Anhum have endeavoured, according to their capabilities, to preserve what little they could, of which some is written here. Qurtubi says: "The full beauty and elegance of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has not been made manifest, otherwise it would not have been possible for man to look at him". The Sahaabah Radiyallahu 'Anhum, have done the ummah an immense favour by conveying to them the perfect intrinsic

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knowledge, as well as the perfect conspicuous elegance and beauty of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. When an unfulfilled lover is deprived of meeting the beloved then he stands in front of the beloved's house remembering the features of his beloved, in an attempt to gain some solace. It is from habits and features that the heart is appeased.

Imaam Tirmidhi has collected from these about 400 ahaadith and divided them into fifty five chapters. In the first chapter fourteen ahaadith are quoted.

### (1) Hadith Number 1

Anas Radiyallahu 'Anhu reports: "Rasulullah Ṣallallahu 'Alayhi Wasallam was neither tall nor was he short (like a dwarf—He was of medium stature). In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness (he was illuminant, more luminous than even the full moon on the 14th night). The hair of Rasulullah Ṣallallahu 'Alayhi Wasallam was neither very straight nor very curly (but slightly wavy). When he attained the age of forty, Allah Most High granted him nubuwwah (prophethood). He lived for ten years in Makkah (see commentary) and in Madinah for ten years. He passed away at the age of sixty years. At that time there were not more than twenty white hair on his mubaarak head and beard". (This will be described in detail in the chapter on the white hair of Rasulullah Ṣallallahu 'Alayhi Wasallam.)

### Commentary

Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was of a medium stature, but slightly taller. This has been reported in a narration from Sayyidina Hind bin Abi Haalah Radiyallahu 'Anhu and others. An objection may arise concerning these two hadith, that it is stated in one hadith that when Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam used to stand up in a group, he appeared to be the tallest among them. This was not due to his height, but was a result of a mu'jizah (miracle). In the manner that no one had reached a higher status than Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam in 'Kamaalati Ma'nawiyah', likewise in the 'Surah Zaahiri' (apparent appearance) no one could excel him.

It is stated in the hadith under discussion that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam lived for ten years in Makkah Mukarramah after nubuwwah (prophethood). For this reason it is stated that he attained the age of sixty years. This is contrary to what has been

reported in the other ahaadith, where it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam lived there for thirteen years and attained the age of sixty-three years. In some ahaadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam attained the age of sixty-five years. At the end of this kitaab all three ahaadith will be quoted. Imaam Bukhaari RA. says: "Most narrations show that Rasulullah Sallallahu 'Alayhi Wasallam lived for sixty-three years". The 'ulama have summed up these ahaadith in two ways. First, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam received nubuwwah at the age of forty and risaalah three years thereafter, and after that he lived for ten years in Makkah Mukarramah. According to this, the three years between nubuwwah and risaalah have been omitted in the hadith under discussion. The second explanation is that frequently in calculating, fractions or small numbers are not included. For this reason Sayyidina Anas Radiyallahu 'Anhu has only calculated in tens in his narration and omitted the units. In the hadith where the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is mentioned as sixty-five, the years of birth and death are included as separate years. In short, the content of all the ahaadith is the same. According to most authentic ahaadith, the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sixty-three years, therefore all the other ahaadith will corroborate this.

### (2) Hadith Number 2

Anas bin Maalik Radiyallahu 'Anhu reports, "Rasulullah Sallallahu 'Alayhi Wasallam was of a medium stature, he was neither very tall nor short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly".

### Commentary

In this hadith Sayyidina Anas Radiyallahu 'Anhu states that the complexion of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was wheat-coloured. In the previous hadith, also narrated by Sayyidina Anas Radiyallahu 'Anhu, he states that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have a wheat-coloured complexion. This has been mentioned in the translation of the hadith. Actually, what is derived from the two hadith is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not of such a dark complexion that would decrease the lightness and beauty of a person, but had a radiant and light colour, which was slightly wheat-coloured.



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In this hadith the word 'Yata-kaf-fa-oo' is used regarding the walking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama interpret this word in several ways. Some say it means to walk at a fast pace. Some are of the opinion that it means to lean a bit forward while walking. Some say that it means to lift the leg with force. All three explanations are correct because the walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fulfilled all three descriptions and the word also conveys these three meanings. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam walked quickly and not like the Romeos of this age who walk like women. It was also the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to walk with a slight forward inclination of the head and shoulders. He did not walk with his chest pushed out in pride. He lifted his legs as men do while walking and did not drag his legs on the ground.

### (3) Hadith Number 3

Baraa bin 'Aazib Radiyallahu 'Anhu relates that: "Rasulullah Sallallahu 'Alayhi Wasallam was a man of medium build, (slightly tall, as explained before); he had broad shoulders (from which we may gather that he had a wide chest); he had dense hair which reached his ear-lobes; he wore a red striped lungi and shawl. I never saw anybody or anything more handsome than him".

### Commentary

In this hadith the word 'Rajulam Marbu'an' is used, which if the letter 'jeem' has a dammah (pesh), means a man. This could be correct. This type of word is used in the 'Arabic language for connecting words, but because no special quality or attribute is derived, some muhadditheen (hadith scholars) are of the opinion that this word with a fathah (zabar) (on the 'jeem'), means something that is between straight and bent. It may also be possible that in this case it refers to the description of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and as described before, his mubaarak hair had a slight curl in it. From this hadith, some 'ulama are of the opinion that it is jaa-iz (permissible) for men to wear red coloured clothing. According to the Hanafis there is a detailed explanation on this subject. Before selecting red clothing, the 'ulama should be consulted regarding its permissibility.

The 'ulama have written that in this hadith the Sahaabi did not see 'anything' more handsome and beautiful than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This is said because besides human beings, the moon, sun, etc. are also included.

### (4) Hadith Number 4

Baraa bin 'Aazib Radiyallahu 'Anhu reports: "I have never seen someone with long hair and in red clothing more handsome than Rasulullah Sallallahu 'Alayhi Wasallam. His hair reached his shoulders. The portion between his two shoulders was wide. He was neither very tall nor short".

### Commentary

The description of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this hadith is different from the one mentioned before. There it is stated that his hair reached his ear-lobes. In reality there is no difference between the two hadith, as the hair does not always remain the same length but grows. Sometimes the hair was shortened, sometimes longer hair was kept.

### (5) Hadith Number 5

It is reported from 'Ali Radiyallahu 'Anhu: "Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short. The soles of both feet were fully fleshed. (This quality is praiseworthy in a man as it denotes strength and courage but is not praiseworthy for a woman). He had a large head. The joints of the bones were also large. There was a thin line of hair from the chest to the navel. When Rasulullah Sallallahu 'Alayhi Wasallam walked, it appeared as if he was descending from a high place". 'Ali Radiyallahu 'Anhu says: "I did not see anyone like him neither before him, nor after him".

### Commentary

The use of a sentence like: "I have not seen anyone like him", is primarily for emphasis. By describing Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this manner, there is however no exaggeration because the complete beauty of appearance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cannot be fully described. Munaawi wrote that every person is required to believe that with whatever beautiful qualities and attributes the body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is described, no other person can compare with it. This is not merely a belief. Books on seerah (history of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) and ahaadith are replete with descriptions of his beautiful qualities. Therein it is stated that Allah

Ta'aala bestowed fully on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam all the inner kamaalaat (perfection) and zaahiri (apparent) beauty. Two verses (couplets) are narrated from Sayyiditina 'Aayeshah Radiyallahu 'Anha, the meaning of which is: "That if the friends of Zulaykha could see the blessed face of Rasulullah Sallallahu 'Alayhi Wasallam, they would have cut their hearts instead of their hands". How true! If you wish to read more about the love of the Sahaabah Radiyallahu 'Anhum—male and female—for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam read Chapter Eight of my book 'Stories of the Sahaabah (Radiyallahu 'Anhum).

**(6) Hadith Number 6**

It is related from Ebrahim bin Muhammad Radiyallahu 'Anhu, who is from the sons (grandsons) of 'Ali Radiyallahu 'Anhu, that whenever 'Ali Radiyallahu 'Anhu described the noble features of Rasulullah Sallallahu 'Alayhi Wasallam, he used to say: "Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, but in between the two). The complexion of Rasulullah Sallallahu 'Alayhi Wasallam was white with redness in it. The mubaarak eyes of Rasulullah Sallallahu 'Alayhi Wasallam were extremely black. His eye lashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. (Some people have profuse hair on their body. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have hair on the other parts of his body, besides places like the arms and legs etc.). He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulullah Sallallahu 'Alayhi Wasallam were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam faced the person he spoke to, with his chest and body. Some 'ulama have translated this as, when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation). The Seal of Prophethood was situated between his shoulders. He was the last of all prophets. He was the most generous



and the most truthful. He was the most kind-hearted and came from a most noble family. (It means his character, family back-ground and everything else was of the best). Any person who saw him suddenly would become awe-inspired. (Sayyidina Rasulallah ﷺ 'Alayhi Wasallam had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro'ib (awe) for physical beauty, with this when other kamaalaat are added what more could then be said of the ro'ib (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulallah ﷺ 'Alayhi Wasallam, ro'ib (awe) is also one of the special qualities granted to him) Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: 'I have not seen anyone like Rasulallah ﷺ 'Alayhi Wasallam neither before nor after him''.

**(7) Hadith Number 7**

Hasan bin 'Ali Radiyahallahu 'Anhu reported: "I inquired from my maternal uncle (Sayyidina Faatimah Radiyahallahu 'Anha's step-brother) Hind bin Abi Haalah (Radiyahallahu 'Anhu) about the noble features of Rasulallah ﷺ 'Alayhi Wasallam. He had often described the noble features of Rasulallah ﷺ 'Alayhi Wasallam in detail. I felt that I should hear from him personally some of the noble features of Rasulallah ﷺ 'Alayhi Wasallam, 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. (The age of Sayyidina Hasan Radiyahallahu 'Anhu at the time of the death of Sayyidina Rasulallah ﷺ 'Alayhi Wasallam was seven years. In view of his age he did not have the opportunity to realise fully the features of Sayyidina Rasulallah ﷺ 'Alayhi Wasallam). The uncle described his noble features by saying: "He had great qualities and attributes in him, others also held him in high esteem. His mubaarak face shone like the full moon. He was slightly taller than a person of middle height, but shorter than a tall person. His mubaarak head was moderately large. His mubaarak hair was slightly twisted. 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. (This is a more accepted translation. A question may arise that Sayyidina Rasulallah ﷺ 'Alayhi Wasallam habitually parted his hair as stated in the ahaadith. The 'ulama say that this is in the early periods

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where Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not make an effort to do so. According to this humble servant, the answer to this is a bit difficult, because it was the principle of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to oppose the ways of the non-believers, and agree to the ways of the Ahlul-Kitaab, he did not part his hair in the middle. For this reason, according to some 'ulama, the best translation will be that he only parted his hair in the middle if it could be easily done, and when this could not be done easily, and a comb etc. was needed to do it, then he did not part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulallah Sallallahu 'Alayhi Wasallam was abundant, it use to pass over his ear-lobes). Rasulallah Sallallahu 'Alayhi Wasallam had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them which used to expand when he became angry. His nose was prominent and had a nur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large. His mubaarak beard was full and dense. The pupil of his eye was black. His cheeks were smooth and full of flesh. The mubaarak mouth of Rasulallah Sallallahu 'Alayhi Wasallam was moderately wide. (He did not have a small mouth). His mubaarak teeth were thin and bright. The front teeth had a slight space between them. There was a thin line of hair, from the chest to the navel. His mubaarak neck was beautiful and thin, like the neck of a statue which had been shaved clean, the colour of which was clear, shining and beautiful like silver. All the parts of his mubaarak body were of a moderate size, and fully fleshed. His body was proportionately jointed. His mubaarak chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and had a lustre (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing. According to this humble servant the latter translation is more appropriate). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long, and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and



smoothness the water did not remain there but flowed away quickly. When he walked, he lifted his legs with vigour, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace and took a rather long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something, he turned his whole body towards it. He always looked down. His mubaarak sight was focussed more to the ground than towards the sky. (A question may arise here that it is reported in Abu Daawud that 'Rasulullah Ṣallallahu 'Alayhi Wasallam usually looked towards the sky'. Both are reconciled thus: His mubaarak habit was to look down towards the ground, but he also waited for the wahi (revelation), therefore while waiting he often looked towards the sky. Otherwise he usually looked down on the ground.

*Here the gaze of the killer has'nt even lifted modestly.*

*There the hand of the lover rest on the heart of the deceased.*

His sharif habit was to look at something with a light eye, i.e. he looked at a thing with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Ṣahaabah (Radiyallahu 'Anhum) to walk in front, and he himself walked behind. He made salaam (greeted) first to whomsoever he met".

### Commentary \*

The 'ulama say that Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam walked at the back because of his humbleness. According to this humble servant, if this is applied to his journeys it will be more appropriate. It was the noble habit of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam that while on a journey, he used to stay at the back to visit the bereaved and the weak.

This is a very long hadith in which the noble features, etiquette and habits of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam are described. Imaam Tirmidhi has mentioned this hadith in many chapters where it is relevant. Portions of this hadith will be mentioned in the chapters where the speech and humility of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam are described.

### (8) Hadith Number 8

Jaabir bin Samurah Radiyallahu 'Anhu says: "Rasulullah Ṣallallahu 'Alayhi Wasallam had a wide mouth. There were red lines in the whiteness of his eyes. He had little flesh on his heels".

### Commentary

It is desirable for 'Arab men to have wide mouths. According to some, a wide mouth means eloquence (fluency of language). The translation adopted in the description of the eyes has been taken from accepted sayings. However, in this hadith, Imaam Tirmidhi has translated this to mean wide eyes, as a narrator of this hadith has done, which according to the linguists is not correct.

*These intoxicated eyes on which thousands of my kindred be sacrificed.*

*That endless destroyer remains intoxicated day and night.*

### (9) Hadith Number 9

It is related from Jaabir Radiyallahu 'Anhu that he said: "I once saw Rasulullah Sallallahu 'Alayhi Wasallam on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon, and at times at Rasulullah Sallallahu 'Alayhi Wasallam. Ultimately I came to the conclusion that Rasulullah Sallallahu 'Alayhi Wasallam was more handsome, beautiful and radiant than the full moon".

*If the illumination in the temple and sanctuary is through the sun and moon, so what.*

*I desire you, what should I do with my sight.*

### (10) Hadith Number 10

Abu Is-haaq RA. says: "A person once asked Baraa bin 'Aazib Radiyallahu 'Anhu, 'Was the mubaarak face of Rasulullah Sallallahu 'Alayhi Wasallam shining like a sword?' He replied: 'No, but like a full-moon with its roundness'"

### Commentary

In making a comparison with a sword, it may have meant that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had a long face. However, the glitter of a sword has more whiteness than being luminous. For this reason Sayyidina Baraa Radiyallahu 'Anhu gave the similarity of the full moon, and not that of a sword. All these similarities are approximate descriptions, otherwise even a thousand moons cannot give the brightness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. An 'Arab poet says: 'If you want to describe a shortcoming of a beloved, then give the beloved the similitude of a full moon. This is enough to insult him'.

**(11) Hadith Number 11**

Abu Hurayrah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam was so clean, clear, beautiful and handsome, as though his body was covered and moulded in silver. His mubaarak hair was slightly curled".

**Commentary**

In the first narration mentioned by Sayyidina Anas Radiyallahu 'Anhu, it is denied that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was very white. From the above hadith, it does not mean that he had a white complexion like silver; rather he had a white and reddish complexion, in which the beauty and brightness was overwhelming.

**(12) Hadith Number 12**

Jaabir bin 'Abdullah Radiyallahu 'Anhu narrates from Rasulallah Sallallahu 'Alayhi Wasallam that he said: "The ambiyaa (prophets) were shown to me. I saw Musa 'Alayhis Salaam, he had a thin body, like one from among the tribe of Shanu'ah. I saw 'Eesa 'Alayhis Salaam. From among all those whom I have seen, he somewhat resembled 'Urwah bin Mas'ud. I saw Ebrahim 'Alayhis Salaam. From among all those that I have seen, I, more a less, look like him. In the same manner I saw Jibra-eel 'Alayhis Salaam. From among all those I had seen, he more or less looked like Dihyah Kalbi".

**Commentary**

This was on the night of mi'raaj or in a dream. Imaam Bukhaari RA. has narrated both, on the night of mi'raaj and also in a dream. There is no confusion or difficulty in this differences, because he may have seen them on both occasions. The translation of the description of Sayyidina Musa 'Alayhis Salaam as having a light body, in my opinion, is made from more accurate sayings. Some 'ulama in the translation of this sentence, have expressed other opinions. These three ambiyaa (prophets) were described because Sayyidina Musa 'Alayhis Salaam and Sayyidina 'Eesa 'Alayhis Salaam are the nabis of the Bani Israel and Sayyidina Ebrahim 'Alayhis Salaam, besides being the great grandfather of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, was also accepted by all 'Arabs.

**(13) Hadith Number 13**

Sa'eed Jariri RA. says: "I heard Abu Tufayl Radiyallahu 'Anhu say: 'There is no one left on the face of this earth, besides me who had seen Rasulullah Sallallahu 'Alayhi Wasallam'. I asked him to describe to me the noble features of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'Rasulullah Sallallahu 'Alayhi Wasallam had a white complexion, which was a bit reddish, and had a medium sized body'".

**Commentary**

Sayyidina Abu Tufayl Radiyallahu 'Anhu was the last one among the Sahaabah Radiyallahu 'Anhum to pass away. He died in the year 110 hijri. That is why he said, that there was no one left besides him who had seen Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama say that he used the phrase 'face of the earth' because Sayyidina 'Eesa 'Alayhis Salaam is also from the ones who had seen Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and is present in the skies (heavens).

**(14) Hadith Number 14**

Ibn 'Abbaas Radiyallahu 'Anhu says: "The mubaarak front teeth of Rasulullah Sallallahu 'Alayhi Wasallam were a bit wide (spread out). They were spaced and were not close together. When Rasulullah Sallallahu 'Alayhi Wasallam talked, a nur emitting from his mubaarak teeth could be seen".

**Commentary**

According to the 'ulama, it is a well-known fact that it was something similar to nur which emitted from the mubaarak teeth.

The opinion of 'Allaamah Munaawi is that it was something sensory, and not a similarity, which emitted miraculously from between the teeth of Rasulullah Sallallahu 'Alayhi Wasallam.

*With modesty lower the head and with grace, smile.*

*How easy it is for the beautiful to strike like lightning.*

Everything of his noble features was perfect and beautiful. In the manner that his real and intrinsic beauty had reached its last stage, in the same manner his zaahiri (apparent) beauty had also reached its fullest and proper stage.

Allahumma salli 'alaa Sayyidina Muḥammadiw wa 'alaa aalihi biqadri ḥusnihi wa jamaalihi.

## باب ما جاء في حاتم النبوة

١٥ - (١) حدثنا قتيبة بن سعيد حدثنا حاتم بن إسماعيل عن الجعد بن عبد الرحمن قال: سمعت السائب بن يزيد يقول: ذهبت بي خالتي إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله إن ابن اختي وجع ، فمسح رسول الله صلى الله عليه وسلم رأسي ، ودعا لي بالبركة ، وتوضأ فشربت من وضوءه ، وقمت خلف ظهره ، فنظرت إلى الخاتم الذي بين كتفه فإذا هو مثل زرّ الحجلة ،

١٦ - (٢) حدثنا سعيد بن يعقوب الطالقاني ، أخبرنا أيوب بن جابر عن سيماء بن حرب عن جابر بن سمرة قال: رأيت الخاتم بين كتفي رسول الله صلى الله عليه وسلم غدة حمراء مثل بيضة الحمامة

١٧ - (٣) حدثنا أبو مصعب المدني يوسف بن الماجشون عن أبيه عن عاصم بن عمر بن قتادة عن جدته رُمَيْثَةَ قالت: سمعت رسول الله صلى الله عليه وسلم ولو أشاء أن أقبل الخاتم الذي بين كتفيه من قُرْبِهِ لفعلتُ - يقول لسعد بن معاذ يوم مات: إهترَّ له عرش الرحمن ،

١٨ - (٤) حدثنا أحمد بن عبدة الضبي وعلي بن حُجر وغير واحد



قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة قال: حدثني إبراهيم بن محمد من ولد علي بن أبي طالب رضى الله عنه قال: كان علي إذا وصف رسول الله صلى الله عليه وسلم فذكر الحديث بطوله وقال: بين كتفيه خاتم النبوة ، وهو خاتم النبيين ،

١٩ - (٥) حدثنا محمد بن بشار ، حدثنا أبو عاصم ، حدثنا عزرة بن ثابت قال: حدثني علباء بن أحمد اليشكري ، قال حدثني أبو زيد عمرو بن أخطب الأنصارى قال: قال لى رسول الله صلى الله عليه وسلم يا أبا زيد أدن منى فامسح ظهري ، فمسحت ظهره ، فوقعت أصابعى على الخاتم ، قلت: وما الخاتم؟ قال: شعرات مُجمعات .

٢٠ - (٦) حدثنا أبو عمّار الحسير بن حريث الخزاعى ، حدثنا علي بن الحسين بن واقد ، حدثني عبد الله بن بريدة قال: سمعت أبا بريدة يقول: جاء سلمان الفارسى إلى رسول الله صلى الله عليه وسلم حين قدم المدينة بمائدة عليها رطب فوضعها بين يدي رسول الله صلى الله عليه وسلم ، فقال يا سلمان ما هذا؟ فقال صدقة عليك وعلى أصحابك . فقال: ارفعها فإننا لا نأكل الصدقة . قال: فرفعها ، فحساء الغد بمثله ، فوضعه بين يدي رسول الله صلى الله عليه وسلم فقال: ما هذا يا سلمان؟ فقال: هدية لك ، فقال رسول الله صلى الله عليه وسلم لأصحابه ابسطوا ، ثم نظر إلى الخاتم على ظهر رسول الله صلى الله عليه وسلم فأمن

به ، وكان لليهود فاشتراه رسول الله صلى الله عليه وسلم بكذا وكذا درهماً على أن يغرس لهم نخلاً فيعمل سلمان فيه حتى تُطعم ، فغرس رسول الله صلى الله عليه وسلم النخل إلا نخلة واحدة غرسها عمر ، فحملت النخل من عامها . ولم تحمل النخلة ، فقال رسول الله صلى الله عليه وسلم ما شأن هذه النخلة؟ فقال عمر: يا رسول الله أنا غرستها ، فنزعها رسول الله صلى الله عليه وسلم فغرسها فحملت من عامها .

٢١ - (٧) حدثنا محمد بن بشار . حدثنا بشر بن الوضّاح ، حدثنا أبو عقيل الدورقي عن أبي نضرة العوفي قال: سألت أبا سعيد الخدري عن خاتم رسول الله صلى الله عليه وسلم يعني خاتم النبوة . فقال: كان في ظهره بضعة ناشرة .

٢٢ - (٨) حدثنا أحمد بن المقدام أبو الأشعث العجلي البصري ، أخبرنا حمّاد بن زيد عن عاصم الأحول عن عبد الله بن سرجس قال: أتيت رسول الله صلى الله عليه وسلم وهو في ناس من أصحابه فدرت هكذا من خلفه فعرف الذي أريد ، فالقى الرداء عن ظهره ، فرأيت موضع الخاتم على كتفيه مثل الجمع حولها خيلاً كأنها ثآليل فرجعت حتى استقبلته فقلت غفر الله لك يا رسول الله ، فقال ولك ، فقال القوم استغفر لك رسول الله صلى الله عليه وسلم ، فقال نعم ، ولكم ، ثم تلا هذه الآية ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

# Chapter on the Seal of Prophethood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

This chapter also being relevant to the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam should have been part of the previous chapter. Because of its great importance, it being a miracle and a sign of nubuwwah (prophethood), it is being discussed separately. The Seal was on the mubaarak body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam since birth, as is stated in the 'Fathul Baari', wherein Sayyidina Ya'qub bin Hasan Radiyallahu 'Anhu relates a hadith from Sayyidina 'Aayeshah Radiyallahu 'Anha. At the time of the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam when some of the Sahaabah Radiyallahu 'Anhum doubted (his death), Sayyidina Asmaa Radiyallahu 'Anha proved that because the Seal was not there anymore, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away. Munaawi has mentioned this incident in detail. There is a difference of opinion as to what was written on this Seal, or if anything was written on it at all. Sayyidina Ibn Hibbaan Radiyallahu 'Anhu and other Sahaabah Radiyallahu 'Anhum have corrected this and said that 'Muhammadur Rasulullah' was written on this Seal. In some other narrations we find that 'Sier fa antal mansur' (Go where ever you wish, you shall be successful) was written on the Seal. Some of the 'ulama say that these narrations do not comply with the principles of authenticity.

In this chapter Imaam Tirmidhi quotes eight ahaadith.

## (15) Hadith Number 1

Saa-ib bin Yazid Radiyallahu 'Anhu said: "My (maternal) aunt took me to Rasulullah Sallallahu 'Alayhi Wasallam and said to him, this nephew of mine is ill. Rasulullah Sallallahu 'Alayhi Wasallam wiped his mubaarak hand over my head, and made du'aa for barakah for me. (According to some 'ulama, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wiped his hand over the head, meant that he -Sayyidina Saa-ib Radiyallahu 'Anhu- had a pain in the head. The opinion of this weak and humble servant is that it is better if this is taken to mean that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wiped his hand in kindness on the head of Sayyidina Saa-ib Radiyallahu 'Anhu. Sayyidina Saa-ib Radiyallahu 'Anhu was born in the second year hijri, and at the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's

death, his age was not more than 8 or 9 years. That is why Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wiped his mubaarak hand in kindness, as is the custom of great personalities. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam also gave him the water of wuḍu to drink as a cure, as will be stated further, or he may have prescribed another remedy, especially when we learn also in a narration in Bukhaari that he -Sayyidina Saa-ib Radiyallahu 'Anhu- was suffering from a pain in his leg). When Rasulallah Sallallahu 'Alayhi Wasallam performed wuḍu, I drank the water of that wuḍu. (Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam may have performed wuḍu for some reason, but here it is clear that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam performed wuḍu so that the water could be used as a remedy and medicine). I happened to stand behind Rasulallah Sallallahu 'Alayhi Wasallam and saw the Seal of Prophethood, which was like the knot on a mosquito net or bedstead". (Which is the size of a pigeon's egg in roundness. The 'ulama differ in the translation of this word. Some have translated it in another manner. Imaam Nawawi, the famous commentator of Sahih Muslim preferred the translation I have chosen).

### Commentary

If, in this hadith, the left-over water of wuḍu is meant, then there is no difficulty or difference of opinion. If that water is meant which falls after washing the limbs etc., which in 'Arabic is known as 'Maa Musta'mal', then too there is no complication or difficulty, because even the excrements of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam is paak. So how can there be a complaint regarding the 'Maa Musta'mal' (used water).

### (16) Hadith Number 2

Jaabir bin Samurah Radiyallahu 'Anhu reports that: "I saw the Seal of Prophethood of Rasulallah Sallallahu 'Alayhi Wasallam between his two shoulders, which was like a red tumour (protruding flesh), the size of which was like that of a pigeon's egg".

### Commentary

There are various and different narrations regarding the size and colour of the Seal of Prophethood of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. Qurtubi has reconciled these by saying that the size changed from time to time, as did the colour. According to this humble servant, this reconciliation may also be possible, that in reality all these are similarities, and every similarity is according to a person's understand-



ing, which is an approximate state. There is no disagreement in explaining approximates. This is a more appropriate explanation.

(17) Hadith Number 3

Rumaythah Radiyallahu 'Anha said: "I heard this subject from Rasulullah Sallallahu 'Alayhi Wasallam and at that time I was so near him, that if I wanted to, I could have kissed the Seal of Prophethood. That subject is: 'Rasulullah Sallallahu 'Alayhi Wasallam was talking about Sa'd bin Mu'aadh Radiyallahu 'Anhu, that because of Sa'd's death, the 'Arsh (Throne) of Allah also started to sway in happiness'".

**Commentary**

There is a disagreement regarding the swinging of the 'Arsh. What is the reason and what does it mean? The above translation is in accordance with well-known sayings. Some are of the opinion that this refers to the People of the 'Arsh. Some are of the opinion that it is the takht (throne) of Sayyidina Sa'd Radiyallahu 'Anhu, etc. Sayyidina Sa'd bin Mu'aadh Radiyallahu 'Anhu is from among the great Sahaabah. In the books of hadith, many of his merits have been mentioned. Before the hijrah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent Sayyidina Mus'ab bin 'Umayr Radiyallahu 'Anhu to Madinah to teach and propagate Islaam. Sayyidina Sa'd Radiyallahu 'Anhu accepted Islaam at his hands. He was a leader of his community and as a result, his whole family accepted Islaam on the same day. This was the first family in Madinah to accept Islaam. He passed away at the age of 37 in the fifth year hijri. 70,000 malaah-ikah (angels) attended his janaazah salaah. With all this, it appears from the hadith that he also went through hardship for a while in the grave. We should all take heed. A person should not be lax in this matter, and should always remember Allah, repent and fear the punishment of the grave. Whenever Sayyidina 'Uthmaan Radiyallahu 'Anhu passed a grave, he used to weep till his beard became wet. Someone asked him, 'Jannah and jahannam are also discussed, but at that time you do not weep?' He replied: 'I heard Rasulullah Sallallahu 'Alayhi Wasallam say: "The grave is the first stage of the aa-khiraah (hereafter); whoever goes through this easily, all the other stages become easy. And for whom this stage is difficult, all the other stages become more difficult'". He says I also heard Rasulullah Sallallahu 'Alayhi Wasallam say: "Of all the scenes of the aa-khiraah that I have seen, the one of the qabr (grave) is the most difficult'". -Mishkaat. May Allah Ta'aala save us all from it. Imaam Tirmidhi did not intend to relate this incident here, but because the Seal of Prophethood is mentioned, therefore it is included here. Also



Sayyiditina Rumaythah Radiyallahu 'Anha by mentioning her experience of being near Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and seeing the Seal of Prophethood, and by hearing this subject conclusively proves that there remains no place for errors.

**(18) Hadith Number 4**

Ebrahim bin Muhammad Radiyallahu 'Anhu, who is the grandson of 'Ali Radiyallahu 'Anhu said: "Whenever 'Ali Radiyallahu 'Anhu used to describe the noble attributes of Rasulullah Sallallahu 'Alayhi Wasallam, he used to mention the complete hadith. He also used to say that the Seal of Prophethood was between his two shoulders, and Rasulullah Sallallahu 'Alayhi Wasallam was the seal of all prophets".

**Commentary**

This hadith has been explained in detail in the first chapter (hadith number eight). Here it is referred to briefly. Because of the Seal of Prophethood, this hadith is mentioned specifically here.

**(19) Hadith Number 5**

'Ilbaa bin Ahmar Al-yashkari says that the Sahaabi, Abu Zayd 'Amr bin Akhtab Al-Ansaari Radiyallahu 'Anhu said to me: "Rasulullah Sallallahu 'Alayhi Wasallam once asked me to massage his waist. When I began massaging the back, accidentally (by chance) my fingers touched the Seal of Prophethood. 'Ilbaa RA. says: 'I asked 'Amr Radiyallahu 'Anhu, what is the Seal of Prophethood?' He replied: 'It was a collection of a few hair'"

**Commentary**

This is not contrary to the first hadith, because there was hair around the Seal of Prophethood. He only mentioned the hair.

**(20) Hadith Number 6**

Buraydah bin Haseeb Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam came to Madinah, Salmaan Faarisi Radiyallahu 'Anhu brought a tray which had fresh dates on it, and presented it to Rasulullah Sallallahu 'Alayhi Wasallam, who asked: 'O Salmaan, what dates are these?' He replied: 'This is sadaqah for you and your companions'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'We do not eat sadaqah. Remove it from me. (The 'ulama differ in their

opinions as to the meaning of the word 'we'. Some say it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself, and the plural is used as a mark of respect. Others explain that it is the ambiyaa (prophets). According to some it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his relatives, for whom it is not permissible to accept zakaah. According to this humble servant the third ihtimaal (supposition) is superior and more acceptable. 'Allaamah Munaawi's criticism of the third explanation is not forceful and weighty). On the next day this happened again. Salmaan Radiyallahu 'Anhu brought a tray of fresh dates, and in reply to the question of Rasulullah Sallallahu 'Alayhi Wasallam he replied: 'O Messenger of Allah, it is a present for you'. Rasulullah Sallallahu 'Alayhi Wasallam said to the Sahaabah Radiyallahu 'Anhum, 'Help yourselves'. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself ate from it. Bayjuri explains this thus: Sayyidina Salmaan Radiyallahu 'Anhu bringing the dates on both days in this manner was to investigate, and make Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam his master. Sayyidina Salmaan Radiyallahu 'Anhu was an 'aalim (learned) of the old days. He lived for 150 years, and according to some he lived for 300 years. He had seen the signs of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the kitaabs of the previous prophets, that he will not accept sadaqah, but shall accept presents and gifts, and the Seal of Prophethood will be between his two shoulders. After witnessing the first two signs). He then saw the Seal of Prophethood on the back of Rasulullah Sallallahu 'Alayhi Wasallam and embraced Islaam. (At that time Sayyidina Salmaan Radiyallahu 'Anhu was a slave of a Jew from the tribe of Banu Qurayzah). Rasulullah Sallallahu 'Alayhi Wasallam purchased him (This is figuratively speaking. The fact is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made him a mukaatab -one who buys one's freedom for an agreed sum-) and paid many Dirhams for him to become a mukaatab, and also agreed that he (Sayyidina Salmaan Radiyallahu 'Anhu) should plant for the Jew date palms, (the amount of three hundred palms), and until these bore fruit, to tend them. Rasulullah Sallallahu 'Alayhi Wasallam planted the palms with his mubaarak hands and it was his mu'jizah (miracle) that all the palms bore fruit in the same year. One tree among these did not bear fruit. Upon investigating, it was found that 'Umar Radiyallahu 'Anhu had planted this tree, and that it was not planted by Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam removed this palm and re-planted it. Another mu'jizah of Rasulullah Sallallahu 'Alayhi Wasallam is that he planted the palms out of season and they bore fruit the same year.

## Commentary

The 'ulama have made thorough research on this hadith, for example, when Sayyidina Salmaan Radiyallahu 'Anhu was a slave, was his sadaqah and hadiyyah (gift) permissible or not. Also what was the difference between hadiyyah and sadaqah. etc. Due to the discussion being lengthy, it has been omitted to keep the subject short. From this hadith we learn one of the special habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, that he included the servants and those present, in the gifts he received. This was one of the special habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. There are thousands of similar instances mentioned in the ahaadith. In this hadith Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also enjoined us to share presents. Those who are present should also be included. According to the muhadditheen there is a variation in the words of this hadith, and that this hadith is weak, but according to the subject matter the incidents strengthen it. What type of presents are meant, and what is meant by those that are sitting together (near)? These need an explanation. Mulla 'Ali Qaari writes that a person brought a present to a pious shaykh of that time. A person sitting in his assembly said: 'Presents are shared'. The shaykh replied: 'We do not make shirk (ascribe partners unto Allah), and believe in One Creator. All these (presents) are for you'. The presents were so many that that person could not carry all of them. The shaykh instructed his servant to deliver it to that person's home. In the same manner, this happened in the assembly of Imaam Abu Yusuf Rahmatullahi 'Alayhi. A person presented him a monetary gift. One from among those present said: 'Presents are shared'. The Imaam replied that those are special types of presents and instructed his servant to put away the present. The 'ulama say that both instances are correct and well balanced. What the pious sufi did was proper and befitting and what the faqih (jurist) did was also proper and befitting, and this is true. Imaam Abu Yusuf Rahmatullahi 'Alayhi was a celebrated and famous Imaam. If he did not do as he had done, it might have become a shar'ee mas-alah that presents should be shared, and this would have made it difficult for the ummah. Shah Waliyullah Dehlawi wrote in one of his kitaabs on 'Dreams and Glad Tidings', many admirable incidents, one of which is of his father. He wrote: 'In my young days I loved to fast. After seeing all the different opinions of the 'ulama. I began hesitating to fast. I saw Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in my dream in which he gave me a loaf of bread. Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu was also sitting there and said: 'Presents are shared' I presented the bread to him, and



he ate a piece from it. Thereafter Sayyidina 'Umar Radiyallahu 'Anhu said: 'Presents are shared'. I presented the bread to him also, and he took a piece from it. Sayyidina 'Uthmaan Radiyallahu 'Anhu then also said: 'Presents are shared'. I then said: 'If all of you will divide this bread among yourselves only, what will be left for me?''.

Sayyidina Salmaan Faarisi Radiyallahu 'Anhu is from among the great Sahaabah. It is stated in the hadith that when this aayah was revealed: "*If you turn away, He will substitute another people instead of you*". -Surah Muhammad, 38. The Sahaabah Radiyallahu 'Anhum inquired: "O Messenger of Allah, who are those people who will take our place?" Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then patted Sayyidina Salmaan Radiyallahu 'Anhu on his back and said: "I swear by the Name of the Being in Whose Hands lie my life, if imaan was suspended on Thurayya (Pleiades), the people of Faaris would have taken it from there also". The 'ulama have written that this was a glad tiding in favour of Imaam Abu Hanifah Rahmatullahi 'Alayhi.

Sayyidina Salmaan Radiyallahu 'Anhu stated in detail how he had accepted Islaam (Imaan). This is given in the books of hadith. Therein are mentioned these signs which he investigated. He says that he was a resident in the province of Asbahaan, at a place called Jay. He further says: "My father was a headman and a leader of that place. He loved me very much. I tried very hard at becoming a success in my old religion of Zorastrianism (fire worship), and thus became a caretaker of the temple. Once my father sent me on an errand for him. On the way I passed a Christian church. I went inside to see the place and saw the the Christians praying there. I liked what I saw there. I was attracted to this religion and remained there till the evening. I enquired from them where their headquarters were? They replied that it was in Shaam (Syria). When I returned home in the evening, my family asked where I had been the whole day. I related to them what had happened. My father said: 'That religion is not good. Your religion and the religion of your forefathers is the best'. I replied: 'Never, that religion (Christianity) is the best'. My father feared that I would leave the house and go away to another place. He fastened a chain to my leg and locked me up in the house. I sent a message to the Christians that when the merchants from Shaam, who often came to trade, arrived, they should please inform me. When the merchants arrived, they sent a message to me. At the time of their departure I cut loose the chains, ran away and joined the caravan to Shaam. When I reached Shaam I enquired who was the best and most learned in this religion (Christianity). The people showed me a certain bishop. I went to him and informed him that I would like to become a Christian and

stay in his company. He agreed. I began living with him but found him to be dishonest. He persuaded the people to give charity (tithe) and whatever he collected, he put into his treasure. He did not give the poor anything. After he died, another bishop was appointed in his place. He was a pious and better person, and did not care for material things. I began living with him and started to love him. When his end came near I asked him, to whom should I go after his death. He replied that there was only one person in this world following the same path, and there was no one else besides him. He said: He lives in Mosul and you must go to him. After the bishop's death I went to the person in Mosul and related my story to him. He allowed me to stay in his service. He was a very good person. When his end came near I asked him that after his death to whom should I go? He replied that I should go to a person in Naseebayn. After his death I went to that place. I related my story to the bishop there and he kept me in his service. He was a good man. When his end too came near, I asked him the same question. He replied that I should go to a certain place in Ghamurya. I went to that place and began living with the bishop there. Here I worked and earned some money too. As a result I owned some cattle and sheep. When his end came near, I asked: 'Now what should I do?' He took an oath and said: 'There is no learned person anymore who follows our path. The time has come near when the last of all prophets will appear, who will follow the religion of Ebrahim 'Alayhis Salaam. He will be born in 'Arabia He will migrate to such a place where many dates grow and on both sides of this place the soil is stony. The prophet will accept gifts, but will not eat from sadaqah. The Seal of Prophethood will be between his two shoulders. (This is the sign of prophethood and for this reason Sayyidina Salmaan Radiyallahu 'Anhu looked for the seal). If you can go to this place, try to do so'. After the bishop's death a few traders from the tribe of Banu Kalb passed there. I said to them: 'If you take me with you to 'Arabia, I will give you in return these cattle and sheep'. They accepted and brought me to Wadi al Qura (Makkah Mukarramah). I gave them the cattle and sheep but they oppressed me. They said I was a slave and sold me. A Jew from the tribe of Banu Qurayzah bought me and took me to Madinah. I recognised the signs that the bishop of Ghamurya had explained to me: I said to myself, 'This is that place'. I lived there till Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam migrated from Makkah Mukarramah to Madinah Munawwarah. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was in Quba at that time. When I heard of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, whatever I owned I took with and presented it to him and said: 'This is from sadaqah'.



Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam himself did not partake of it. I said to myself that one sign has been fulfilled and I returned to Madinah and collected a few things. In the meantime Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam came to live in Madinah. I presented something (dates, food etc.) and said: 'This is a gift'. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam partook of this. I said to myself that the second sign has also been fulfilled. Thereafter I once attended his noble assembly. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was at the Baqi (attending a Ṣahaabi's funeral). I greeted him and made an attempt to look at his back. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam understood what I was doing and lifted his sheet. I saw the Seal of Prophethood and in zeal bowed towards it. I kissed it and cried. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam said, 'Come in front of me'. I came before him and related the whole story. After that I continued serving my Jewish master in slavery. Once Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam said: "Make an agreement with your master to let you become a mukaatab (one who purchases his own freedom)". I made an agreement with my master and he made two conditions. The first was that I should pay forty uqqiyyah cash in gold (One uqqiyyah is forty drams and a dram is 3 to 4 maashaa, 3 g to 4 g). The second condition was that I should plant 300 date palms and tend them till they bear fruit. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam planted the date palms with his own hands (as is mentioned above). It happened that some gold arrived from somewhere for Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. He gave this to Sayyidina Salmaan Radiyallahu 'Anhu and told him to go and pay it to his master. Sayyidina Salmaan Radiyallahu 'Anhu asked: 'Will this gold be enough as the amount is much more'. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam replied: 'It will not be surprising if Allah Ta'aala fulfils the need with this gold'. I took the gold and after weighing it paid the amount of forty uqqiyyah". -Jam'ul Fawaa-id.

From this incident it is evident that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam buying Sayyidina Salmaan Radiyallahu 'Anhu over from slavery meant he paid the money so that Sayyidina Salmaan Radiyallahu 'Anhu could become a mukaatab. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam planted the palms with his own hands and gave the gold that was stipulated in the agreement. Sayyidina Salmaan Radiyallahu 'Anhu says: 'I was the slave of ten different people'.

In the Battle of Khandaq, a trench was dug according to his advice, otherwise there was no knowledge or custom of digging trenches.

**(21) Hadith Number 7**

Abi Nadrah Al-'Awfee RA. reports: "I asked Abu Sa'eed Khudari Radiyallahu 'Anhu about the Seal of Prophethood of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'It was a piece of raised flesh that was on Rasulullah Sallallahu 'Alayhi Wasallam's back'".

**(22) Hadith Number 8**

'Abdullah bin Sarjas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam while there were people sitting in his company. I went around to the back of Rasulullah Sallallahu 'Alayhi Wasallam (The narrator may have done this physically). Rasulullah Sallallahu 'Alayhi Wasallam understood what I was trying to do. He removed the sheet (body wrap) from his back. I saw the place of the Seal of Prophethood between his two shoulders. It was like a cluster surrounded by til (moles) which appeared to be like a wart. I came before Rasulullah Sallallahu 'Alayhi Wasallam and said to him. May Allah forgive you (or Allah has forgiven you, as is mentioned in Surah Fath, 'That Allah may forgive you, your former and your latter sins'). Rasulullah Sallallahu 'Alayhi Wasallam replied: 'May Allah forgive you too'. The people said to me that Rasulullah Sallallahu 'Alayhi Wasallam has made du'aa for your maghfirah (forgiveness). I replied: 'Yes, and for you too, because Allah Ta'aala has said: 'O Muhammad, seek forgiveness for yourself and the Mu'min males and females also'". (That is why Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked for the forgiveness of Muslims).

باب ما جاء في شعر رسول الله صلى الله عليه وسلم

٢٣ - (١) حدثنا علي بن حجر ، أخبرنا إسماعيل بن إبراهيم عن حميد عن أنس بن مالك قال: كان شعر رسول الله صلى الله عليه وسلم إلى نصف أذنيه ،

٢٤ - (٢) حدثنا هناد بن السرى ، أخبرنا عبد الرحمن بن أبي الزناد عن هشام بن عروة عن أبيه عن عائشة رضى الله عنها قالت: كنت أغتسل أنا ورسول الله صلى الله عليه وسلم من إناءٍ واحدٍ ، وكان له شعر فوق الجمّة ودون الوفرة ،

٢٥ - (٣) حدثنا أحمد بن منيع ، حدثنا أبو قطن ، حدثنا شعبة عن أبي إسحق عن البراء بن عازب قال ، كان رسول الله صلى الله عليه وسلم مربوعا ، بُعِدَ ما بين المنكبين وكانت جُمته تضرب شحمة أذنيه ،

٢٦ - (٤) حدثنا محمد بن بشار ، حدثنا وهب بن جرير بن حازم قال: حدثني أبي عن قتادة قال: قلت لأنس: كيف كان شعر رسول الله صلى الله عليه وسلم؟ قال: لم يكن بالجعد ولا بالسبط ، كان يبلغ شعره شحمة أذنيه ،

٢٧ - (٥) حدثنا محمد بن يحيى بن أبي عمر المكي ، حدثنا سفيان بن عيينة عن ابن أبي نجيح عن مجاهد عن ام هاني بنت أبي طالب قالت: قدم رسول الله صلى الله عليه وسلم علينا مكة قَدَمَةً وله أربع غدائر ،

٢٨ - (٦) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن معمر عن ثابت البناني عن أنس أن شعر رسول الله صلى الله عليه وسلم كان إلى أنصاف اذنيه ،

٢٩ - (٧) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن يونس بن يزيد عن الزهري ، حدثنا عبيد الله بن عبد الله بن عتبة عن ابن عباس رضي الله عنهما: أن رسول الله صلى الله عليه وسلم كان يُسدل شعره ، وكان المشركون يفرقون رؤسهم ، وكان أهل الكتاب يُسدلون رؤسهم ، وكان يجب موافقة أهل الكتاب فيما لم يؤمر فيه بشيء ثم فرّق رسول الله صلى الله عليه وسلم رأسه ،

٣٠ - (٨) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي عن إبراهيم بن نافع المكي عن ابن أبي نجيح عن مجاهد عن أم هاني قالت: رأيت رسول الله صلى الله عليه وسلم ذا ضفائر أربع ،

# Chapter on the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

There are many narrations on the length of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as has been mentioned before. There is no contradiction as the hair is a thing that grows. If at one time his hair reached the lobes of the ears, then at another time it was longer. It also has been proved that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam shaved the hair of his head several times. A person who relates about his mubaarak hair at an earlier time states he had short hair. The one that relates it at a time later than that, states he had longer hair. Some of the 'ulama have concluded that the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, above the forehead used to reach till half of his ears, and the hair of the middle of his mubaarak head was longer than that, and the hair at the back of the head reached till near his shoulders. Imaam Tirmidhi has related eight ahaadith in this chapter.

## (23) Hadith Number 1

Anas Radiyallahu 'Anhu reported: "The hair of Rasulullah Sallallahu 'Alayhi Wasallam reached till half of his ear".

## (24) Hadith Number 2

'Aayeshah Radiyallahu 'Anha reported: "Rasulullah Sallallahu 'Alayhi Wasallam and I bathed from one utensil, and the mubaarak hair of Rasulullah Sallallahu 'Alayhi Wasallam were longer than those that reached the ear lobes, and were less than those that reached the shoulders". (It means that they were not very long nor were they short, but of medium length).

## Commentary

It is not clear from this hadith if both bathed in a state of undress. Sayyidina 'Aayeshah Radiyallahu 'Anha herself says: 'I did not see the private parts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, nor did he see my private parts'. Also the using of water from the same utensil cannot prove this. There are many ways both could have bathed from the same utensil and yet not see the private parts of one another. From this hadith we also learn of the bathing together of husband and



wife. The 'ulama are unanimous in accepting Imaam Nawawi's saying that this is jaa-iz (permissible). Another method is that the husband bathes first and the wife bathes after him with the remaining water. This is also unanimously accepted by all. The third method is the opposite where the wife bathes first then the husband bathes with the remaining water. This method is accepted by the Hanafis, Shaafi'ees and Maalikis

The Hanbalis say it is not permissible, but if the husband is present and both bath together, then it is permissible. The pros and cons of this subject are very lengthy, therefore they have been omitted here. This subject has been mentioned briefly in the 'Arabic commentary. Since a reputed Imaam opposes this, and this has also been mentioned in the hadith, it will therefore be better to abstain from it.

**(25) Hadith Number 3**

Baraa bin 'Aazib Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was of average height, and the portion between the two shoulders was wide. His hair was till his ear-lobes".

**Commentary**

This hadith has been explained in the chapter on the mubaarak features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Because of the hair, this hadith is briefly mentioned here again.

**(26) Hadith Number 4**

Qataadah bin Da'aa-mah As-Sadusi relates: "I asked Anas Radiyallahu 'Anhu, 'How was the hair of Rasulullah Sallallahu 'Alayhi Wasallam?'. He replied: 'It was not very twisted, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes'".

**(27) Hadith Number 5**

Ummi Haani bint Abi Taalib Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah once after the hijrah. His mubaarak hair had four plaits".

**Commentary**

According to well known sources Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah Mukarramah four times after the hijrah. The first, at the time of 'Umratul Qadaa in the 7th year hijri, then at the time of Fath Makkah in the 8th year hijri and in the same journey for 'Umratul Ja'ir-raanah. Lastly in the 10th year hijri for haj. The journey mentioned in this hadith under discussion, according to

Bayjuri is at the time of Fath (conquest) of Makkah Mukarramah. The same has been stated in the 'Mazaahiri Haq'. The 'ulama have stated other times also.

For men to make plaits like women is makruh. By the word 'Ghadaa-ir' in this hadith, one should take it to mean that, 'in which there is no similtude', because Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam forbade this himself.

**(28) Hadith Number 6**

It is reported from Anas Radiyallahu 'Anhu that the hair of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam reached till the middle of the ears.

**(29) Hadith Number 7**

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulallah Sallallahu 'Alayhi Wasallam used to leave his hair the way it naturally was, without making a path in the hair (parting the hair). The reason being that the mushrikeen (polytheists) used to make a path in their hair, and the Ahlul-Kitaab (People of the Book) did not do so. In the early periods Rasulallah Sallallahu 'Alayhi Wasallam preferred to follow the Ahlul-Kitaab, rather than others, in matters where no command had come from Allah. Later this was abrogated, and Rasulallah Sallallahu 'Alayhi Wasallam began opposing the ways of the Ahlul-Kitaab after this".

**(30) Hadith Number 8**

Ummi Haani Radiyallahu 'Anha reports: "I saw Rasulallah Sallallahu 'Alayhi Wasallam with four side locks (on his hair)".

**Commentary**

Apparently this is the same hadith as has been quoted earlier.

## باب ما جاء في تَرْجُلِ رسول الله صلى الله عليه وسلم

٣١ - (١) حدثنا إسحاق بن موسى الأنصارى ، حدثنا معن بن عيسى ، حدثنا مالك بن أنس عن هشام بن عروة عن أبيه عن عائشة رضی الله عنها قالت: كنت أَرَجُّلُ رأس رسول الله ﷺ وأنا حائض ،

٣٢ - (٢) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا الربيع بن صبيح عن يزيد بن أبان هو الرقاشى عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يُكثِرُ دهن رأسه ، وتسريح لحيته ، ويكثر القناع حتى كأنَّ ثوبه ثوب زِيَّات ،

٣٣ - (٣) حدثنا هناد بن السرى ، حدثنا أبو الأحوص عن أشعث بن أبى الشعثاء عن أبيه عن مسروق عن عائشة رضی الله عنها قالت: إن كان رسول الله صلى الله عليه وسلم لِيُحِبُّ التِيْمَنَ فى طهوره إذا تطَّهر وفى تَرْجُلِهِ إذا تَرَجَّلَ ، وفى انتعاله إذا انتعل ،

٣٤ - (٤) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد عن هشام بن حسان عن الحسن البصرى عن عبد الله بن مغفل قال: نهى رسول الله صلى الله عليه وسلم عن التَرْجُلِ إِلَّا غَبًّا ،

٣٥ - (٥) حدثنا الحسن بن عرفة قال: حدثنا عبد السلام بن حرب عن يزيد بن أبي خالد عن أبي العلاء الأودي عن حميد بن عبد الرحمن عن رجل من أصحاب النبي صلى الله عليه وسلم: أن النبي صلى الله عليه وسلم كان يترجل غبًا ،

## Chapter on the Combing of the hair of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

It is mustahab to comb the hair. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has urged us to do so. He used to comb his own hair too. Imaam Tirmidhi has written five ahaadith in this chapter.

### (31) Hadith Number 1

'Aayeshah Radiyallahu 'Anha says: "I used to comb the hair of Rasulallah Sallallahu 'Alayhi Wasallam, even when I was in the state of menstruation".

### Commentary

The 'ulama prove from this hadith that it is permissible for a woman in her periods to look after and serve her husband. Because of the menstruation the whole body of a woman does not become najis (napaak—unclean). It is forbidden to have intercourse with her during her menstruation.

(32) Hadith Number 2

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam often rubbed oil in his head and also often combed his beard. He put a cloth over his head, which became like an oil cloth due to the frequent use of oil".

**Commentary**

The clothing becomes soiled due to the use of oil, and this was against the noble habit of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, who liked cleanliness. He put a cloth over his head so that the 'amaamah (turban) etc. did not become stained.

(33) Hadith Number 3

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam liked to begin with the right while combing his hair; while performing wudu and when putting on his shoes". (Also in every other deed, he first began with the right then the left).

**Commentary**

This (beginning from the right) is not confined to the three acts mentioned in this hadith. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam began everything with the right, that is why 'every other deed' has been added in the translation of the hadith. The basic rule is, that all those things that reflect dignity and elegance, while putting on these the right is preferred, and when removing them the left is begun with, as when putting on clothing, shoes etc. When one enters the masjid, one enters with the right foot and leaves with the left foot first, as this is the place of dignity and greatness. Contrary to this, in those things that do not have elegance in them, the left is preferred when beginning them, and the right when ending them, for instance when entering the toilet.

(34) Hadith Number 4

'Abdullah bin Mughaffal Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam prohibited the combing of the hair, but allowed it to be done occasionally".

**Commentary**

Qaadi 'Iyaad says that occasionally means after every three days. In Abu Daawud a hadith has been reported, wherein Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam prohibited the combing of the hair daily.



## Shamaa-il Tirmidhi

The 'ulama have written that it is prohibited at such times when there is no necessity for it, otherwise there is no harm in it. The prohibition is karaahate tanzihi. It is specially for the hair that has no dirt in it and does not need grooming. When the hair is dirty, there is no karaahah (i.e. not makruh) in combing the hair daily.

### (35) Hadith Number 5

Humayd bin 'Abdurrahmaan relates from a Sahaabi that Rasulallah Sallallahu 'Alayhi Wasallam combed his hair occasionally.

باب ما جاء في شيب رسول الله صلى الله عليه وسلم

٣٦ - (١) حدثنا محمد بن بشار ، أخبرنا أبو داؤد ،  
أخبرنا همام عن قتادة قال قلت لأنس بن مالك: هل خُضِبَ  
رسول الله صلى الله عليه وسلم؟ قال: لم يبلغ ذلك إنما كان شيباً في  
صُدْغَيْهِ ، ولكن أبو بكرٍ خضب بالحناء والكتم ،

٣٧ - (٢) حدثنا إسحاق بن منصور ويحيى بن موسى قالوا: حدثنا  
عبد الرزاق عن معمر عن ثابت عن أنس قال: ما عَدَدْتُ في رأس  
رسول الله صلى الله عليه وسلم ولحيته إلا أربع عشرة شعرة بيضاء ،

٣٨ - (٣) حدثنا محمد بن المشي ، أخبرنا أبو داؤد ، حدثنا شعبة  
عن سماك بن حرب قال: سمعت جابر بن سمرة وقد سئل عن شيب  
رسول الله صلى الله عليه وسلم فقال: كان إذا دهن رأسه لم يُر منه  
شيبٌ فإذا لم يدهن رُؤِيَ منه شيء ،

٣٩ - (٤) حدثنا محمد بن عمر بن الوليد الكندي الكوفي ، حدثنا  
يحيى بن آدم عن شريك عن عبيد الله بن عمر عن نافع عن ابن عمر  
قال: إنما كان شيب رسول الله صلى الله عليه وسلم نحواً من عشرين  
شعرةً بيضاء ،

٤٠ - (٥) حدثنا أبو كريب محمد بن العلاء ، حدثنا معاوية بن هشام عن شيبان عن أبي إسحاق عن عكرمة عن ابن عباس قال: قال أبو بكر يا رسول الله قد شبت ، قال: شيبتنى هود والواقعة والمرسلات وعم يتساءلون وإذا الشمس كورت ،

٤١ - (٦) حدثنا سفيان بن وكيع ، حدثنا محمد بن بشر عن علي بن صالح عن أبي إسحاق عن أبي جحيفة قال قالوا: يا رسول الله نرك قد شبت ، قال شيبتنى هود واخواتها ،

٤٢ - (٧) حدثنا علي بن حجر قال: أنبأنا شعيب بن صفوان عن عبد الملك بن عمير عن إياد بن لقيط العجلي عن أبي رمثة التيمي الرباب قال: أتيت النبي صلى الله عليه وسلم ومعى ابن لى قال فأريتُهُ ، فقلت لما رأيته: هذا نبي الله ، وعليه ثوبان أخضران ، وله شعر قد علاه الشيب ، وشبيه أحمر ،

٤٣ - (٨) حدثنا أحمد بن منيع ، حدثنا سريج بن النعمان ، حدثنا حماد بن سلمة عن سماك بن حرب قال: قيل لجابر بن سمرة أكان في رأس رسول الله صلى الله عليه وسلم شيب؟ قال: لم يكن في رأس رسول الله صلى الله عليه وسلم شيب إلا شعرات في مفرق رأسه إذا ادهن وأراهنّ الدهن ،

# Chapter on the appearance of the white hair of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

Imaam Tirmidhi has compiled eight ahaadith in this chapter.

## (36) Hadith Number 1

Qataadah Radiyallahu 'Anhu reports: "I asked Anas Radiyallahu 'Anhu, 'Did Rasulallah Sallallahu 'Alayhi Wasallam dye his hair?' He replied: "The hair of Rasulallah Sallallahu 'Alayhi Wasallam did not reach such a stage where one would use a dye. Rasulallah Sallallahu 'Alayhi Wasallam had a few white hair on his temples, but certainly Abubakr Siddiqe Radiyallahu 'Anhu dyed with hina and katm".

### Commentary

Katm is a type of grass, which is used for dying the hair. Some people say the colour of katm is black, and if mixed with hina it becomes red. Others say the colour of katm is green, and if mixed with hina it gives a black tint. Mulla 'Ali Qaari says: 'The one that gives more colour is considered. If more katm is used the dye becomes black and if more hina is used, it becomes red'. The use of both colours are permissible, but black should not be used. It has been forbidden in the ahaadith to use a totally black dye.

## (37) Hadith Number 2

Anas bin Maalik Radiyallahu 'Anhu reports: "I did not count more than fourteen white hair on the head and beard of Rasulallah Sallallahu 'Alayhi Wasallam".

### Commentary

Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had very few white hair. There is some disagreement on the actual number. In this narration fourteen hairs are mentioned. In others, seventeen, eighteen and in some, twenty white hairs are mentioned. This is a minor



disagreement. The other ahaadith may have been related at different periods. A difference in the counting may also be possible.

**(38) Hadith Number 3**

Jaabir bin Samurah Radiyallahu 'Anhu was asked a question regarding the white hair of Rasulullah Sallallahu 'Alayhi Wasallam. He replied: "When Rasulullah Sallallahu 'Alayhi Wasallam oiled his hair, it (white hair) did not show. When he did not oil it, it showed".

**Commentary**

Oil gives the hair a shine, therefore the white hair become indistinguishable from the other hair, or they become compact and mixed, therefore the few white hair cannot be easily seen. When there is no oil the hair become dry and loose, and is easily seen.

**(39) Hadith Number 4**

Ibn 'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam had about twenty white hair".

**Commentary**

As mentioned above this is not contrary to the other ahaadith.

**(40) Hadith Number 5**

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Abubakr Siddiqe Radiyallahu 'Anhu once said: 'O Messenger of Allah, you have become old'. (What is the reason? Due to his mild and soft temperament he ought to be young, and also according to his age he should be still young). Rasulullah Sallallahu 'Alayhi Wasallam replied: 'The recitation of Surahs Hud, Waaqi'ah, Mursalaat, 'Ammah and Kuwwirah has made me old'".

**Commentary**

Apart from these surahs the Surahs of Al-Haaqqah, Al-Qaari'ah, Al-Ghaashi'ah etc. have also been mentioned. In short all those surahs wherein frightening matters are mentioned, e.g. qiyaamah, jahannam, the Trumpet, the punishment of evil people etc. In a hadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: "If you knew what I know, you would laugh less and cry more. You would even stop going to your wives (or however he had said it)". It is written in the 'Sharhus Sunnah' that a person saw Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in his dream. He asked: "Ya Rasulullah, this hadith had reached me, that you have said: 'Surah Hud has made me old'".

Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam replied: "There is one aayah in it 'Wastaqim kama umirta' (Stay steadfast on the religion as I have commanded you). And it is well known that to stay steadfast on the commandments of Allah is very difficult". That is why the sufis have written that to remain steadfast is better than a thousand miracles.

**(41) Hadith Number 6**

Abu Juḥayfah Raḍiyallahu 'Anhu says: 'The people said: "Ya Rasulullah, we see the signs of old age beginning to show on you?"' Rasulullah Ṣallallahu 'Alayhi Wasallam replied: "Surah Hud and similar surahs have made me old".

**Commentary**

It is related in a hadith that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was once coming out of his house, wiping his hands on his mubaarak beard. Sayyidina Abubakr and Sayyidina 'Umar Raḍiyallahu 'Anhuma were sitting in the masjid at that time. When Sayyidina Abubakr Raḍiyallahu 'Anhu saw this he said: 'Oh Messenger of Allah, may my father and mother be sacrificed. How suddenly you have aged'. Then he began to weep and shed tears.

Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam said: "Surahs like Surah Hud have made me old". Zamakh-shari says: "He read in a kitaab, that a person had pure black hair one evening, and during the night it became completely white. When the people enquired the reason, he said: "At night, I dreamt of qiyaamah, where people were pulled with chains and thrown into jahannam. It frightened me so much, that in one night I became like this". Allah is Great.

**(42) Hadith Number 7**

Abi Rimṭah Taymi Raḍiyallahu 'Anhu says: "I went with my son to Rasulullah Ṣallallahu 'Alayhi Wasallam. (Probably he did not know Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam before). When I saw him I said to myself immediately, 'This is the true Messenger of Allah'. At that time Rasulullah Ṣallallahu 'Alayhi Wasallam was wearing two pieces of green (coloured) clothing. (His lungi -sarong, waist wrap- and shawl were both green). On a few hairs there were signs of old age, but those hair were red".

**Commentary**

The signs of dignity, 'Anwaari Nubuwwah' (prophetic illumination) and 'Aathaari Haybah' (sign of awe) were thus seen on the mubaarak face of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. When one

sees these signs, such words naturally come to one's tongue: "There is no doubt he is Allah's Messenger and cannot be untruthful. etc." The ahaadith state that many Sahaabah Radiyallahu 'Anhum uttered such words when meeting Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam for the first time.

The above hadith also states that the hair of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was red. The 'ulama disagree whether Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam dyed his hair or not. Some are of the opinion that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam dyed his hair and they base their argument on the red hair. Others deny this and say before the hair becomes white, it usually turns red. The redness was natural, and not that of a dye. Dying of the hair will be discussed in the ensuing chapter.

### (43) Hadith Number 8

Jaabir bin Samurah Radiyallahu 'Anhu was asked: "Were there any white hair in the mubaarak head of Rasulallah Sallallahu 'Alayhi Wasallam? He replied: 'He only had a few on the middle path, and when Rasulallah Sallallahu 'Alayhi Wasallam oiled his hair, they did not show'".

### Commentary

This narration seems to contradict the one related by Sayyidina Anas Radiyallahu 'Anhu, which has been mentioned in the beginning of this chapter. There is no complication, as there were a few white hair in the path, that used to be covered by other hair. When oil was not rubbed in, they became visible. Therefore, if this is not mentioned in any hadith, there is no complication or harm.

## باب ما جاء في خضاب رسول الله صلى الله عليه وسلم

٤٤ - (١) حدثنا أحمد بن منيع ، حدثنا هشيم ، حدثنا عبد الملك بن عمير عن إياد بن لقيط قال: أخبرني أبو رمثة قال: أتيت رسول الله صلى الله عليه وسلم مع ابن لي ، فقال إبنك هذا؟ فقلت: نعم ، أشهد به ، قال: لا يجنى عليك ولا تجنى عليه ، قال ورأيت الشيب أحمر ،

قال أبو عيسى: هذا أحسن شيء روى في هذا الباب ، وأفسر لأن الروايات الصحيحة أن النبي صلى الله عليه وسلم لم يبلغ الشيب وأبو رمثة اسمه رفاعه بن يثربى التيمى ،

٤٥ - (٢) حدثنا سفيان بن وكيع قال: حدثنا أبي عن شريك عن عثمان بن موهب قال: سئل أبو هريرة هل خضب رسول الله صلى الله عليه وسلم قال نعم ،

قال أبو عيسى: وروى أبو عوانة هذا الحديث عن عثمان بن عبد الله بن موهب فقال عن ام سلمة ،

٤٦ - (٣) حدثنا إبراهيم بن هارون قال: أنبأنا النضر بن زرارة عن أبي جناب عن إياد بن لقيط عن الجهدمة امرأة بشير بن الخصاصية قالت: أنا رأيت رسول الله صلى الله عليه وسلم يخرج من بيته ينفض رأسه ،



وقد اغتسل وبرأسه ردغ أو قال ردغ من حناء شك في هذا  
الشيخ

٤٧ - (٤) حدثنا عبد الله بن عبد الرحمن ، حدثنا عمرو بن  
عاصم ، حدثنا حماد بن سلمة ، حدثنا حميد عن أنس قال :  
رأيت شعر رسول الله صلى الله عليه وسلم مخضوبًا ، قال  
حماد : وأخبرنا عبد الله بن محمد بن عقيل قال : رأيت شعر  
رسول الله صلى الله عليه وسلم عند أنس بن مالك مخضوبًا ،

## Chapter on Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam using a dye

There are many different ahaadith on this subject. From among these Imaam Tirmidhi has mentioned four ahaadith in this chapter. Because of the different ahaadith on this subject, the 'ulama have also differed as to whether Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam dyed his hair or not. Imaam Tirmidhi and the majority are of the opinion that he did not dye his hair. The Hanafis also hold the same view. It is stated in the 'Durri Mukhtaar' that it is more correct that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not dye his hair. 'Allaamah Shaami has reasoned that according to Bukhaari and other muhadditheen, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not have more than seventeen white hair in his mubaarak beard and head. Bayjuri As-Shaafi'ee, the commentator on the 'Shamaa-il Tirmidhi' is of the

opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sometimes dyed his hair but did not do so regularly.

MAS-ALAH: According to the Hanafi 'ulama, dying of the hair is mustahab but according to a well-known saying, the using of a black dye is makruh. The Shaafi'ee 'ulama say that the use of a dye is sunnah, and the use of a black dye is haraam.

**(44) Hadith Number 1**

Abu Rimthah Taymi Radiyallahu 'Anhu says: "I attended a gathering of Rasulullah Sallallahu 'Alayhi Wasallam with my son. Rasulullah Sallallahu 'Alayhi Wasallam asked me, 'Is this your son?' I replied: 'Yes, this is my son. You be a witness to it'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'The revenge of his crime (jinaayah) is not on you, nor is the revenge of your crime (jinaayah) on him'. (This will be explained in the commentary). Abu Rimthah Radiyallahu 'Anhu says: 'At that time I noticed that a few hair of Rasulullah Sallallahu 'Alayhi Wasallam were red'' . Imaam Tirmidhi says: 'This hadith is the most correct and closest on the subject of using a dye'.

**Commentary**

It was the custom in pre-Islaamic times (jaahiliyyah) that a son was punished for the crimes of his father. On this basis Sayyidina Abu Rimthah Radiyallahu 'Anhu said this, so that if it would be necessary at any time, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam would be a witness that truly this was his son. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in refuting this custom of the jaahiliyyah said: "This is not the law of Islaam, that one person commits a crime and another gets punished for it". (*No laden soul can bear anothers load.—Surah Najm, 38*).

**(45) Hadith Number 2**

Abu Hurayrah Radiyallahu 'Anhu was asked: "Did Rasulullah Sallallahu 'Alayhi Wasallam use a dye?" (for his hair). He replied: "Yes".

**(46) Hadith Number 3**

Jah-dhamah Radiyallahu 'Anha, the wife of Bashir Kha-saasiyyah Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam

coming out of the house after he had taken a bath and was stroking (or combing) his hair. There were signs of hina on his mubaarak head”.

**(47) Hadith Number 4**

Anas Radiyallahu ‘Anhu says: “I saw that the hair of Rasulullah Sallallahu ‘Alayhi Wasallam had been dyed”.

**Commentary**

As has been explained there are different narrations on the dyeing of the hair of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. There is an apparent contradiction between this narration and the one mentioned in the first hadith of the previous chapter, where Sayyidina Anas Radiyallahu ‘Anhu denies Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam used a dye. We may take both narrations to be correct, as they could have been narrated at an earlier and a later period.

باب ما جاء في كحل رسول الله صلى الله عليه وسلم

٤٨ - (١) حدثنا محمد بن حميد الرازي ، حدثنا أبو داؤد الطيالسي عن عباد بن منصور عن عكرمة عن ابن عباس رضى الله عنهما أن النبي صلى الله عليه وسلم قال: اکتحلوا بالآثمد فإنه يجلو البصر ، ويُنبت الشعر ، وزعم أن النبي صلى الله عليه وسلم كانت له مُكحلةٌ يكتحل منها كل ليلة ثلثةً في هذه وثلثةً في هذه ،

٤٩ - (٢) حدثنا عبد الله بن الصباح الهاشمي البصرى ، حدثنا عبد الله بن موسى ، حدثنا إسرائيل بن يونس عن عباد بن منصور ح وحدثنا علي بن حُجر ، حدثنا يزيد بن هارون ، حدثنا عباد بن منصور عن عكرمة عن ابن عباس قال: كان النبي صلى الله عليه وسلم يكتحل قبل أن ينام بالآثمد ثلاثاً في كل عين ، وقال يزيد بن هارون في حديثه: أن النبي صلى الله عليه وسلم كانت له مُكحلةٌ يكتحل منها عند النوم ثلاثاً في كل عين ،

٥٠ - (٣) حدثنا أحمد بن منيع ، حدثنا محمد بن يزيد عن محمد بن إسحاق عن محمد بن المنكدر عن جابر هو ابن عبد الله قال: قال رسول الله صلى الله عليه وسلم عليكم بالآثمد عند النوم فإنه يجلو البصر ويُنبت الشعر ،



٥١ - (٤) حدثنا قتيبة بن سعيد قال: حدثنا بشر بن المفضل عن عبد الله بن عثمان بن خيثم عن سعيد بن جبير عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم إن خير أكمالكم الأثمء يجلوا البصر ويُنبت الشعر ،

٥٢ - (٥) حدثنا إبراهيم بن المستمر البصرى ، حدثنا أبو عاصم عن عثمان بن عبد الملك عن سالم عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: عليكم بالآثمء فإنه يجلوا البصر ويُنبت الشعر ،

## Chapter on the kuhl of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

To apply kuhl (surmah, antimony, collyrium) in the eyes is mustahab. One should use kuhl with the intention of ajr (thawaab, reward). It benefits the eye and one receives ajr for following the sunnah also. Imaam Tirmidhi mentions five ahaadith in this chapter.

### (48) Hadith Number 1

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use kuhl made of ithmid on the eye; it brightens the eyesight and strengthens and increases the growth of the eye lashes'. (Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu also used to say) 'Rasulullah Sallallahu 'Alayhi Wasallam had a small container for keeping kuhl, from which he applied kuhl in each eye three times every night'".

### Commentary

Ithmid is a special type of kuhl which is reddish black in colour. It is obtained in the Eastern countries. Some of the learned say it is the Isfahaani kuhl, and others say it is the Totiya. Some 'ulama say, it means those who have good eyesight and it should be used by those with whose eyesight it agrees, otherwise a sick person's eyes will pain more by its use. It is more beneficial to apply kuhl at the time of sleeping as it will remain longer in the eyes, and will penetrate more into the pores. There are different narrations on the number of times it should be applied in each eye. In a few it is stated that it should be applied three times in each eye, as mentioned above. In other narrations it is stated that it should be put three times in the right eye and two times in the left eye. It is supposed that the variations are because of the different times of the narrations. At a certain time, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam applied it in one manner and at another time in the other manner. Haafiz Ibn Hajar, Mulla 'Ali Qaari and other 'ulama have preferred the first method (as given in the hadith under discussion). The first method has been narrated many times from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, as will be seen in the narrations that follow.

#### (49) Hadith Number 2

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam applied kuhl of ithmid three times in each eye before sleeping". In a narration also from Ibn 'Abbaas Radiyallahu 'Anhu, it is reported: "Rasulullah Sallallahu 'Alayhi Wasallam had a small container for keeping kuhl, from which he applied in each eye kuhl three times before sleeping".

#### (50) Hadith Number 3

Jaabir bin 'Abdullah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use the kuhl made from ithmid for the eyes. It brightens the vision and strengthens the growth of the eye lashes'".

#### (51) Hadith Number 4

Ibn 'Abbaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam has said: 'The best from among all the kuhl used by you is the one made from ithmid. It brightens the eyesight and strengthens the growth of the eye lashes'".

**Commentary**

One of the narrators in the chain of this hadith is Bishr bin Mufaddal RA. The 'ulama wrote that he performed four hundred rak'ahs nafl daily, and it was his permanent practice to fast every alternate day.

**(52) Hadith Number, 5**

'Abdullah bin 'Umar Radiyallahu 'Anhu related the same hadith from Rasulullah Sallallahu 'Alayhi Wasallam that: "Verily use the kuhl made from ithmid. It brightens the vision and strengthens the growth of the eye lashes".

**Commentary**

In all the above narrations the use of kuhl made from ithmid has been stressed. Only those eyes are meant, that agree with the use of it, otherwise, because of certain eye conditions kuhl does not agree with some people, as was mentioned previously. The 'ulama have written that due to these commands and practices it is sunnah to use kuhl, and it is better to use the one made from ithmid. If one uses kuhl made from any other substance it will be regarded as sunnah, but the virtue is obtained by using kuhl made of ithmid.

باب ما جاء في لباس رسول الله صلى الله عليه وسلم

٥٣ - (١) حدثنا محمد بن حميد الرازي ، حدثنا الفضل بن موسى وأبو تميلة وزيد بن حباب عن عبد المؤمن ابن خالد عن عبد الله بن بريدة عن ام سلمة قالت: كان أحب الثياب إلى رسول الله صلى الله عليه وسلم القميص ،

٥٤ - (٢) حدثنا علي بن حجر ، حدثنا الفضل بن موسى عن عبد المؤمن بن خالد عن عبد الله بن بريدة عن ام سلمة قالت: كان أحب الثياب إلى رسول الله صلى الله عليه وسلم القميص ،

٥٥ - (٣) حدثنا زياد بن أيوب البغدادي ، حدثنا أبو تميلة عن عبد المؤمن بن خالد عن عبد الله بن بريدة عن أمه عن ام سلمة قالت: كان أحب الثياب إلى رسول الله صلى الله عليه وسلم يلبسه القميص ،

قال أبو عيسى: هكذا قال زياد بن أيوب في حديثه عن عبد الله بن بريدة عن أمه عن ام سلمة ، وهكذا روى غير واحد عن أبي تميلة مثل رواية زياد بن أيوب وأبو تميلة يزيد في هذا الحديث عن أمه وهو أصح ،

٥٦ - (٤) حدثنا عبد الله بن محمد بن الحجاج ، حدثنا معاذ بن هشام ، حدثني أبي عن بُدَيْلِ الْعَقِيلِيِّ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ أَسْمَاءِ بِنْتِ يَزِيدٍ قَالَتْ: كَانَ كُمْ قَمِيصِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الرَّسْفِ ،

٥٧ - (٥) حدثنا أبو عَمَّارِ الْحُسَيْنِ بْنِ حَرْيْثٍ ، حدثنا أبو نَعِيمٍ ، حدثنا زُهَيْرٌ عَنْ عُرْوَةَ بْنِ عَبْدِ اللَّهِ بْنِ قَشِيرٍ عَنْ مَعَاوِيَةَ بْنِ قُرَّةٍ عَنْ أَبِيهِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ مِنْ مُزَيْنَةَ لِنَبَايَعِهِ ، وَإِنَّ قَمِيصَهُ لَمُطْلَقٌ أَوْ قَالَ زِرٌّ قَمِيصِهِ مُطْلَقٌ ، قَالَ فَأَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ فَمَسَسْتُ الْخَاتَمَ ،

٥٨ - (٦) حدثنا عبد بن حميد ، حدثنا محمد بن الفضل ، حدثنا حمَّاد بن سلمة عن حبيب بن الشهيد عن الحسن بن أنس بن مالك: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ وَهُوَ يَتَكَيَّ عَلَى اسَامَةَ بْنِ زَيْدٍ ، عَلَيْهِ ثَوْبٌ قِطْرِيٌّ قَدْ تَوَشَّحَ بِهِ فَصَلَّى بِهِمْ ، وَقَالَ عَبْدُ بْنُ حَمِيدٍ قَالَ مُحَمَّدُ بْنُ الْفَضْلِ سَأَلَنِي يَحْيَى بْنُ مَعِينٍ عَنْ هَذَا الْحَدِيثِ أَوَّلَ مَا جَلَسَ إِلَيَّ ، فَقُلْتُ حَدَّثَنَا حَمَّادُ بْنُ سَلْمَةَ ، فَقَالَ لَوْ كَانَ مِنْ كِتَابِكَ ، فَقَمْتُ لِأَخْرَجَ كِتَابِي فَقَبِضَ عَلَيَّ ثَوْبِي ، ثُمَّ قَالَ أَمَلَهُ عَلَيَّ فَإِنِّي أَخَافُ أَنْ لَا أَلْقَاكَ ، قَالَ فَأَمَلِيته عَلَيْهِ ، ثُمَّ أَخْرَجْتُ كِتَابِي فَقَرَأْتُ عَلَيْهِ ،



٥٩ - (٧) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن سعيد بن إياس الجُرَيْرِي عن أبي نضرة عن أبي سعيد الخدري قال: كان رسول الله صلى الله عليه وسلم إذا استجَدَّ ثوبًا سمَّاه باسمه عِمَامَةً أو قَمِيصًا أو رِدَاءً ، ثمَّ يقول: «اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ» ،

حدثنا هشام بن يونس الكوفي ، حدثنا القاسم بن مالك المزني عن الجريري عن أبي نضرة عن أبي سعيد الخدري عن النَّبِيِّ صلى الله عليه وسلم نحوه ،

٦٠ - (٨) حدثنا محمد بن بشار ، حدثنا معاذ بن هشام ، حدثني أبي عن قتادة عن أنس بن مالك قال: كان أحبُّ الثياب إلى رسول الله صلى الله عليه وسلم يلبسه الحِجْرَةَ ،

٦١ - (٩) حدثنا محمود بن غيلان ، حدثنا عبد الرزاق ، حدثنا سفيان عن عون بن أبي جحيفة عن أبيه قال: رأيت النَّبِيَّ صلى الله عليه وسلم وعليه حُلَّةٌ حمراء كَأَنِّي أَنْظُرُ إِلَى بَرِيْقِ سَاقِيهِ ،

قال سفيان: أراها حِجْرَةً ،

٦٢ - (١٠) حدثنا علي بن خشرم ، حدثنا عيسى بن يونس عن إسرائيل عن أبي إسحق عن البراء بن عازب قال: ما رأيت أحدًا من

الناس أحسن في حُلَّة حمراء من رسول الله ﷺ ، إن كانت جُمته  
لتضرب قريبا من منكبيه ،

٦٣ - (١١) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن  
مهدي ، حدثنا عبيد الله بن إيراد عن أبيه عن أبي رمثة قال:  
رأيت النبي صلى الله عليه وسلم وعليه بُردان أخضران ،

٦٤ - (١٢) حدثنا عبد بن حميد ، حدثنا عَفَّان بن مسلم قال:  
حدثنا عبد الله بن حَسَّان العنبري عن جدتيه دُحيبه وُعُليبه عن  
قيله بنت مخزومة قالت: رأيت النبي صلى الله عليه وسلم وعليه  
أَسْمَالٌ مُلَيَّتَيْنِ كانتا بزعفرانٍ وقد نفضتَهُ ، وفي الحديث قِصَّة  
طويلة ،

٦٥ - (١٣) حدثنا قتيبة بن سعيد ، حدثنا بشر بن المفضل عن  
عبد الله بن عثمان ابن خثيم عن سعيد بن جبير عن ابن عباس رضي  
الله عنهما قال: قال رسول الله صلى الله عليه وسلم عليكم بالبياض  
من الثياب ليلبسها أحياءكم وكفنوا فيها موتاكم ، فإنها من خيار ثيابكم

٦٦ - (١٤) حدثنا محمد بن بشار ، حدثنا عبد الرحمن  
بن مهدي ، حدثنا سفيان عن حبيب بن أبي ثابت عن  
ميمون بن أبي شبيب عن سمرة بن جندب قال: قال  
رسول الله صلى الله عليه وسلم: ألبسوا البياض فإنها أطهر وأطيب  
، وكفنوا فيها موتاكم ،

٦٧ - (١٥) حدثنا أحمد بن منيع ، حدثنا يحيى بن زكريا بن أبي زائدة ، حدثنا أبي عن مصعب بن شيبة عن صفية بنت شيبة عن عائشة قالت: خرج رسول الله صلى الله عليه وسلم ذات غداة وعليه مرطٌ من شعر أسود ،

٦٨ - (١٦) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا يونس بن أبي إسحاق عن أبيه عن الشعبي عن عروة بن المغيرة بن شعبة عن أبيه: أن النبي صلى الله عليه وسلم لبس جبَّةً روميةً ضيقةً الكمين ،

## Chapter on the dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The author has mentioned sixteen ahaadith in this chapter. The 'ulama say the dressing of a person is either waajib, mustahab, haraam, makruh or mubaah (permissible). A person should, when dressing, diligently follow the mandub (preferred) mode, and abstain from the makruh mode of dressing. It is waajib to dress in a manner where the satr is covered at all times. The mandub manner is that which the shari'ah has preferred and induced us to wear, like the wearing of one's best clothing on the two 'Eids, and the wearing of white on Fridays. Makruh is that clothing which the shari'ah has discouraged us from wearing. For example, a rich person should not always wear torn and tattered clothes. Haraam clothing is that which the shari'ah has prohibited us from wearing. For example, (it is haraam) for a man to wear silken clothing without a valid shar'ee reason.

**(53 & 54) Hadith Number 1 and 2**

Ummul Mu-mineen, Ummi Salamah Radiyallahu 'Anha relates: "Of all the clothing, Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing the qamis (thowb, kurtah) the most".

**Commentary**

The 'ulama have written different reasons for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferring to wear a qamis (thowb, kurtah). Some say it is because it covers the body well and covers it better than a lungi etc. Some say because it is 'qumait' and besides it is less of a burden on the body, whereas a sheet has to be straightened every now and then. Some are of the opinion that it does not create pride in a person, as other clothing does. According to this humble servant the reason is because it covers the satr well, and at the same time it is neat, whereas in some clothing there is less beauty, like the lungi, or it does not cover the satr well, like the top sheet. The eighth hadith in this chapter seems contrary to this hadith. It shall be compared and reconciled there.

**(55) Hadith Number 3**

It has been reported from Ummi Salamah Radiyallahu 'Anha: "Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing, from among all clothing, the qamis (thowb)".

**Commentary**

Mulla 'Ali Qaari relates from Dimyaati that the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was made of cotton and was not very long, nor were the sleeves long. Bayjuri has written that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had only one qamis. It is reported from Sayyiditina 'Aayeshah Radiyallahu 'Anha that: "Rasulullah Sallallahu 'Alayhi Wasallam did not leave any of the morning food for the evening, nor any of the evening food for the morning. He possessed only one each, of a lungi, qamis, sheet (body wrap), shoes or any other clothing. He did not have a pair of any of these".

Munaawi relates from Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu that, 'The qamis (thowb, kurtah) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not very long, nor were its sleeves long'. In another hadith of Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu it is stated that the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was above the ankles. 'Allamah Shaami says: 'It should reach halfway down the calf'.

**(56) Hadith Number 4**

Asmaa bint Yazeed Radiyallahu 'Anha says: "The sleeve of Rasulullah Sallallahu 'Alayhi Wasallam's qamis reached to the wrists".

**Commentary**

This narration apparently contradicts the one where it has been stated that the sleeves of the qamis of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were a bit longer than the wrist. The 'ulama have summed up the difference in several ways. Firstly, that at different times it had different lengths. Secondly, that when the sleeves were creased they were above the wrists, and when they were smooth and straight they were over the wrists. Some are of the opinion that both are taken on estimation. In this case there is no difficulty. Maulana Khalil Ahmad Saahib has written in the 'Badhlul Majhud' that where it is mentioned till the wrists, it is taken to be the best and desirable. Where the sleeves are stated to be longer, it is considered permissible. 'Allamah Jazari states that it is sunnah that the length of the qamis (kurtah) sleeves reach till the wrists, and that of a jubbah be a bit longer, but in no case should it be longer than the fingers.

**(57) Hadith Number 5**

Qurrah bin Iyaas Radiyallahu 'Anhu relates: "I came with a group from the tribe of Muzeenah to make bay'ah (pay allegiance) to Rasulullah Sallallahu 'Alayhi Wasallam. The button loop of Rasulullah Sallallahu 'Alayhi Wasallam's qamis was open. I put my hand in the collar of Rasulullah Sallallahu 'Alayhi Wasallam's qamis to touch the Seal of Prophethood (To gain barakah)".

**Commentary**

When he visited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam he found the collar of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's qamis open. It is characteristic of one who loves, that every act of his beloved sinks into his heart. Sayyidina 'Urwah Radiyallahu 'Anhu, who is a narrator of this says: "I have never seen Mu'aawiyah (bin Qurrah—Radiyallahu 'Anhu) and his son button up their collars. Be it summer or winter, their collars were always open". Their love for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has given us a glimpse of each and every act and deed of the beloved Rasul of Allah, Sallallahu 'Alayhi Wasallam. 'Jazahumullahu 'anna wa-'an saa-iril ummati ahsanal jazaa'.



(58) Hadith Number 6

Anas bin Maalik Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam came out of his house with the assistance of Usaamah bin Zayd. At that time he was wrapped in a Yamaani printed sheet. Rasulullah Sallallahu 'Alayhi Wasallam came and led the Sahaabah in prayer".

**Commentary**

'Daar Qutni' has stated that this incident took place when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was ill. For this reason he was assisted by Sayyidina Usaamah bin Zayd Radiyallahu 'Anhu. It is possible that it was the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's illness before his death. This hadith will also be mentioned in the chapter on 'Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam leaning on something'. Imaam Tirmidhi has written a surprising incident on the sanad (chain of narrators) of this hadith, from which we can gauge the intense love of the muhadditheen for the hadith, and their detachment from this unstable and materialistic world. Muhammad bin Al-Fadl says: "Yahya bin Mu'een (who is a great imaam and scholar of hadith—some 'ulama have said that he has written ten lakh -100,000- ahaadith with his own hands) asked me as soon as I sat down (when visiting him), about this hadith. I started reciting it to him. He said: 'I desire you to read it out from your kitaab so that it may be more satisfying'" Muhammad bin Al-Fadl says: 'I stood up to go inside and fetch the kitaab. He caught me by my qamis and said: "First dictate it to me from memory, so that I may write it down. There is no surety of life and death. It is possible I may meet you or I may not meet you again. You may repeat it from the kitaab later'. Muhammad bin Al-Fadl says: 'I recited it to him from memory, then brought the kitaab and read it out again from the kitaab'. Allahu Akbar! He did not have that little assurance that either of them would live till he went inside to get a kitaab and return. His love for the hadith was such that he did not even like to wait till the kitaab was brought from inside the room.

(59) Hadith Number 7

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam put on a new garment, he would in happiness mention that garment's name. For example, 'Allah Ta'aala gave me this qamis (thowb, kurtah), 'amaamah (turban) sheet, etc.'" Then recited this du'aa:

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا  
صُنِعَ لَهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

'Allahumma lakal hamdu kama kasauw-tanihi, as-aluka khayrahu wa-khayra ma-sanu'a lahu wa-a'u-dhu bika min sharrihi wa-sharri ma-sanu'a lahu'.

Translation: 'Oh 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'.

### Commentary

The goodness and badness of a garment is evident and 'for the good and bad for which it was made' means for summer and winter, elegance etc. For whatever reason it is worn, the goodness in it is that it may be used to obtain Allah's pleasure, like performing 'ibaadah (devotion) with it. To use it for a bad cause would be in disobeying Allah or to create pride, arrogance etc.

### (60) Hadith Number 8

Anas bin Maalik Radiyallahu 'Anhu says: "The sheet (body wrap) most liked by Rasulullah Sallallahu 'Alayhi Wasallam was the Yamaani printed sheet".

### Commentary

This seems to contradict the hadith mentioned at the beginning of the chapter where it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing the qamis (kurtah) the most. The 'ulama have given many explanations for this. The simplest explanation is that there is no difference. He liked the qamis very much and the sheet too. It could also be said that among ordinary clothing that are worn, he liked the qamis the most, and from the ones that are used for outer covering, he liked the sheet the most. It has also been stated that for purposes of evidence this is a much stronger hadith. Some 'ulama have taken the first hadith for the different types of clothing, among which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the qamis most, and this hadith for the coloured clothing, from which he liked the coloured printed sheet the most. Some say the sheet was of a green

colour. The object is that, among the colours, green was liked the most, as it is the colour of the clothing in Jannah (paradise).

**(61) Hadith Number 9**

Abu Juhayfah Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam wearing a pair of red (coloured) clothing. The lustre of the feet of Rasulullah Sallallahu 'Alayhi Wasallam is still before me". Sufyaan Radiyallahu 'Anhu who is a narrator of this hadith says: "According to my understanding the pair (of clothing) was printed red"

**Commentary**

This incident took place at the time of Hajjatul-Widaa, as is stated in the Bukhaari and other kitaabs of hadith. Sayyidina Sufyaan Radiyallahu 'Anhu's reason for saying that this was a red printed pair is that it has been prohibited to wear red coloured clothing (for men). There is a difference of opinion among the 'ulama. The Hanafis also state a number of opinions. This has been discussed in the first chapter. Before choosing red-coloured clothing an 'aalim should be consulted. Maulana Gangohi has mentioned a few times in his fataawa (religious rulings) that it is permissible for a man to wear red patterned garment's. From the point of taqwaa (piety) it is better for a man not to wear red coloured garments, since there is a difference of opinion among the learned 'ulama.

**(62) Hadith Number 10**

Baraa bin 'Aazib Radiyallahu 'Anhu says: "I have never seen anybody more handsome in red clothing than Rasulullah Sallallahu 'Alayhi Wasallam. At that time, the hair of Rasulullah Sallallahu 'Alayhi Wasallam reached his shoulders

**Commentary**

This hadith has been mentioned in the first chapter. It is repeated here because of the red-coloured clothing.

**(63) Hadith Number 11**

Abu Rimthah Taymi Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam covering himself in two green coloured sheets".

**Commentary**

This hadith has been quoted twice. It is repeated here briefly.

(64) Hadith Number 12

Qaylah bint Makhramah Radiyallahu 'Anha says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam in such a state that he was wearing two old lungis (sarong, waist wrap) that had been dyed a saffron colour but there was no sign of saffron left on it". There is a lengthy story in this hadith also.

**Commentary**

It is prohibited in the hadith to use clothing dyed with saffron. For this reason it has been pointed out in the above hadith that the colour of the saffron had faded, so that there remains no contradictions in the ahaadith. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the two old sheets as a sign of humility. The sufis have for this reason chosen a rugged way of life. This leads one towards humility and keeps one away from pride and arrogance. It should also be borne in mind that if (the wearing of such clothing) does not have this effect then this manner is not preferred. It will cause more harm than good as we see it happening in these times. Many a time this way is adopted to show that one has reached the stage of perfection whilst the tongue is asking (begging).

An incident of Abul-Hasan Shaa-dhali—who is from among the great sufis—is famous. Once he was wearing smart clothing. Some raggedly dressed person objected. He replied: 'My dressing in this manner shows praise and gratefulness to Allah, whereas this state of yours shows a state of asking (begging). You in your present state are begging from people'. In short, it is better not to wear showy clothing but only with the intention of humbleness, and on condition that it does not lead one towards some other harm. On the other hand, if it is worn for some religious benefits or to please a confidant who has given it as a present, then in this case to wear elegant clothing will also be mandub (desirable) and better. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam once purchased a set of clothing in exchange for twenty seven camels and wore that clothing. The mashaa-ikh of taṣawwuf always wore simple clothing for this reason. The mashaa-ikh of the Naqshabandiyyah and Shaa-dhaliyyah Orders usually wear elegant type of clothing. It has been given preference because it saves one from the appearance of a beggar. Imaam Abul-Hasan Shaa-dhali has said: 'It is important that one should keep away from the deceit of the heart from both angles. The gaining of fame by dressing shabbily, to show off by being humble, and to show pride by wearing smart elegant clothing, all are dangerous to our spiritual upliftment.

There is lengthy story in this hadith that is not relevant to the



dressings of Sayyidina Rasulullah ﷺ. Therefore Imaam Tirmidhi omitted it here with the object of shortening the hadith. The story probably covers two sheets. The commentators have also omitted it for the same reason. In it are mentioned incidents of the early period and experiences of Sayyidatina Qaylah Radiyallahu 'Anha after her acceptance of Islaam. In a few famous narrations it is also mentioned that Sayyidina Rasulullah ﷺ was sitting with his old clothing in a humble manner. He had a branch (fan) of a palm in his mubaarak hands. A person entered his noble assembly. He saw Sayyidina Rasulullah ﷺ in this state of humbleness and due to the awe-inspiring appearance of Sayyidina Rasulullah ﷺ, began shivering. Upon seeing this person in this state, or being made aware of it, Sayyidina Rasulullah ﷺ said to him: "Keep calm". As soon as Sayyidina Rasulullah ﷺ said this he became calm, and all the signs of fear vanished. In some ahaadith we gather that this incident relates to Sayyidatina Qaylah Radiyallahu 'Anha herself. Imaam Tirmidhi has therefore mentioned this briefly in the chapter on the sitting of Sayyidina Rasulullah ﷺ. The incident is attributed to Sayyidatina Qaylah Radiyallahu 'Anha and will be mentioned in the chapter on the sitting of Sayyidina Rasulullah ﷺ.

**(65) Hadith Number 13**

Ibn 'Abbaas Radiyallahu 'Anhu says that Rasulullah ﷺ used to say: "Choose white clothing, as it is the best clothing. White clothing should be worn whilst living, and the dead should be buried in white".

**Commentary**

In this hadith it is not stated that Sayyidina Rasulullah ﷺ wore white clothing. Its mention in the 'Shamaa-il Tirmidhi' is therefore implicit. It can be explained that when Sayyidina Rasulullah ﷺ encouraged the wearing of white clothing, then he must have worn it himself. It is clearly stated in the Bukhaari that Sayyidina Rasulullah ﷺ wore white clothing.

**(66) Hadith Number 14**

Samurah bin Jundub Radiyallahu 'Anhu says: "Rasulullah ﷺ said: 'Wear white clothing because it is more taahir (paak) and clean, and also clothe your dead in it'".



**Commentary**

By 'It is more taahir (paak) and clean' is meant that if a small stain appears, it will show clearly, whereas in coloured clothing it does not show easily.

**(67) Hadith Number 15**

Ummul Mu-mineen, 'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam once left the house in the morning, wearing a sheet made of black hair".

**(68) Hadith Number 16**

Mughirah bin Shu'bah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam wore a Rumi Jubbah which had narrow sleeves".

**Commentary**

This incident was at the time of Ghazwah Tabuk. The 'ulama have interpreted from this hadith that a thing made by non-believers is not najis (na-paak) till we can outwardly find a sign of this. Upto that time there were no Muslims in Rome, and Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wore the clothing made by them.

باب ما جاء في خُفِّ رسول الله صلى الله عليه وسلم

٦٩ - (١) حدثنا هناد بن السرى ، حدثنا وكيع عن دهم بن صالح عن حجير بن عبد الله عن ابن بريدة عن أبيه: أن النجاشي أهدى للنبي صلى الله عليه وسلم خُفين أسودين ساذجين ، فلبسهما ثم توضأ ومسح عليهما ،

٧٠ - (٢) حدثنا قتيبة بن سعيد ، حدثنا يحيى بن زكريا بن أبي زائدة عن الحسن بن عياش عن أبي إسحاق عن الشعبي قال: قال المغيرة بن شعبة: أهدى دحية للنبي صلى الله عليه وسلم خُفين فلبسهما ، وقال إسرائيل عن جابر عن عامر وجبة فلبسهما حتى تحرقا لا يدرى النبي صلى الله عليه وسلم أذكّي هما أم لا ، قال أبو عيسى: وأبو إسحاق هذا هو أبو إسحاق الشيباني وإسمه سليمان ،

## Chapter on the khuff (leather socks) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used different types of khuffs (leather socks). The etiquette of wearing a khuff is that the right one should be put on first. Before wearing the khuff the inside should be cleaned (dusted) out. The reason being that in the 'Mu'jizaat'

(miracles), Tabaraani has written a narration on the khuff in which Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu relates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam once while in the jungle, had on one of his khuffs and as he began to put on the second one, a crow came and took away that khuff, flew in the sky and dropped it. A snake had entered that khuff. When the khuff fell, the snake got injured and came out. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam thanked Allah and made it an etiquette of the khuff, that the inside be cleaned out before putting them on. Imaam Tirmidhi quotes two hadith in this chapter.

**(69) Hadith Number 1**

Buraydah Radiyallahu 'Anhu says: "Najaashi sent two simple black coloured khuffs as a gift to Rasulullah Sallallahu 'Alayhi Wasallam. He wore these and made mas-h over them after performing wudu".

**Commentary**

Najaashi was the title of the kings of Abyssinia, like Sharif was the title of the rulers of Makkah. The name of this Najaashi was As-hamah, who later became a Muslim. The 'ulama have deduced from this hadith that it is permissible to accept a gift from a non-believer. Najaashi had not yet accepted Islaam at the time of sending the gift. The 'ulama have therefore summed up these in different ways.

**(70) Hadith Number 2**

Sayyidina Mughirah bin Shu'bah Radiyallahu 'Anhu relates: "Diyyah Kalbi sent to Rasulullah Sallallahu 'Alayhi Wasallam as a gift two khuffs. In another narration it is stated that with the khuffs a jubbah (long coat) was also sent. Rasulullah Sallallahu 'Alayhi Wasallam did not inquire if the skin was from slaughtered animals or not".

**Commentary**

The last sentence of this hadith strengthens the madh-hab of the Hanafis that it is permissible to use a tanned skin of an animal whether it is slaughtered according to the shari'ah or not. Some of the 'ulama differ on this question. It has been discussed in the books of fiqh (jurisprudence).

## باب ما جاء في نعل رسول الله صلى الله عليه وسلم

٧١ - (١) حدثنا محمد بن بشار ، حدثنا أبو داؤد الطيالسي ،  
حدثنا همام عن قتادة قال: قلت لأنس بن مالك كيف كان نعل  
رسول الله صلى الله عليه وسلم؟ ، قال: هما قبالان ،

٧٢ - (٢) حدثنا أبو كريب محمد بن العلاء ، حدثنا وكيع عن  
سفيان عن خالد الحذاء عن عبد الله بن الحارث عن ابن عباس  
قال: كان لنعل رسول الله صلى الله عليه وسلم قبالان مثنى  
شراكهما ،

٧٣ - (٣) حدثنا أحمد بن منيع ويعقوب بن إبراهيم ، حدثنا أبو  
أحمد الزبيرى ، حدثنا عيسى بن طهمان قال: أخرج إلينا أنس بن  
مالك نعلين جرداوين هما قبالان ، قال: فحدثني ثابتٌ بعدُ عن  
أنس انهما كانتا نعلي النبي صلى الله عليه وسلم

٧٤ - (٤) حدثنا إسحاق بن موسى الأنصارى ، قال حدثنا مَعْن ،  
قال حدثنا مالك ، حدثنا سعيد بن أبي سعيد المقبرى عن عُبيد بن  
جُرَيْج أنه قال لابن عمر: رأيتك تلبس النعال السَّبْتِيَّة قال: إني  
رأيت رسول الله صلى الله عليه وسلم يلبس النعال التي ليس فيها  
شعر ، ويتوضأ فيها فأنا احب أن ألبسها ،

٧٥ - (٥) حدثنا إسحاق بن منصور ، حدثنا عبد الرزاق عن معمر عن ابن أبي ذئب عن صالح مولى التوأمة عن أبي هريرة قال: كان لنعل رسول الله صلى الله عليه وسلم قبالاتان ،

٧٦ - (٦) حدثنا أحمد بن منيع ، حدثنا أبو أحمد ، حدثنا سفيان عن السُّدِّي ، قال حدثني من سمع عمرو ابن حُرَيْث يقول: رأيت رسول الله صلى الله عليه وسلم يُصلي في نعلين مَخْصُوفَتَيْنِ ،

٧٧ - (٧) حدثنا إسحاق بن موسى الأنصاري ، حدثنا مَعْن ، حدثنا مالك عن أبي الزناد عن الأعرج عن أبي هريرة أنَّ رسول الله صلى الله عليه وسلم قال: لا يمشينَّ أحدكم في نعل واحدٍ ، لِيَنْعَلَهُمَا جَمِيعًا أو لِيُحْفِيَهُمَا جَمِيعًا ، حدثنا قتيبة عن مالك عن أبي الزناد نحوه ،

٧٨ - (٨) حدثنا إسحاق بن موسى ، حدثنا مَعْن ، حدثنا مالك عن أبي الزبير عن جابر أنَّ النَّبِيَّ صلى الله عليه وسلم نهى أن يأكل - يعني الرَّجُلُ بشماله أو يمشي في نعل واحدٍ ،

٧٩ - (٩) حدثنا قتيبة عن مالك ح وحدثنا إسحاق بن موسى ، حدثنا مَعْن ، حدثنا مالك عن أبي الزناد عن الأعرج عن أبي هريرة: أنَّ النَّبِيَّ صلى الله عليه وسلم قال: إذا انتعل أحدكم فليبدأ باليمين ، وإذا نزع فليبدأ بالشمال ، فلتكن اليمنى أوَّلَهُمَا تُنْعَلُ وأخرهما تُنْزَعُ



available in English). In short, it may be said that it has countless qualities. The 'ulama have experienced it many a time. One is blessed by seeing Rasulullah Sallallahu 'Alayhi Wasallam in one's dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its tawassul (means, petition, request). The method of tawassul is also mentioned therein. Imaam Tirmidhi has written eleven ahaadith in this chapter.

**(71) Hadith Number 1**

Qataadah Radiyallahu 'Anhu reports that: "I asked Anas to describe the shoe of Rasulullah Sallallahu 'Alayhi Wasallam". He replied: 'Each shoe had two straps'".

**Commentary**

The shoes in 'Arabia were not of the type that are known here in India. They consisted of a leather sole with two straps on them.

**(72) Hadith Number 2**

Ibn 'Abbaas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam's shoe had two 'double straps'.

**Commentary**

It means that every strap was made of two strips of leather sewn together. In the chain of narrators of this hadith there is a narrator Khaalid Hadh-dhaa. Hadh-dhaa in 'Arabic means a shoemaker. The 'ulama write that this narrator was not a shoemaker, but had an acquaintance with those whose trade was shoemaking. Due to his acquaintance and friendship, he was also named (Khaalid) Hadh-dhaa, and became known by this name. One is surely influenced and develops the habits and manners of those with whom one keeps company.

**(73) Hadith Number 3**

'Eesa bin Tahmaan says that Anas Radiyallahu 'Anhu took out a pair of shoes and showed them to us. They did not have hair on them. Later Thaabit told me these were the shoes of Rasulullah Sallallahu 'Alayhi Wasallam.

**Commentary**

It was common in 'Arabia that the hair was not removed from the skin from which shoes were made. For this reason the narrator mentioned the hair:

**(74) Hadith Number 4**

'Ubayd bin Jurayj RA. asked Ibn 'Umar Radiyallahu 'Anhu the reason for not wearing shoes with hair on them. He replied: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam wear and perform wudu with shoes that did not have hair on them. That is why I also like this type of shoes".

**Commentary**

The reason for asking this question is that at that time it was not a general practice to wear shoes without hair on them. Imaam Bukhaari quotes a detailed hadith in his kitaab, where Sayyidina 'Ubayd bin Jurayj RA. said to Sayyidina Ibn 'Umar Radiyallahu 'Anhu: "I see you observe a few things which the other Sahaabah do not observe?" Among other questions he asked the reason for wearing shoes with a smooth leather surface. Sayyidina Ibn 'Umar Radiyallahu 'Anhu made strong efforts to follow Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in every aspect. The others generally wore the common leather shoes with hair.

In the above hadith it is also stated that wudu was performed with these shoes. The reason being, at that time in 'Arabia, the shoes did not have an upper part. They were made of soles with two straps on them. It was therefore possible to perform wudu with this type of shoe where the feet could be washed without any inconvenience. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sometimes, to show that it was permissible, did this. Some 'ulama say that this means that he wore his shoes immediately after performing wudu and did not wait for the feet to dry and, that the wudu does not become invalid by putting on the shoes immediately after wudu.

**(75) Hadith Number 5**

Abu Hurayrah Radiyallahu 'Anhu relates that the shoes of Rasulullah Sallallahu 'Alayhi Wasallam had two straps.

**(76) Hadith Number 6**

'Amr bin Hurayth Radiyallahu 'Anhu reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam perform salaah with such shoes that had another leather (sole) sewn onto them.

**Commentary**

It means that the sole was double. It had two layers of leather. It may also mean that because the shoe was tearing a patch was sewn onto it.

**(77) Hadith Number 7**

Abu Hurayrah Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'One should not wear only one shoe and walk. Both shoes should be worn or both shoes should be removed'".

**Commentary**

The reason for mentioning this hadith in the 'Shamaa-il' is that it was not the noble habit of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to wear one shoe only. If Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam prohibited others to do so, he would not practise this himself. Apparently the prohibition in this hadith is for doing so habitually. However, if a single shoe is worn for a little while because the other one is torn or because of some difficulty, then there is no harm. Arising from this hadith the 'ulama have added that, in the same manner only one khuff (leather sock) or one sleeve should not be worn. Both should be worn as is done commonly. One should keep away from cheap formalities, fashions and rudeness.

**(78) Hadith Number 8**

Jaabir Radiyallahu 'Anhu says that Rasulallah Sallallahu 'Alayhi Wasallam prohibited eating with the left hand, or the wearing of one shoe only.

**Commentary**

According to the majority of the 'ulama the fulfillment of these commands are meritorious, that means, not haraam. Some 'ulama of the zaahir have stated that it is prohibited to act contrary to this.

**(79) Hadith Number 9**

Abu Hurayrah Radiyallahu 'Anhu says that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: "Whenever one amongst you puts on his shoes, he should begin with the right, and when he removes his shoes the left one should be removed first. The right should be first when putting on and last when removing the shoes".

**Commentary**

The shoe being an ornament for the feet, should be kept long on the feet, as has been mentioned earlier. In the same manner all those things, the wearing of which are ornaments, when wearing them, the right should be first, and when removing them, the left first, like the wearing of a qamis (kurtah), izaar, jubbah etc.

**(80) Hadith Number 10**

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam while combing his hair; when wearing his shoes; and while washing the limbs during wudu, as far as possible began with his right".

**Commentary**

This is not confined to the above three only, but covers all other acts as stated previously. The saying, 'As far as possible' means that for some unforeseen reason if he began from the left, then there is no harm.

**(81) Hadith Number 11**

Abu Hurayrah Radiyallahu 'Anhu says that the shoes of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had two straps. In the same manner the shoes of Abubakr and 'Umar Radiyallahu 'Anhuma had two straps on them. 'Uthmaan Radiyallahu 'Anhu began the use of one strap.

**Commentary**

Sayyidina 'Uthmaan Radiyallahu 'Anhu may have adopted the use of one strap so that it may not be assumed that two straps are strictly necessary.

باب ما جاء في ذكر خاتم رسول الله صلى الله عليه وسلم

٨٢ - (١) حدثنا قتيبة بن سعيد وغير واحد عن عبد الله بن وهب عن يونس عن ابن شهاب عن أنس بن مالك قال: كان خاتم النبي صلى الله عليه وسلم من ورق وكان فصه حبشياً ،

٨٣ - (٢) حدثنا قتيبة ، حدثنا أبو عوانة عن أبي بشر عن نافع عن ابن عمر: أن النبي صلى الله عليه وسلم اتخذ خاتماً من فضة ، فكان يختم به ولا يلبسه ،

قال أبو عيسى: أبو بشر اسمه جعفر بن أبي وحشي ،

٨٤ - (٣) حدثنا محمود بن غيلان ، قال حفص بن عمر بن عبيد هو الطنافسي ، حدثنا زهير أبو خيثمة عن حميد عن أنس بن مالك قال: كان خاتم رسول الله صلى الله عليه وسلم من فضة ، فصه منه ،

٨٥ - (٤) حدثنا إسحق بن منصور ، حدثنا معاذ بن هشام ، حدثني أبي عن قتادة عن أنس بن مالك قال: لما أراد رسول الله صلى الله عليه وسلم أن يكتب إلى العجم قيل له إن العجم لا يقبلون إلا كتاباً عليه خاتم ، فاصطنع خاتماً فكاني أنظر إلى بياضه في كفه ،



٨٦ - حدثنا محمد بن يحيى ، حدثنا محمد بن عبد الله الأنصارى ،  
حدثنى أبى عن ثمامة عن أنس بن مالك قال: كان نقش خاتم النبى  
صلى الله عليه وسلم (مُحَمَّدٌ) سطر و (رَسُولٌ) سطر و (الله) سطر

٨٧ - (٦) حدثنا نصر بن علي الجهضمى أبو عمرو ، حدثنا  
نوح بن قيس عن خالد بن قيس عن قتادة عن أنس بن مالك:  
أنَّ النبى صلى الله عليه وسلم كتب إلى كسرى وقيصر  
والنجاشى ، فُقيل له: إنهم لا يقبلون كتاباً إلا بخاتم ، فصاغ  
رسول الله صلى الله عليه وسلم خاتماً ، حلقتة فضةً ونقش فيه  
محمدٌ رسول الله ،

٨٨ - (٧) حدثنا إسحاق بن منصور ، حدثنا سعيد بن عامر  
والحجاج بن منهال عن همام عن ابن جريج عن الزهرى عن أنس:  
أنَّ النبى صلى الله عليه وسلم كان إذا دخل الخلاء نزع خاتمته ،

٨٩ - (٨) حدثنا إسحاق بن منصور ، حدثنا عبد الله بن نمير ،  
حدثنا عبيد الله بن عمر عن نافع عن ابن عمر قال: اتخذ  
رسول الله صلى الله عليه وسلم خاتماً من ورق فكان فى يده ، ثمَّ  
كان فى يد أبى بكر ويد عمر ، ثمَّ كان فى يد عثمان رضى الله عنه  
حتى وقع فى بئر أريس ، نقشه محمدٌ رسولُ الله ،

# Chapter on the mubaarak ring of Sayyidina Rasulullah Sallallahu 'Aalayhi Wasallam

Imaam Tirmidhi has mentioned eight ahaadith in this chapter

## (82) Hadith Number 1

Anas bin Maalik Radiyallahu 'Anhu says that the ring of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver and the gem stone was from Abyssinia.

## Commentary

According to the majority of the 'ulama it is permissible to wear a ring made of silver. The Hanafis say it is not permissible to wear a ring made of bronze, iron, steel etc. In the early stages, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have a ring made, until it was known that the kings of Persia and other countries did not accept or take into consideration letters that had no seal (stamp) on them. He had begun sending letters to the kings inviting them to Islaam. A seal (stamp) was made in the sixth or seventh year hijri. The 'ulama give different opinions on the wearing of the ring. Some 'ulama say that it is makruh for any person besides the king and judge to wear a ring. The research of the Hanafi 'ulama (may Allah increase their number and accept their efforts) in this matter, according to the saying of 'Shaami' is, that it is sunnah for the kings, judges, trustees and those who need a seal. Besides them, it is permissible for others, but better not to use it. The reason is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam only made one when it became necessary, before he began sending letters to the kings. This will be mentioned in hadith number six in this chapter. Abu Daawud and others have stated that besides the kings, others are prohibited from wearing a ring. Since it has been proven that many Sahaabah Radiyallahu 'Anhum wore a ring in the presence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and in other ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had permitted it, this prohibition will be taken as that which is contrary to a more meritorious and desired act.

(83) Hadith Number 2

Ibn 'Umar Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of silver. He used it as a seal (stamp) on letters etc., but did not wear it.

**Commentary**

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore a ring as has been stated in the ahadith. The 'ulama give a few explanations to this hadith. Some have explained that it meant that he did not wear it continuously. Some are of the opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam possessed two rings, one had the seal and was used to put a stamp on letters etc. and he did not wear this ring. The other ring was used for wearing. In the same manner, the 'ulama have given many other explanations. According to this humble servant the most accepted explanation is that he did not wear it always. It is reported in the hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was once performing salaah, he was wearing a ring on the right hand. While performing salaah his eyes fell on the ring. After that he stopped wearing the ring. In the ahadith a similar incident is mentioned regarding a printed cloth. While in salaah his sight fell on it. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam removed this cloth and wore another one. Since the ring was of importance it could not be discarded completely. Therefore he did not generally wear it. This is the nearest (most correct). It will be stated in the sixth hadith of the next chapter that the ring was mostly kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu.

(84) Hadith Number 3

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of silver and its (inlaid) gem was also of silver.

**Commentary**

This hadith seems to contradict the one where it is mentioned that an Abyssinian stone was inlaid. Those who are of the opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had two rings, say that this hadith in context is similar to it being two rings. Bayhaqi and others also hold the same view, and according to him there is no complication. Those who are of the opinion that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had one ring, give the explanation, that by Habshi (Abyssinian) it is meant Habshi colour or Habshi style, or the

maker of it was a Habshi. According to this humble servant the explanation that there was more than one ring seems correct, because from the hadith it has been proved that at different times Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had different rings. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had a ring made for himself. His servant gave him one as a present as is evident from different narrations stated in the book of 'Jam'ul Wasaa-il'.

**(85) Hadith Number 4**

Anas Radiyallahu 'Anhu relates: "When Rasulallah Sallallahu 'Alayhi Wasallam intended to write letters to the kings of 'Ajam, inviting them to Islaam, the people said that they did not accept letters without a seal (stamp) on them. Rasulallah Sallallahu 'Alayhi Wasallam therefore had a ring made, the whiteness of which is still before my eyes".

**Commentary**

The last sentence shows that he remembers this incident well. By whiteness the silver in the ring is referred to.

**(86) Hadith Number 5**

It is related from Anas Radiyallahu 'Anhu that the inscription engraved on the ring of Rasulallah Sallallahu 'Alayhi Wasallam was 'Muhammad Rasulallah', of which in the first line was engraved 'Muhammad', in the second line 'Rasul', and in the third line 'Allah'.

**Commentary**

Some 'ulama have written that 'Muhammad Rasulallah' was engraved in such a manner, that the word 'Allah' was engraved on the top. This stamp was round, and was read from the bottom. The muhaqqiqeen (research scholars) write that this is not proven from any hadith, but from the apparent words we find it was written thus:

Muhammad  
Rasul  
Allah

**(87) Hadith Number 6**

Anas Radiyallahu 'Anhu relates that: "Rasulallah Sallallahu 'Alayhi Wasallam made an intention to write letters to Kisra, Qaysar (Caesar) and Najaashi, inviting them to accept Islaam. The people said: '(O Rasulallah) those people do not accept letters without a stamp on it'. For this reason Rasulallah Sallallahu 'Alayhi Wasallam had a stamp made,



the ring (loop) of which was silver, and had 'Muhammad Rasulallah' engraved on it''.

### Commentary

Kisra is the title of the Persian kings. Qaysar (Caesar) that of the Romans and Najaashi that of the Abyssinian kings. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam sent a letter to Kisra with Sayyidina 'Abdullah bin Hudhaa-fah Radiyallahu 'Anhu. Kisra tore the letter of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to pieces. When Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam heard this he said: 'May Allah tear his kingdom to pieces', and so did it happen. The letter to the king of the Romans was sent with Sayyidina Dihyah bin Khalifah Kalbi Radiyallahu 'Anhu. Although accepting the prophethood of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, he did not accept Islaam. The letter to Najaashi, the king of Abyssinia was sent with Sayyidina 'Amr bin Umayyah Damri Radiyallahu 'Anhu, as is mentioned in 'Mawaahib Ladunniyyah' and other kitaabs. This is not the Najaashi that has been mentioned previously, and for whom Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had performed janaazah salaah. This was another Najaashi. It is not known whether he had accepted Islaam or not, as Mulla 'Ali Qaari has written in his kitaab.

Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wrote many letters which have been discussed in detail in the books of hadith and history. Special books have been written on this subject. In the above hadith, three letters are mentioned, of which a brief account seems appropriate here. One letter was written to Kisra, which is the title of the kings of Persia. The name of this Kisra was Aparvez, who was the grandson of Naw-sherwaan. The contents of the letter to him were as follows:

In the Name of Allah, the Most Beneficent  
the Most Merciful

From Muhammad, Allah's Messenger, to the great ruler of Persia. Peace be upon the one who follows (accepts) righteousness and reposes a faith (imaan) in Allah and His Rasul, and bears witness that none is to be worshipped besides Allah, Who has no partners and that Muhammad is His servant and Messenger. I call you towards Allah, for I am Allah's true Messenger, who has been sent to the whole world to warn those whose hearts are alive (because they have a little understanding—a man without sense is like a dead person), and complete the proof of Allah (Allah's existence) to non-believers (so that they may not say on the day of qiyaamah that we did not know). Accept Islaam so that you may live in peace. If you reject then the sin of all the fire-worshippers will be upon you, for they will be led astray by following you.



Sayyidina 'Abdullah bin Hudhaa-fah Radiyallahu 'Anhu was given this letter and instructed to give it to a governor of Kisra who was living in Bahrain. The letter was to be sent to Kisra through him. It was then delivered to Kisra with the governor's assistance. Kisra had this letter read out to him whereafter he tore it to pieces and threw it away. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was informed of this he cursed Kisra. Later the son of Kisra, Sherwiyyah, killed him in a very brutal manner. This incident is written in the books of history.

The second letter mentioned in the hadith was sent to Qaysar, the king of the Romans. According to historians his name was Hiraql. This letter was sent with Sayyidina Dihyah Kalbi Radiyallahu 'Anhu. Although the Qaysar did not accept Islaam, he respected the letter and kept it safely. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam heard of this he said: 'Kisra tore his country to pieces, and Qaysar guarded his'. The contents of the letter were as follows:

In the Name of Allah, the Most Beneficent  
the Most Merciful

From Muhammad, Allah's servant and Messenger, to Hiraql, the great (ruler) of the Romans.

Peace be upon the one that follows righteousness. After praise and salutations, I call you towards the Kalimah (Laa ilaha illallah Muhamamdur Rasulullah) of Islaam. Accept Islaam that you may live in peace. Allah will grant you a double reward, (because the Ahlul-Kitaab will receive double reward if they accept Islaam, as is mentioned in the Qur-aan at the end of Surah Hadid), and if you reject then the sin of the tillers of the land (farmers) who are under you, will be upon you. Oh People of the Book, come towards the kalimah, that is the same between us and you, and that is tauheed (the oneness of Allah), that we shall not worship anyone besides Allah and shall not make any partner unto Him, and that we shall not make anyone from among ourselves a god besides Allah (like the monks and priests are made gods) and if they reject (Oh you Muslims) then say to them that bear witness that we are Muslims (we openly proclaim our religion and now you are responsible for yourselves). -Bukhaari, I'laamus Saa-i-leen. The portion from, 'Oh People of the Book, come towards . . .' to the end, is an aayah of the Qur-aan in Surah Aali 'Imraan.

When Sayyidina Dihyah Kalbi Radiyallahu 'Anhu delivered this letter and it was read before the Qaysar, his nephew who was present, became very angry, and began saying, give this letter to me. The uncle (Qaysar) asked: 'What will you do with it?' He replied: 'This letter is not worth reading, your name was not mentioned first in the letter, but that of his (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam). Instead of

emperor he addresses you as a ruler etc. etc'. The Qaysar replied: 'You are stupid. Do you want me to throw away such a letter from a person to whom the Great Jibra-eel ('Alayhis Salaam) comes. If he is a prophet then he should write like this'. Sayyidina Dihyah Radiyallahu 'Anhu was accommodated with great honour and respect. The Qaysar was on a tour there at that time. When he was returning he called all the ministers of his kingdom, and said to them that, "I wish to bring your attention to such a thing that is full of goodness and prosperity. And is a means to keep your country for long. Verily this person ( i.e. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam) is a prophet, follow him and pay allegiance to him". He delivered this long speech in a room where all the doors and windows were closed and locked. The ministers and others became so rash with anger that they caused a commotion and began jumping about violently, trying to run out. Since all the doors and windows were locked, this situation carried on for a while. The Qaysar calmed all those present and delivered another speech, and said: 'A person who has claimed prophethood has appeared. I was testing your reaction that how firm are you on your religion, and now I have gauged it'. As was normal all began prostrating before him. Thereafter he praised them and let them leave. In some narrations it is stated that he kissed the letter and put it on his head. He then covered it with silk and put it safely away. He sent for the pope and discussed this matter with him. The pope said: 'Verily this is the last of the Prophets, the good news of which has been mentioned in our Holy Books'. The Qaysar said: 'I also believe this, but there is one problem, if I become a Muslim these people will kill me, and I will lose my kingdom'. I'laamus Saa-i-leen.

The Qaysar was on a pilgrimage to Baytul Muqaddas when this letter reached him. A trading caravan from Makkah was also there at that time. To investigate this matter the Qaysar called the leader of the Makkan traders. Details of this event are mentioned in the Bukhaari. This incident took place at the time when Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had signed a peace treaty for a few years with the Makkans at Hudaybiyyah. An agreement was drawn up that there would be no war between the Muslims and the Makkans. Abu Sufyaan, who had not yet accepted Islaam, said: 'I once went to Shaam (Syria) during this period of peace. At that time Hiraql received Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam's letter inviting him to accept Islaam. Upon receiving this letter, which was delivered by Dihyah Kalbi, he asked the local people if there was anybody in the town who knew this person claiming prophethood. They said: 'Yes, there are some people who have recently arrived'. Thereupon we were asked to appear before the king. A few of

my companions and myself from the Quraysh went to the king. He made us all sit near him and then asked: 'Who of you is the nearest in relationship to the person that has claimed prophethood?' I replied that I was the most closely related. He asked me to come nearer to him motioning my companions to sit behind me, and said to them: 'I am going to ask him some questions. If he gives false information, inform me'. Abu Sufyaan had not yet accepted Islaam and was a staunch enemy of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'I swear that if I had not been afraid that the people would later say that I was a liar, and disgrace me, then I would have surely given false information, but fear of disgrace made me speak the truth'.

He then began asking me through his interpreter the following questions:

Q. The person who has claimed prophethood, how is he regarded amongst you according to his family lineage?

A. He hails from a great family and is of a noble lineage amongst us.

Q. Was anyone amongst his ancestors a king?

A. There was none.

Q. Before claiming prophethood, was he ever accused of falsehood?

A. Never.

Q. Those who follow him, are they from the elite, or are they from the ordinary people?

A. From the ordinary people.

Q. Are his followers increasing or decreasing?

A. They are increasing.

Q. Those who adopt his religion, does anyone among them become frustrated and turn away?

A. No.

Q. Did you go to war with him?

A. Yes.

Q. What were the results of the war?

A. Sometimes they were victorious, at other times we were victorious.

Q. Does he ever break his promises?

A. No. These days we have an agreement between us. We do not know if he will fulfil it or not. Abu Sufyaan said: 'I did not have a chance to say anything from my own side besides this sentence'.

Q. Did anyone claim prophethood before him?

A. No.

In some narrations it stated that Hiraql asked Abu Sufyaan: 'Why do you fear that he will dishonour the treaty?' Abu Sufyaan replied: 'My people have helped our allies against their allies'. Hiraql said: 'You have been dishonest'. Thereafter Hiraql continued the conversation



and said: 'I asked you about his lineage. You replied that he was of a noble lineage. The prophets are from the noble families of their people. I asked if any of his ancestors were kings? You said: 'No'. I thought that he wanted to regain the control of kingship. I asked if his followers were from the high class or common and weak people. All those who followed the earlier prophets, were from among such people (The high class felt it a shame to follow others). I asked if he was ever accused of falsehood before he claimed prophethood. You denied it. I thought that by lying to people he would begin to lie about Allah (Na'udhu billah). (The person who does not lie to people, how can he lie about Allah). I asked if anyone accepted his message and thereafter became disillusioned and turned away from it (became a murtad—apostate -). You replied in the negative. This is a peculiarity of imaan, that the love and happiness of it enters the heart. I enquired if their number increased or decreased? You replied that they were increasing. The peculiarity of good imaan is this till its completion. I asked about war against him? You said sometimes he gained victory, sometimes you. This was the case with all the prophets, but the best results were always in favour of them. I queried about his breaking promises? You said no. This is the quality of a prophet, for he does not break promises. I asked did anyone claim prophethood before him? You denied it. I thought if someone had claimed prophethood before, then he might be trying to imitate them. Hiraql thereafter asked these people: 'What are his teachings?' The people replied: 'To perform salaah, give zakaah and to uphold relationship with one's relatives. To keep one's chastity and modesty'. Hiraql said: 'If all that you have said is true, then verily he is a nabi (prophet). I was certain that he was to be born shortly, but not certain that he would be amongst you. If I were sure that I could go to him, I would surely have gone to meet him. (But cannot go because of the fear that I will lose my kingdom and my life). If I were in his presence I would have washed his feet. There is no doubt that his rule will reach till where I am'.

There are many other incidents about Hiraql related in the books of hadith. He was well versed in their holy books and was also an expert in astronomy. He therefore thought on these lines, and did some research on it too. In some narrations it is related that he kept the letter of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam very carefully with respect in a golden case. This was kept safely by his children and then their offspring for many generations.

The third letter which is mentioned in the above hadith was sent to Najaashi. It has already been stated that the Abyssinian kings were

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called Najaashi. In the lifetime of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam there were two kings of Abyssinia. The name of the first was Aṣ-ḥamah who accepted Islaam. The Muslims had migrated to Abyssinia under his rule. At that time he had not yet accepted Islaam. This incident has been briefly narrated in the first chapter of 'Stories of the Ṣahaabah Radiyallahu 'Anhu'.

Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam sent a letter to the second Najaashi with Sayyidina 'Amr bin Umayyah Ḍamri Radiyallahu 'Anhu. The contents of the letter reads as follows:

In the Name of Allah, the Most Beneficent  
the Most Merciful.

From Muḥammad, the Messenger of Allah to Najaashi, the king of Abyssinia.

You love peace. I convey to you the praises of that Allah, besides whom there is none worthy of worship. He is the King, and is free from all faults. He is free from all shortcomings (or the creation is safe from His oppression). He grants peace; He guards (He saves the creation from all calamities); And I bear witness that 'Eesa 'Alayhis Salaam is one of Allah's Ruḥs, and was the Kalimah of Allah which was sent to the pure, clean and virgin Maryam, thus she conceived. Allah Ta'aala created 'Eesa 'Alayhis Salaam from one of his special ruḥ's, and put life into him, as he had created Sayyidina Adam 'Alayhis Salaam with His hands (without a father). I call you towards the worship of the One Who is alone and has no partner and call you to assist in obeying His commands. I invite you to accept imaan (faith), and follow the shari'ah with which I am sent. Without doubt I am the Messenger of Allah. I invite you and your army towards Allah. I have conveyed the truth to you and have advised you. Accept my advice. Peace be on the one who follows the right path.

A group among the muḥadditheen have ascertained that this Najaashi had already accepted Islaam. After receiving this letter of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam he publicly declared that he was a Muslim. Some are of the opinion that he accepted Islaam after receiving the letter. He replied to the letter confirming that he had accepted Islaam, and that whatever was written of Sayyidina 'Eesa 'Alayhis Salaam was word for word, true. He sent the reply with his son, accompanied by a group of seventy people, to Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam, but unfortunately the boat that they were travelling in sank in the sea and none among them reached Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. Najaashi passed away during the life-time of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam performed



janaazah salaah for him. (To perform janaazah salaah for an absent person is a fiqhi mas-alah. Due to many reasons it had its peculiarities according to the Hanafis). After the death of this Najaashi, another Najaashi was crowned as a ruler. Another letter was written to him which read as follows:

This letter is from Allah's Nabi Sallallahu 'Alayhi Wasallam to the Najaashi, great (ruler) of Abyssinia. Peace be on the one that follows the straight path, and reposes his faith in Allah and His Rasul, and bears witness that none is worthy of worship save Allah; He is One; He has no partners nor any wife, nor any child; And also bears witness that Muhammad Sallallahu 'Alayhi Wasallam is His servant and Messenger. I invite you to the Kalimah (Laa ilaha illallah, Muhammadur Rasulullah) of Allah. Accept Islaam and you shall remain in peace. Oh People of the Book, come to the word that is common between us and you, that we shall not worship anyone besides Allah, and we shall not make anyone from amongst ourselves a god besides Allah. And if they reject (Oh Muslims) then say to them, bear witness that we are Muslims (openly announce their imaan). If you do not accept my invitation (to Islaam) and reject it, the sin of the Christians (as they are your followers) shall fall on you.

At the beginning of the letter, as is customary, Bismillah must have been written. But Bismillah was not written in the copy from where I have taken this. It has not been confirmed whether this Najaashi had accepted Islaam or not, or what his name was. The opinion of the majority of the muhadditheen is that the third letter in this hadith, which is to Najaashi, is the same Najaashi. In some narrations with the name Najaashi, it is also stated that this was not the Najaashi for whom Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had performed janaazah salaah. This is a more correct explanation. A few muhadditheen have only mentioned the letter to the first Najaashi, and a few have only mentioned the second letter.

#### (88) Hadith Number 7

Anas bin Maalik Radiyahallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam went to the toilet, he removed his ring".

#### Commentary

As the name of Allah Jalla Jalaaluhu was engraved on it, he never went to the toilet with it. For this reason the 'ulama have written that it is makruh to go to the toilet with anything that has a venerable name or sentence on it.

(89) **Hadith Number 8**

Ibn 'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam kept his ring in his mubaarak hands (possession). Then it was kept by Abubakr Radiyallahu 'Anhu, then by 'Umar Radiyallahu 'Anhu. Thereafter by 'Uthmaan Radiyallahu 'Anhu. In his ('Uthmaan Radiyallahu 'Anhu's) time it fell in the Well of 'Arees. The inscription on this ring was 'Muhammadur Rasulallah'".

**Commentary**

Bir 'Arees is a well near Masjid Quba. During the khilaafah of Sayyidina 'Uthmaan Radiyallahu 'Anhu the ring remained with him for six years, then accidentally it fell into the well. Sayyidina 'Uthmaan Radiyallahu 'Anhu ordered a thorough search of the well. For two days water of the well was pulled out, but it could not be found. The 'ulama write that from the time the ring fell in the well, mischief and revolt began, and increased in the later years of Sayyidina 'Uthmaan Radiyallahu 'Anhu's khilaafah. In this hadith Sayyidina Ibn 'Umar Radiyallahu 'Anhu says, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam kept the ring in his mubaarak hands, and in another hadith in this chapter he denies that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore a ring. This has already been explained. A special answer to the apparent contradictions in this hadith is that the meaning of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam kept the ring in his hands is, he kept it in his possession. It does not necessarily mean that he wore it. It is stated in the following chapter that the ring was kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu.

باب ما جاء في أنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَّمُ فِي يَمِينِهِ

٩٠ - (١) حدثنا محمد بن سهل بن عسكر البغدادي وعبد الله بن عبد الرحمن قالوا: أخبرنا يحيى بن حسان ، حدثنا سليمان بن بلال عن شريك بن عبد الله بن أبي نمر عن إبراهيم بن عبد الله بن حنين عن أبيه عن علي بن أبي طالب رضي الله عنه أنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَلْبَسُ خَائِمَهُ فِي يَمِينِهِ ،

حدثنا محمد بن يحيى ، حدثنا أحمد بن صالح ، حدثنا عبد الله بن وهب عن سليمان بن بلال عن شريك بن عبد الله بن أبي نمر نحوه ،

٩١ - (٢) حدثنا أحمد بن منيع ، حدثنا يزيد بن هارون عن حماد بن سلمة قال: رأيت ابن أبي رافع يتختم في يمينه ، فسألته عن ذلك ، فقال: رأيت عبد الله بن جعفر يتختم في يمينه ، وقال عبد الله بن جعفر: كان رسول الله صلى الله عليه وسلم يتختم في يمينه ،

٩٢ - (٣) حدثنا يحيى بن موسى ، حدثنا عبد الله بن نمير ، حدثنا إبراهيم بن الفضل عن عبد الله بن محمد بن عقيل عن عبد الله بن جعفر: أنَّه صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَّمُ فِي يَمِينِهِ ،

٩٣ - (٤) حدثنا أبو الخطاب زياد بن يحيى ، حدثنا عبد الله بن

ميمون عن جعفر بن محمد عن أبيه عن جابر بن عبد الله: أن النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَخَمُّ فِي يَمِينِهِ ،

٩٤ - (٥) حدثنا محمد بن حميد الرازي ، حدثنا جرير عن محمد بن أسحق عن الصلت بن عبد الله قال: كان ابن عباس يتختم في يمينه ولا أحالَهُ ، إِلَّا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَتَخَمُّ فِي يَمِينِهِ ،

٩٥ - (٦) حدثنا ابن أبي عمر ، حدثنا سفيان عن أيوب بن موسى عن نافع عن ابن عمر: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ وَجَعَلَ فِيهِ مِمَّا يَلِي كَفَّهُ ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ ، وَنَهَى أَنْ يَنْقَشَ أَحَدٌ عَلَيْهِ ، وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِبٍ فِي بئرِ أريسٍ ،

٩٦ - (٧) حدثنا قتيبة بن سعيد قال: حدثنا حاتم بن إسماعيل عن جعفر بن محمد عن أبيه قال: كان الحسن والحسين رضي الله عنهما يتختمان في يسارهما ،

٩٧ (٨) حدثنا عبد الله بن عبد الرحمن ، حدثنا محمد بن عيسى وهو ابن الطباع ، حدثنا عباد بن العوام عن سعيد بن أبي عروبة عن قتادة عن أنس بن مالك: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَخَمَّ فِي يَمِينِهِ

قال أبو عيسى: هذا حديث غريب لا نعرفه من حديث سعيد بن أبي عروبة عن قتادة عن أنس عن النبي صلى الله عليه وسلم نحو هذا إلا من هذا الوجه ، وروى بعض أصحاب قتادة عن قتادة عن أنس أنّ النبي صلى الله عليه وسلم تختم في يساره وهو حديث لا يصح أيضًا ،

٩٨ - (٩) حدثنا محمد بن عبيد الله المحاربي ، حدثنا عبد العزيز بن أبي حازم عن موسى بن عقبة عن نافع عن ابن عمر قال: اتخذ رسول الله صلى الله عليه وسلم خاتماً من ذهب، فكان يلبسه في يمينه ، فاتخذ الناس خواتيم من ذهب ، فطرحه رسول الله صلى الله عليه وسلم ، وقال لا ألبسناه أبداً ، فطرح الناس خواتيمهم ،

## Chapter stating that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on his right hand

In the previous chapter the author described the ring. In this chapter the author discusses how Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring. Nine ahaadith are mentioned in this chapter.



(90) Hadith Number 1

'Ali bin Abi Taalib Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam wore his ring in the right hand".

**Commentary**

Various narrations have been quoted regarding whether Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on his right or the left hand. A group of muhadditheen have preferred the view that he wore the ring on his right hand. This is also the view of Imaam Bukhaari, Imaam Tirmidhi, and other muhadditheen. A few of the 'ulama have concluded that he wore it on the right hand, but sometimes wore it on the left. The 'ulama differ as to which hand it is best to wear a ring.

Among the Hanafi 'ulama there are different opinions. A few say it is best to wear it on the left hand and others say both hands are equal. Shaami has quoted both views. Mulla 'Ali Qaari has quoted a saying of the Hanafis, that it is best to wear it on the right hand. According to the madh-hab, the view stated by Shaami is more reliable (acceptable). Imaam Nawawi has stated that it is permissible according to the majority of the 'ulama, to wear it on either hand without karaahah. The Maalikis state it is better to wear it on the left hand. In short both are proven from the hadith. The 'ulama have also given preference to both. It is mentioned in Durri Mukhtaar from Qahistani that it has become a symbol of the Rawaafid (Shi'as) to wear a ring on the right hand, therefore it is wajib to abstain from wearing it on the right hand. The author of Durri Mukhtaar says that it is possible that it was the symbol of the Rawaafid at that time and now it is not. Maulana Gangohi writes in his kitaab 'Kaukabi Durri' that because the wearing of the ring on the left hand is the symbol of the Rawaafid, it is makruh to do so. Maulana (Khalil Ahmad) Saharanpuri has given the same view in his 'Badh-lul Majhud' and has also written that although there is a difference of opinion whether the Rawaafid are Muslims or non-Muslims, there is no difference of opinion in that they are faasiqs. It is very important to save one's self from imitating the fussaaq (plural of faasiq). (Now after the Iranian revolution the belief of the Rawaafid (Shi'ah) has been openly propagated and made known. They reject the fundamental beliefs of Islaam and hence are apostates and out of the fold of Islaam).

(91) Hadith Number 2

Hammaad bin Salamah says: "I saw 'Abdurrahmaan bin Abi Raafi' wearing a ring on his right hand. I asked him the reason and he replied: 'I have seen 'Abdullah bin Ja'far Radiyallahu 'Anhu wearing a ring on

his right hand, and he said that, he had seen Rasulullah Sallallahu 'Alayhi Wasallam wear a ring on the right hand''.

**(92) Hadith Number 3**

It is related from 'Abdullah bin Ja'far Radiyallahu 'Anhu from another source (another chain of narrators) that Rasulullah Sallallahu 'Alayhi Wasallam wore a ring on the right hand.

**Commentary**

In a hadith it has also been stated that beauty and elegance is more appropriate to the right hand. Therefore Ibn Hajar, who is an imaam of the science of hadith says: 'After studying that hadith I have found that if it is worn for elegance and beauty, it should be worn on the right hand, and if it is worn for use as a seal or stamp it should be worn on the left hand, as it is easier to remove from the left hand when using it'. It is mentioned in the ahaadith that the ring was worn on both hands (right or left).

**(93) Hadith Number 4**

Jaabir bin 'Abdullah says: "Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on the right hand".

**(94) Hadith Number 5**

Sault bin 'Abdullah says that Ibn 'Abbaas Radiyallahu 'Anhu wore a ring on the right hand, and, as far as I can remember he used to say that Rasulullah Sallallahu 'Alayhi Wasallam also wore it on the right hand.

**Commentary**

Imaam Tirmidhi has written this hadith briefly. It is mentioned with more detail in the Abu Daawud. Ibn Is-haaq says: 'I have seen Sault wear a ring on the smallest finger of his right hand (This is known as the chungla finger in Urdu). I enquired the reason from him'. He replied: 'I have seen Ibn 'Abbaas wearing it in this manner. The top part of the ring was facing outwards, as far as I can recall he was talking about Rasulullah Sallallahu 'Alayhi Wasallam and said that Rasulullah Sallallahu 'Alayhi Wasallam wore it in the same manner'.

Two things are mentioned in this hadith. One is that the top part was kept on the outer side of the finger. It is stated in the 'Badh-lul Majhud' and 'Mirqaatus Su'ud' that it is more correct to wear the top part of the ring facing the inside (towards the palms). This has also been stated in many narrations. This is also mentioned in the hadith appearing hereafter. 'Allaamah Munaawi says that this is best because it protects

the stone and saves one from pride and high mindedness. The second matter referred to is the wearing of the ring on the smallest finger. Imaam Nawawi says it is sunnah to do so according to the ijmaa'. 'Allaamah Shaami states that the ring should be on this finger, and the stone should face towards the palm for men, and towards the outside for women, as they wear it for beauty and elegance.

**(95) Hadith Number 6**

Ibn 'Umar Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of silver. The top portion remained towards the inside. On it was engraved 'Muhammad Rasulallah'. The people were prohibited from making this inscription on their rings. This is the same ring which fell from the hands of Mu'ayqeeb Radiyallahu 'Anhu into the well of 'Arees during the khilaafah of 'Uthmaan Radiyallahu 'Anhu".

**Commentary**

The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibiting the Sahaabah Radiyallahu 'Anhum to make the same inscription on their rings is because the Sahaabah Radiyallahu 'Anhum followed and imitated Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in every sphere of life, and by doing so it was feared that there would be a confusion with the original seal. Sayyidina Mu'ayqeeb Radiyallahu 'Anhu was a Sahaabi and the guardian (keeper) of the ring of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not wear the ring it was kept by Sayyidina Mu'ayqeeb Radiyallahu 'Anhu. In the same manner it was kept by him during the khilaafah of Sayyidina Abubakr, Sayyidina 'Umar and Sayyidina 'Uthmaan Radiyallahu 'Anhum. During the khilaafah of Sayyidina 'Uthmaan Radiyallahu 'Anhu, while sitting at the Well of 'Arees, Sayyidina Mu'ayqeeb Radiyallahu 'Anhu was giving the ring to Sayyidina 'Uthmaan Radiyallahu 'Anhu or was taking it from him and it accidentally fell into the well. This incident is mentioned in many ahaadith. As to whether it fell from the hands of Sayyidina 'Uthmaan Radiyallahu 'Anhu or from the hands of Mu'ayqeeb Radiyallahu 'Anhu, the 'ulama have adopted the view that it was the latter. Both ahaadith are agreed that it happened between them.

**(96) Hadith Number 7**

Imaam Muhammad Baaqir relates that Imaam Hasan Radiyallahu 'Anhu and Imaam Husayn Radiyallahu 'Anhu, both wore their rings on their left hands.



### Commentary

This hadith is contrary to the one's mentioned at the beginning of the chapter by Imaam Tirmidhi. It is stated there that the ring was worn on the right hand. An explanation can be given that the intention here is to indicate that after mentioning all the ahaadith, this narration that is contrary to the others may be of a weak chain. According to this humble servant, the mentioning of the right hand shows that this is the preferred method. This narration (under discussion) indicates that this too is permissible. Some of the learned have explained that in translations, according to the practice of the muhadditheen, the word "Am fi yassarihi" has been removed. i.e Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam used to wear the ring on the right hand or left. According to this explanation no narration will be different from a translation.

### (97) Hadith Number 8

It is related from Anas Radiyallahu 'Anhu that Rasulallah Sallallahu 'Alayhi Wasallam wore a ring on the right hand, and some people have also related from Anas Radiyallahu 'Anhu that Rasulallah Sallallahu 'Alayhi Wasallam wore a ring on the left hand.

### Commentary

The findings of Imaam Tirmidhi are that both these hadith are incorrect, which would mean that Sayyidina Anas Radiyallahu 'Anhu could not ascertain the correct hand. The muhadditheen take great precautions and study each part of a hadith in detail to determine which portion is correct, and which is incorrect in that hadith, although in other ahaadith this has been ascertained to be correct. Consequently, today the subject of hadith has been carefully preserved and has spread in the world with nur. Many ahaadith prove that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wore the ring on both the right or the left hand. The ahaadith where he wore it on the right hand have been mentioned in this chapter. The ahaadith regarding his wearing it on the left hand are stated in the Abu Daawud and Muslim etc. Imaam Nawawi informs that both type of ahaadith are correct. It is a practice of the muhadditheen, that although if three ahaadith are correct (on a subject), and due to some special rule it does not comply with the standard, they will mention their views on this special rule. Therefore Imaam Tirmidhi has made a comment here.

### (98) Hadith Number 9

Ibn 'Umar Radiyallahu 'Anhu relates that Rasulallah Sallallahu 'Alayhi Wasallam had a ring made of gold which he wore on his right hand. The

Sahaabah Radiyallahu 'Anhum in imitating Rasulullah Sallallahu 'Alayhi Wasallam also had gold rings made for themselves. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam threw away the gold ring and said: 'I will never wear it again'.

### **Commentary**

It was permissible to wear gold in the early periods of Islaam. Subsequently, this was ordained haraam for men. All the 'ulama are unanimous in that it is haraam for men to wear gold. Imaam Nawawi has also stated the unanimous verdict of the 'ulama in this respect. This subject is discussed at length in the books of fiqh. It will not be appropriate to discuss it here.



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

٩٩ - (١) حدثنا محمد بن بشار ، حدثنا وهب بن جرير ،  
حدثنا أبي عن قتادة عن أنس قال: كان قَبِيْعَةُ سيفِ  
رسول الله صلى الله عليه وسلم من فضة ،

١٠٠ - (٢) حدثنا محمد بن بشار ، حدثنا معاذ بن هشام ، حدثني  
أبي عن قتادة عن سعيد بن أبي الحسن البصرى قال: كانت قَبِيْعَةُ  
سيف رسول الله صلى الله عليه وسلم من فضة ،

١٠١ - (٣) حدثنا أبو جعفر محمد بن صدران البصرى ، حدثنا  
طالب بن حجر عن هود وهو ابن عبد الله بن سعيد عن جده قال:  
دخل رسول الله صلى الله عليه وسلم مكة يوم الفتح وعلى سيفه  
ذهب وفضة ،

قال طالب: فسألته عن الفضة ، فقال كانت قَبِيْعَةُ السيف فضة ،

١٠٢ - (٤) حدثنا محمد بن شجاع البغدادي ، حدثنا أبو عبيدة  
الحداد عن عثمان بن سعد عن ابن سيرين قال: صنعت سيفى على  
سيف سمرة بن جندب ، وزعم سمرة أنه صنع سيفه على سيف  
رسول الله صلى الله عليه وسلم ، وكان حنفيًا ،

حدثنا عقبه بن مكرم البصرى ، حدثنا محمد بن بكر عن عثمان بن  
سعد بهذا الأسناد نحوه ،

# Chapter on the sword of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The 'ulama have stated that the reason for writing this chapter after the chapter of the ring is because of a special system, which also points towards a governmental rule. First letters inviting the kings to Islaam are to be sent. If they accept Islaam they will benefit in this world and the hereafter, otherwise they should decide between themselves and the sword. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had several swords, each of which had a special name. For example the first sword was named 'Ma-thur' which was inherited from his father. The name of another sword was 'Qadib'; one was 'Qil'ee'; one was 'Tabaar' and one was 'Dhulfiqaar' etc. Imaam Tirmidhi has quoted four ahaadith in this chapter.

## (99) Hadith Number 1

Anas Radiyallahu 'Anhu reports that the handle of the sword of Rasulallah Sallallahu 'Alayhi Wasallam was made of silver.

### Commentary

'Allaamah Bayjuri writes this about the sword named 'Dhulfiqaar'. At the time of conquering Makkah, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had this sword.

## (100) Hadith Number 2

Sa'eed bin Abil Hasan Basri Radiyallahu 'Anhu has related the same hadith that the handle grip of the sword of Rasulallah Sallallahu 'Alayhi Wasallam was made of silver.

## (101) Hadith Number 3

Mazeedah bin Maalik, the (maternal) grandfather of Hud says that when Rasulallah Sallallahu 'Alayhi Wasallam entered Makkah on the day it was conquered, his sword had gold and silver on it. Taalib who is one of the narrators of this hadith says: "I asked the ustadh 'On

which part of the sword was the silver? He replied: 'The cap of the grip handle was made of silver''.

### Commentary

According to the majority of the 'ulama it is not permissible to use gold on a sword. This hadith cannot be used as proof, as it has been declared to be weak. 'Allaamah Torpashti says this hadith cannot be used as an argument because its sanad (chain of narrators) cannot be relied upon. The use of silver for the handle etc. is permissible according to the previous hadith. It is said that since it is not permissible to use gold, the narrator did not care to investigate which portion of the sword was made of gold. He only investigated those portions that were made of silver.

### (102) Hadith 4

Ibn Seereen says: 'I made my sword like the sword of Samurah bin Jundub Radiyallahu 'Anhu'. He said that he had his sword made in the same manner as the one Rasulullah Sallallahu 'Alayhi Wasallam had. The sword was the type used by the tribe of Banu Hanifah.

### Commentary

Banu Hanifah was a tribe in 'Arabia who were famous for manufacturing good quality swords. These people, one after another, in imitating Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, made a replica of his sword.

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

١٠٣ - (١) حدثنا أبو سعيد عبد الله بن سعيد الأشجع ، حدثنا يونس بن بكير عن محمد بن أسحق عن يحيى بن عباد بن عبد الله بن الزبير عن أبيه عن جده عبد الله بن الزبير عن الزبير بن العوام قال: كان على النبي صلى الله عليه وسلم يوم أُحد درعان ، فنهض إلى الصخرة فلم يستطع ، فأقعد طلحة تحته ، وصعد النبي صلى الله عليه وسلم حتى استوى على الصخرة ، قال: فسمعت النبي صلى الله عليه وسلم يقول: أوجب طلحة

١٠٤ - (٢) حدثنا ابن أبي عمر ، حدثنا سفيان بن عيينة عن يزيد بن خصيفة عن السائب بن يزيد: أن رسول الله صلى الله عليه وسلم كان عليه يوم أُحد درعان قد ظاهر بينهما ،

## Chapter on the armour of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam possessed seven suits of armour. The names of these are: a. Dhaatul Fadl. Because of its size it was well-known by this name, as is mentioned in the books of hadith. This armour was pawned to a Jew named Abus Shahm; b. Dhaatul Hawaashi; c. Dhaatul Wishaah; d. Fiddah; e. Saghdiyyah. f. Tabraa; g. Kharnag. Two ahaadith are mentioned in this chapter.

**(103) Hadith Number 1**

Zubayr bin Al-'Awwaam Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam wore two suits of armour on his mubaarak body in the Battle of Uhud (Dhaatul Fudul and Fiddah). Rasulullah Sallallahu 'Alayhi Wasallam intended climbing a hill but (since it was huge and due to the heavy weight of the two armours and the difficulties he confronted causing his mubaarak face to bleed, as a result) he could not do so. He therefore requested Talhah Radiyallahu 'Anhu to sit, and, with his aid climbed the hill. Zubayr Radiyallahu 'Anhu said: 'I heard Rasulullah Sallallahu 'Alayhi Wasallam say: "It has become waajib (Jannah or the intercession of Rasulullah Sallallahu 'Alayhi Wasallam) for Talhah "'.

**Commentary**

The situation of the war in the Battle of Uhud was very serious. Some people began to fear that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam climbing this hill was that the Sahaabah Radiyallahu 'Anhum could see him (being alive) and be reassured. Some of the learned say he climbed the hill to survey the enemy.

Sayyidina Talhah Radiyallahu 'Anhu very bravely accompanied and protected Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on this day. Whenever the Sahaabah Radiyallahu 'Anhum discussed the Battle of Uhud, they said that day belonged to Sayyidina Talhah Radiyallahu 'Anhu. Sayyidina Talhah Radiyallahu 'Anhu shielded Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam with his body. He received more than eighty wounds on his body, and yet he did not leave the side of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, even though his hand became paralysed.

**(104) Hadith Number 2**

Saa-ib bin Yazeed Radiyallahu 'Anhu says: "In the Battle of Uhud Rasulullah Sallallahu 'Alayhi Wasallam wore two suits of armour. He wore one over the other".

**Commentary**

It was not against tawakkul (having complete trust in Allah) for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear two armours. Firstly, according to the sufis, 'Kamaali Suluk' (The perfection of seeking) is to return to bidaayah (the beginning), that is, in general dealings to behave like the common people, and the following of the



shari'ah must become a habit. Secondly, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did these things to teach the ummah. Thirdly, Allah Ta'aala says in the Qur-aan: "Oh you who believe (when fighting the non-believers) protect yourselves (against their blows, etc., and also by wearing armour etc.). Then (to fight them) come out singly or collectively (as the necessity arises)" -Surah Nisaa, 71. Therefore in preparing arms for protection, one will be following the injunctions of the Qur-aan. And who else can obey the commands of Allah Ta'aala more than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam? By this, the use of all forms of protection is intended.

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

١٠٥ - (١) حدثنا قتيبة بن سعيد ، حدثنا مالك بن أنس عن ابن شهاب عن أنس بن مالك: أن النبي صلى الله عليه وسلم دخل مكة وعليه مغفرٌ ، ف قيل له هذا ابن حُطَل متعلق بأستار الكعبة ، فقال: اقتلوه ،

١٠٦ - (٢) حدثنا عيسى بن أحمد ، حدثنا عبد الله بن وهب ، حدثني مالك بن أنس عن ابن شهاب عن أنس بن مالك: أن رسول الله صلى الله عليه وسلم دخل مكة عام الفتح وعلى رأسه المغفرُ ، قال: فلما نزع جاءه رجل فقال: ابن حُطَل متعلق بأستار الكعبة ، فقال: اقتلوه ، قال ابن شهاب: وبلغني أن رسول الله صلى الله عليه وسلم لم يكن يومئذ مُحرمًا

## Chapter on the helmet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

A helmet is a hat made of steel to protect the head in war. The author has quoted two hadith in this chapter.

(105) Hadith Number 1

Anas Radiyallahu 'Anhu reports: "On the day when Makkah was conquered, Rasulullah Sallallahu 'Alayhi Wasallam wore a helmet when they entered the city. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam removed the helmet after being satisfied that everything was under control). Someone came to Rasulullah Sallallahu 'Alayhi Wasallam and said: 'Oh Messenger of Allah, this Ibn Khatl is holding the cover (black cloth) of the Ka'bah'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Kill him'".

**Commentary**

When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam entered Makkah Mukarramah as a conqueror, the people of Makkah became frightened. There was no place to live nor a path to walk. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam who is well known for being merciful and generous, announced that the person who entered the House of Allah (Ka'bah) was safe, and those who remained in their homes were also safe. The one who laid down his arms was also safe, etc. There were eleven men and six women whose crimes could not be forgiven. These people were not included in the general amnesty. It was announced that there was no mercy for these people. Among these criminals seven men and two women embraced Islaam and were pardoned. The remaining four men and four women were killed. Ibn Khatl was one of the eight that were punished. He first came to Madinah Munawwarah where he accepted Islaam and kept the name 'Abdullah. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent him to a tribe to collect zakaah. He killed a Muslim slave just because he had not prepared meals on time. Fearing that if he returned to Madinah Munawwarah he would be punished by death, he became a murtad (apostate) and went to Makkah. In Makkah he used to abuse Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He purchased two slave girls, who sang songs in which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was satirized. This made him feel happy. For this reason, despite of entering the Baytullaah (Ka'bah), he was killed. There are many versions according to the muhadditheen as to who the person was that killed him. A fiqhi mas-alah may also arise from this hadith that punishment and revenge is permissible in the Haram. The question needs a lengthy explanation, and there is no need for it here. It is omitted to keep the subject matter brief. These matters are referred to so that those who love to acquire knowledge and also students after reading it, will seek more information from their mashaa-ikh. From this

we also find a question of entering Makkah Mukarramah without ihraam, which is discussed in the hadith that follows.

**(106) Hadith Number 2**

It is related from Anas Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam, when entering Makkah as a conqueror, wore a helmet on his mubaarak head. After he had removed it, a person came and said: 'O Messenger of Allah, Ibn Khatl is clinging to the cover of the Ka'bah'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'He is not of the ones who have been granted amnesty, kill him'. Ibn Shihaab Zuhri says: 'I have been informed that Rasulullah Sallallahu 'Alayhi Wasallam was not in the state of ihraam'.

**Commentary**

The last sentence in the above hadith by Imaam Zuhri refers to a fiqhi mas-alah. According to the Hanafis it is not permissible to enter Makkah Mukarramah without ihraam, because it is mentioned in the hadith that it is not permissible to cross the miqaat boundary without wearing ihraam. On the strength of the above hadith the Shaafi'ees say it is permissible. According to the Hanafis this hadith cannot be used as an argument, because the prohibition was specially lifted for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on this particular occasion. Imaam Bukhaari and others have quoted narrations wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: 'This was permissible for me today (not wearing ihraam) and not for any other person'.

It may be possible that Ibn Khatl went to hold the cover of the Ka'bah to repent and make supplications, since he knew that there was no amnesty for him. He remembered all his past deeds, turning apostate, and all that he had committed since. He may have done this to make a supplication, as these people also venerated and respected the Ka'bah. The simplest explanation seems to be that according to the old custom, he may have hoped for an amnesty, because of the sanctity and reverence for the Ka'bah, criminals were not killed in this state.

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

١٠٧ - (١) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي عن حمّاد بن سلمة ح وحدثنا محمود بن غيلان ، حدثنا وكيع عن حمّاد بن سلمة عن أبي الزبير عن جابر قال: دخل النَّبِيُّ صلى الله عليه وسلم مكة يوم الفتح وعليه عِمامة سوداء ،

١٠٨ - (٢) حدثنا ابن أبي عمر ، حدثنا سفيان عن مُساور الوَرَّاق عن جعفر بن عمرو بن حريث عن أبيه قال: رأيت علي رسول الله صلى الله عليه وسلم عمامة سوداء ،

١٠٩ - (٣) حدثنا محمود بن غيلان ويوسف بن عيسى قالوا: حدثنا وكيع مُساور الوَرَّاق عن جعفر ابن عمرو بن حُرَيْث عن أبيه: أنَّ النَّبِيَّ صلى الله عليه وسلم خطب الناس وعليه عِمامة سوداء ،

١١٠ - (٤) حدثنا هارون بن إسحق الهمداني ، حدثنا يحيى بن محمد المديني عن عبد العزيز بن محمد عن عبيد الله بن عمر عن نافع عن ابن عمر قال: كان النَّبِيُّ صلى الله عليه وسلم إذا اعتمَّ سدل عمامته بين كتفيه ، قال نافع وكان ابن عمر يفعل ذلك ، قال عبيد الله ورأيت القاسم بن محمد وسالما يفعلان ذلك ،



١١١ - (٥) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا أبو سليمان وهو عبد الرحمن بن الغسيل عن عكرمة عن ابن عباس رضي الله عنهما: أن النبي صلى الله عليه وسلم خطب الناس وعليه عمامة دسماً ،

## Chapter on the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The length of the turban of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has not been given in the well known ahaadith. In a narration from Tabraani seven dhi-raa have been mentioned. Bayjuri has related from Ibn Hajar that this hadith has no origin. 'Allaamah Jazari says: 'I studied the books on seerah (the history of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam), but I found no mention of any length'. It is related from Imaam Nawawi that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had two turbans, one was a small one, the length of which was six dhi-raa (cubits) according to Munaawi, and seven dhi-raa according to Mulla 'Ali Qaari. The long one was twelve dhi-raa. The author of 'Madkhal' mentions that the length of the turban of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was seven dhi-raa; he did not mention any other size. It was a continuous sunnah to wear the turban. It has been related that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam ordered the wearing of the turban. He said: "Wear an 'amaamah (turban) regularly, for it increases one's hilm (gentleness)". -Fathul Baari. Someone enquired from 'Abdullah bin 'Umar Radiyallahu 'Anhu: 'Is it sunnah to wear an 'amaamah (turban)?' He replied: 'Yes, it is a sunnah'. -'Ainy. In one hadith it is stated that a turban should be worn regularly for it is a sign of Islaam, and it distinguishes between a Muslim and kaafir. -'Ainy. The author has mentioned five ahaadith in this chapter.

**(107) Hadith Number 1**

Jaabir Radiyallahu 'Anhu reports that when Makkah was conquered, Rasulullah Sallallahu 'Alayhi Wasallam entered the city wearing a black turban.

**Commentary**

This hadith seems to contradict the previous ahaadith, wherein it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore a helmet and entered Makkah. In reality there is no difference. It is not impossible to wear a turban on a helmet. Both hadith can be summed up easily. Some 'ulama say that when he entered Makkah he wore a helmet. As soon as he removed the helmet, he wore a turban. Since the time was appropriate, that is why in that narration the time of entry is mentioned. Some 'ulama are of the opinion that because a metal head cover may have been troublesome, he may have worn a turban beneath it.

**(108) Hadith Number 2**

'Amr bin Hurayth Radiyallahu 'Anhu says: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam wear a black turban".

**Commentary**

In Sahih Muslim and Nasa-ee, Sayyidina 'Amr bin Hurayth Radiyallahu 'Anhu says: 'That scene is still before my eyes, when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was reciting the khuṭbah on the mimbar. He wore a black turban on his mubaarak head, and its shamlah (the end portion of the turban) was between his shoulders'.

**(109) Hadith Number 3**

'Amr bin Hurayth Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam was once reciting the khuṭbah, and there was a black turban on his mubaarak head.

**Commentary**

According to well known sayings, this khuṭbah was at the time when Makkah Mukarramah was conquered. It was given from the threshold of the Ka'bah's door, as has been mentioned in the previous ahaadith by Sayyidina Jaabir Radiyallahu 'Anhu. Because in some ahaadith relating to this incident, it has been mentioned that the khuṭbah was delivered from a mimbar (pulpit), whereas the khuṭbah at the time when Makkah Mukarramah was conquered was not given from a

mimbar. Some say that this incident did not take place in Makkah Mukarramah, but at Madinah Munawwarah on a Friday. In some ahaadith it is also mentioned that this was a Friday khutbah. Mulla 'Ali Qaari has written on the commentary of 'Mishkaat' from Meerak Shah that this khutbah was delivered before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. And Allah knows best.

**(110) Hadith Number 4**

Ibn 'Umar Radiyahallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam fastened an 'amaamah (turban), he used to put the shamlah between his shoulders. (i.e. he used to put it on the back)". Nafi' says: 'I had seen 'Abdullah bin 'Umar Radiyahallahu 'Anhu do it in the same manner'. 'Ubaydullah, who is the student of Nafi', says: 'In my time the grandson of Abubakr Radiyahallahu 'Anhu, Qasim bin Muhammad and the grandson of 'Umar Radiyahallahu 'Anhu, Saalim bin 'Abdullah did the same'.

**Commentary**

The practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in putting the shamlah (back-end portion of the turban) varied. He usually left a shamlah on the turban. Some 'ulama have gone so far as to say that he never wore a turban without a shamlah. The muhqiqeen (research scholars) say he sometimes did not leave a shamlah. When wearing a turban he observed different practices with the shamlah. He sometimes left it on the right front shoulder; sometimes on the back between the shoulders. Sometimes the two ends of the turban were left as a shamlah. 'Allaamah Munaawi says: 'Although all methods are mentioned, the best and most correct is to leave it between the shoulders on the back'.

**(111) Hadith Number 5**

Ibn 'Abbaas Radiyahallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was once reciting the khutbah. He was wearing a black turban, or an oily strip of cloth".

**Commentary**

This was before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. It was his last sermon. After this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not ascend the mimbar, nor recite a khutbah. In this khutbah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam especially stressed the privileges of and consideration for the Ansaar. He counted their virtues and kind favours, and also requested that the one that was chosen as an amir should give special attention to

the needs of the Anṣaar. At that time Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam had a severe headache, for which reason he might have fastened a strip of cloth. Also since the hair of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam used to be oiled regularly, which is mentioned in the ensuing chapters, the strip may have been oily for this reason. His habit of wearing a black turban is well known. The 'ulama have two meanings of a 'black turban'. Some have translated it as a black coloured turban, and some say it is an oily strip of cloth. Both are correct as it can have both meanings. One narrator of this hadith is Ibnul Ghaseel, who is from the children of Sayyidina Hanzalah Radiyallahu 'Anhu, who was bathed by the malaa-ikah (angels). Sayyidina Hanzalah Radiyallahu 'Anhu was nicknamed 'Ghaseelul Malaa-ikah', which means the one bathed by the angels. There is a thought provoking incident regarding this. When the call for the Battle of Uhud was announced, and the army was beginning to leave, he was having relations with his wife. In this state he heard the call for war, and heard the army leaving for the battlefield. He left everything at that moment and joined the army. He did not have a chance to do ghusl (bath). He was martyred in the battlefield. Because a shaheed (martyr) is not given ghusl, he too was not given a bath. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam saw the malaa-ikah bathing him. He made inquiries, and, on returning to Madinah Munawwarah, was informed by his wife of his condition. Truly, these people gave their lives for the sake of the deen, as willingly as we would today fulfil our passions, and in which we are so heavily engrossed.

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

١١٢ - (١) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم ، حدثنا أيوب عن حميد بن هلال عن أبي بردة عن أبيه قال : اخرجتُ إلينا عائشة رضي الله عنها كساءً مُلبَّداً أو إزاراً غليظاً ، فقالت قبض روحُ رسول الله صلى الله عليه وسلم في هذين ،

١١٣ - (٢) حدثنا محمود بن غيلان ، حدثنا أبو داؤد عن شعبة عن الأشعث بن سليم قال سمعت عمتي تحدث عن عمها قال : بينما أنا أمشي في المدينة إذا إنسان خلفي يقول : ارفع إزارك فإنه أثقى وأبقى ، فالتفتُ فإذا هو رسول الله صلى الله عليه وسلم ، فقلت يا رسول الله إنما هي بُردة ملحاء ، قال : أمالك في أسوة؟ فنظرت فإذا إزاره إلى نصف ساقيه ،

١١٤ - (٣) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن موسى بن عبيدة عن أياس بن سلمة بن الأكوع عن أبيه قال : كان عثمان بن عفان يأتزر إلى أنصاف ساقيه ، وقال : هكذا كانت إزرَةُ صاحبي يعني النبي صلى الله عليه وسلم ،



١١٥ - (٤) حدثنا قتيبة بن سعيد ، حدثنا أبو الأحوص عن أبي إسحاق عن مسلم بن نذير عن حذيفة بن ايمان قال : أخذ رسول الله صلى الله عليه وسلم بَعْضَلَةَ ساقى أو ساقه ، فقال هذا موضع الازار فإن أبيت فأسفل ، فإن أبيت فلا حقٌّ للازار فى الكعبين ،

## Chapter on the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

It was a noble habit of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to wear a lungi (waist-wrap, sarong). There is a difference of opinion whether Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wore an izaar or not. According to 'Allamah Bayjuri's research, it is more correct that he did not wear an izaar, although he possessed one. It is also said that after he passed away, there was an izaar in his belongings (estate). Ibn Qayyim says that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam purchased an izaar, and he must have purchased it to wear it. It has also been mentioned in many ahaadith that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wore an izaar. Many Sahaabah Radiyallahu 'Anhum wore an izaar with the permission of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.—Zaadul Ma'aad. Sayyidina Abu Umaamah Radiyallahu 'Anhu says: 'I said to Rasulallah Sallallahu 'Alayhi Wasallam that the Ahul-Kitaab do not wear a lungi, but they wear an izaar'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam replied: 'You must oppose the way of the non-believers. Wear an izaar, and a lungi too'. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says regarding a long hadith (conversation) that he

asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: 'Do you wear an izaar?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'I do. I have been commanded to cover my body. No other thing covers the body more than this'. The muhadditheen state that this hadith is weak. -Naylul o-taar.

' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mostly wore a lungi (waist-wrap, sarong) and a burdah (top-sheet, body-wrap). The sheet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was four dhi-raa (cubits, hands) long, and two and half dhi-raa wide. According to one saying it is said that it was six dhi-raa long and three dhi-raa and one palm span wide. It is written that the lungi of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was four dhi-raa and one palm span long and two dhi-raa wide. The author has written four ahaadith in this chapter.

#### (112) Hadith Number 1

Abu Burdah bin Musa Al-Ash'ari Radiyahallahu 'Anhu reports: " 'Aayeshah Radiyahallahu 'Anha showed us a patched sheet, and a thick coarse lungi, then said: 'When Rasulullah Sallallahu 'Alayhi Wasallam passed away, he was wearing these clothes' ".

#### Commentary

It was a habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to wear simple clothing right up to the time of his demise, eventhough the standard of living had generally improved. After the conquest of Khaybar the economic situation of the Muslims became better. After the conquest of Makkah, the kings of other countries also began sending presents etc. Despite this, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not change his standard of living. He lived simply and whatever was sent to him was distributed to others. A few examples have been mentioned in the book 'Stories of the Sahaabah—Radiyahallahu 'Anhum'. Imaam Nawawi says that this hadith and other similar ones point to the fact that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved the hereafter and stayed away from luxuries. Thick and coarse clothing makes one feel humble and simple, while the wearing of fine clothing makes one feel great and proud. My buzrug, Maulana Hakim Jamiluddin Naginwi Ad-Dehlawi related an incident of Maulana Gangohi that when he went for haj and while performing tawaaf, a blind buzrug was sitting on the outer side of the mataaf. Whenever Maulana passed by him, he said softly: 'Wear the clothing of the pious'. When Maulana completed the tawaaf and went to the side where the blind buzrug was sitting, he heard him say: 'Khashin, Khashin' -'coarse, coarse'- by which it was meant that the clothing of

the pious was made of coarse material. Sayyidina Rasulullah ﷺ generally wore coarse clothing. There is also evidence that he sometimes wore clothing made of fine material due to some religious benefit, if it was available. He normally did not wear clothing made of fine cloth.

**(113) Hadith Number 2**

'Ubayd bin Khaalid Radiyallahu 'Anhu says: "I was once going to Madinah Munawwarah. I heard a person from behind me say: "Wear the lungi higher because it avoids physical and spiritual najaasah (impurities)". (The lungi will remain cleaner and will not become dirty by being dragged on the ground). When I turned to see who was talking I saw that it was Rasulullah ﷺ. I said: 'Oh Rasul of Allah, this is a simple lungi, how can one become proud, and is it necessary to look after it (keep it clean)? Rasulullah ﷺ replied: 'If you see no benefit in it, your following me has not ceased'. While Rasulullah ﷺ was telling me this, I saw that his lungi reached till half his shin'".

**Commentary**

We have been warned strictly in the ahadith on the wearing of a lungi or trouser below the ankle. All those parts that hang over the ankles will be burnt in the fire. 'Abdurrahmaan says: "I asked Abu Sa'eed Khudari Radiyallahu 'Anhu regarding the lungi. He replied: 'You have a very meaningful question. Rasulullah ﷺ has said, The lungi of a Muslim should reach till the middle of the shin, and there is no harm if it reaches above his ankles. But those portions that hang over the ankles will burn in the fire of jahannam. The one that lets his clothes flow over his ankles in pride, Allah Ta'aala will not look at him on the day of qiyaamah'" -Abu Daawud.

Warnings like these have been given in other ahadith too. One should take strict care of this. In our times it has become a fashion to let the clothing hang over the ankles, so much so, that we treat it to be something petty and pay no heed to the warning of Sayyidina Rasulullah ﷺ. To Allah is our complaint.

**(114) Hadith Number 3**

Salamah bin Akwa' Radiyallahu 'Anhu says: "'Uthmaan (Radiyallahu 'Anhu) wore his lungi till the middle of his shin and said: 'This is how my master Rasulullah ﷺ wore his lungi'".

(115) Hadith Number 4

Hudhayfah bin Al-Yamaan Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam caught the shin of my leg, or of his own leg and said: "This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle". (For this reason the lungi should not reach over the ankles).

**Commentary**

It is haraam to cover the ankles when wearing a lungi or an izaar etc. The 'ulama say that only those persons are exempted who have a boil or a sore on the ankle, which will cause flies etc. to sit on it. Only then shall it be permissible to cover it with a lungi or izaar etc., with the object of safeguarding it till it heals.

باب ما جاء في مشية رسول الله صلى الله عليه وسلم

١١٦ - (١) حدثنا قتيبة بن سعيد ، حدثنا ابن لهيعة عن أبي يونس عن أبي هريرة قال: ما رأيت شيئاً أحسن من رسول الله صلى الله عليه وسلم كأنَّ الشمس تجرى في وجهه ، وما رأيت أحداً أسرع في مشيته من رسول الله صلى الله عليه وسلم كأنما الأرض تُطوى له ، إنا لنُجهد أنفسنا وإنه لغير مُكترٍ ،

١١٧ - (٢) حدثنا علي بن حجر وغير واحد قالوا: أنبأنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة ، قال أخبرني إبراهيم بن محمد من ولد علي بن أبي طالب رضى الله عنه قال: كان علي إذا وصف النبي صلى الله عليه وسلم قال: إذا مشى تقلع كأنما ينحط من صَبَب ،

١١٨ - (٣) حدثنا سفيان بن وكيع قال: حدثنا أبي عن المسعودي عن عثمان بن مسلم بن هرمز عن نافع بن جبير بن مطعم عن علي بن أبي طالب رضى الله عنه قال: كان رسول الله صلى الله عليه وسلم إذا مشى تكفأ تكفؤاً كأنما ينحط من صَبَب ،



# Chapter on the walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The walk of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has been described in the chapter on the noble features of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. In this chapter it has been described specifically. The author writes three narrations in this chapter.

## (116) Hadith Number 1

Abu Hurayrah Radiyallahu 'Anhu says: "I did not see anyone more handsome than Rasulallah Sallallahu 'Alayhi Wasallam. It was as if the brightness of the sun had shone from his mubaarak face. I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace"

### Commentary

That means we could only with effort keep up with his normal pace of walking.

## (117) Hadith Number 2

Ebrahim bin Muhammad says: "When 'Ali Radiyallahu 'Anhu described Rasulallah Sallallahu 'Alayhi Wasallam, he used to say: 'When Rasulallah Sallallahu 'Alayhi Wasallam walked, he lifted his leg with vigour. He did not drag his feet on the ground like women do. When he walked, because of the speed and force of the legs, it seemed as if he was descending from a high place'".

### Commentary

This has been discussed in the chapter on the 'Noble features of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam'.

**(118) Hadith Number 3**

'Ali bin Abi Taalib Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam walked, he bent slightly forward as if he was descending from a high place".

**Commentary**

This has been explained in the previous ahaadith.

باب ما جاء في تقنع رسول الله صلى الله عليه وسلم

١١٩ - (١) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا  
الربيع بن صبيح عن يزيد بن أبان عن أنس بن مالك قال : كان  
رسول الله صلى الله عليه وسلم يُكثِرُ القِنَاعَ كأنَّ ثوبه ثوب  
زَيَّات ،

## Chapter on the qinaa' of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Qinaa' is the cloth which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore on his mubaarak head under the turban. This was to prevent the turban from becoming oily. The 'ulama have also mentioned some other benefits. Only one hadith is mentioned in this chapter.

### (119) Hadith Number 1

Anas bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam often wore a cloth on his mubaarak head. This cloth, because of its greasiness, looked as if had been oiled".

### Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, nor could an insect suck his mubaarak blood. 'Allamah Munaawi has related from (Qaari) 'Allamah Raazi that, 'A fly never sat on the clothing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'.

## باب ما جاء في جلسة رسول الله صلى الله عليه وسلم

١٢٠ - (١) حدثنا عبد الله بن حميد ، حدثنا عفان بن مسلم ، حدثنا عبد الله بن حسان عن جدتيه عن قيلة بنت مخزومة أنها: رأت رسول الله صلى الله عليه وسلم في المسجد وهو قاعدُ القرفصاءَ ، قالت: فلما رأيت رسول الله صلى الله عليه وسلم المتخشعُ في الجلسة فأرعدتُ من الفرقِ ،

١٢١ - (٢) حدثنا سعيد بن عبد الرحمن المخزومي وغير واحد قالوا: حدثنا سفيان عن الزهري عن عباد بن قيم عن عمه أنه رأى النبي صلى الله عليه وسلم مُستلقياً في المسجد واضعاً إحدى رجله على الأخرى ،

١٢٢ - (٣) حدثنا سلمة بن شبيب ، حدثنا عبد الله بن إبراهيم المدني ، حدثنا إسحاق بن محمد الأنصاري عن ربيع بن عبد الرحمن بن أبي سعيد عن أبيه عن جدّه أبي سعيد الخدري قال: كان رسول الله صلى الله عليه وسلم إذا جلس في المسجد احتبى بيديه ،

# Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's way of sitting

In this chapter is described the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and the different postures he adopted. Three ahaadith are mentioned here.

## (120) Hadith Number 1

Qaylah bint Makhramah Radiyallahu 'Anha reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam in the masjid (in a very humble posture) sitting in a qarfaṣaa posture. Due to his awe-inspiring personality, I began shivering".

## Commentary

The 'ulama differ in the explanation of the word 'qarfaṣaa'. The most commonly known is, that while sitting on the ground, to lift both thighs in an upright position, and fold both arms around the legs. It is also termed in the Urdu language as sitting 'Gowt maar ke'. The reason for the awe was, that at this moment Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was in some deep thought and worry. He never worried over little things. He feared that perhaps a punishment or calamity might descend on the ummah. This seems to be the hadith that has been mentioned briefly in hadith number twelve in the chapter on the dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This hadith has another portion which the author has shortened, where it continues that one among those present, after seeing Sayyiditina Qaylah Radiyallahu 'Anha shivering said: 'Oh Rasulullah, this poor woman is trembling'. Sayyiditina Qaylah Radiyallahu 'Anha says: 'I was behind Rasulullah Sallallahu 'Alayhi Wasallam, and he did not look towards me. He only said: 'Oh poor woman, be calm'. As soon as Rasulullah Sallallahu 'Alayhi Wasallam said this all the fear in me vanished'. In some narrations this incident is narrated of a man, as has been mentioned in the chapter on the 'Dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'.

## (121) Hadith Number 2

The uncle of 'Abbaad bin Tamim, 'Abdullah bin Zayd Radiyallahu 'Anhu reports: "I have seen Rasulullah Sallallahu 'Alayhi Wasallam lying flat on his back in the masjid, with one leg resting on the other".



### Commentary

In a narration of Sahih Muslim it has been prohibited to sleep in this manner. The 'ulama have summed up both narrations in different ways. A simple explanation is that there are two different postures of sleeping referred to in this manner, both of which have been verified in separate ahaadith. The first is to put the legs flat and rest the one leg on the other. This manner has been mentioned in the 'Shamaa-il', and there is no harm in adopting it. The second manner is to lie with both knees raised, then rest one leg on another. This verifies the narration of Sahih Muslim. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibiting the second manner is because the lungi was generally worn in 'Arabia at that time, and it is very likely that the private parts would be exposed in this manner.

It has also been argued here that this hadith is not relevant to the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama give different reasons for this. The simplest one is that in this chapter on sitting, the general meaning of both sitting and lying down is taken, although some of the narrations on lying down will be mentioned in the chapter on sleeping. It may also be possible, as Ibn Hajar has explained, that this type of sleeping (despite being prohibited in the narration) is permissible in the masjid. Therefore to sit in different postures should also be permissible.✚

### (122) Hadith Number 3

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam sat in the masjid, he sat in the qarfaṣaa posture"

### Commentary

By 'Qarfaṣaa' ('Gowt maar ke ' in Urdu) is meant to sit on the buttocks with both thighs raised, and both arms folded around the thighs. Sometimes instead of the arms a cloth, lungi or a turban is tied around the back, both thighs and legs. This manner of sitting displays humbleness and peacefulness. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam many a time sat in this posture. The Sahaabah Radiyallahu 'Anhum also sat in this manner, but it was not the object to always sit in this manner. This does not contradict the narration mentioned in Abu Daawud, from which we gather that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sat crossed-legged from after fajr till ish-raq (sunrise) in the masjid. It also does not contradict the other ahaadith narrated on this subject. By sitting in the

## **Shamaa-il Tirmidhi**

posture described in the hadith under discussion, besides showing humbleness, one gains rest also. It is said that sitting in a qarfaṣaa posture is like leaning on a wall for the 'Arabs. This is because in the wilderness there are no walls to lean upon, therefore this manner of sitting is in place of leaning on a wall. Many a time instead of the hands, a cloth was tied around (the body and legs) thus affording more rest.

باب ما جاء في تكأة رسول الله صلى الله عليه وسلم

١٢٣ - (١) حدثنا عباس بن محمد الدوري البغدادي ، حدثنا إسحاق بن منصور عن إسرائيل عن سماك بن حرب عن جابر بن سمرة قال: رأيت رسول الله صلى الله عليه وسلم مُتَكِّئًا على وسادة على يساره ،

١٢٤ - (٢) حدثنا حميد بن مسعدة ، حدثنا بشر بن المفضل ، حدثنا الجريري عن عبد الرحمن بن أبي بكرة عن أبيه قال: قال رسول الله صلى الله عليه وسلم ألا أحدثكم بأكبر الكبائر؟ قالوا بلى يا رسول الله ، قال: الأشرار بالله ، وعقوق الوالدين ، قال: وجلس رسول الله صلى الله عليه وسلم وكان مُتَكِّئًا ، قال: وشهادة الزور ، أو قول الزور ، قال: فما زال رسول الله صلى الله عليه وسلم يقولها حتى قلنا ليته سكت ،

١٢٥ - (٣) حدثنا قتيبة بن سعيد ، حدثنا شريك عن علي بن الأقرم عن أبي جحيفة قال: قال رسول الله صلى الله عليه وسلم أمّا أنا فلا أكل مُتَكِّئًا ،

١٢٦ - (٤) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن علي بن الأقرم قال سمعت أبا جحيفة يقول: قال رسول الله صلى الله عليه وسلم لا أكل مُتَكِّئًا ،

١٢٧ - (٥) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا إسرائيل عن سِمَاك بن حرب عن جابر بن سمرة قال: رأيت النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَتَّكِنًا عَلَى وَسَادَةٍ ، قَالَ أَبُو عَيْسَى: لَمْ يَذْكُرْ وَكَيْعٌ عَلَى يَسَارِهِ ، وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ إِسْرَائِيلَ نَحْوَ رِوَايَةِ وَكَيْعٍ ، وَلَا نَعْلَمُ أَحَدًا رَوَى فِيهِ عَلَى يَسَارِهِ إِلَّا مَا رَوَاهُ إِسْحَاقُ بْنُ مَنْصُورٍ عَنِ إِسْرَائِيلَ ،

## Chapter on the pillow of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The author has mentioned four ahaadith in this chapter.

### (123) Hadith Number 1

Jaabir bin Samurah Radiyallahu 'Anhu reports: "I observed Rasulullah Sallallahu 'Alayhi Wasallam lean on a pillow, which was on his left side".

### Commentary

It is permissible to put a pillow on both the right and left, as stated in the hadith. The left side is mentioned, but only incidentally. According to the rules and regulations of the muhadditheen (hadith scholars), the left side is not mentioned in the well-known narrations. Imaam Tirmidhi has for this reason commented on this at the end of the chapter.

(124) Hadith Number 2

Abubakrah Radiyallahu 'Anhu relates that: "Rasulullah Sallallahu 'Alayhi Wasallam once said: 'Must I show you a great sin, from among the greatest sins?' The Sahaabah replied: 'Yes O Rasulallah, do tell us'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'To ascribe a partner unto Allah. To disobey one's parents. To bear false witness, (or tell a lie)'. (The narrator is not sure which of the two Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had said). At that time Rasulullah Sallallahu 'Alayhi Wasallam was leaning on something. When he mentioned lies, he sat up, and because of its importance began to repeat it many times, till we began hoping that he would stop, and not repeat it so many times".

**Commentary**

The reason for the Sahaabah Radiyallahu 'Anhum wishing that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam should stop repeating it, is because of their love for Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, and their fear that he would become tired. It is enough to say a thing once. It could be possible that he might have become angry, or that in anger, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam might say something that would become a cause of loss to the ummah. Those that attend these type of religious or worldly assemblies, are well aware of such situations. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam repeated this to show its importance. Lies and falsehood inevitably gets a person involved in adultery, murder and many other sins. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam also said: "When a person lies, the malaa-ikah stay a (distance) of a mile away from him because of the odour it causes in a person's mouth". He has also said: "A Mu'min (believer) cannot be liar". Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu says: 'Stay away from lies, because lies keep away imaan'. -Al-I'tidaal.

In this hadith the major sins are mentioned. In the shari'ah there are two types of sins. One is the minor sins, which are forgiven after performing wudu, salaah, saum, haj etc. The second is the major or greater sins. These are never forgiven without sincere taubah (repentance). Certainly if Allah wills He will forgive even the major sins through His Great Mercy. This is an exception, but the fundamental law is that they are not forgiven without sincere taubah. The 'ulama differ as to the count of the major sins. Special books have been written on this subject. 'Allamah Dha-habi has written a special treatise on this subject, wherein he has counted four hundred major



sins. 'Allaamah Ibn Hajar Makki has also written a two volume book which has been printed in Egypt. He has mentioned all the major sins on every subject, like that of salaah, saum, zakaah, haj etc. He has counted four hundred and sixty seven major sins in detail. Mulla 'Ali Qaari has written in the commentary of the 'Shamaa-il Tirmidhi' the common major sins are as follows: To murder a person; adultery; homosexuality; the drinking of wine and other intoxicants; theft; falsely accusing a person; refusing to give evidence of a factual incident; take a false oath; unlawfully taking possession of another's wealth or belonging; running away from war against non-believers without a valid reason; dealing in interest; stealing an orphan's possessions; taking and giving bribes; disobeying parents; cutting off relationship with one's relatives; relating a false hadith; breaking fast in Ramadaan (without a valid reason); cheating in measures and weights; performing a fard salaah before or after its stipulated time; avoiding paying zakaah; hitting or ill-treating a Muslim or non-Muslim with whom an agreement has been made; accusing or talk ill of the Sahaabah Radiyallahu 'Anhum; backbiting, especially about an 'aalim or a haafiz of the Qur-aan; telling tales (backbite) to an oppressor; being shameless and accept the prostitution or unlawful habits of one's wife or daughters; pimping; abstaining from Amri-bil-ma'ruf wan-nahyi 'anil munkar (commanding to do good, and prohibiting from committing evil), whilst having the strength and means to do so; practising black-magic (sihr, jadu) and teaching it to others; casting a spell (black magic) on someone; learning the Qur-aan and forget it; burning a living thing without a valid reason; giving up hope of attaining Allah's Mercy; having no fear of His punishment; a woman disobeying her husband, and without valid reason refuse to fulfil his desires.

Mulla 'Ali Qaari has given the above examples of major sins. In the 'Mazaahiri Haq', translation and commentary on 'Mishkaat', a special chapter has been written in the beginning, wherein similar sins have been mentioned. It has also been stated therein that to ascribe a partner unto Allah, in whatever form, e.g making a partner in praying to Him; in seeking assistance; in knowledge; in His Divine Power and Authority in creating; in calling (someone not present) for help; in saying; in naming; in slaughtering; in offering a vow; or the handing over all such matters to people instead of Allah; etc. The following are also included in the kitaab: To make an intention to persist in sinning; to consume intoxicants; marry one's mahram; gamble; keep friendship with non-believers; not to take part in jihaad, whilst having the power to do so; eat the meat of a dead animal; have faith in an astrologer, and the

forecasts of soothsayers; criticise Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and the malaa-ikah, and to deny his (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's) prophethood and their (malaa-ikah's) existence; criticise the Sahaabah Radiyallahu 'Anhum; cause a quarrel and fight between husband and wife; be wasteful; create rebellion, intrigue or mischief; appear nude before others (besides one's wife, or husband); be niggardly and stingy; not cleansing one's self from urine and sperm (i.e. if these fall onto the clothing and body and are not washed); disbelieve and refute taqdeer (divine foreordination); lower the trouser or lungi below the ankles in pride; lament (no-hah) a person's death; begin or invent a bad mode, thing or manner; be ungrateful to a benefactor; call a Muslim a disbeliever; have intercourse with a menstruating woman; become happy when food becomes scarce; commit a sexual act with an animal; look at a man with lust; peep or spy in another's house; degrade the 'ulama or the huffaaz of the Qur-aan; fail to treat all wives equally if one has more than one wife; be unfaithful to the amir or leader etc.

The major sins also have their stages. That is why in the above hadith only the main ones among the major sins are mentioned according to their circumstances. The 'ulama have written that to keep on committing a (minor) sin, results in it becoming a major sin, and by repenting sincerely a major sin is forgiven. A sincere taubah is that, one should make a firm resolution that one shall not commit that sin again.

#### (125) Hadith Number 3 and 4

Abu Ju<sup>h</sup>ayfah Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I do not lean when I have meals'".

#### **Commentary**

This manner of eating is against humility, and it drives one to eat more. Some people are of the opinion that it results in creating a large tummy, and the food also does not digest quickly. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mentions himself so that he may be emulated. The 'ulama write that there are four methods of leaning, and all four are included here. The first is to lean with either side of the body on a wall, pillow etc. The second is to lean with the palms on the ground. The third is to sit crossed legged on a pillow. The fourth method is to lean with the back on a large pillow or wall. All these postures are included in the above prohibition.

**(127) Hadith Number 5**

Jaabir bin Samurah Radiyallahu 'Anhu says: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam lean on a pillow".

**Commentary**

This is the same hadith mentioned at the beginning of the chapter. The author wanted to comment on this hadith, therefore it is repeated here.

باب ما جاء في إتكاء رسول الله صلى الله عليه وسلم

١٢٨ - (١) حدثنا عبد الله بن عبد الرحمن ، حدثنا عمرو بن عاصم ، حدثنا حمّاد بن سلمة عن حميد عن أنس رضي الله عنه: أن النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ شَاكِيًا فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ وَعَلَيْهِ ثَوْبٌ قِطْرِيٌّ قَدْ تَوَشَّحَ بِهِ فَصَلَّى بِهِمْ ،

١٢٩ - (٢) حدثنا عبد الله بن عبد الرحمن ، حدثنا محمد بن المبارك ، حدثنا عطاء بن مسلم الخفاف الحلبي ، حدثنا جعفر بن بُرْقَانٍ عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ عَنْ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي تُوُفِيَ فِيهِ ، وَعَلَى رَأْسِهِ عَصَابَةٌ صَفْرَاءُ ، فَسَلَّمْتُ عَلَيْهِ ، فَقَالَ يَا فَضْلُ ، قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ ، قَالَ: أَشَدُّ بِهِذِهِ الْعَصَابَةُ رَأْسِي ، قَالَ: فَفَعَلْتُ ثُمَّ قَعَدْتُ فَوَضَعْتُ كَفَّهُ عَلَى مَنْكَبِي ، ثُمَّ قَامَ وَدَخَلَ فِي الْمَسْجِدِ ، وَفِي الْحَدِيثِ قِصَّةٌ ،

## Chapter on Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam leaning on something other than a pillow

The pillow has been discussed in the previous chapter. Besides this Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam took support of people at the time of illness, and also leaned on them as is evident from

the narrations. The author has therefore written this chapter separately. Two narrations are mentioned in this chapter.

**(128) Hadith Number 1**

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam became ill. For this reason he came out of his room with the support of Usaamah Radiyallahu 'Anhu, and led the Sahaabah in salaah. Rasulullah Sallallahu 'Alayhi Wasallam wore a Yamaani printed shawl at that time.

**Commentary**

This has been discussed in hadith number six in the 'Chapter on the Clothing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.'

**(129) Hadith Number 2**

Fadl bin 'Abbaas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam at the time of his last illness before he passed away. A yellow band was fastened around the mubaarak head of Rasulullah Sallallahu 'Alayhi Wasallam. I greeted him and after replying, he asked me to fasten the band tightly around his mubaarak head. I carried out his request. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam sat up, then stood up supporting himself on my shoulder, and entered the masjid". There is a detailed incident in this hadith.

**Commentary**

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fastened the band because of a headache. Some 'ulama have translated it as a turban instead of a band. It is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore different coloured turbans. The proof of the yellow turban is taken from this hadith. The incident which Imaam Tirmidhi has referred to has been mentioned in detail in the kitaab 'Majma'-uz Zawaa'id'. Sayyidina Fadl Radiyallahu 'Anhu says: "I attended the noble assembly of Rasulullah Sallallahu 'Alayhi Wasallam. I noticed that Rasulullah Sallallahu 'Alayhi Wasallam had a fever and a band was fastened around his mubaarak head. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Hold my hand'. I held his hand and (we) entered the masjid. Rasulullah Sallallahu 'Alayhi Wasallam sat on the mimbar, and said: 'Call the people'. I went to gather the people. After reciting the hamd and thanaa (thanks and praises to Allah) he addressed them on this subject: 'The time has come near when I shall leave you. Whomsoever I had hit on the back may take revenge. Whomsoever I have dishonoured or disgraced wrongfully, let him take



revenge by dishonouring me. Let no person fear that if he takes revenge I shall hate him, for it is not my nature to do so, nor is it appropriate for me to do so. Remember, that person shall be very dear to me who avenges himself, or forgives me, so that I may meet my creator in happiness and without fear. I will not consider it sufficient to announce this once only, but shall announce it again". Thereafter he descended from the mimbar. After performing the zuhr salaah, he again ascended the mimbar and made the same announcement. He also repeated about the hatred as mentioned above, and added that if anyone owe's anything, let him pay it because the disgrace of this world is much less than the disgrace of the hereafter. A person stood up and said: "Oh Rasulallah, you owe me three Dirhams'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: 'I will not refute someone's claim, nor will I make him swear an oath, but I would like to ask you, how and when was it taken?' He replied: 'A beggar once came to you. You asked me to give him three Dirhams'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam told Sayyidina Fadl Radiyallahu 'Anhu to pay him the three Dirhams. Thereafter another person got up and said: 'I owe the Baytul Maal (Public Treasury) three Dirhams, which I cheated and wrongfully took from it'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam asked: 'Why did you cheat?' He replied: 'At that time I was in need and very desperate'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam asked Sayyidina Fadl Radiyallahu 'Anhu to collect the money from him. Thereafter Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam announced: 'If anyone fears one's habits, let him ask for a du'aa (because the time for departure is near). A person got up and said: 'Oh Rasulallah, I am a liar, a munaafiq (hypocrite) and I sleep a lot'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam made du'aa for him, 'Oh Allah grant him truthfulness, a strong (and complete) imaan (faith), and cure from the illness of sleeping (a lot)'. After that another person stood up and said: 'Oh Rasulallah, I am a liar, a munaafiq and there is no sin, which I have not committed'. Sayyidina 'Umar Radiyallahu 'Anhu warned him that he was openly declaring his sins. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: 'O 'Umar, be calm, the disgrace of the world is lighter and better than the disgrace of the hereafter'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam made du'aa for that person, 'Oh Allah, grant him truthfulness and a strong imaan, and make his life a better one'. Thereafter Sayyidina 'Umar Radiyallahu 'Anhu got up and said something to the congregation. In reply to which Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: 'Umar is with me and I am with 'Umar. After me 'Umar will remain on the truth wherever he goes'. In another hadith it is stated that a person

got up and said: 'O Rasulullah, I am a coward and have the sickness of sleeping a a lot'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also made du'aa for him. Sayyidina Fadl Radiyallahu 'Anhu says: 'We saw thereafter, that there was no person braver than him'. After this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went to the room of Sayyiditina 'Aayeshah Radiyallahu 'Anha and repeated to the women-folk what he had said to the menfolk. One Sahaabiyyah got up and said: 'Oh Rasulullah, I am helpless from my tongue'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for her''. -Majma-uz Zawaa-id.

These people called themselves munaafiq (hypocrite) because of the fear they had of Allah. A few incidents are related in the second chapter of the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Due to the great fear that overcame them, they sometimes thought they had become hypocrites. Even Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu, who is the best person among the entire ummah of Sayyidina Muḥammad Sallallahu 'Alayhi Wasallam, by the consensus of the Ahlul-Haq (rightful ones), also at times, felt that he had become a munaafiq, as we find from the incident of Sayyidina Hanzalah Radiyallahu 'Anhu, which is mentioned in the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Ibn Abi Mulaykah says: 'I saw thirty people among the Sahaabah Radiyallahu 'Anhum who feared that they might have become munaafiqs'. Hasan Baṣri RA., who is among the great sufis and a Taabi'ee says: 'These Muslims of the past, i.e. The Sahaabah Radiyallahu 'Anhum and the present Muslims, i.e. those living among the Sahaabah and the Taabi'een, there are none among them who do not fear their nifaaq (hypocrisy). And in the past, and present times, there is no munaafiq, that is not content'. It is also reported from Hasan Baṣri RA. that the person that does not fear hypocrisy is in actual fact a munaafiq. Ebrahim Taymi, who is among the fuqahaa of the Taabi'een says: 'Whenever I compare my sayings to my deeds, I fear that they may be false'. -Bukhaari, Fathul Baari. What is meant, is the fear all these great personalities had for their own deeds. They thought of them as things that did not exist, nor had any value, as if nothing had been accomplished. They always feared that their advices and counsels etc. might become a means of their hypocrisy.

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

١٣٠ - (١) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي عن سفيان عن سعد بن إبراهيم عن ابن الكعب بن مالك عن أبيه: أن النبي صلى الله عليه وسلم كان يلعق أصابعه ثلاثا ، قال أبو عيسى: روى غير محمد بن بشار هذا الحديث قال: كان يلعق أصابعه الثلاث ،

١٣١ - (٢) حدثنا الحسن بن علي الخلال ، حدثنا عفان ، حدثنا حماد بن سلمة عن ثابت عن أنس قال: كان النبي صلى الله عليه وسلم إذا أكل طعاما لعق أصابعه الثلاث ،

١٣٢ - (٣) حدثنا الحسين بن علي بن يزيد الصدائي البغدادي ، حدثنا يعقوب بن إسحق يعني الحضرمي ، حدثنا شعبة عن سفيان الثوري عن علي بن الأقرم عن أبي جحيفة قال: قال النبي صلى الله عليه وسلم أما أنا فلا أكل متكئا ، حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن علي بن الأقرم نحوه ،

١٣٣ - (٤) حدثنا هارون بن إسحاق الهمداني ، حدثنا عبدة بن سليمان عن هشام بن عروة عن ابن الكعب بن مالك عن أبيه

قال: كان رسول الله صلى الله عليه وسلم يأكل بأصابعه الثلاث ويلعقهن ،

١٣٤ - (٥) حدثنا أحمد بن منيع ، حدثنا الفضل بن دكين ، حدثنا مصعب بن سليم قال سمعت أنس بن مالك يقول: أتى رسول الله صلى الله عليه وسلم بتسر ، فرأيته يأكل وهو مُقَع من الجُوع ،

## Chapter on the description of the eating of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.

A few of the eating and table manners of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam are mentioned in this chapter. Five ahaadith are mentioned herein.

### (130) Hadith Number 1.

Kaa'b bin Maalik Radiyallahu 'Anhu says: "Rasulallah Sallallahu 'Alayhi Wasallam licked his fingers thrice (after eating)".

### Commentary

After eating it is mustahab to lick the fingers before washing the hands. According to some authorities, due to this narration it is mustahab to lick the fingers thrice. Mulla 'Ali Qaari says three times is not meant here, but that three fingers should be licked, as will be stated in another narration. Therefore, another narration of Sayyidina Kaa'b bin Maalik Radiyallahu 'Anhu is also mentioned in this chapter. Some commenta-



tors of the hadith say that it is a separate etiquette to lick the fingers thrice, so that it becomes completely clean, and in another narration where three fingers are mentioned, is also one of the etiquettes.

**(131) Hadith Number 2.**

Anas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam used to lick his three fingers after having eaten".

**Commentary**

It was the noble habit of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to eat with three fingers only. Although we find in a few narrations that he used five fingers also. In most narrations the three fingers; thumb, and middle fingers are mentioned. The benefit of eating with three fingers is that the amount taken (morsel) will be less, and one will not eat more. Imaam Nawawi says: 'We gather from these ahaadith that it is mustahab to eat with three fingers'. For this reason the fourth and fifth fingers should not be used unnecessarily. But if such food is eaten, where it is difficult to use only the three fingers, then there is no harm in using more. Mulla 'Ali Qaari has written that to eat with five fingers is a sign of greediness. Many a time due to the morsel being big, it results in the stomach being unnecessarily strained, it is also the reason for food getting stuck in the throat.

**(132) Hadith Number 3.**

Abu Juhayfah Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I do not lean and eat'".

**Commentary**

This hadith has been discussed in a previous chapter.

**(133) Hadith Number 4.**

Ka'b bin Maalik Radiyallahu 'Anhu says: "It was the noble habit of Rasulallah Sallallahu 'Alayhi Wasallam to use three fingers whilst eating, and he also licked them".

**Commentary**

It has been mentioned in some narrations that he first licked the middle finger, then the sha-haadah finger, then the thumb. It was the noble habit of the master to use these three fingers. The 'ulama have mentioned many benefits in this method (sequence). The first is that the licking of the fingers will run in a manner where it goes to the right. The sha-haadah finger will be on the right of the middle finger. The



second is that the middle finger is long, therefore it will be more contaminated. For this reason it is more appropriate to begin with this finger. Khattaabi says: 'Some foolish people do not like to lick the fingers, and think it disgraceful, but they do not reason that the food that is on the finger is the same that they have been eating, there is nothing new on it'. Ibn Hajar says: 'If someone thinks of his own deed as disgraceful, it could be discussed. But to think of any act of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam as disgraceful, could be dangerous and may even lead to kufr (disbelief). —Jam'ul Wasaa-il.

In reality these things have a lot to do with habit. If one has a habit of something, it does not matter, and one will not even take notice of it. That is why if one naturally feels these deeds to be disgraceful, then too one should try to form a habit of it, (and should remind one's self that it is a sunnah of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam). Once when this humble servant went to Hijaaz (Sa'udi 'Arabia), a few who had not been to India, asked me surprisingly and with great astonishment, that we hear that there is a fruit in India known as the mango. We hear such disgusting things about it, that it surprises us. It is put to the mouth and sucked. It is removed then put to the mouth and sucked again, it is again removed, looked at, and sucked again. They were describing it with such disgust that it seemed they were about to vomit. An Indian will not feel anything disgusting about it. There are many such examples. One takes a spoonful of custard and puts it into the mouth, then puts the same spoon which has some saliva on it, into the plate again, eating from it a second and third time. There are countless other instances where a person is used to a certain way and manner and does not feel the least disgusted about it.

**(134) Hadith Number 5.**

Anas bin Maalik Radiyallahu 'Anhu says: "Dates were presented to Rasulallah Sallallahu 'Alayhi Wasallam. I saw him eating them. Due to hunger he was sitting on the support of something and not on his own support".

**Commentary**

That means he was supporting his back on a wall or something. It has been prohibited in the ahaadith to lean on something and eat. Here it was due to weakness, therefore it cannot be said that it is contrary to the ahaadith prohibiting it, nor can it be reasoned from this hadith that it is permissible to lean and eat.

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

١٣٥ - (١) حدثنا محمد بن المثنى و محمد بن بشار قالوا: حدثنا محمد بن جعفر ، حدثنا شعبة عن أبي إسحاق قال سمعت عبد الرحمن بن يزيد يحدث عن الأسود بن يزيد عن عائشة رضي الله عنها أنها قالت: ما شبع آل محمد صلى الله عليه وسلم من خبز الشعير يومين متتابعين حتى قبض رسول الله صلى الله عليه وسلم ،

١٣٦ - (٢) حدثنا عباس بن محمد الدوري ، حدثنا يحيى بن أبي بكير ، حدثنا حريز بن عثمان عن سليم بن عامر قال سمعت أبا امامة الباهلي يقول: ما كان يَفْضُلُ عن أهل بيت رسول الله صلى الله عليه وسلم خبز الشعير ،

١٣٧ - (٣) حدثنا عبد الله بن معاوية الجمحي ، حدثنا ثابت بن يزيد عن هلال بن خباب عن عكرمة عن ابن عباس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يبيت الليالي المتتابعة طاوياً هو وأهله لا يجدون عشاءً وكان أكثر خبزهم خبز الشعير ،

١٣٨ - (٤) حدثنا عبد الله بن عبد الرحمن ، حدثنا عبيد الله بن عبد المجيد الحنفي ، حدثنا عبد الرحمن ابن عبد الله بن دينار ، حدثنا أبو حازم عن سهل بن سعد أنه قيل له: أكل رسول الله صلى الله عليه وسلم

النَّقِيَّ يَعْنِي الْخُوَارِي ، فَقَالَ سَهْلٌ : مَا رَأَى رَسُولَ اللَّهِ ﷺ النَّقِيَّ حَتَّى لَقِيَ اللَّهَ تَعَالَى عَزَّ وَجَلَّ ، فَقِيلَ لَهُ : هَلْ كَانَتْ لَكُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : مَا كَانَتْ لَنَا مَنَاخِلُ ، فَقِيلَ كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالشَّعِيرِ ، قَالَ : نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نَعِجْنُهُ ،

١٣٩ - (٥) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ ، حَدَّثَنَا مَعَاذُ بْنُ هِشَامٍ قَالَ : حَدَّثَنِي أَبِي عَنْ يُونُسَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : مَا أَكَلَ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خِوَانٍ وَلَا فِي سَكْرَةٍ وَلَا تُحْبِرَ لَهُ مَرْقَقٌ ، قَالَ فَقُلْتُ لِقَتَادَةَ فَعَلَى مَا كَانُوا يَأْكُلُونَ؟ قَالَ : عَلَى هَذِهِ السُّفْرِ ،

قال محمد بن بشار: يونس هذا الذي روى عن قتادة هو يونس الأسكافي .

١٤٠ - (٦) حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ ، حَدَّثَنَا عِبَادُ بْنُ عِبَادٍ الْمُهَلَّبِيُّ عَنْ مَجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ قَالَ : دَخَلْتُ عَلَى عَائِشَةَ فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ : مَا أَشْبِعَ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِيَ إِلَّا بِكَيْتٍ ، قَالَ : قُلْتُ لِمَ؟ قَالَتْ : أَذْكَرُ الْحَالِ الَّتِي فَارَقَ عَلَيْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا ، وَاللَّهُ مَا شَبِعَ مِنْ خَبْزٍ وَلَا لَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ وَاحِدٍ ،

١٤١ - (٧) حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ ، حَدَّثَنَا أَبُو دَاوُدَ قَالَ : حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ : سَمِعْتُ عَبْدَ الرَّحْمَنِ ابْنَ

يزيد يحدث عن الأسود بن يزيد عن عائشة قالت: ما شبع رسول الله صلى الله عليه وسلم من خبز الشعير يومين متتابعين حتى قبض ،

١٤٢ - (٨) حدثنا عبد الله بن عبد الرحمن ، حدثنا عبد الله بن عمر وأبو معمر ، حدثنا عبد الوارث عن أبي عروة عن قتادة عن أنس قال: ما أكل رسول الله صلى الله عليه وسلم على خوان ، ولا أكل خبزاً مُرَقَّقًا حتى مات ،

## Chapter on the bread of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The type of bread that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam ate is mentioned here. Eight ahaadith are mentioned in this chapter.

(135) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "Till the demise of Rasulallah Sallallahu 'Alayhi Wasallam, his family never ate a full stomach of bread made of barley for two consecutive days".

### Commentary

It is possible that they may have eaten a full stomach of dates, but not of bread, where they did not eat it for two consecutive days. A question may arise, that it is evident from the ahaadith, that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam gave his wives their expenses