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
Introduction

All praise be to Allah who alone sustains the world. Exalted salaaah (blessings) and complete salaam (peace) be on our master Muhammad Šallallahu ‘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 Šallallahu ‘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 Šallallahu ‘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 Šallallahu ‘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’ala 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

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 Mu‘ammad ‘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 Mu‘ammad ‘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 Mu‘ammadur 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.
Most of the references in this translation are derived from the following books: 'Jam'ul Wasaa-il' of Mulla 'Ali Qaari Hanafi; 'Munaawi' of aaya 'Abdur-Ra-oof Mi~ri; 'Mawaahib-Ladunniiyyah' of Shaykh Ebrahim Bayjuri and 'Tah-dhibut Tah-dhib' of Haafiz Ibn Hajar 'Asqalaani.

Since the translation is meant for the layman, literal meanings have been given. Word for word translation has been avoided. In addition to the translation many things have been added to serve as a commentary. This has been written separately after the actual translation.

At many places in the translation of the ahaadith additional information has been provided.

Where there seems to be a contradiction between two hadig, the differences have been briefly explained.

The views of the different madhha-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.

The proofs that substantiate the Hanafi madh-hab have been mentioned briefly where deemed necessary.

Where a battle or incident is mentioned in a hadith, that battle or incident is described in the commentary.

Where the relation of a hadith to a chapter is not obvious, an explanation has been provided.

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.

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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بسم الله الرحمن الرحيم

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

باب ما جاء في خلق رسول الله صلى الله عليه وسلم

1 - (1) أخبرنا أبو رجاء قُبيّة 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 بالأيض الأخيّ ولا بالآدم ولا بالجَعَد الْقُطُّيط ولا بالأسِطَّط، بعده الله تعالى على رأس أربعين سنة، فأقام مكة عشر سنين؛ وسراً سنة، ولهة عشر سنين ومساء، ولهة عشر سنين

2 - (2) حدثنا خُطب بن سَعْدَة البصري، حدثنا عبد الوهاب الثقفي عن حيد عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم رَبْعَة وليس بالطويل ولا بالقصير، خَسْنُ الجسم، وكان شعره ليس بِجَعَد ولا سِبْط، أسمر اللون، إذا، مثلّ يتّخف،
وأحد قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة 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 بالطيب المخطئ ولا بالقصير المترد، وكان رعاه من القوم، ولم يكن بالجعد القطط ولا بالسيط، كان جعداً رجلاً، ولم يكن بالمشيوك ولا بالمقفوك، وكان في وجهه تدبير، أياً، مشرب،
أذعج الفينين، أهدب الأشفار، جليل المشاشف والكبد، أجرد ذو مسرية، شئن الكفين والقدمين إذا مشى تقلع كأنما يخطئ من سبب، وإذا انتفث أنتفث معًا، بين كفيفه خاطب النبأ، وهو خاتم البنين، أجداد الناس صدرًا، وأصدق الناس لهجة، وأثنيهم عربيًا، وأكرههم غيرًا، من رأة بديعة هاية، ومن خالطته مرة أعه، يقول ناعمة: لم أن قلبه ولا بعده مثله، قال أبو عسي: سمعت أبا جعفر محمد بن الحسين يقول سمعت الأصمعي يقول: في تفسير سورة النبأ صلى الله عليه وسلم: المخطئ: الداذب طولاً، قال وسعت أعرابي يقول في كلامه ثمغث في نشأته. أى مثلاً ماذا شيدداً، والمترد: الداخلي بعضه في بعض قرضاً، وأما القطط: فالشديد الجوعة، والرجل الذي في شعره حجيرة: أي ثني قليلاً، وأما المطعم: فالبادئ الكبير اللحم، والكلام: المدور الوجه، والمرضب: الدلى في باضع حمرة، والأدعج: الشديد سواد العين، والأهدب: الطويل الأشفار، والكبد: مجتمع الكفين وهو الكاهل، والمسرحة: هو الشعر الدقيق الذي كأنه قضيب من

٣ - (٣) حدثنا محمد بن بشار يعني العبادي، حدثنا محمد بن جعفر، حدثنا شعبة عن أبي إسحاق قال: سمعت البراء بن عازب يقول: كان رسول الله صلى الله عليه وسلم رجلاً مزونًا بعيد ما بين المكين عظام الجبهة إلى شحمة اذنيه عليه خلة جرأ ما رأيته شيئاً قطعاً أحسن منه،

٤ - (٤) حدثنا محمود بن غيلان، حدثنا وكيع، حدثنا سفيان عن أبي إسحاق عن البراء بن عازب قال: ما رأيت من ذي لبقة في خلة جرأ أحسن من رسول الله صلى الله عليه وسلم له، شعر يضرب منكبه، بعيد ما بين المكينين، لم يكن بالقصير ولا بالطيب،

٥ - (٥) حدثنا محمد بن إسماعيل، حدثنا أبو نعيم، حدثنا المسعودي عن عثمان بن صبح مسلم بن هرمز عن نافع بن جبير بن مطعم عن علي بن أبي طالب رضي الله عنه قال: لم يكن النبي صلى الله عليه وسلم بالطيب ولا بالقصير، شئن الكفين والقدمين، ضخم الرأس ضخم الكتدرات، طويل المسرية، إذا مشى تكلفت كأنما يخطئ من سبب، لم أن قلبه ولا بعده مثله.

٦ - (٦) حدثنا سفيان بن وكيع، حدثنا أبى عن المسعودي بهذا الأسنان نحوه بمعناه، حدثنا أحمد بن عبادة الضبى البصري، علي بن حجج، أبو جعفر محمد بن الحسين وهو ابن أبي حليمة، والمعنى...
 وأنور المُتجرَد، موصول ما بين اللبَّة والسرة، بشعر يجري كالخط، عارية النذرين والبطن ممّا سوى ذلك، أشعر الذراعين واللبنين، وأعلاى الصدر، طيّب الرُّذين، وحُبُّ الرَّاحة، شُنَّ الكفِّين والقدمين، سائل الأطراف، قال شاهد الأطراف، خمسان الأخصائيين، مُسيَّحُ القردِمين، يبو عندها الماء. إذا زال زال، فلفُعاً، يصعُب تكفيّاً ويعيش هونا، ذريع المشينة إذا مشى كأنما يخطُّ من صبي، وإذا النفت النفت جميعًا، خافض الطرف، نظرة إلى الأرض أكثر من نظرة إلى السماء، جُلُّ نظره الملاحظة، يسوق أصحابه ويدأ من لقِي بالسلام.

قد تنا سفيان بن وكيع، قال حدثنا جميع بن عمر بن عبد الرحمن العجل أملاً علينا من كتابه، قال أخبرني رجل من بنى تميم، في ولد أبي هالة زوج خديجة، يكني أبي عبد الله عن ابن أبي هالة عن الحسن بن علي قال: سألت خالى عند ابن أبي هالة وكان وصافاً عن حليّة النبي صلى الله عليه وسلم، وأنا أستحي أن يقتله فيها شيءًا أتعلَّق به: فقال كان رسول الله صلى الله عليه وسلم فخماً مفحمًا، يخلاً وجهه إلى النُّزول، القمر ليلة البدر، أطول من المُرثوّع، وأقصر من المُشْتَدُّ، عظميُّ الهَياء، زُجُّ الشعر، إن انفرقت عقيقتُه فقُرُّها، وإلا فلا يجاوز شعره شحمة أذنيه، فإذا هو رفُوق، أزهر اللون، واسع الجبين، أزجَّ الحواجب سواياً في غير قرن، بينهما عرق يدُرهُ الغضب، أفي العينين، لله نور يعبده، يحسه من لا يتأمله أهْم، كَّ اللحية، سهل الْحَذْيْن، ضحي الفم مفْلّج الأسنان، دقيق المسمى، كان عنقه جيد ذمِّيَّة في صفاء الفضنة، معدل الخلق، بايد مياسك، سواء البطن والصدر، بعيد ما بين المتكين، ضخم الكراديس،
Chapter on the noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The author has quoted in this chapter those ahaadith that have been narrated on the noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. It is impossible to accurately describe the actual beauty and elegance of Sayyidina Rasulullah 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 Rasulullah 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

وجه الأرض أحد رأة غير ، قلت: صفةً لي ، قال: كان أبي ، ميلًا مقتصًا ،

- (10) حدثنا سفيان بن وكيع ، حدثنا حميد بن عبد الرحمن الرومسي عن زهير عن أبي إسحاق قال: سأل رجل البراء بن عزاب: أكان وجه رسول الله صلى الله عليه وسلم مثل السيف؟ قال: لا بل مثل القمر ،

- (11) 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 أبيض كأنما صبى من فضة رجل الشعر

- (12) حدثنا قتيبة بن سعيد ، أخبرنا الليث بن سعد عن أبي الزبير عن جابر بن عبد الله أن رسول الله صلى الله عليه وسلم قال: ؟عِرَض على الأثوابِ، فإذا موسى عليه السلام صرَّبَ من الرجال كأنه من رجال شتوية، ورأيت عيسى ابن مريم عليه السلام فإذا أقرب من رأيت به شبه غزوة بن مسعود، ورأيت إبراهيم عليه السلام فإذا أقرب من رأيت به شبه صاحبكم يعني نفسه الكرمى، ورأيت جبريل عليه السلام فإذا أقرب من رأيت به شبه دحية.

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

Chapter on the noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The author has quoted in this chapter those ahaadith that have been narrated on the noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. It is impossible to accurately describe the actual beauty and elegance of Sayyidina Rasulullah 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 Rasulullah 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
knowledge, as well as the perfect conspicuous elegance and beauty of Sayyidina Rasulullah Šallallahu ‘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 Šallallahu ‘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 Šallallahu ‘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 mubarak head and beard”. (This will be described in detail in the chapter on the white hair of Rasulullah Šallallahu ‘Alayhi Wasallam.)

Commentary
Sayyidina Rasulullah Šallallahu ‘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 Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam in ‘Kamaalati Ma’nawiyyah’, likewise in the “Surah Zaahiri” (apparent appearance) no one could excel him.

It is stated in the hadith under discussion that Sayyidina Rasulullah Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam lived there for thirteen years and attained the age of sixty-three years. In some ahaadith it is stated that Sayyidina Rasulullah Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam lived for sixty-three years”. The ulama have summed up these ahaadith in two ways. First, that Sayyidina Rasulullah Šallallahu ‘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 Šallallahu ‘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 Šallallahu ‘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 Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam was wheat-coloured. In the previous hadith, also narrated by Sayyidina Anas Radiyallahu ‘Anhu, he states that Sayyidina Rasulullah Šallallahu ‘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 Šallallahu ‘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.
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 RaddiAllahu ‘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, 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 Sahabi 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 RaddiAllahu ‘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 RaddiAllahu ‘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 RaddiAllahu ‘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 ahaadia are replete with descriptions of his beautiful qualities. Therein it is stated that Allah
Ta’aala bestowed fully on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, they would have cut their hearts instead of their hands”.

Radiyallahu ‘Alayhi Wasallam, 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 in between the two). The mubaaarak 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 Rasulullah Sallallahu ‘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‘b (awe) for physical beauty, with this when other kamaalat are added what more could then be said of the ro‘b (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, ro‘b (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 Rasulullah Sallallahu ‘Alayhi Wasallam neither before nor after him’.

(7) Hadith Number 7
Hasan bin ‘Ali Radiiyallahu ‘Anhu reported: “I inquired from my maternal uncle (Sayyiditina Fatimah Radiiyallahu ‘Anha’s step-brother) Hind bin Abi Haalah (Radiiyallahu ‘Anhu) about the noble features of Rasulullah Sallallahu ‘Alayhi Wasallam. He had often described the noble features of Rasulullah Sallallahu ‘Alayhi Wasallam in detail. I felt that I should hear from him personally some of the noble features of Rasulullah Sallallahu ‘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 Radiiyallahu ‘Anhu at the time of the death of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was seven years. In view of his age he did not have the opportunity to realise fully the features of Sayyidina Rasulullah Sallallahu ‘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 Rasulullah Sallallahu ‘Alayhi Wasallam habitually parted his hair as stated in the ahaadith. The ‘ulama say that this is in the early periods
where Sayyidina Rasulullah Ŝallallahu '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 Rasulullah Ŝallallahu '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 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 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 he parted his hair in the middle it used to be luminous (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 Rasulullah Ŝallallahu '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 Ŝallallahu ‘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 Šahaabah (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 Rasulullah Ŝallallahu ‘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 Rasulullah Ŝallallahu ‘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 Rasulullah Ŝallallahu ‘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 Rasulullah Ŝallallahu ‘Alayhi Wasallam are described.

**(8) Hadith Number 8**

Jaabir bin Samurah Ra’diyyallahu ‘Anhu says: “Rasulullah Ŝallallahu ‘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 Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam. Ultimately I came to the conclusion that Rasulullah Šallallahu ‘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 ’Aázib Radiyallahu ‘Anhu, ‘Was the mubaarak face of Rasulullah Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam had a long face. However, the glitter of a sword has more whiteness then 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 Šallallahu ‘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 Šallallahu ‘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 Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘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 Šanu’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-il ‘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 these 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 Israil and Sayyidina Ebrahim ‘Alayhis Salaam, besides being the great grandfather of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, was also accepted by all ‘Arabs.
Hadith Number 13

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

Commentary

Sayyidina Abu Ṭufayl Radjiyallahu ‘Anhu was the last one among the Šaḥaaba Radjiyallahu 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 Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam, and is present in the skies.

Hadith Number 14

Ibn ‘Abbaas Radjiyallahu ‘Anhu says: “The mubaarak front teeth of Rasulullah Šallallahu ‘Alayhi Wasallam were a bit wide (spread out). They were spaced and were not close together. When Rasulullah Šallallahu ‘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. According to the ‘ulama, it is a well-known fact that it was something similar to nur which emitted from the mubaarak teeth.

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 Muḥammadaw wa ‘alaa aalihi biqadri ḥusnihi wa jamaalihi.
قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة قال:

حدثي إبراهيم بن محمد من ولد علي بن أبي طالب رضي الله عنه قال: كان علي إذا وصف رسول الله صلى الله عليه وسلم فذكر الحديث بطوله وقال: بين كتبه خاتم النبوة، وهو خاتم النبيين،

19 - (5) حدثنا محمد بن بشار، حدثنا أبو عاصم، حدثنا عزرة بن ثابت قال: حدثي علابة بن أحرش البشيري قال:

حدثي أبو زيد عمر بن أخطب الأنصاري قال: قال لرسول الله صلى الله عليه وسلم يا أبا زيد أدنى مني فأمسح ظهرى فمسحت ظهره، فوقعت أصابعي على الحاتم، قال: وما الحاتم؟ قال: شعرات مجتمعات.

20 - (6) حدثنا أبو عمارة الحميري من حديث الحرازي، حدثنا علي بن الحسين بن واقد، حدثني عبد الله بن بريدة قال: سمعت أبي بريدة يقول: جاء سلمان الفارسي 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، ارفعها فإنني لا نأكل الصدقة. قال: فرفعها. فجاء الغد مثله، فوضعه بين يدي رسول الله صلى الله عليه وسلم فقال: ما هذا يا سلمان؟ فقال: هديه لك، فقال رسول الله صلى الله عليه وسلم لأصحابه ابسطوا، ثم نظر إلى الحاتم على ظهر رسول الله صلى الله عليه وسلم فأما

21 - (7) حدثنا محمد بن بشار، حدثنا بشير بن الوصاح، حدثنا أبو عقيل الدورق عن أبي نصرة العرف قال: سألت أبا سعيد الخدري عن خاتم رسول الله صلى الله عليه وسلم يعني خاتم النبوة، فقال: كان في ظهره نافرة ذهبية.

22 - (8) حدثنا أحمد بن المقدام أبو الأشعث العجل البصري، أخبرنا حماد بن زياد عن عاصم الأحول عن عبد الله بن سرج، قال: أتيت رسول الله صلى الله عليه وسلم وهو في ناس من أصحابه فذكره هذا من خلفه فعرف الذي اريد، فالتقي الرداء، فظهر فرأيت موضع الحاتم على كفته مثل المجمع حوله، كأنها تآليل فرحت حتى استقبلته فقلت غفر الله، فقال: ولك، فقال القوم استغفر لك رسول الله صلى الله عليه وسلم، فقال نعم، ولكم، ثم تلا هذه الآية: "وَعُسْفَانُ وَالمُؤَمِّنِينَ وَالْمُؤْمِنَاتِ".

21
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 Radyallahu ‘Anhu relates a hadith from Sayyidina Aayeshah Radyallahu ‘Anha. At the time of the death of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam when some of the Sahaabah Radyallahu ‘Anhum doubted (his death), Sayyidina Asmaa Radyallahu ‘Anhu 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 Radyallahu ‘Anhu and other Sahaabah Radyallahu ‘Anhum have corrected this and said that ‘Muhammadur Rasullah’ 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 Radyallahu ‘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 Radyallahu ‘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 Radyallahu ‘Anhu. Sayyidina Saa-ib Radyallahu ‘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 Rasulullah Sallallahu ‘Alayhi Wasallam wiped his mubaarak hand in kindness, as is the custom of great personalities. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also gave him the water of wudu 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 Radyallahu ‘Anhu- was suffering from a pain in his leg). When Rasulullah Sallallahu ‘Alayhi Wasallam performed wudu, I drank the water of that wudu. (Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam may have performed wudu for some reason, but here it is clear that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed wudu so that the water could be used as a remedy and medicine). I happened to stand behind Rasulullah 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 wudu 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 Rasulullah 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 Radyallahu ‘Anhu reports that: “I saw the Seal of Prophethood of Rasulullah 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 Rasulullah 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 Radyi'allahu 'Anha said: 'I heard this subject from Rasulullah Sallallahu 'Alayhi Wsallam 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 Wsallam was talking about Sa'd bin Mu'aadh Radyi'allahu '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 Radyi'allahu 'Anhu, etc. Sayyidina Sa'd bin Mu'aadh Radyi'allahu '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 Wsallam sent Sayyidina Mu'sab bin 'Umayr Radyi'allahu 'Anhu to Madinah to teach and propagate Islam. Sayyidina Sa'd Radyi'allahu 'Anhu accepted Islam at his hands. He was a leader of his community and as a result, his whole family accepted Islam on the same day. This was the first family in Madinah to accept Islam. He passed away at the age of 37 in the fifth year hijri. 70,000 malaa-ikah (angels) attended his janaazah.

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 Radyi'allahu 'Anhu passed a grave, he used to weep till his beard became wet. Someone asked him, 'Jannah and jannah are also discussed, but at that time you do not weep?' He replied: 'I heard Rasulullah Sallallahu 'Alayhi Wsallam say: 'The grave is the first stage of the aa-khirah (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'."

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.

(18) Hadith Number 4

Ebrahim bin Mu'mammad Radyi'allahu 'Anhu, who is the grandson of 'Ali Radyi'allahu 'Anhu said: "Whenever 'Ali Radyi'allahu 'Anhu used to describe the noble attributes of Rasulullah Sallallahu 'Alayhi Wsallam, 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 Wsallam was the seal of all prophets".

Commentary

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

(19) Hadith Number 5

'Iibaa bin Ahmar Al-yashkari says that the Sahaabi, Abu Zayd 'Amr bin Akhtab Al-Ansaaari Radyi'allahu 'Anhu said to me: "Rasulullah Sallallahu 'Alayhi Wsallam once asked me to massage his waist. When I began massaging the back, accidently (by chance) my fingers touched the Seal of Prophethood. 'Iibaa RA. says: 'I asked 'Amr Radyi'allahu '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 Radyi'allahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wsallam came to Madinah, Salmaan Farisi Radyi'allahu 'Anhu brought a tray which had fresh dates on it, and presented it to Rasulullah Sallallahu 'Alayhi Wsallam, who asked: 'O Salmaan, what dates are these?' He replied: 'This is sadaqah for you and your companions'. Rasulullah Sallallahu 'Alayhi Wsallam 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 ambiyya (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 Radyiallahu ‘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 Ṣaḥaba Radyiallahu Radyiallahu ‘Anhum, ‘Help yourselves’. (Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam himself ate from it. Bayjuri explains this thus: Sayyidina Salmaan Radyiallahu ‘Anhu bringing the dates on both days in this manner was to investigate, and make Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam his master. Sayyidina Salmaan Radyiallahu ‘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 zadaqah, and also agreed that he 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 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 Radyiallahu ‘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 Radyiallahu ‘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 Radyiallahu ‘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 Radyiallahu ‘Anhu was also sitting there and said: ‘Presents are shared’ I presented the bread to him, and
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 loose the chains, ran away and joined the caravan to arrive, they sent a message to me. At the time of their departure I cut trade, arrived, they should please inform me. When the merchants Christians that when the merchants from would leave the house and go away to another place. He fastened a ‘Never, that religion (Christianity) is the best’. My father feared that I religion and the religion of your forefathers is the best’. I replied: ‘I enquired from them where their headquarters were? They replied that it was in Shaam. My father said: ‘That religion is not good. Your 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 way I passed a Christian church. I went inside to see the place and attracted to this religion and remained as caretaker of the temple. Once my father sent me on an errand for him. On 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 Radyallahu ‘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 Rasulullah Sallallahu ‘Alayhi Wasallam migrated from Makkah Mukarramah to Madinah Munawwarah. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was in Quba at that time. When I heard of Sayyidina Rasulullah 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 Ṣallallahu 'Alayhi Wasallam was at the Baqi (attending a Şahaabi’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 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 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 maşaa, 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 Khudar Radyallahu ‘Anhu about the Seal of Prophethood of Rasulullah Ṣallallahu ‘Alayhi Wasallam. He said: ‘It was a piece of raised flesh that was on Rasulullah Ṣallallahu ‘Alayhi Wasallam’s back’.

(22) Hadith Number 8
‘Abdullah bin Sarjas Radyallahu ‘Anhu says: “I came to Rasulullah Ṣallallahu ‘Alayhi Wasallam while there were people sitting in his company. I went around to the back of Rasulullah Ṣallallahu ‘Alayhi Wasallam (The narrator may have done this physically). Rasulullah Ṣallallahu ‘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 Ṣallallahu ‘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 Ṣallallahu ‘Alayhi Wasallam replied: ‘May Allah forgive you too’. The people said to me that Rasulullah Ṣallallahu ‘Alayhi Wasallam has made du’aa for your magfirah (forgiveness). I replied: ‘Yes, and for you too, because Allah Ta’ala has said: ‘O Muhammad, seek forgiveness for yourself and the Mu’min males and females also’’. (That is why Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam asked for the forgiveness of Muslims).
باب ما جاء في شعر رسول الله صلى الله عليه وسلم

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

24 - (٢) حدثنا هلال بن السري، أخبرنا عبد الرحمن بن أبي الزناد عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها قالت: كنت أغلس أنا ورسول الله صلى الله عليه وسلم من إباء واحد، وكان له شعر فوق الجميمة ودون الوفرة،

25 - (٣) حدثنا أحمد بن منيب، حدثنا أبو قطن، حدثنا شعبة عن أبي إسحاق عن البراء بن عازب قال: كان رسول الله صلى الله عليه وسلم مربعاً، يُعيث ما بين الملكيين، وكانت جمته تضرب شحمة اذنيه،

26 - (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 بالسطط، كان يبلغ شعره شحمة اذنيه،

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

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

29 - (٧) حدثنا سويد بن نصر، حدثنا عبد الله بن المبارك عن يونس بن يزيد عن الزهري، حدثنا عبيد الله بن عبد الله بن عبيدة عن إبن عباس رضي الله عنهما: أن رسول الله صلى الله عليه وسلم كان يُسدل شعره، وكان المشركون يقرعون رؤسهم، وكان أهل الكتاب يُسدلون رؤسهم، وكان يجب موافقة أهل الكتاب فيما لم يأت فيه بثناء ثم قرر رسول الله صلى الله عليه وسلم رأسه،

30 - (٨) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي عن إبراهيم بن نافع المكي عن ابن أبي نجيح عن مجاهد عن أمه هانى قالت: رأيت رسول الله صلى الله عليه وسلم ذا ضفتار أربع،
Chapter on the mubaaarak hair of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam

There are many narrations on the length of the hair of Sayyidina Rasulullah Šallallahu ‘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 Sayyidiria Rasulullah Šallallahu ‘Alayhi Wasallam shaved the hair of his head several times. A person who relates about his mubaaarak 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 mubaaarak hair of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, above the forehead used to reach till half of his ears, and the hair of the middle of his mubaaarak head was longer than that, and the hair at the back of the head reached till near his shoulders. Imaam Tirmidhi has related eight ahaadifi in this chapter.

(23) Hadith Number 1
Anas Radyiyyallahu ‘Anhu reported: “The hair of Rasulullah Šallallahu ‘Alayhi Wasallam reached till half of his ear”.

(24) Hadith Number 2
‘Aayeshah Radyiyyallahu ‘Anha reported: “Rasulullah Šallallahu ‘Alayhi Wasallam and I bathed from one utensil, and the mubaaarak hair of Rasulullah Šallallahu ‘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. Sayydita ‘Aayeshah Radyiyyallahu ‘Anha herself says: ‘I did not see the private parts of Sayyidina Rasulullah Šallallahu ‘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 Maa’likis.

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 ‘Aziz Radyiyyallahu ‘Anhu reports: “Rasulullah Šallallahu ‘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 mubaaarak features of Sayyidina Rasulullah Šallallahu ‘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 Radyiyyallahu ‘Anhu, ‘How was the hair of Rasulullah Šallallahu ‘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 Radyiyyallahu ‘Anha says: “Rasulullah Šallallahu ‘Alayhi Wasallam came to Makkah once after the hijrah. His mubaaarak hair had four plaits”.

Commentary
According to well known sources Sayyidina Rasulullah Šallallahu ‘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 similitude’, because Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam forbade this himself.

(28) Hadith Number 6
It is reported from Anas Radhiyallahu ‘Anhu that the hair of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam reached till the middle of the ears.

(29) Hadith Number 7
Ibn ‘Abbaas Radhiyallahu ‘Anhu says: “Rasulullah 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 Rasulullah 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 Rasulullah Sallallahu ‘Alayhi Wasallam began opposing the ways of the Ahlul-Kitaab after this”.

(30) Hadith Number 8
Ummi Haani Radhiyallahu ‘Anha reports: “I saw Rasulullah 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 ترجل رسول الله صلى الله عليه وسلم

31 - (1) حدثنا إسحاق بن موسى الأنصاري ، حدثنا مخالب عن عيسى ، حدثنا مالك بن أنس عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها قالت: كنت أرجل رأس رسول الله صلى الله عليه وسلم ، وأنا حائض.

32 - (2) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا الزيع بن صبح عن زيد بن أبان هو الرقاشي عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يكثر دهن رأسه ، وتسريح خيه ، ويكثر القطع حتى كان ثوب زيات.

33 - (3) حدثنا هناد بن السري ، حدثنا أبو الأموى عن أشعث بن أبي الشعثاء عن أبيه عن مسروق عن عائشة رضي الله عنها قالت: إن كان رسول الله صلى الله عليه وسلم يلبس اليمين في ظهوره إذا تظهر وفي ترجله إذا ترجل ، وفي انتعاله إذا انتعل.

34 - (4) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد عن هشام بن حسان عن الحسن البصري عن عبد الله بن مغفل قال: نهى رسول الله صلى الله عليه وسلم عن الترجل إلا غيابًا.
Chapter on the Combing of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

It is mustahab to comb the hair. Sayyidina Rasulullah 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 Radyallahu ‘Anha says: “I used to comb the hair of Rasulullah 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 Radyallahu ‘Anhu reports: “Rasulullah Sallallahu ‘Alayhi Wasallam often rubbed oil in his head and also often combed his hair. 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 Rasulullah 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 Radyallahu ‘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 Rasulullah 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 Radyallahu ‘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 Rasulullah Sallallahu ‘Alayhi Wasallam prohibited the combing of the hair daily.
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 Sahabi that Rasulullah Sallallahu 'Alayhi Wasallam combed his hair occasionally.
Chapter on the appearance of the white hair of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam

Imaam Tirmidhi has compiled eight ahaadith in this chapter.

(36) Hadith Number 1
Qataadah Radiyallahu ‘Anhu reports: “I asked Anas Radyiallahu ‘Anhu, ‘Did Rasulullah Šallallahu ‘Alayhi Wasallam dye his hair?’” He replied: “The hair of Rasulullah Šallallahu ‘Alayhi Wasallam did not reach such a stage where one would use a dye. Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘Alayhi Wasallam”.

Commentary
Sayyidina Rasulullah Šallallahu ‘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
Ja'far bin Samurah Raddiah ‘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 Raddiah ‘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 Raddiah ‘Anhu reports: “Abubakr Siddiqe Raddiah ‘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, Waaqiqah, Mursalaat, Al-Baqarah, Al-Qaari’ah, Al-Quraan, Al-Baqi’ah, Al-Ghaai’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’’”.

(41) Hadith Number 6
Abu Jubayl Raddiah ‘Anhu says: ‘The people said: “Ya Rasulullah, we see the signs of old age beginning to show on you?” Rasulullah Sallallahu ‘Alayhi Wasallam replied: “Surah Hud and similar surahs have made me old”’.

Commentary
It is related in a hadith that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was once coming out of his house, wiping his hands on his mubaaarak beard. Sayyidina Abubakr and Sayyidina ‘Umar Raddiah ‘Anhumah were sitting in the masjid at that time. When Sayyidina Abubakr Raddiah ‘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 Sallallahu ‘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 Rimthah Taymi Raddiah ‘Anhu says: “I went with my son to Rasulullah Sallallahu ‘Alayhi Wasallam. (Probably he did not know Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam before). When I saw him I said to myself immediately, ‘This is the true Messenger of Allah’. At that time Rasulullah Sallallahu ‘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, ‘Anwaar Nubuuwah’ (prophetic illumination) and ‘Aathaari Haybah’ (sign of awe) were thus seen on the mubaaarak face of Sayyidina Rasulullah Sallallahu ‘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 Rasulullah ‘Allah ‘Alayhi Wasallam for the first time.

The above hadith also states that the hair of Sayyidina Rasulullah ‘Allah ‘Alayhi Wasallam was red. The ‘ulama disagree whether Sayyidina Rasulullah ‘Allah ‘Alayhi Wasallam dyed his hair or not. Some are of the opinion that Sayyidina Rasulullah ‘Allah ‘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 Rasulullah ‘Allah ‘Alayhi Wasallam? He replied: ‘He only had a few on the middle path, and when Rasulullah ‘Allah ‘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.
Chapter on Sayyidina Rasulullah 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 Rasulullah 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 Mukhaal' that it is more correct that Sayyidina 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-Islamic 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 another's load.—Surah Najm, 38).

(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’.

(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-saasijiyah Radiyallahu ‘Anhu says: “I saw 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 Shaafiee 'ulama say that the use of a dye is sunnah, and the use of a black dye is haram.
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.
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 Tirmidi 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’”.

(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
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.
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 Ra'diyallahu '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.
56 - (4) حدثنا عبد الله بن محمد بن الحجاج، حدثنا معاذ بن هشام، حدثني أبي عن بديع العقيل عن شهير بن حوشب عن أنهم بدأ يرد قالت: كان كُمن قميص رسول الله صلى الله عليه وسلم إلى الرضغ.

57 - (5) حدثنا أبو عمارة الحسين بن حريث، حدثنا أبو نعم، حدثنا زهير عن عروة بن عبد الله بن قشير عن معاوية بن قرة عن أبيه قال: أتَيَت رسول الله صلى الله عليه وسلم في رهط من مَرْبَة لِبَابِغَة، وإن قميصه لمُنْطَق أو قال زرُق قميصه، فقال فأخذته بيد في جيب قميصه فمسست الحاتم.

58 - (6) حدثنا عبد بن حميد، حدثنا محمد بن الفضل، حدثنا حماد بن سلمة عن حبيب بن الشهيد عن الحسن عن أنَّ مالك: أنَّ النبي صلى الله عليه وسلم خرج وهو يبكي على اسماء بن زيد، عليه ثوب قفطُر قد توُجض به فصلِ بِهم، وقال عبد بن حميد قال محمد بن الفضل سأَلَى JDK Y في من معين عن هذا الحديث الأول ما جلس إلى، فقلت حدثنا حماد بن سلامة، فقال لو كان من كتابك، فقمت لأخرج كتابي فقمت على ثوب، ثم قال أبُهُ على فإن أخفك أن لا أغلبك، قال فأملته عليه، ثم أخرجت كتابي فقرأته عليه.

59 - (7) حدثنا سويد بن نصر، حدثنا عبد الله بن المبارك عن سعيد بن إyas الحَرَّيِّر عن أبي نصر عن أبي سعيد الخدري قال: كان رسول الله صلى الله عليه وسلم إذا استنجد ثوبًا صلى بِه عليه عمامَة أو قميصًا أو رداء، ثم يقول: اللهمَّ لَكُ الحمد، كما كَسهُ، استَأْسَلَ خُرُّهُ وَخَرَّ ما صَبَعَ له، وَاوَجَّهُ بَكَ مِنْ شَهِي وَشدَّ ما صَبَعُ له.

60 - (8) حدثنا محمد بن بشار، حدثنا معاذ بن هشام، حدثنا أبي عن قتادة عن أنَّ مالك قال: كان أحبِّ النياب إلى رسول الله صلى الله عليه وسلم بِسُبُه الحَجَّة.

61 - (9) حدثنا محمود بن غيلان، حدثنا عبد الرزاق، حدثنا سفيان عن عون بن أبي حجيفة عن أبيه قال: رأيت النبي صلى الله عليه وسلم وعليه حُرَّاء حمارًا قلت أنا أنظر إلى بريق ساقيه، قال سفيان: أرَىها حارِّة.

62 - (10) حدثنا علي بن خشرم، حدثنا عيسى بن يونس عن إسرائيل عن أبي إسحاق عن البراء بن عازب قال: ما رأيت أحدًا من
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.
The 'ulama have written different reasons for Sayyidina Rasulullah (53 Allallahu
Some say it is because it covers the body well and covers it better than
the clothing, Rasulullah Ummul Mu-mineen, Ummi Salamah
the qamis
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
chapter seems contrary to this
thcrc.
the
among all clothing, the qamis
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
hlulla
Commentary
"Rasulullah Sallallahu 'Alayhi
(55)
Rasulullah Sallallahu 'Alayhi
very long, nor were the sleeves long.
Rasulullah reported
rcported
from Sayyidina Ibn 'Abbaas Racjiyallahu 'Anhu it is stated
these”.
Qaari relates from
That, 
"Alayhi
that, that: "Alayhi Wasallam’s qamis was open. I put my hand in the collar of
Rasulullah Shallallahu ‘Alayhi Wasallam’s qamis to touch the Seal of
Prophethood (To gain barakah)"

(56) Hadith Number 4
Asmaa bint Yazeed Radjiyallahu ‘Anha says: “The sleeve of Rasulullah Shallallahu ‘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 Shallallahu ‘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 Majhdu’ 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 Radjiyallahu ‘Anhu relates: “I came with a group from
the tribe of Muzeenah to make bay’ah (pay allegiance) to Rasulullah Shallallahu ‘Alayhi Wasallam. The button loop of Rasulullah Shallallahu
‘Alayhi Wasallam’s qamis was open. I put my hand in the collar of
Rasulullah Shallallahu ‘Alayhi Wasallam’s qamis to touch the Seal of
Prophethood (To gain barakah)”.

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

(53 & 54) Hadith Number 1 and 2
Ummul Mu-mineen, Ummi Salamah Radjiyallahu ‘Anha relates: “Of all
the clothing, Rasulullah Shallallahu ‘Alayhi Wasallam preferred wearing
the qamis (thowb, kurtah) the most”.

Commentary
The ‘ulama have written different reasons for Sayyidina Rasulullah
Shallallahu ‘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 Radjiyallahu ‘Anha:
“Rasulullah Shallallahu ‘Alayhi Wasallam preferred wearing, from
among all clothing, the qamis (thowb)”.

Commentary
Mulla ‘Ali Qaari relates from Dimyaati that the qamis of Sayyidina
Rasulullah Shallallahu ‘Alayhi Wasallam was made of cotton and was not
very long, nor were the sleeves long. Bayjuri has written that Sayyidina
Rasulullah Shallallahu ‘Alayhi Wasallam had only one qamis. It is
reported from Sayyididina ‘Aayegha Radjiyallahu ‘Anha that:
“Rasulullah Shallallahu ‘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 Radjiyallahu ‘Anhu
that, ‘The qamis (thowb, kurtah) of Sayyidina Rasulullah Shallallahu
‘Alayhi Wasallam was not very long, nor were its sleeves long’. In
another hadith of Sayyidina Ibn ‘Abbaas Radjiyallahu ‘Anhu it is stated
that the qamis of Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam was
above the ankles. ‘Allamah Shami says: ‘It should reach halfway
down the calf’.
(58) Hadith Number 6

Anas bin Maalik Radiyallahu ‘Anhu reports: “Rasulullah ﷺ came out of his house with the assistance of Usaamah bin Zayd. At that time he was wrapped in a Yamaani printed sheet. Rasulullah ﷺ came and led the Sahaabah in prayer”.

Commentary
‘Daar Quṭnī’ has stated that this incident took place when Sayyidina Rasulullah ﷺ 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 ﷺ’ illness before his death. This hadith will also be mentioned in the chapter on ‘Sayyidina Rasulullah ﷺ 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 muḥaddithīn 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 imam and scholar of hadith)—some ‘ulama have said that he has written ten lakh -100,000- aḥādīth 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 ﷺ put on a new garment, he would in happiness mention that garment’s name. For example, ‘Allah Ta’ala gave me this qamis (thowb, kurtah), ‘amaamah (turban) sheet, etc.” Then recited this du’aa:

اللَّهُمَّ لَكَ الحُمْدُ كَمْ كَسْوَتْهُ أَسَالُكَ خَيْرَةً وَحَدِيرَةً ما صِنَعَ لَهُ وَأَعْوِذُ بِكِ مِن شَرْرِ وَضَرَّ ما صَنُعَ لَهُ
‘Allahumma lakal ḥamdu kama kasauw-tanihi, as-aluka khayrahu wa-khayra ma-sanu’ala hu 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) 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 ﷺ 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 ﷺ ‘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 ﷺ ‘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
colours. 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 Juwayfah Radyallahu ‘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 Radyallahu ‘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 Radyallahu ‘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 ‘alim should be consulted. Maulana Gangshi 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 taqwa (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 Radyallahu ‘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 Rîmthah Taymi Radyallahu ‘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 Makhrumah Radyallahu ‘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 taqawwuf 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
dressing of Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam. 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 Sayyiditina Qaylah Radiyallahu Anha after her acceptance of Islaam. In a few famous narrations it is also mentioned that Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam 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 Ŝallallahu ‘Alayhi Wasallam in this state of humbleness and due to the awe-inspiring appearance of Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam, began shivering. Upon seeing this person in this state, or being made aware of it, Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam said to him: “Keep calm”. As soon as Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam said this he became calm, and all the signs of fear vanished. In some ahaadith we gather that this incident relates to Sayyiditina Qaylah Radiyallahu Anha herself. Imaam Tirmidhi has therefore mentioned this briefly in the chapter on the sitting of Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam. The incident is attributed to Sayyiditina Qaylah Radiyallahu Anha and will be mentioned in the chapter on the sitting of Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam.

(65) Hadith Number 13
Ibn ‘Abbaas Radîyallahu ‘Anhu says that Rasulullah Ŝallallahu ‘Alayhi Wasallam 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 Ŝallallahu ‘Alayhi Wasallam wore white clothing. Its mention in the ‘Shamaa-il Tirmidhi’ is therefore implicit. It can be explained that when Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam encouraged the wearing of white clothing, then he must have worn it himself. It is clearly stated in the Bukhaari that Sayyidina Rasulullah Ŝallallahu ‘Alayhi Wasallam wore white clothing.

(66) Hadith Number 14
Samurah bin Jundub Radîyallahu ‘Anhu says: “Rasulullah Ŝallallahu ‘Alayhi Wasallam said: ‘Wear white clothing because it is more ṯaahir (paak) and clean, and also clothe your dead in it’”.

Commentary
By ‘It is more ṯaahir (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 Radîyallahu ‘Anha reports: “Rasulullah Ŝallallahu ‘Alayhi Wasallam once left the house in the morning, wearing a sheet made of black hair”.

(68) Hadith Number 16
Mughirah bin Shu’bah Radîyallahu ‘Anhu says: “Rasulullah Ŝallallahu ‘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 Rasulullah Ŝallallahu ‘Alayhi Wasallam wore the clothing made by them.
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 Tirmidhih 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 Islaaam 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: “Dihyah 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

71 - (1) حدثنا محمد بن بشار، حدثنا أبو داود الطيالسي، حدثنا همام عن قادة قال: قلت لأنس بن مالك كيف كان نعل رسول الله صلى الله عليه وسلم؟ قال: لهما قبلاً.

72 - (2) حدثنا أبو كريب محمد بن العلاء، حدثنا وكيع عن سفيان عن خالد الحذاء عن عبد الله بن الحارث عن ابن عباس قال: كان نعل رسول الله صلى الله عليه وسلم قبلاً، ثم شراكهما.

73 - (3) حدثنا أحمد بن منيع ويعقوب بن إبراهيم، حدثنا أبو أحمد الزبيري، حدثنا عيسى بن طهمان قال: أخرج إبن أنس بن مالك نعلين جذژاً، ثمما قبلاً، قال: فحدثت ثابت بعد عن أنس أنهما كانا تعلى النبي صلى الله عليه وسلم.

74 - (4) حدثنا إسحاق بن موسى الأنصاري، قال: حدثنا مغن، قال حديثاً مغن، قال: حديثاً مسن، حديثاً مسن، حديثاً مسن، حديثاً مسن، حديثاً مسن، حديثاً مسن.

75 - (5) حدثنا إسحاق بن منصور، حدثنا عبد الرزاق عن عمر، عن ابن أبي ذئب عن صالح مولى التوفأة عن أبي هريرة قال: كان نعل رسول الله صلى الله عليه وسلم قبلاً.

76 - (6) حدثنا أحمد بن منيع، حدثنا أبو أحمد، حدثنا سفيان عن السدّي، قال: حدثني من سمع عمر أن حديث يقول: رأيت رسول الله صلى الله عليه وسلم يُصلّ في نعلين مَخْصُوقين.

77 - (7) حدثنا إسحاق بن موسى الأنصاري، حدثنا مغن، حدثنا مالك عن أبي الزناد عن الأعرج عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: لا يمثَّن أحدهم في نعل واحدة.

78 - (8) حدثنا إسحاق بن موسى، حدثنا مغن، حدثنا مالك عن أبي الزناد عن جابر بن النبي صلى الله عليه وسلم نبي أن يأكل يَسْتَلِى الرَّجُل بشماله أو يمشى في نعل واحدة.

79 - (9) حدثنا قبيبة عن مالك، حدثنا إسحاق بن موسى، حدثنا مغن، حدثنا مالك عن أبي الزناد عن الأعرج عن أبي هريرة: أن النبي صلى الله عليه وسلم قال: إذا انتقل أحدهم فليبدأ بئيمين، وإذا نزع فليبدأ بالشمال، فلتكبد أتيه أو لهما نُشَّل وأحيها، إن كَ.
Chapter on the shoes of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam

In this chapter the type of shoe that Rasulullah ﷺ ‘Alayhi Wasallam wore, his method of putting them on and taking them off and other matters have been discussed. Maulana Ashraf ‘Ali Thaanwi Saahib has written in his kitaab ‘Zaadus Sa’eed’ a detailed treatise on the barakaat and virtues of the shoes of Rasulullah ﷺ ‘Alayhi Wasallam. Those interested in this should read that kitaab (which is 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 ﷺ ‘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 ah_aadith in this chapter.

(71) Hadith Number 1
Qaataadah Radyiallahu ‘Anhu reports that: “I asked Anas to describe the shoe of Rasulullah ﷺ ‘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 Radyiallahu ‘Anhu reports that Rasulullah ﷺ ‘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 Radyiallahu ‘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 ﷺ ‘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.
Hadig 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 Šallallahu ‘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 Sahabaah 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 Šallallahu ‘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 Šallallahu ‘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.

Hadig Number 5

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

Hadig Number 6

‘Amr bin Hurayth Radiyallahu ‘Anhu reports: “I saw Rasulullah Šallallahu ‘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.

Hadig Number 7

Abu Hurayrah Radiyallahu ‘Anhu reports: “Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘Alayhi Wasallam to wear one shoe only. If Sayyidina Rasulullah Šallallahu ‘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.

Hadig Number 8

Jaabir Radiyallahu ‘Anhu says that Rasulullah Šallallahu ‘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 haram. Some ‘ulama of the zaahir have stated that it is prohibited to act contrary to this.

Hadig Number 9

Abu Hurayrah Radiyallahu ‘Anhu says that Sayyidina Rasulullah Šallallahu ‘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 Rasulullah 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.
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 Radhiyallahu ‘Anhu says that the ring of Rasulullah Sallallahu ‘Aalayhi 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 ‘Aalayhi 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 ‘Aalayhi 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 Radhiyallahu ‘Anhum wore a ring in the presence of Sayyidina Rasulullah Sallallahu ‘Aalayhi Wasallam, and in other ahaadith that Sayyidina Rasulullah Sallallahu ‘Aalayhi Wasallam had permitted it, this prohibition will be taken as that which is contrary to a more meritorious and desired act.
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 ahaadith. Some have explained that it meant that he did not wear it continuously. Some 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 ahaadith 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 Radyiallahu '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 Rasulullah Sallallahu 'Alayhi Wasallam had different rings. Sayyidina Rasulullah 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 Rasulullah Sallallahu 'Alayhi Wasallam intended to write letters to the kings of Ajam, inviting them to Islam, the people said that they did not accept letters without a seal (stamp) on them. Rasulullah 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 Rasulullah Sallallahu 'Alayhi Wasallam was 'Muhammad Rasulullah', 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 Rasulullah' 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: "Rasulullah Sallallahu 'Alayhi Wasallam made an intention to write letters to Kisra, Qaysar (Caesar) and Najaashi, inviting them to accept Islam. The people said: 'O Rasulullah! those people do not accept letters without a stamp on it'. For this reason Rasulullah Sallallahu 'Alayhi Wasallam had a stamp made,
the ring (loop) of which was silver, and had 'Muḥammad Rasulullah' 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 Rasulullah Šallallahu ‘Alayhi Wasallam sent a letter to Kisra with Sayyidina ‘Abdullah bin Hudhaa-fah Rādiyyallahu ‘Anhu. Kisra tore the letter of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam to pieces. When Sayyidina Rasulullah Šallallahu ‘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 Khalīfah Kalbi Rādiyyallahu ‘Anhu. Although accepting the prophet- hood of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, he did not accept Islaam. The letter to Najaashi, the king of Abyssinia was sent with Sayyidina ‘Amr bin Umayyāh Damri Rādiyyallahu ‘Anhu, as is mentioned in ‘Mawaahib Ladunniyyah’ and other kitaabs. This is not the Najaashi that has been mentioned previously, and for whom Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had performed janaazah ᵀᵃʳᵃ. This was another Najaashi. It is not known whether he had accepted Islaam or not, as Mullā ‘Ali Qāari has written in his kitaab.

Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam wrote many letters which have been discussed in detail in the books of hadīth and history. Special books have been written on this subject. In the above hadīth, 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-scherwaan. The contents of the letter to him were as follows:

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

From Muḥammad, 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 (La ilaha illallah Muḥammadur 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 Ḥadid), 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 ayah of the Qur-aan in Surah Aali ’Imraan.

When Sayyidina Dihyah Kalbi Rādiyyallahu ‘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 Šallallahu ‘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 Dhiyeh 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 Rasulullah 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 riled 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 continued 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 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.

To investigate this matter the Qaysar called the leader of the Makkani traders. Details of this event are mentioned in the Bukhaari. This incident took place at the time when Sayyidina Rasulullah 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 Shaaam (Syria) during this period of peace. At that time Hiraql received Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's letter inviting him to accept Islaam. Upon receiving this letter, which was delivered by Dhiyeh 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 you 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 salah, 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 ﷺ ‘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 called Najaashi. In the lifetime of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam there were two kings of Abyssinia. The name of the first was As-hamah 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 Sahaabah Radjiallahu ‘Anhu’.

Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam sent a letter to the second Najaashi with Sayyidina ‘Amr bin Umayyah Damri Radyallahu ‘Anhu. The contents of the letter reads as follows:

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

From Muhammad, 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 Ruhs, and was the Kalimah of Allah which was sent to the pure, clean and virgin Maryam, thus she conceived. Allah Ta’ala created ‘Eesa ’Alayhis Salaam from one of his special ruh’s, and put life into him, as he had created Sayyidina Aadam ‘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 muhadditheen have ascertained that this Najaashi had already accepted Islaam. After receiving this letter of Sayyidina Rasulullah ﷺ ‘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 ﷺ ‘Alayhi Wasallam, but unfortunately the boat that they were travelling in sank in the sea and none among them reached Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam. Najaashi passed away during the life-time of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam. Sayyidina Rasulullah ﷺ ‘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  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  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  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 Radiyallahu ‘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 Rasulullah’”.

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 accidently 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 أن النبي صلى الله عليه وسلم كان يتخيم في يمينه

95 - (3) حدثنا يحيى بن موسى، حدثنا عبد الله بن غير، حدثنا إبراهيم بن الفضل عن عبد الله بن محمد بن عقيل عن عبد الله بن جعفر: أنّ النبي صلى الله عليه وسلم كان يتخيم في يمينه.

96 - (4) حدثنا أبو الخطاب زيد بن يحيى، حدثنا عبد الله بن...

97 - (5) حدثنا عبد الله بن عبد الرحمن، حدثنا محمد بن عيسى وهو اس الطاعين، حدثنا عبّاد بن العوام عن سعيد بن أبي عروبة عن قادة بن أسس بن مالك: أنّ النبي صلى الله عليه وسلم تتخيم في يمينه.
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 hadiths are mentioned in this chapter.

(90) Hadith Number 1

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 muhaddithen. 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 Hanafis ‘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 maddhab, 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’ah) to wear a ring on the right hand, therefore it is waajib 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 makhruh 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 Radhiyallahu ‘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 imam 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
Saul bin ‘Abbaas Radiyallahu ‘Anhu 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 Saul 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’.

(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 Rasulullah’. 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.
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 Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘Alayhi Wasallam wore a ring on the right hand, and some people have also related from Anas Radiyallahu ‘Anhu that Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘Alayhi Wasallam had a ring made of gold which he wore on his right hand. The Šahaabah Radiyallahu ‘Anhum in imitating Rasulullah Šallallahu ‘Alayhi Wasallam also had gold rings made for themselves. Thereafter Rasulullah Šallallahu ‘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 ḥaraam for men. All the ‘ulama are unanimous in that it is ḥaraam 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.
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 Islam are to be sent. If they accept Islam they will benefit in this world and the hereafter, otherwise they should decide between themselves and the sword. Sayyidina Rasulullah 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 hadith in this chapter.

(99) Hadith Number 1
Anas Radıyallahu 'Anhu reports that the handle of the sword of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver.

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

(100) Hadith Number 2
Sa'eed bin Abil Hasan Basri Radıyallahu 'Anhu has related the same hadith that the handle grip of the sword of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver.

(101) Hadith Number 3
Mazeedah bin Maalik, the (maternal) grandfather of Hud says that when Rasulullah 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 ustaadh '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 Torpahti 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 Raqiullahu ‘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.

لا جاء في سورة درع رسول الله صلى الله عليه وسلم

103 - (1) حدثنا أبو سعيد عبد الله بن سعيد الأشعج ، حدثنا يونس بن بكر عن محمد بن أصحاب 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 أحد درعان، فذهب إلى الصهرة فلم يستطع، فأخفض طلحة تحته، وصد الصنيعة عليه وسلم حتى استوى على الصهرة، قال: فسمعت النبي صلى الله عليه وسلم يقول: أوجب طلحة

104 - (2) حدثنا ابن أبي عمر ، حدثنا سفيان بن عيينة عن يزيد بن خصيحة عن السائب بن يزيد: أن رسول الله صلى الله عليه وسلم كان عليه يوم أحد 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.
Hadith Number 1
Zubayr bin Al-'Awwaam رضي الله عنده relates that Rasulullah ﷺ wore two suits of armour on his mubarak body in the Battle of Uhud (Dhaatul Fu'dul and Fiddah). Rasulullah ﷺ 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 mubarak face to bleed, as a result) he could not do so. He therefore requested Talhah رضي الله عنده to sit, and, with his aid climbed the hill. Zubayr رضي الله عنده said: 'I heard Rasulullah ﷺ say: "It has become wajib (Jannah or the intercession of Rasulullah ﷺ) for Talhah"."

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

Sayyidina Talhah رضي الله عنده very bravely accompanied and protected Sayyidina Rasulullah ﷺ with his body. He received more than eighty wounds on his body, and yet he did not leave the side of Sayyidina Rasulullah ﷺ, even though his hand became paralysed.

Hadith Number 2
Saa-ib bin Yazeed رضي الله عنده says: "In the Battle of Uhud Rasulullah ﷺ 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 ﷺ 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 ﷺ 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 ﷺ? By this, the use of all forms of protection is intended.
A helmet is a hat made of steel to protect the head in war. The author has quoted two hadith in this chapter.

104 Hadith Number 1
Anas Raddiallahu '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 masalah 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 Radhiyallahu ‘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.
Chapter on the turban of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The length of the turban of Sayyidina Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘Alayhi Wasallam), but I found no mention of any length’. It is related from Imaam Nawawi that Sayyidina Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘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 Radjalallahu ‘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.
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 Radjiallahu ‘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 Radjiallahu ‘Anhu do it in the same manner’. ‘Ubaydullah, who is the student of Nafi’, says: ‘In my time the grandson of Abubakr Radjiallahu ‘Anhu, Qasim bin Muhammad and the grandson of ‘Umar Radjiallahu ‘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 muhaqqiqeen (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 Munawwi 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 Radjiallahu ‘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 Ansaar. At that time Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam had a severe headache, for which reason he might have fastened a strip of cloth. Also since the hair of Sayyidina Rasulullah Sallallahu ‘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 Radjiallahu ‘Anhu, who was bathed by the malaa-ikah (angels). Sayyidina Hanzalah Radjiallahu ‘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 Sallallahu ‘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.
Chapter on the lungi of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

It was a noble habit of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to wear a lungi (waist-wrap, sarong). There is a difference of opinion whether Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore an izaar or not. According to ‘Allaamah 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 Rasulullah 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 Rasulullah Sallallahu ‘Alayhi Wasallam wore an izaar. Many Sahabah Radhiyallahu ‘Anhu wore an izaar with the permission of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.—Zaadul Ma’aad. Sayyidina Abu Umaamah Radhiyallahu ‘Anhu says: ‘I said to Rasulullah Sallallahu ‘Alayhi Wasallam that the Ahlul-Kitaab do not wear a lungi, but they wear an izaar’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘You must oppose the way of the non-believers. Wear an izaar, and a lungi too.’ Sayyidina Abu Hurayrah Radhiyallahu ‘Anhu says regarding a long hadith (conversation) that he
asked Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam: ‘Do you wear an izaar?’ Sayyidina Rasulullah ﷺ ‘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 ﷺ ‘Alayhi Wasallam mostly wore a lungi (waist-wrap, sarong) and a burdah (top-sheet, body-wrap). The sheet of Sayyidina Rasulullah ﷺ ‘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 ﷺ ‘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 Radiyallahu ‘Anhu reports: ‘‘A’yeyahad Radiyallahu ‘Anha showed us a patched sheet, and a thick coarse lungi, then said: ‘When Rasulullah ﷺ ‘Alayhi Wasallam passed away, he was wearing these clothes’’.

Commentary
It was a habit of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam to wear simple clothing right up to the time of his demise, even though 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 ﷺ ‘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 Sahaba—Radiyallahu ‘Anhum’. Imaam Nawawi says that this hadith and other similar ones point to the fact that Sayyidina Rasulullah ﷺ ‘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 mataat. 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 ‘Alayhi Wasallam 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 ‘Alayhi Wasallam. 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 ‘Alayhi Wasallam replied: ‘If you see no benefit in it, your following me has not ceased’. While Rasulullah ﷺ ‘Alayhi Wasallam was telling me this, I saw that his lungi reached till half his shin’”.

Commentary
We have been warned strictly in the ahaadith 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 ‘Alayhi Wasallam 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 clothing hang 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 ahaadith 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 ‘Alayhi Wasallam. 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 ‘Alayhi Wasallam wore his lungi’”.
Hudhayfah bin Al-Yamaan ‘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.


118 - (3) 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 مثى تكفتا كأنما ينحّط من صبّاب .

(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).
Chapter on the walk of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The walk of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has been described in the chapter on the noble features of Sayyidina Rasulullah 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 Rasulullah Sallallahu ‘Alayhi Wasallam. It was as if the brightness of the sun had shone from his mubaaark 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 Rajiyallah Anhu described Rasulullah Sallallahu ‘Alayhi Wasallam, he used to say: ‘When Rasulullah 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 Rasulullah Sallallahu ‘Alayhi Wasallam’.

(118) Hadith Number 3
‘Ali bin Abi Taalib Radiyallah 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.
Chapter on the qinaa’ of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam

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

(119) Hadith Number 1
Anas bin Maalik Ṣadiqayyahu ‘Anhu says: “Rasulullah Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, nor could an insect suck his mubaarak blood. ‘Allaamah Munaawi has related from (Qaari) ‘Allaamah Raazi that, ‘A fly never sat on the clothing of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam’.

119 - (1) Haditha Yusuf bin Usayn, Haditha Wāqiyah, Haditha Ṣaba’. The Prophet, peace be upon him, wore a cloth under the turban which had become greasy after being worn on the head. The ‘ilama have also mentioned some other benefits.

120 - (1) Haditha Abu ‘Abdullah bin Ṣahib, Haditha ‘Abdullah bin Mūsām, Haditha ‘Abdullah bin Mas’ūd, Haditha ‘Abdullah bin Ṣahib. They have related from the Prophet, peace be upon him, that he wore a cloth under the turban to prevent it from becoming greasy.

121 - (2) Haditha ‘Abd rahmān ibn Ṣa’īd, Haditha ‘Abd rahmān ibn ‘Abd al-‘Azīz, and others. They have related from the Prophet, peace be upon him, that he wore a cloth under the turban to prevent it from becoming greasy.

122 - (4) Haditha Sūlaiman bin ‘Abd rahmān ibn ‘Abd al-‘Azīz, Haditha ‘Abd rahmān ibn ‘Abd al-‘Azīz, and others. They have related from the Prophet, peace be upon him, that he wore a cloth under the turban to prevent it from becoming greasy.

123 - (4) Haditha ‘Abd rahmān ibn ‘Abd al-‘Azīz, Haditha ‘Abd rahmān ibn ‘Abd al-‘Azīz, and others. They have related from the Prophet, peace be upon him, that he wore a cloth under the turban to prevent it from becoming greasy.
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 Makhrah Raddiyyahu 'Anha reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam in the masjid (in a very humble posture) sitting in a qarfaasaa posture. Due to his awe-inspiring personality, I began shivering".

Commentary
The 'ulama differ in the explanation of the word 'qarfaasaa'. 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 Raddiyyahu 'Anha shivering said: 'Oh Rasulullah, this poor woman is trembling'. Sayyiditina Qaylah Raddiyyahu '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 Raddiyyahu '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 Raddiyyahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam sat in the masjid, he sat in the qarfaasaa posture."

Commentary
By 'Qarfaasaa' ('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 Saahaabah Raddiyyahu '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 igh-raaq (sunrise) in the masjid. It also does not contradict the other ahaadith narrated on this subject. By sitting in the
posture described in the hadith under discussion, besides showing humbleness, one gains rest also. It is said that sitting in a qarfagaa 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.
Chapter on the pillow of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The author has mentioned four ahaadib in this chapter.

(123) Hadith Number 1
Jaabir bin Samurah Radyi Allahu '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 (hadih 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 Radyi Allahu '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 Rasulullah, 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 Rasulullah 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 Radyi Allahu 'Anhum wishing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam should stop repeating it, is because of their love for Sayyidina Rasulullah 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 Rasulullah 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 Rasulullah 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 Rasulullah 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 Radyi Allahu '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. 'Allaamah Dha-habi has written a special treatise on this subject, wherein he has counted four hundred major
sins. ‘Allamah 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 salah, 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 salah 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 Radjiyallahu ‘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’raf 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 ‘Magaahiri 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 Rasullah Sallallahu ‘Alayhi Wasallam and the malaa-ikah, and to deny his (Sayyidina Rasullah Sallallahu ‘Alayhi Wasallam’s) prophethood and their (malaa-ikah’s) existence; criticise the Sahaabah Radjiyallahu ‘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 foreordainment); 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 Juhayfah Radjiyallahu ‘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 Rasullah 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 if these fall onto the clothing 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.

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(125) Hadith Number 3 and 4
Abu Juhayfah Radjiyallahu ‘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 Rasullah 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.

Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam leaning on something other than a pillow

The pillow has been discussed in the previous chapter. Besides this Sayyidina Rasulullah 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) Ḥadith Number 1
Anas Radiyallahu ‘Anhu reports that Rasulullah Šallallahu ‘Alayhi Wasallam became ill. For this reason he came out of his room with the support of Usaamah Radyiallahu ‘Anhu, and led the Šaĥaabah in gawaih. Rasulullah Šallallahu ‘Alayhi Wasallam wore a Yamaani printed shawl at that time.

Commentary
This has been discussed in Ḥadith number six in the ‘Chapter on the Clothing of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.’

(129) Ḥadith Number 2
Fadl bin ‘Abbaas Radiyallahu ‘Anhu says: “I came to Rasulullah Šallallahu ‘Alayhi Wasallam at the time of his last illness before he passed away. A yellow band was fastened around the mubaarak head of Rasulullah Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam sat up, then stood up supporting himself on my shoulder, and entered the masjid”. There is a detailed incident in this Ḥadith.

Commentary
Sayyidina Rasulullah Šallallahu ‘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 Šallallahu ‘Alayhi Wasallam wore different coloured turbans. The proof of the yellow turban is taken from this Ḥadith. 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 Šallallahu ‘Alayhi Wasallam. I noticed that Rasulullah Šallallahu ‘Alayhi Wasallam had a fever and a band was fastened around his mubaarak head. Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘Hold my hand’. I held his hand and (we) entered the masjid. Rasulullah Šallallahu ‘Alayhi Wasallam sat on the mimbar, and said: ‘Call the people’. I went to gather the people. After reciting the band 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 gawaih, 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 Rasulullah, you owe me three Dirhams’. Sayyidina Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘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 Rasulullah Šallallahu ‘Alayhi Wasallam asked: ‘Why did you cheat?’ He replied: ‘At that time I was in need and very desperate’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam asked Sayyidina Fadl Radiyallahu ‘Anhu to collect the money from him. Thereafter Sayyidina Rasulullah Šallallahu ‘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 Rasulullah, I am a liar, a munaaqiq (hypocrite) and I sleep a lot’. Sayyidina Rasulullah Šallallahu ‘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 Rasulullah, I am a liar, a munaaqiq and there is no sin, which I have not committed’. Sayyidina ‘Umar Radiyallahu ‘Anhu warned him that he was openly declaring his sins. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘O ‘Umar, be calm, the disgrace of the world is lighter and better than the disgrace of the hereafter’. Sayyidina Rasulullah Šallallahu ‘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 congregaion. In reply to which Sayyidina Rasulullah Šallallahu ‘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 lot’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also made du’aa for him. Sayyidina Fadl Radyiallahu ‘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 ‘Ayesheh Radyiallahu ‘Anha and repeated to the women folk what he had said to the men folk. 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 munaaqif (hypocrite) because of the fear they had of Allah. A few incidents are related in the second chapter of the ‘Stories of the Sahaabah Radyiallahu ‘Anhum’. Due to the great fear that overcame them, they sometimes thought they had become hypocrites. Even Sayyidina Abubakr Siddiqe Radyiallahu ‘Anhu, who is the best person among the entire ummah of Sayyidina Muhammad Sallallahu ‘Alayhi Wasallam, by the consensus of the Ahlul-Haq (rightful ones), also at times, felt that he had become a munaaqif, as we find from the incident of Sayyidina Hanzalah Radyiallahu ‘Anhu, which is mentioned in the ‘Stories of the Sahaabah Radyiallahu ‘Anhum’. Ibn Abi Mulaykah says: ‘I saw thirty people among the Sahaabah Radyiallahu ‘Anhum who feared that they might have become munaaqifs’. Hasan Baqri RA., who is among the great sufis and a Taabi’ee says: ‘These Muslims of the past, i.e. The Sahaabah Radyiallahu ‘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 munaaqif, that is not content’. It is also reported from Hasan Baqri R.A. that the person that does not fear hypocrisy is in actual fact a munaaqif. 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.
Chapter on the description of the eating of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

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

(130) Hadith Number 1.
Kaa'b bin Maalik Radiyallahu ‘Anhu says: “Rasulullah 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 commentators 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 Rasulullah 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.

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 Rasulullah 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-haadaah 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-haadaah 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. Khaṭṭāabi 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 Ḥajar says: ‘If someone thinks of his own deed as disgraceful, it could be discussed. But to think of any act of Sayyidīnā Rasūlullāh Sallallāhu Ṭayyīb Allāh’s blessing be upon him, could be dangerous and may even lead to kufr (disbelief).’ – Jam‘ul Waṣā’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 Sayyidīnā Rasūlullāh Sallallāhu Ṭayyīb Allāh’s blessing be upon him). Once when this humble servant went to Ḥijāz (Sā’ūdī 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 Maalīk Radīy Allāhu ‘Anhu says: “Dates were presented to Rasūlullāh Sallallāhu Ṭayyīb Allāh’s blessing be upon him. 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 aḥādīth to lean on something and eat. Here it was due to weakness, therefore it cannot be said that it is contrary to the aḥādīth prohibiting it, nor can it be reasoned from this hadith that it is permissible to lean and eat.

باب ما جاء في صفة خز فرز حسب الله صلى الله عليه وسلم

135 - (1) حديثا محمد بن المنى و محمد بن بشار قالا: حدثنا محمد بن حجفر، حدثنا شعبة عن أبي إسحق قال سمعت عد الرحمان بن يزيد يحدث عن الأسود بن يزيد عن عائشة رضي الله عنها أنها قالت: ما شعَب أن محمد صلى الله عليه وسلم من خز الشعر يومين متتابعين حتى قبض رسول الله صلى الله عليه وسلم,

136 - (2) حديثا عباس بن محمد الدورى، حدثنا يحيى بن أبي بكر، حدثنا خزف بن عبان عن سليم بن عامر قال سمعت أبا إمام الباهلي يقول: ما كان يفضّل عن أهل بيت رسول الله صلى الله عليه وسلم خز الشعر,

137 - (3) حديثا عبد الله بن معاوية الجمعي، حدثنا ثابت بن يزيد عن هلال بن خباب عن عكرمة عن ابن عباس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يبت الليلات المتتابعة طاويًا هو وأهله لا يجدون غشاء و كان أكثر خزهم خز الشعر,

138 - (4) حديثا 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 خز الشعر.
Chapter on the bread of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

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

(135) Hadith Number 1.
‘Aayeshah Radyallahu ‘Anha says: “Till the demise of Rasulullah 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 Rasulullah Sallallahu ‘Alayhi Wasallam gave his wives their expenses...
for a year. There seems to be a contradiction between the two ahaadith. The 'ulama have explained it in various ways. Among these, one explanation is that, in the hadith the word 'Ahl' (family) is extra and it means that the expenses were for himself. It also shows that he did not have any other provisions. A narration is related on this topic from Sayyidina 'Aayeesah Radyallahu 'Anha at the end of the chapter. Some 'ulama have explained it in this manner, that he gave his wives provision, but they also, in wanting to gain thawaab (reward), gave it away in charity. According to this humble servant there are two other explanations that may be possible. Since it is not taken from the sayings of the great learned, it cannot be taken as an argument or proof, but can surely be assumed. The first is that the yearly expenses were only that much, that they did not cover the cost of continuously eating bread for two consecutive days, but of eating bread sometimes, dates sometimes, and at times remaining hungry. The second is that it may have been in the form of dates. This is not denied in this hadith but that of eating bread is.

(136) Hadith Number 2.

Abu Umaamah Al-Baahill Radyallahu 'Anhu says: “Bread made of barley was never left over in the house of Rasulullah Sallallahu 'Alayhi Wasallam”.

Commentary

Whenever bread made of barley was prepared, the quantity was so little that there were none left over. There was not enough to fill the stomach. Also Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to have many guests and the As-haabus Suffah were permanent guests of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(137) Hadith Number 3.

Ibn 'Abbaas Radyallahu 'Anhu reports that: “Rasulullah Sallallahu 'Alayhi Wasallam and his family spent many consecutive nights without food, because there would be no supper. The bread of Rasulullah Sallallahu 'Alayhi Wasallam was mostly made of barley”. (Sometimes bread made of wheat was also available).

Commentary

Although there were among the Saahaabah Radyallahu 'Anhum, a few who were wealthy, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not let anyone know, nor did his family members let anyone know, of their state.

(138) Hadith Number 4.

Someone asked Sahl bin Sa'd Radyallahu 'Anhu: “Did Rasulullah Sallallahu 'Alayhi Wasallam ever eat bread made of white (fine) flour?” He replied: “White flour may not have come before Rasulullah Sallallahu 'Alayhi Wasallam till his last days”. The questioner then asked: “Did you people use sieved flour in the time of Rasulullah Sallallahu 'Alayhi Wasallam?” He replied “No, it was not”. The questioner then asked: “How was bread from barley prepared?” (because it has more particles in it). Sahl Radyallahu 'Anhu replied: “We used to blow into the flour and the big particles flew out. The rest was made into dough”.

Commentary

Allah! Allah is everlasting. Today it is difficult for us to eat even wheat flour that is not sifted. Whereas unsifted flour is good for digestion. Bread made of fine flour although being heavy (and difficult to digest) has become common. Many homes, because of luxury have kept up this wasteful practice. Some 'ulama have written that the first bid'ah that crept into Islaam was the use of a sieve. This bid'ah should not be confused with the shar'ee bid'ah, which is against the sunnah. It is being called bid'ah in view of new trends. It is undoubtedly jaa'iz (permissible).

(139) Hadith Number 5.

Anas Radyallahu 'Anhu reports that: “Rasulullah Sallallahu 'Alayhi Wasallam never ate food from a table, nor from small plates, nor was chaapaati (a type of thin bread) ever made for him. Yunus Radyallahu 'Anhu says, I asked Qataadah: ‘Then on what did Rasulullah Sallallahu 'Alayhi Wasallam put and eat his food?’ He replied: ‘On this leather dastarkhaan’”.

Commentary

Sayyidina Yunus Radyallahu 'Anhu and Sayyidina Qataadah Radyallahu 'Anhu who are mentioned in the translation are two narrators in the chain of this hadith. 'Allaamah Munaawi and Mulla ‘Ali Qaari say that it has always been the custom of proud people to eat on a table.

It has been stated in the ‘Kaukabe Durri’ that in our times because it is also an imitation of the Christians, therefore it is makruh tahreemi.
The question of imitating others is very important. We have been warned many a time in the hadith (under different headings) about it. We have been prohibited from imitating others in the manner of eating, drinking, mode of dress and even that of worship. The subject of imitating others has been mentioned many a time in the ahaadith of the saum (fast) of ‘Aa-hura and adhaan. We consider it an insignificant thing and do not take special care of it. And to Allah is our complaint.

(140) Hadith Number 6.
Masruq says: “I went to ‘Aayeaah (Radiyallahu ‘Anha). She ordered food for me and began saying ‘I never cat a stomachful but feel like crying, then I do cry’. Masruq asked: ‘Why do you feel like crying?’ She replied: ‘I remember that condition of Rasulullah Sallallahu ‘Alayhi Wasallam on which he left us for the next world. I swear by Allah that he never filled his stomach twice in one day with meat or bread’”.

(141) Hadith Number 7.
‘Aayehah Radiyallahu ‘Anha says: “Rasulullah Sallallahu ‘Alayhi Wasallam never filled his stomach with bread made of barley for two consecutive days till he passed away”.

Commentary
This is the same hadith that was mentioned in the beginning of the chapter. The only difference is, there the whole household was mentioned, here only Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam himself is mentioned. The aim is the same. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam preferred a simple life for himself and his family. There was not so much, that all could fill their stomachs. Even if there was something available it was given to the poor.

(142) Hadith Number 8.
Anas Radiyallahu ‘Anhu says: “Till the end of his life Rasulullah Sallallahu ‘Alayhi Wasallam never ate on a table and never ate a chapaati”.

Commentary
This hadith is also mentioned in hadith number five of this chapter. It is clear from the narrations that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam preferred a simple life. Whenever Allah Ta’aala sent an angel to ask Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam if he preferred to live a simple life with poverty and hunger or a life with wealth and
باب ما جاء في صفعة إدام رسول الله صلى الله عليه وسلم

143 - (1) حدثنا محمد بن سهل بن عسكر وعبد الله بن عبد الرحمن قالا: حدثنا يحيى بن حسان، حدثنا سليمان ابن بالل عن هشام ابن عروة عن أبيه عن عائشة رضي الله عنها: أن رسول الله صلى الله عليه وسلم قال: يعم الآخر جعله، قال عبد الله بن عبد الرحمن في حديثه يعم الآخرة أو الآخر جعله

144 - (2) حدثنا قتيبة، حدثنا أبو الأحوص عن سماك بن حرب قال: سمعت العميان بن بشير يقول: ألسم في طعام وشراب ما شئت، لقد رأيت نيفكم (صلى الله عليه وسلم) وما يجد من الدقل ما يلأ بثنه،

145 - (3) حدثنا عبدة بن عبد الله الخزاعي، حدثنا معاوية بن هشام عن سفيان عن محارب بن دئار عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وسلم: يعم الآخر جعله،

146 - (4) حدثنا هنداء، حدثنا وكيج عن سفيان عن أبيه عن أبي قالية عن زهيد الجرمي قال: كنت عند أبي موسى الأشعري، فأتي بحلم ذجاج ففتحى رجل من القوم، فقال: مالك؟ قال: إلى رأيت تأكل شيئا تنا فحدثن أنه لا أكلها، قال: أدهن، فإني رأيت رسول الله صلى الله عليه وسلم يأكل من حلم ذجاج,

147 - (5) حدثنا الفضل بن سهل الأعرج البغدادى، حدثنا إبراهيم بن عبد الرحمن بن مهدي عن إبراهيم ابن عمر بن سفينة عن أبيه عن جده قال: أكلت مع رسول الله صلى الله عليه وسلم لحم ذجاج،

148 - (6) حدثنا علي بن حُجر، حدثنا إسماعيل بن إبراهيم عن أبيه عن القاسم التيمي عن زهيد الجرمي قال: كنت عند أبي موسى الأشعري قال: فقدم طعامه، وقلت في طعامه حلم، ذجاج، وفي القيام رجل من بني تم الماء، أخبر كاهن مولى قال فلم يدند، فقال له أبو موسى: ادند فإني قد رأيت رسول الله صلى الله عليه وسلم، قال: إلى رأيت يأكل شيئا فظعننه، فحدثن أنه لا أطعمه أبدا،

149 - (7) حدثنا محمود بن غيلان، حدثنا أبو أحمد الزبيرى وأبو تم قالا: حدثنا سفيان عن عبد الله بن عيسى عن رجل من أهل الشام يقال له طاطس عن أبي أسد قال: قال رسول الله صلى الله عليه وسلم: كلوا الزيت، وإدهننا به فإنه من شجرة مبارك،

150 - (8) حدثنا يحيى بن موسى، حدثنا عبد الزراق، حدثنا معمر عن زيد بن أسلم عن أبيه عن عمر ابن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: كلوا الزيت، وإدهنها به فإنه من شجرة مبارك.
قال أبو عيسى: وكان عبد الرزاق يضطرب في هذا الحديث، فرما أسدته ورما أرسله، حدثنا السبجى وهو أبو داود سليمان بن معبد الروزلي السبجى، حدثنا عبد الرزاق عن عمار عن زيد بن أسلم عن أبيه عن النبي صلى الله عليه وسلم نجوا، ولم يذكر فيه عن عمر.

151 - (9) حدثنا محمد بن بشار، حدثنا محمد بن جعفر وعبد الرحمون بن مهدي قالا: حدثنا شعبة عن قادة عن أنس بن مالك قال: كان النبي صلى الله عليه وسلم يعجب الدهاء فأذى بطعم أو ذى له، فجعلت اتباعه، فأضعته بين يديه لما أعلم أنه يجعه.

152 - (10) حدثنا قتيبة بن سعيد، حدثنا حفص بن غياث عن إسحاق بن أبي خالد عن حكيم بن جابر عن أبيه قال: دخلت على النبي صلى الله عليه وسلم فرأيت عنده ذبابة يفطغ، فقلت ما هذا؟ قال: كثر به طعامنا، قال أبو عيسى: وجابر هذا هو جابر بن طارق، ويقال ابن أبي طارق وهو رجل من أصحاب رسول الله صلى الله عليه وسلم ولا يعرف له إلا هذا الحديث الواحد، أبو حيال اسمه سعد.

153 - (11) حدثنا قتيبة بن سعيد عن مالك ابن أسى عن إسحاق بن عبد الله بن أبي طلحة أنه سمع أسى بن مالك يقول: إن خياثًا دعا رسول الله صلى الله عليه وسلم لطعام صنعه، وقال أنس.

154 - (12) حدثنا أحمد بن إبراهيم الدورق وسلمه بن شبيب ومحمد بن غيلان قالا: حدثنا أبو أسامة عن هشام بن عروة عن أبيه عن عائشة قالت: كان النبي صلى الله عليه وسلم يحب الحلواء والعمل.

155 - (13) حدثنا الحسن بن محمد الزعفراني، حدثنا حجاج بن محمد قال: قال ابن جرير: أخبري محمد بن يوسف أن غيظان بن سير أبو آخر أنه أم سلمة أخبرته أنها قربت إلى رسول الله صلى الله عليه وسلم جنبًا مشيًا، فكمل منه ثم قام إلى المصنعة وما ترضية.

156 - (14) حدثنا قتيبة، حدثنا ابن هيجة عن سليمان بن زياد عن عبد الله بن الحارث قال: أكلنا مع رسول الله صلى الله عليه وسلم شيءًا في المسجد.

157 - (15) حدثنا محمود بن غيلان، حدثنا وكيع، حدثنا بمسير عن أبي صخرة جامع بن شداد عن المغيرة ابن عبد الله عن...
المغيرة بن شعبة قال: ضنفت مع رسول الله صلى الله عليه وسلم ذات ليلة فأتى بجبن مشوى ثم أخذ النحرة فجعل يصر، فقلت لبها منه قال: فجاء بلال يؤذننا بالصلاة فألقى النحرة فقال: ماله؟ تربت بدها؟ قال: وكان شاربه قد وفى، فقال له أقصى: لك على سواك أو قصي على سواك،

158 - (19) حدثنا الحسن بن محمد الزفزافي، حدثنايمي بن عباد عن فليج بن سليمان قال: حدثني رجل من فليج عباد بقال له عبد الوهاب بن يحيى بن عبد الله عن عبد الله بن الزبير عن عائشة قالت: ما كانت الذكرة أحب اللحم إلى رسول الله صلى الله عليه وسلم ولكنها كان لا يجذل اللحم إلا غنياً، وكان يعجل إليها لأنها اعجلها نضجًا،

159 - (17) حدثنا محمد بن بشار، حدثنا أبو داود عن زهير يعني ابن محمد عن أبي إسحاق عن سعيد بن عياش عن ابن مسعود قال: كان النبي صلى الله عليه وسلم يعجب الذراع، قال: وزم في الذراع، وكان يرى أن اليود سمؤو،

160 - (18) حدثنا محمد بن بشار، حدثنا مسلم بن إبراهيم، حدثنا أبان بن يزيد عن قادة رضي الله عنهم، عن أبي عبيد قال: طبخت للنبي صلى الله عليه وسلم قدرًا، وقد كان يعجبه الذراع فانطلق الذراع ثم قال: ناولني الذراع فنأكله، ثم قال: ناولني الذراع فكلت أنا رسول الله ومائدة الذراع ما دم توً، فقال: والى哪ني بيده لو سكتُناولني الذراع ما دمت،

161 - (19) حدثنا الحسن بن محمد الزفزافي، حدثنايمي بن عباد عن فليج بن سليمان قال: حدثني رجل من فليج عباد بقال له عبد الوهاب بن يحيى بن عبد الله عن عبد الله بن الزبير عن عائشة قالت: ما كانت الذكرة أحب اللحم إلى رسول الله صلى الله عليه وسلم ولكنها كان لا يجذل اللحم إلا غنياً، وكان يعجل إليها لأنها اعجلها نضجًا،

162 - (20) حدثنا محمد بن غيلان، حدثنا أبو أحمد، حدثنا سعير، قال سمعت شيخاً من فهم، قال سمعت عبد الله بن جعفر يقول: سمعت رسول الله صلى الله عليه وسلم قال: إن أطيب اللحم لحم الظهر،

163 - (21) حدثنا سفيان بن وكيع، حدثنا زيد بن الحباب عن عبد الله بن المؤهل عن ابن أبي مليكة عن عائشة: أن النبي صلى الله عليه وسلم قال: نعم الآداب الحلال،

164 - (22) حدثنا أبو كريب محمد بن العلاة، حدثنا أبو بكر بن عياش عن ثابت أبو حذرة الثالث، عن الشعبي، عن أم حناء قالت: دخل على النبي صلى الله عليه وسلم فقال: أعبدنك شيء؟ فقلت: لا إلا خبر ياسب وخل، فقال هانيقًا، ما أفتربيت من آدم فيه خلقًا،

165 - (23) حدثنا محمد بن المثنى قال: حدثنا محمد بن جعفر,
حدثنا شعبة عن عمرو بن مُرَّة عن مُرَّة الهَمْدَانِيَّة عن أبي موسى الأشعري عن النبي صلى الله عليه وسلم قال: فضل عائشة على النساء كفضل التّريد على سائر الطعام،

166 - (34) حدّثنا علي بن حجر، حدّثنا إسماعيل بن جعفر، حدّثنا عبد الله بن عبد الرحمن بن معاذ الأنصاري أبو طالب أنه سمع أسس بن مالك يقول: قال رسول الله صلى الله عليه وسلم: فضل عائشة على النساء كفضل التّريد على سائر الطعام.

167 - (35) حدّثنا قتيبة بن سعيد، حدّثنا عبد العزيز بن محمد عن سهيل ابن أبي صالح عن أبيه عن أبي هريرة: أنَّ رأى رسول الله صلى الله عليه وسلم طعنة من ثور أُقيَت ثم رأى أكل من كنف شاة، ثم صلى ولم يوضّع.

168 - (36) حدّثنا ابن أبي عمر، حدّثنا سفيان بن غيروه عن وائل بن داود عن أبيه وهو بكر بن وائل عن الزهرى عن أسس بن مالك قال: أولم رسول الله صلى الله عليه وسلم على صفيّة بтвор ووسيق.

169 - (37) حدّثنا الحسِنِ بن محمد البصري، حدّثنا الفضيل بن سليمان، حدّثي فاثذ مولى عبيد الله بن علي أُي رافع مولى رسول الله صلى الله عليه وسلم قال: حدّثنا عبيد الله بن علي عن

170 - (38) حدّثنا محمود بن غيلان، حدّثنا أبو أدد، حدّثنا سفيان عن الأسود بن قيس عن نبيح العنزي عن جابر بن عبد الله قال: أتانا النبي صلى الله عليه وسلم في منزلنا، فذبحنا له شاة، فقال: كأنهم علموا أنَّ نُبُوت اللَّحْم، وفي الحديث قصة

171 - (39) حدّثنا ابن أبي عمر، حدّثنا سفيان، حدّثنا عبد الله بن محمد بن عقيل أنه سمع جابرًا قال: خرج رسول الله صلى الله عليه وسلم وأنا معه، فدخل على أمّة من الأمراء فشحت له شاة فأكل منها، وأتته بقناعة من رُطب فأكل منها ثم توضأ للظهر وصل، ثم انصرف فأتبه بغلالة من غلاله الشاة، فأكل ثم صلى العصر ولم يتوضأ.

152

153
Chapter on the description of the curry of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

There are more than thirty ahaadith mentioned in this chapter. In some copies of this kitaab an additional subject (essay) is written and that is on the curries and different things that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate.

(243) Hadith Number 1.

Commentary
The reason being there is not much trouble in it. Bread can easily be eaten with it. It is always easily available. It also keeps away formalities. Besides one lives in this world for a little while. Vinegar has many benefits in it. It is an antidote for poison. It stops phlegm and gall. It helps digest food, kills the worms of the stomach and creates a good appetite. Due to its cold effect, it may not be good for some people. But it surely is a good curry which is obtained easily. In whatever way it is praised, its full benefits cannot be emphasised. It is stated in a hadith that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate it and said: ‘What a wonderful curry it is’. In another hadith it is stated that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam made du’aa for
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baraakah in it and said: ‘It was the curry of the previous ambiyaa also’. In one hadith it is stated, ‘The house that has vinegar in it, will not be in need’. i.e. That house will not be in need of curry. These narrations have been mentioned in the Jam’ul Wasaa-il from Ibn Maalah.

(144) Hadith Number 2.
Nu’maan bin Bashir Radiyallahu ‘Anhu says: “Are you not in the luxuries of eating and drinking. Whereas I have seen Rasulullah ﷺ not having ordinary type of dates to full his stomach”.

Commentary
The Sahaba’s intention is to persuade one to follow the simple life of Sayyidina Rasulullah ﷺ and that one lives in this world for only a short period. When in the hadith it is denied that Sayyidina Rasulullah ﷺ did not have ordinary dates to fill his stomach than what about bread and curry?

(145) Hadith Number 3.
Jaabir bin ‘Abdullah Radiyallahu ‘Anhu relates that Rasulullah ﷺ said: “What a wonderful curry vinegar is?”.

Commentary
It is possible that when Sayyidina Rasulullah ﷺ said this, both Sayyiditina ‘Aayehah Radiyallahu ‘Anha and Sayyidina Jaabir Radiyallahu ‘Anhu were present. It is more correct that Sayyidina Rasulullah ﷺ said this on different occasions.

(146) Hadith Number 4.
Zahdam Al-Jarmi RA. says that we were present in the assembly of Abu Musa Ash’ari Radiyallahu ‘Anhu. Fowl meat was served for food. A person from among those present, moved back. Abu Musa Radiyallahu ‘Anhu asked him the reason (for doing so). He replied: ‘I had seen the fowl eat something (dirty) so I swore an oath that I will not eat it’. Abu Musa Radiyallahu ‘Anhu said: ‘In that case, I had seen Rasulullah ﷺ eat the meat of a fowl’ (come and partake of it without fear. If it was not permissible or disliked, how did Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam eat it).

Commentary
The object is that something which is permissible in shari’ah must not be prohibited. Break the oath and give kaffaarah. Eating of the fowl is permissible according to all the Imaams. The ‘ulama have only stated that it is makruh to eat the Jalalah type of fowl. (Because it eats dirt). The effect of the fowl is hot and moist (according to the physicians). It digests quickly, creates good humour (body fluids) in the body. It strengthens the brain and the main parts of the body, clears the voice, and gives the body a good complexion. It strengthens the senses too.

(147) Hadith Number 5.
Safeena Radiyallahu ‘Anhu says: “I ate the meat of Hubaa-raa with Rasulullah ﷺ ‘Alayhi Wasallam”.

Commentary
Hubaa-raa is a type of a bird. The ‘ulama differ on its meaning. Some say it is Ta’dha-ri. Some say it is Batara (quail), others say it is Sarkhaab. Some translations say it is Chaka Chakoi. It is written in the ‘Muheet Aazam’ that Hubaa-raa is called Ho-barah, Shawaat and Sha-waal in Persian. In Turkish it is called Tau’adin-ri, and in Hindi Charz. It is a wild bird and has a greyish colour, a large neck and long legs, the beak is also slightly large, and it flies at a speed. It is also known as Jarj. The Greeks call it Gholofas. In size it is between a Heron and a water fowl. The author of ‘Lokayus Sa-raah’ has also translated Hubaa-raa as Shawaat. In Mazaaahire Haq it is translated as Ta’dhari. Other authors have also translated it as Ta’dhari. For this reason Ta’dhari is more correct. The author of ‘Ghayaath’ has written both Ta’dhari and Charz. —The author of ‘Bahrul Jawaahir’ has also translated it as Ta’dhari and Charz. He writes that it is also called Sarkkaab. But the author of ‘Muheet’ has written that Sarkhaab, which is also called Chakwa is another type of bird. The author of ‘Nafaais’ say the ‘Arabic of Chakwa and Sarkhaab is Na’aam. Therefore it is more correct that Sarkhaab is another bird.

Safeena was a laqab (title) of the freed slave of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam. He was known as Safeena because in travels he carried a lot of goods on his back.
(148) Hadith Number 6.
Zahdam Al-Jarmi RA. says: “We were present in the company of Abu Musa Ash’ari. Food was presented to him in which there was fowl meat also. Among those present was a person from the tribe of Banu Taymillah who was reddish in colour and seemed a freed slave. He moved back and sat on one side. Abu Musa asked him to come near (and partake of the food) and related to him that Rasulullah ﷺ also ate the meat of a fowl. He excused himself saying: ‘I had seen it eating such a thing which makes me dislike eating it’. For this reason I had sworn an oath that I shall not eat it”.

Commentary
This is the same hadith that has been mentioned previously. Because of the difference in the chain of narrators, there is also a difference in the describing of the narration. Both hadith are described in brief in the Shamaa-il. This incident is mentioned in detail in the Buraari, where it is stated that in the end Sayyidina Abu Musa Ash’ari Radiyallahu ‘Anhu told him to partake of the fowl and give a kaffaarah for the oath.

(149) Hadith Number 7.
Abu Usayd Radjiallahu ‘Anhu says: “Rasulullah ﷺ ‘Alayhi Wasallam loved gourd (dubah-dodhi-kadu). Once food was presented to Rasulullah ﷺ or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah ﷺ loved it. I searched for pieces from the curry and presented it to him”.

Commentary
We gather from this that if there are many things in a plate, then it is permissible to take a thing which one likes from the other side of the plate, provided the next person does not feel offended. The reason for searching for pieces of gourd is because it was the custom to have more gravy in the curry. Sayyidina Rasulullah ﷺ also advised us to have more gravy in the curry so that the neighbours may also benefit.

(150) Hadith Number 8.
It is related from ‘Umar Radjiallahu ‘Anhu that Rasulullah ﷺ ‘Alayhi Wasallam said: “Use olive oil in cooking and rubbing (on the body) because it is from a mubaarak tree”.

Commentary
The reason for mentioning this hadith in the practices of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam is, that if he encouraged the use of olives, he must have used it himself.

(151) Hadith Number 9.
Anas bin Maalik Radjiallahu ‘Anhu says: “Rasulullah ﷺ ‘Alayhi Wasallam loved gourd (dubah—dodhi—kadu). Once food was presented to Rasulullah ﷺ ‘Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah ﷺ ‘Alayhi Wasallam loved it. I searched for pieces from the curry and presented it to him”.

(152) Hadith Number 10.
Jaabir bin Taariq Radjiallahu ‘Anhu says: “I attended the assembly of Rasulullah ﷺ ‘Alayhi Wasallam. I observed, they were busy cutting a gourd into pieces. I inquired: ‘What shall be made of this’. He replied: ‘It will add to our food’”.

Commentary
The ‘ulama have mentioned many benefits of gourd (dubah—dodhi—kadu). Its benefits are also mentioned in the books of tibb. It strengthens the brain and senses.
Anas bin Maalik Radiallahu ‘Anhu says: “A tailor once invited Rasulullah Sallallahu ‘Alayhi Wasallam. I also attended the invitation with Rasulullah Sallallahu ‘Alayhi Wasallam. He served Rasulullah Sallallahu ‘Alayhi Wasallam bread made of barley, and gravy with meat and gourd (dubbaa-dodhi) in it. I seen Rasulullah Sallallahu ‘Alayhi Wasallam look for pieces of gourd from all sides of the plate. From that time I also began loving gourd”.

Commentary
Sayyidina Anas Radiallahu ‘Anhu may have also been invited or may have accompanied Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. There is no harm if one accompanies an invited guest to an invitation provided the host does not feel offended.

Sayyidina Anas Radiallahu ‘Anhu saying, that from then on he began loving gourd, shows the love the Sahabah Radiallahu ‘Alayhi Anhum had for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. True love demands that every deed of the beloved is loved and every word has a place in the heart. The degree of love will determine the ardour of the effects of the beloved.

What glory Allah has! Today the ones who claim to love Sayyidina Rasulullah Sallallahu ‘Alayhi Walsalam do not like to make their appearance like him or even imitate him.

Observe the disparity of the path that from where to where it is.

(153) Hadith Number 11.


Commentary
Halva here apparently means anything sweet. Some are of the opinion that it is a special type of halva that is made of sweetmeats and ghee etc. The first person to present halva to Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was Sayyidina ‘Uthmaan Radiallahu ‘Anhu. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam liked it. This halva was made of flour, ghee and honey. Sugar was not commonly used in those times. Sweetening agents were derived from honey or dates.

(154) Hadith Number 12.

‘Aayehah Radiallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam cut pieces from it and gave me to eat. During this period Bilaal came and called out the adhaan. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘May his both hands be in dust. What made him call out the adhaan now’. He put down the knife and went for salaah”.

Commentary
From this we find that it is permissible to eat and drink in the masjid, on condition that the masjid does not become untidy, otherwise it is makruh to do so. It is possible that this was at the time of i’tikaaf (in Ramadaan). It was the practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to observe i’tikaaf every year, and at that time it is obvious that one eats in the masjid.

(155) Hadith Number 13.

Umm Salamah Radiallahu ‘Anhu says: “I presented a roasted side portion of meat to Rasulullah Sallallahu ‘Alayhi Wasallam. He ate it and (thereafter) performed salaah, without performing wu’ud”.

Commentary
There are a few important matters to be discussed here. The first is that Sayyidina Mughirah Radiallahu ‘Anhu became a guest of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. The ‘ulama give two meanings to this. This is also strengthened by other narrations. One is that the
word ‘together’ (with) is extra. The object is that I became a guest of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. As a host he had a side portion roasted and cut pieces from the meat and gave me to eat. The narration in Tirmidhi is more appropriate to this subject. The narration in Abu Daawud on this is clear and the words mentioned are this: ‘I became a guest of Rasulullah Sallallahu ‘Alayhi Wasallam’. The second meaning is that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and I were the guests of a third person. The word ‘together’ in the narration supports this. In this case, for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to cut the meat and feed the guest was to create love and brotherhood. Some have written a third meaning: ‘I invited Rasulullah Sallallahu ‘Alayhi Wasallam to be my guest’. This is not true. According to this humble servant it is more correct that: ‘I was the guest of Rasulullah Sallallahu ‘Alayhi Wasallam and Rasulullah Sallallahu ‘Alayhi Wasallam and other guests were invited’. As was the general custom that respected people were invited with their servants and guests. In this manner there will be no contradiction between the narrations of Abu Daawud and Tirmidhi. In reality he was the guest of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and because of an invitation to Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and his guests, he and Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam were both the guests of another person.

The second question in the narrations of Abu Daawud and Bayhaqi is that it has been prohibited to cut with a knife. The ‘ulama of hadith have summed up both hadith in many ways. The easiest is, that it has been prohibited to use a knife for eating purposes. If the meat is not cooked well (tender), there is no harm in first cutting it and then eating it with the hand. As a general rule in law, where a thing is found to be both permitted and prohibited, and there is no sound reason for adopting it, then according to the basis of law the prohibition shall be given preference. This is an independent view of law. Some ‘ulama have written, the hadith in which it has been prohibited is mentioned in the following terms (words): ‘Do not cut meat with a knife. This is the way of the ‘Ajamis (non-believers)’. We gather that the prohibition is in following the ways of the non-believers. There is no prohibition in using a knife. We have been prohibited in thousands of ahadith from imitating the non-believers.

The third question is the words that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said about Sayyidina Bilal Radiyallahu ‘Anhu. These words were an admonition. The meanings of such words are not intended, but are used to reproach someone. These types of words are used in every language when scolding someone. Although some ‘ulama have taken the literal meaning of the words because they are the words of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. In reality it was only to reproach, the reason being that when the Messenger of Allah Sallallahu ‘Alayhi Wasallam is busy attending to a guest, then the adhaan should not be given. It was better to wait till they had finished, as there was still room for performing salaa a little later.

The fourth question is about trimming the moustache. The meaning is clear as stated in the explanation of the hadith, that the moustache of Sayyidina Mughirah Radiyallahu ‘Anhu had grown long. Instead of a comb Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said a miswaak must be put to trim the moustache. Some of the commentators on hadith say that the moustache of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is meant here, but in the narration of Abu Daawud it is clearly stated that: ‘My moustache had become long which Rasulullah Sallallahu ‘Alayhi Wasallam then trimmed’. In different ahaadith this is mentioned in different wordings. It has been stated: ‘Let the beards grow long’. And it has been stressed very much that the moustache be cut short. For this reason a group of ‘ulama say it is sunnah to shave the moustache. The research of the majority of the ‘ulama show that it is sunnah to cut the moustache short. It should be cut so short that it is nearest to shaving.

(158) Hadith Number 16.
Abu Hurayrah Radiyallahu ‘Anhu says: “Meat was sent to Rasulullah Sallallahu ‘Alayhi Wasallam from someone. From it the forequarter was presented to Rasulullah Sallallahu ‘Alayhi Wasallam. He loved this portion (of the meat too). Rasulullah Sallallahu ‘Alayhi Wasallam tore the meat with his teeth and ate it’. (He did not use a knife to cut it).

Commentary
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has encouraged the use of the teeth to eat. It is related in the hadith, that it should be torn and eaten, because it digests properly and it is more suitable to the body.

(159) Hadith Number 17.
Ibn Mas‘ud Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam loved the meat of the forequarter. Rasulullah Sallallahu ‘Alayhi Wasallam was given poison in the dhiraq portion of the meat. It is suspected that the Jews poisoned him.”
Commentary

After Khaybar was conquered, a Jewess living there, came to know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved the dhira'a portion of the meat. She roasted the meat of a goat and mixed a lot of poison in it, and especially put more in the dhira'a part. She invited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and served the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took a bite but did not swallow it, or may have swallowed a bit of the poison affected him. The poison was mixed in the meat? She confessed that she had poisoned the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam stopped eating it and prohibited the Sahaabah Radyallahu 'Anhu from eating it too. I ater the woman was called and asked if she had poisoned the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not avenge himself and the woman was pardoned at that time. But later Sayyidina Bishr bin Baraa Radyallahu 'Anhu was martyred due to eating the poisoned meat. We find in a few narrations that the woman was later killed as a punishment, or as an example to others. There are different narrations from which we gather that she was punished. In others that she was not punished. Both are correct, as is gathered from the original incident. According to the shari'ah for such a deed it is waajib to punish the murderer or blood money taken. This is a fiqhi question and the ulama hold different opinions, which needs an academic discussion, therefore, it is omitted here. Sayyidina Ibn Mas'ud Radyallahu 'Anhu said: 'I love the Jewess who poisoned the meat, that it is suspected that the Jewess poisoned the meat, is according to his thoughts, it seems he did not investigate this incident, otherwise the original incident has been ascertained. The Jewess had also confessed her crime as is mentioned in other narrations.

(160) Hadith Number 18.

Abu 'Ubayd Radyallahu 'Anhu says: 'I cooked a pot (food) for Rasulullah Sallallahu 'Alayhi Wasallam. Because Rasulullah Sallallahu 'Alayhi Wasallam loved the dhira'a (forequarter of a goat or sheep) a lot, he then ordered another one. He then ordered one again. I replied: 'Ya Rasulullah (Sallallahu 'Alayhi Wasallam) the goat has only two dhira'a'. Rasulullah Sallallahu 'Alayhi Wasallam then said: 'I swear an oath by the Name of that Being in whose hands is my life, if you kept quiet, you could have served me every time I requested one'.
maund equals forty Seers—approx. 38 kg). At the time of the martyrdom of 'Uthmaan, some one took it away from me by force, and I lost it.

Sayyidina Anas Radjiyallahu 'Anhu says that my mother prepared malidah (a type of cake) at one of the walimahs of Rasulullah Sallallahu 'Alayhi Wasallam. She sent it with me in a cup to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam asked me to put the cup down and invite certain people, and also anyone else whom I might meet. I went to invite those people and also sent all those I met, till the rooms and the living quarters of the Ag-haabus Suffa became full. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Sit in groups of ten people and help yourselves'. After all had eaten and filled themselves, Rasulullah Sallallahu 'Alayhi Wasallam told me to pick up the cup. Sayyidina Anas Radjiyallahu 'Anhu says: 'I cannot say if the cup was more full in the beginning or in the end."

There were many such incidents. Qadhi Iyaad says that these incidents occurred in large gatherings. It is very difficult to describe such happenings differently and those that were present at these gatherings would not have kept silent if these happenings were described incorrectly. In the above, wherein Sayyidina Abu 'Ubayd Radjiyallahu 'Anhu said that a goat only has two dhira (side portions), which was the reason for not getting the opportunity to serve other dhira.

According to Mulla 'Ali Qaari, miracles, karamahs, abnormal happenings will only take place when there is complete fanaa and because of the answer of Sayyidina Abu 'Ubayd Radjiyallahu 'Anhu, the full attention of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not remain. 'Allaamah Munaawi says that in reality this is a gift from Allah. 'Allaamah Munaawi says that in reality this is a gift from Allah. In the above, wherein Sayyidina Abu 'Ubayd Radjiyallahu 'Anhu asked me to pick up the cup, Sayyidina Anas Radjiyallahu 'Anhu says: 'I cannot say if the cup was more full in the beginning or in the end."

(161) Hadith Number 19.

'Aayeshah Radjiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam liked the dhira (side portions) part of the meat. It is possible there were many reasons for him liking this portion. Among them is also the one related by Sayyidina 'Aayeshah Radjiyallahu 'Anha. Sayyidina 'Aayeshah Radjiyallahu 'Anha denies Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhira portion and this denial apparently seems to be that it appears the liking of the dhira portion because of greed and desire, which is against the dignity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, otherwise there is no denial of his liking only that portion of the meat.

Commentary
There is no contradiction between this and other narrations in which it is mentioned that he liked the meat of the dhira portion. Due to different reasons and the quality, both can be good. For example, strength-wise or it having less fibre, more fat etc. Therefore due to different aspects, both could be preferred and also be excellent.

(163) Hadith Number 21.

'Aayeshah Radjiyallahu 'Anha says that Rasulullah Sallallahu 'Alayhi Wasallam said: "The best meat is that of the back portion".

Commentary
This has been mentioned in a few hadith in this chapter.

(164) Hadith Number 22.

Umm Haani Radjiyallahu 'Anha (a cousin of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) says: "Rasulullah Sallallahu 'Alayhi Wasallam came to me (to my house at the time when Makkah was conquered) and asked if there was something to eat. I replied: 'No, there is only dry bread and vinegar'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Bring it. That house is not without a curry that has vinegar in it'".

Commentary
This incident has been related by Sayyidina Ibn 'Abbaas Radjiyallahu 'Anhu in more detail. Bayhaqi has made takhrij (derivation) of this narration which is briefly mentioned here:- At the time when Makkah was conquered, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went to the house of Umm Haani Radjiyallahu 'Anha and asked: 'Is there..."
something to eat?’ She replied: ‘O Messenger of Allah, there is dry bread, and I feel ashamed to present it to you’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Do not worry, bring it’. She presented it. He broke them into pieces, soaked it in water and added salt. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam then asked: ‘Have you any curry?’ She replied that there was nothing besides vinegar. He requested it and poured some on the soaked bread, ate it and thanked Allah. He then said: ‘O Umm Haani, the house that has vinegar in it, is never without a curry’. Allahu Akbar, what a simple life Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam led. How wonderful will it be if Allah in His Infinite Mercy and with the shafa‘a‘ah (intercession) of His beloved Rasul also grant us such simplicity. The fact is that food and drink in the eyes of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was given only such importance, that it was only used, when it was required. When necessary he ate what was available. Eating was looked upon as being a means to sustain life, and not as we see it, that the filling of the stomach is more important, and religious deeds are regarded as something of a secondary importance. Their aim in life was to propagate deen and make a fertile ground for it, and as an obligation to Allah. He then said:

(165) Hadith Number 23.
Abu Musa Ash‘ari Radjahallahu ‘Anhu says that Rasulullah Sallallahu ‘Alayhi Wasallam said: “The virtues of ‘Aayeshah (Radjahallahu ‘Anha) over other woman is the same as the virtue of thareed over other foods”.

Commentary
From this hadith we learn the excellence and superiority of Sayyiditina ‘Aayeshah Radjahallahu ‘Anha over other women, and thareed over other foods. Thareed is a delicacy in which bread is mixed with gravy. Besides being tasty and nourishing, it digests quickly and easily, and has other benefits too. It is a custom in ‘Arabia to eat this delicacy, and was counted among the best of foods. There are many narrations wherein the excellence of Sayyiditina ‘Aayeshah Radjahallahu ‘Anha are mentioned. The ‘ulama differ in that, is her excellence over all the women or are some exempted from this? Is her excellence superior to that of Sayyiditina Khadijah Radyallahu ‘Anha and Sayyiditina Faatimah Radyallahu ‘Anha or not? Some are of the opinion that Sayyiditina ‘Aayeshah Radyallahu ‘Anha is superior, and some say Sayyiditina Faatimah Radyallahu ‘Anha is superior, while some are of the opinion that

Sayyiditina Khadijah Radyallahu ‘Anha is the best of them all. According to this humble servant each is superior in a special manner to another. Sayyiditina ‘Aayeshah Radyallahu ‘Anha is superior in that she was the most beloved of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam for her jurisprudence, and that the wah‘i (revelation) was revealed on her lap. Sayyiditina Khadijah Radyallahu ‘Anha is superior as she was the first to accept Islaam, and the first wife of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and due to many other virtues she is superior. Sayyiditina Faatimah Radyallahu ‘Anha is superior as she is the darling child and a portion of the heart of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. She is also the leader of women in Jannah.

(166) Hadith Number 24.
Anas bin Maalik Radyallahu ‘Anhu says, Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘The virtue and excellence of ‘Aayeshah over all other women is like the excellence of thareed over other foods’.

Commentary
The object of Imaam Tirmidhi in mentioning this narration is to show that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam loved thareed. We gather from different narrations that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate thareed regularly.

(167) Hadith Number 25.
Abu Hurayrah Radyallahu ‘Anhu says: “He once saw Rasulullah Sallallahu ‘Alayhi Wasallam eat a piece of cheese then perform wudu. Then I saw him at another time eat a shoulder of a goat, and perform salaah without performing wudu”.

Commentary
In the early stages of Islaam, wudu became nullified after eating things cooked on fire. Later this law was abrogated. It is possible that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed wudu after eating cheese in the days when wudu became nullified after eating things that were cooked on fire, or he may have performed wudu due to some other reason. For example, he may have performed wudu again whilst still being in the state of wudu, or due to some reason the wudu may have become invalid. From the explanation of Sayyidina Abu Hurayrah Radyallahu ‘Anhu we gather that in the early stages of Islaam, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed wudu after eating things that were cooked on fire. Later this law was
abrogated, that is why he did not perform wudu after eating the mutton.

(168) Hadith Number 26.
Anas bin Maalik Radiyallahu ‘Anhu reports: “Rasulullah Sallallahu ‘Alayhi Wasallam performed the walimah of Safiyyah with dates and saweeq (sattu)’”.

Commentary
(Saweeq - sattu- is a drink made of parched barley). Sayyiditina Safiyyah bint Hu-yay bin Akhtab Radiyallahu ‘Anha was from a Jewish family and from among the offspring of Harun ‘Alayhis Salaam. In the 7th year hijri after the Battle of Khaybar she was brought as a slave. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam freed, and married her. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam once said to her: “Your grandfather (Harun ‘Alayhis Salaam) is a nabi. Your uncle (Musa ‘Alayhis Salaam) is a nabi, and your husband is a nabi”. The walimah was performed whilst on a journey. What was served in the walimah? Different sayings are narrated in the ahaadith. In some it is narrated that Hayse which is a type of sweet dish, was served. In some cheese is mentioned. It is apparent, since they were on a journey, therefore whatever was available at breakfast time by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is also mentioned. It is said, this is that part of the incident which is mentioned in the books of hadith on the subject of Ghazwah Khandaq. Wherein a miracle of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is also mentioned. That is: Sayyidina Jaabir Radiyallahu ‘Anhu says, “I saw the sign of hunger on Rasulullah Sallallahu ‘Alayhi Wasallam. I went home and asked if there was some food. There was a lamb, and some barley in a bag. I slaughtered the lamb and my wife ground the barley into flour. The meat was put in a pot to cook and I went to Rasulullah Sallallahu ‘Alayhi Wasallam and quietly said to him, ‘There is some food ready’. I invited Rasulullah Sallallahu ‘Alayhi Wasallam and a few companions.’ Upon hearing this Rasulullah Sallallahu ‘Alayhi Wasallam announced to all those present at the trench, who numbered about a thousand people, that there was an invitation at the house of Jaabir, and all were invited. Rasulullah Sallallahu ‘Alayhi Wasallam said to me not to remove the pot from the fire and not to prepare the bread till he came. When Rasulullah Sallallahu ‘Alayhi Wasallam came, he made damm (recite then blow) on the pot, as a result there was so much barakah that curry kept on coming out of the pot, and bread was being made from the dough. I swear by Allah that the thousand people ate and went away but the curry kept on coming out of the pot, and bread kept on being made from the dough.

(169) Hadith Number 27.
Salmaa Radiyallahu ‘Anha says that Imaam Hasan, ‘Abdullah bin ‘Abbas and ‘Abdullah bin Ja’far Saadiq went to her and said: “Cook for us the food that Rasulullah Sallallahu ‘Alayhi Wasallam liked and ate with pleasure”. She replied: “O my children, you will not like it now”. (It was only liked in times of hardships). They replied: “Yes, we will surely like it”. She got up and took a bit of barley, (stamped it) and put it in a pot, and poured a little olive oil over it, then stamped some chillies and spices and added it to the pot and served it, saying, this is what Rasulullah Sallallahu ‘Alayhi Wasallam loved (and ate with pleasure).

(170) Hadith Number 28.
Jaabir bin ‘Abdullah Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam came to our house. We slaughtered a goat in his honour. Rasulullah Sallallahu ‘Alayhi Wasallam said (to make the host feel happy): ‘It is as if they knew that we like meat’”. (Imaam Tirmighi says: This hadith has a long incident, of which a portion is mentioned briefly here).

Commentary
It is said, this is that part of the incident which is mentioned in the books of hadith on the subject of Ghazwah Khandaq. Wherein a miracle of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is also mentioned. That is: Sayyidina Jaabir Radiyallahu ‘Anhu says, “I saw the sign of hunger on Rasulullah Sallallahu ‘Alayhi Wasallam. I went home and asked if there was some food. There was a lamb, and some barley in a bag. I slaughtered the lamb and my wife ground the barley into flour. The meat was put in a pot to cook and I went to Rasulullah Sallallahu ‘Alayhi Wasallam and quietly said to him, ‘There is some food ready’. I invited Rasulullah Sallallahu ‘Alayhi Wasallam and a few companions.’ Upon hearing this Rasulullah Sallallahu ‘Alayhi Wasallam announced to all those present at the trench, who numbered about a thousand people, that there was an invitation at the house of Jaabir, and all were invited. Rasulullah Sallallahu ‘Alayhi Wasallam said to me not to remove the pot from the fire and not to prepare the bread till he came. When Rasulullah Sallallahu ‘Alayhi Wasallam came, he made damm (recite then blow) on the pot, as a result there was so much barakah that curry kept on coming out of the pot, and bread was being made from the dough. I swear by Allah that the thousand people ate and went away but the curry kept on coming out of the pot, and bread kept on being made from the dough.

(171) Hadith Number 29.
Jaabir Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam once went to the house of a woman from among the Ansaar. I also accompanied him. The hostess slaughtered a goat for Rasulullah Sallallahu ‘Alayhi Wasallam. He ate some meat from it. She then served a tray of fresh dates. Rasulullah Sallallahu ‘Alayhi Wasallam also ate some from it. He then performed wudu for zuhr and performed the zuhr salaah. After returning from the salaah she served from the remaining meat. Rasulullah Sallallahu ‘Alayhi Wasallam ate from it. He did not perform wudu for the asr salaah (and performed salaah with the previous wudu)”.

Commentary
It can be argued from this hadith too that it is not necessary to perform wudu after eating something that has been cooked on fire. Proof may
also be obtained from this hadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate twice in a day. For this reason it could be said that where it has been narrated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam ate only once a day, it may have been said according to the knowledge of the narrator. It may also be said that in those narrations, the filling of the stomach twice has been denied, but eating twice has not been denied. A little may have been eaten the second time.

(172) Hadith Number 30.

Umm Mun-dhir Radjiallylahu Anha says: “Rasulullah Sallallahu 'Alayhi Wasallam visited me. 'Ali Radiyallahu Anhu was with him. We had some bunches of dates hanging. Rasulullah Sallallahu 'Alayhi Wasallam began eating from them. 'Ali Radiyallahu Anhu also began eating with him. Rasulullah Sallallahu 'Alayhi Wasallam stopped him saying, ‘You have just recovered from your illness and should not eat this’. He (‘Ali Radiyallahu Anhu) stopped and Rasulullah Sallallahu 'Alayhi Wasallam continued eating. Umm Mun-dhir Radjiallylahu Anha says: ‘I then cooked some barley and beetroot’. Rasulullah Sallallahu 'Alayhi Wasallam said to ‘Ali Radiyallahu Anhu: ‘Eat from this, it is suitable for you’.”

Commentary

From this hadith we derive that to give consideration to the asbaab (causes) is not against tawakkul (complete faith and reliance in Allah). This has been discussed in detail in the (Imaam Ghazaali’s) Ihya-ul-Ulum. Those who wish may refer to it there.

(173) Hadith Number 31.

Umm Mu’mineen Aayeshah Radjiallylahu Anha says: “Rasulullah Sallallahu 'Alayhi Wasallam used to come to me and ask if there was any food available? When I said ‘No’ he used to say, ‘I have intended to fast’. Once when Rasulullah Sallallahu 'Alayhi Wasallam came and inquired, I replied: ‘We have received a present’. Rasulullah Sallallahu 'Alayhi Wasallam asked: ‘What is it?’ I replied: ‘Hayse (Malidah)’ (Malidah is a type of cake made of dates, ghee, cheese, or flour). He said: ‘I have made an intention of fasting already’. (She says) He then ate some from it.”

Commentary

Two mas-alahs are derived from this hadith. One is that the intention for a nafl fast could be made before half of the day has passed, on condition that nothing that nullifies the fast had been committed.

Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed the niyyah (for fasting) after inquiring from Ummul Mu’imeen Sayyiditina Aayeshah Radjiallylahu Anha. This is the madh-hab of the Hanafis and Shaafi’ees. The madh-hab of Imaam Malik RA. is that niyyah for nafl fast is necessary from the night. In this mas-alah we gain support from the above hadith. But because it is against the madh-hab of a reputed Imaam, it is better if the niyyah for nafl fast is made from the night. If due to circumstances this could not be done, there is no harm if the niyyah is made a little before zuhr on that day.

The second mas-alah is, if one has observed a nafl fast, one has the option of breaking it. This is the madh-hab of Imaam Shaafi’ee. According to the Hanafis, because of the aayah: ‘Do not nullify your deeds’. -Surah Mu‘hammad, 32. It is not permissible to break a fast or salaah. But since we find from this hadith the breaking of the fast, we may act on both in the following manner. That when due to an important factor or necessity we may regard it as a concession from this hadith, normally it is not jaa-iz (permissible) to break the fast without a reason. It is also clear from the hadith that this was the reason of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam breaking the fast. Some ulama have explained this sentence “I made an intention of fasting”, was not a firm intention, but just a thought that I shall fast today. According to this humble servant the first explanation is correct. Mas-alah: According to the Hanafis, because of some necessity if a nafl fast is broken, then it will be waajib to observe a qadaa. It has been narrated in a hadith from Sayyiditina Aayeshah Radjiallylahu Anha wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam told her to observe a qadaa on another day.

(174) Hadith Number 32.

Yusuf bin ‘Abdullah bin Salaam Radjiallylahu Anhu says: “I once observed Rasulullah Sallallahu 'Alayhi Wasallam take a piece of bread and put a date on it and said this is the curry for this (bread), then ate it”.

Commentary

Because dates were not regarded as a curry, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam suggested that, dates could be used in place of curry. The few days of ones life could also be covered in this manner. One should spend one’s life in things that will benefit in the hereafter and forever. It should be pondered upon, and all of one’s time should not be wasted in maintaining and nourishing the stomach. It is very foolish to do so, because the few days we are granted in this world will,
in any way, pass. Death brings an end to all difficulties. We should ponder on those things that even death cannot bring an end to.

(175) Hadith Number 33.
Anas Ra'di'yallahu 'Anhu says: “Rasulullah Sallallahu 'Alayhi Wasallam liked to eat the left overs of a pot and cup (plate)”.

Commentary
This is a sign of the complete humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He first fed others, then liked for himself what was left over. There are may instances in the hadith that inform us of this. Some 'ulama state that the reason for this is because food at the bottom is less fatty and also digests quickly.
Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performing wudu at the time of eating.

Here the time of eating is general, before or after. Technically, wudu is that which is a requirement for salaah and performed at the times of salaah. It is well known. In the 'Arabic language only the washing of the hands and face is also called wudu. This is commonly known as the Lughawi (linguists-literal) Wudu. Two types of narrations are mentioned in this chapter. In some we find that wudu was performed, this is the Lughawi Wudu. In some narrations it is found that he did not perform wudu, this is the first type which is the common (shar'ee) wudu, or technical wudu.

(176) Hadith Number 1.
Ibn 'Abbaas Radiyallahu 'Anhu says: “Once when Rasulullah Šallallahu ‘Alayhi Wasallam came out of the toilet, after relieving himself from the call of nature, food was served to him. They asked if water for wudu should be brought? He replied: ‘I have been commanded to perform wudu when I perform salaah’”.

Commentary
Technical wudu is only wajib for salaah. It is not necessary to perform wudu before eating or immediately after relieving one’s self. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam did not perform wudu, for it must not be thought that wudu is compulsory after visiting the toilet.

(177) Hadith Number 2.
Ibn ‘Abbaas Radiyallahu ‘Anhu relates: “Rasulullah Šallallahu ‘Alayhi Wasallam once, after relieving himself in the toilet, came out, and was served food. The Šahaabah inquired: ‘Will you not perform wudu?’ Rasulullah Šallallahu ‘Alayhi Wasallam replied: ‘Do I have to perform salaah, that wudu must be performed?’”

Commentary
It has been mentioned in the previous hadith, that it is not mustahab to perform wudu before eating. It is better to be in the state of wudu at all times. Physical cleanliness has an effect on spiritual cleanliness. It is therefore recommended that wudu be performed after visiting the toilet.

(178) Hadith Number 3.
Salmaan Faarisi Radiyallahu ‘Anhu says: “I have read in the Taurah, that performing wudu, (washing the hands) after eating increases blessings. I mentioned this to Rasulullah Šallallahu ‘Alayhi Wasallam. Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘Wudu before and after eating (washing the hands and mouth) increases blessings’”.

Commentary
It may be possible that only the time (after eating) is mentioned in the Taurah. In this manner the other time (before eating) was added to the shari’ah of Muḥammad Šallallahu ‘Alayhi Wasallam. Many laws have been revealed that were not in the shari’ah of the previous ambiyaa. It is possible that both times are mentioned in the Taurah, and since changes have been made to it, the law of washing the hands before eating, may have been removed from it. The ‘ulama have stated that by ‘Barakah (blessings) in washing the hands before eating’, means increase in the food, and filling of the stomach. The ‘Barakah of washing the hands after eating’, means that the benefits and intention of eating is fulfilled. i.e. It becomes part of the body, creates energy and stamina, assists in strengthening one to perform ‘ibaadah, and to possess good manners.
باب ما جاء في قول رسول الله صلى الله عليه وسلم قبل الطعام وبعد ما يفرغ منه

179 - (1) حدثنا قيبطة بن سعيد، حدثنا ابن شعيبة عن يزيد بن أبي حبيب عن راشد بن جندل الباجي عن حبيب بن أوس عن أبي أيوب الأنصاري قال: كنا عند رسول الله صلى الله عليه وسلم يومًا، فقرب إليه طعام، فلم يأكله، وكان أعظم بركة منه أكل ما أكلنا، ولا أقل بركة ردته، فقالنا: يا رسول الله كيف هذا؟ قال: إنما ذكرنا اسم الله حين أكلنا، ثم قعد من أكل ولم يقسم الله تعالى، فأخذ منه الشيطان.

180 - (2) حدثنا يحيى بن موسى، حدثنا أبو داود، حدثنا هشام الدستوائي عن بديل العقلي عن عبد الله بن عبيد بن عمر عن أم كئوم عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: إذا أكل أحدكم فسمى أن يشكر اسم الله تبارك وتعالى على طعامه فإن قيل: «بسم الله أوّلة وأخرة».

181 - (3) حدثنا عبد الله بن الصباح الهاشمي البصري، حدثنا عبد الأعلى عن معمر عن هشام بن عروة عن أبيه عن عمر بن}

182 - (4) حدثنا محمود بن غيلان، حدثنا أبو أحمد الزبيري، حدثنا سفيان الثوري عن أبي هاشم عن إسحاق بن رباح عن رباح بن عيدة عن أبي سعيد الخدري قال: كان رسول الله صلى الله عليه وسلم إذا فرغ من طعامه قال: «الحمد لله الذي أطعمنا وسعنا وجعلنا مسلمين».

183 - (5) حدثنا محمد بن بشار، حدثنا يحيى بن سعيد، حدثنا ثور بن يزيد عن خالد بن معدان عن أبي إمامة قال: كان رسول الله صلى الله عليه وسلم إذا رُفِّقت المائدة من بين يديه يقول: «الحمد لله حمدًا كبيرًا طيبًا مباركة فيه، غير موذع ولا مستغنى عنه ربي».

184 - (6) حدثنا أبو بكر محمد بن أيبان، حدثنا وكيع عن هشام الدستوائي عن بديل بن ميسرة العقلي عن عبد الله بن عبيد بن عمر عن أم كئوم عن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم يأكل الطعام في ستة من أصحابه فجاء أعرابي فأكله بلقتين فقال رسول الله صلى الله عليه وسلم: لو سمى لكنام.
Shamaa-il Tirmidhi

Chapter on the words that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam uttered before and after eating

The du’as that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited before and after meals are mentioned in this chapter. Imaam Tirmidhi has mentioned seven ahaadith here.

(179) Hadith Number 1.
Abu Ayyub Ansaari Radiyallahu ‘Anhu reports: “We were once present in the assembly of Rasulullah Sallallahu ‘Alayhi Wasallam. Food was brought to him. I did not observe any food that had so much barakah at the beginning and at the end of which there was no barakah left in the food. We therefore asked Rasulullah Sallallahu ‘Alayhi Wasallam the reason. He replied: ‘In the beginning we all recited ‘Bismillah’ before we began eating. Then someone in the end joined us, and did not recite ‘Bismillah’. The shaytaan ate with him’”.

Commentary
According to the majority of the ‘ulama, by the word ‘Shaytaan eating’, the actual meaning is intended. It is not impossible for the shaytaan to eat and drink. In this hadith only Bismillah is mentioned, therefore the ‘ulama say, if one only recites Bismillah before eating, it will suffice, but it is better and recommended that the full ‘Bismillahir Rahmanir Rahim’ be recited. The ‘ulama have also written that it is better to say the Bismillah audibly so that others who may have forgotten may also remember it.

(180) Hadith Number 2.
‘Aayeshah Radiyallahu ‘Anha says: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘When one eats and has forgotten to recite ‘Bismillah’, then when one remembers while eating, one should recite ‘Bismillahi awwalahu wa aa-birahu’”.

(181) Hadith Number 3.
‘Umar bin Abi Salamah Radiyallahu ‘Anhu came to Rasulullah Sallallahu ‘Alayhi Wasallam while food had been served to him. Rasulullah Sallallahu ‘Alayhi Wasallam said: “O my son come near, recite Bismillah, and eat with your right hand from that portion which is in front of you”.

Commentary
The ‘ulama are unanimous that it is sunnah to recite ‘Bismillah’. According to the majority it is sunnah to eat with the right hand, and some say it is waajib. The reason being Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam cursed a person who ate with his left hand, subsequently that person’s hand became paralysed. This exemplary incident is mentioned in the kitaabs of hadith, that a person was eating with the left hand. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam cursed him to eat with the right hand. He replied: ‘I cannot eat with the right hand’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam advised him to eat with the right hand. He replied: ‘I cannot eat with the right hand’.

According to some ‘ulama, because of this narration, it is waajib to eat with the right hand. The majority of ‘ulama say it is sunnah. Nevertheless, due to these ahaadith strict importance should be paid to eating with the right hand. Nowadays people do not pay heed to this, especially when drinking water (and tea). This disease has spread...
widely. Sayyidina Rasulullah ﷺ has commanded, 'Eat with the right hand and drink with the right hand, because the Shaytaan eats and drinks with the left hand'. In the same manner according to some Ulama it is Wajib to eat from one's own side (the food that is before one), but according to the majority it is Sunnah.

(182) Hadith Number 4.
Abu Sa’eed Khudari Radhiyallahu Anhu says: “After eating Rasulullah ﷺ read this du’a:

الْحَمْدُ لِلَّهِ الَّذِي أُطْعِمْتُ وُسْقَانَا وَجَعَلَنَا مُسْلِمِينَ

Alhamdulillahi ladhi at-a-manaa wa-saqaa-naa wa-ja’a-lanaa muslimin

Translation: Praise be to Allah Who fed us, and gave us drink, and made us Muslims”.

Commentary
It is evident that after eating we must thank Allah and as stated in the Qur-aan: ‘...if you give thanks to Me I will increase for you’.—Surah Ebrahim, 7.

This an opportunity for giving-thanks. The word ‘made us Muslims’ is included because together with worldly favours, Allah has granted us spiritual favours by making us Muslims. Or because in reality the offering of thanks for eating and drinking and also the praising and thanking of Allah is the result of Islaam. Therefore this too has been included.

(183) Hadith Number 5.
Abu Umaamah Radhiyallahu Anhu says: “When the dastarkhaan (table cloth) was being removed in the presence of Rasulullah ﷺ ‘Alayhi Wasallam, Rasulullah ﷺ ‘Alayhi Wasallam recited this du’aa:

الْحَمْدُ لِلَّهِ خَمْدًا كَبِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرُ مُؤْدِعٌ وَلاَ مُسْتَفْغَفٌ

Alhamdulillahi hamdan kathiran ta’yiban mubaraikan fihi—ghayra mu-wadda-in wa-laa mus-taghnhan ‘anhu rabbuna

Translation: Praise be to Allah, abundant, excellent, blessed praise! Unceasing, never parting, indispensable (praise), Lord of us”.

(184) Hadith Number 6.
‘Aayeshah Radhiyallahu Anha relates that while Rasulullah ﷺ ‘Alayhi Wasallam and six of the Sahaabah were having meals, a Badawi came. He ate all the food up in two bites. Rasulullah ﷺ ‘Alayhi Wasallam said: “If he had read ‘Bismillah’ it should have been sufficient for all”.

Commentary
Because the Badawi did not recite Bismillah, the Shaytaan joined and finished everything. The barakah of the food vanished.

(185) Hadith Number 7.
Anas Radhiyallahu Anhu relates from Rasulullah ﷺ ‘Alayhi Wasallam that Allah Ta’ala is pleased with that servant who eats one morsel (bite) or drinks one sip and gives thanks to Him.
Chapter on the cup of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

By cup here, it is meant that from which water is drunk, as is stated in the narrations.

(186) Hadith Number 1.
Thaabit Radiyallahu ‘Anhu relates that Anas Radiyallahu ‘Anhu showed us a large wooden cup, which was lined with metal, and said: “O Thaabit, this is the cup of Rasulullah Sallallahu ‘Alayhi Wasallam”.

(187) Hadith Number 2.
Anas Radiyallahu ‘Anhu says: “I gave Rasulullah Sallallahu ‘Alayhi Wasallam to drink from this cup all those things that are drunk; nabeedh, milk etc.”.

Commentary
Nabeedh is a drink made by soaking dates raisins etc. in water till these things (became soft and) give off its effect. It is a tonic and gives strength. Dates etc. were soaked for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam at night and he drank it in the morning. It was also sometimes used the next day, provided it did not ferment and become intoxicating.
باب ما جاء في صفة فاكهة رسول الله صلى الله عليه وسلم

186 - (1) حدثنا إسحاق بن موسى الفارزي، حدثنا إبراهيم بن سعد عن أبيه عن عبد الله بن جعفر قال: كان النبي صلى الله عليه وسلم يأكل القنؤة بالرطب،

187 - (2) حدثنا عبد بن عبد الله الحزاعي البصري، حدثنا معاوية بن هشام عن سفيان عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم كان يأكل البطيخ بالرطب.

188 - (3) حدثنا إبراهيم بن يعقوب، حدثنا وهب بن جرير، حدثنا أبي قال: سمعت حميد يقول: قال حدثني حميد قال وهب: وكان صديقا له عن آنس بن مالك قال: رأيت النبي صلى الله عليه وسلم يجمع بين الخزيف والرطب.

189 - (4) حدثنا محمد بن يحيى، حدثنا محمد بن عبد العزيز الرطل، حدثنا عبد الله بن يزيد بن الصليب عن محمد بن إسحاق عن يزيد بن رومان عن عروة عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم أكل البطيخ بالرطب.

190 - (5) حدثنا قبيه بن سعيد عن مالك بن أنس ح، حدثنا إسحاق بن موسى، حدثنا مالك عن سهيل بن أبي صالح عن أبيه عن أبيه: قال: كان الناس إذا رأوا أول النمر جاؤوا به إلى النبي صلى الله عليه وسلم، فأخذه رسول الله صلى الله عليه وسلم. قال: "المهم بارك لنا في فصانا وبارك لنا في مدمنين وبارك لنا في صعابنا وفق عندنا، الله ين إسحاق عذبا وخطيلك وذيك وفتحك، فوالله إذا ذاك لمكنك، وإذ دغولك للكعبة يمثل ما ذاك به لمكنك وذله معه". قال: ثم يدعو أسعد وليد براه فخطبه ذلك النمر.

191 - (6) حدثنا محمد بن حمزة الدراوي، حدثنا إبراهيم بن اختار عن محمد بن إسحاق عن أبي عبيدة بن محمد بن عمر بن ياسر عن الزعيب بن معذ بن عفراء قال: بعضى معاذ بن عفراء يُقى من رطب وعله أجر من قضاء زغيب، وكان النبي صلى الله عليه وسلم يحب القنؤة فأتيته به وعده جليلة قد قدمت عليه من البحر، فقلت أبا يامد بطاله، ثم بعدة.

192 - (7) حدثنا علي بن حجر، حدثنا شريك عن عبد الله بن محمد بن عقيل عن الزعيب بن معذ بن عفراء قال: أتيم النبي صلى الله عليه وسلم بقناع من رطب وأجر زغيب فأعطاني يا اللهم كله خليها أو قاتل ذهبا.
Chapter on the fruits eaten by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The fruits that were eaten by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam are mentioned here. Seven ahaadith are mentioned in this chapter.

(188) Hadith Number 1.
‘Abdullah bin Ja’far Radyiallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam ate qith-thaa (cucumbers) with dates.”

Commentary
Cucumber has a cold effect and dates a hot one. By combining the two it becomes mild. From this hadith we gather that it is recommended that the effect (hot or cold) of things eaten be taken into consideration. Cucumber is insipid and tasteless, and dates which results in the cucumber also tasting sweet.

(189) Hadith Number 2.
‘Aayeshah Radyiallahu ‘Anhu reports that “Rasulullah Sallallahu ‘Alayhi Wasallam ate watermelon with fresh dates.”

Commentary
In Tirmidhi and other narrations, in explaining this, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also said: The cold effect of one removes the heat of the other, and the heat of one removes the cold effect of the other.

(190) Hadith Number 3.

Commentary
Some ‘ulama have translated this also as ‘watermelon’ instead of musk-melon, the reason being, as in the first narration, here also the cold effect is intended. But is is clear that musk-melon is meant here. The reason for eating dates together is also that it gives the melon a sweeter taste. It is not necessary that one’s benefit be gauged everywhere. It is possible that this is due to some other benefits. According to this humble servant the eating of watermelon with dates has its own benefit and that is to create evenness in the effect of both, so that it becomes mild. The eating of musk-melon with dates has its own benefit and that is that if the melon is insipid and tasteless, many a times, due to it being insipid sugar is mixed before it is eaten. Therefore it is not necessary to give the same reasons for both the watermelon and musk-melon.

(191) Hadith Number 4.
‘Aayeshah Radyiallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam ate watermelon with fresh dates”.

(192) Hadith Number 5.
Abu Hurayrah Radyiallahu ‘Anhu reports: “When the people saw (picked their) new fruit, they used to come and present it to Rasulullah Sallallahu ‘Alayhi Wasallam. Rasulullah Sallallahu ‘Alayhi Wasallam then read this du’aa:

اللهُمَّ بَارِك لَنَا فِي ثُمَّارٍ وَبَارِك لَنَا فِي مِدِينَتِنَا وَبَارِك لَنَا فِي صَعْعَانٍ وَفِي مَدْنَانَا، اللَّهُمَّ إِنِّي بِرَحْمَتِكَ غَنِيُّ وَخَلْقُكَ وَقَدْ خَلَقْتُ حَتَّىْ أَذْعَرَكَ لَمَّا دَخَلَكَ وَلَيْكُنْ إِنَّ ذَلِكَ لْهُمَا عَلِيَّةٌ وَلَهُمَا مَعَهُ.


Translation: O Allah! Bless us in our fruits. Bless us in our city. Bless us in our ‘Saa’, and bless us in our ‘Mudd’ (These are two measures used in Madinah to measure dates etc.). O Allah verily Ebrahim ‘Alayhis Salaam is Your servant, friend and Nabi. And most certainly I am also Your servant and Nabi (since it was an occasion for humbleness. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not mention here his being the habib—beloved—of Allah). And (whatever) he has supplicated to You for (colonising) Makkah. (Which is mentioned in the aayah: “…so incline some hearts of men that they may yearn towards them, and provide Thou
them with fruits in order that they may be thankful”. -Surah Ebrahim, 37) I supplicate the same to You for Madinah.

He (the narrator) says: He then called a small child, to whom he gave that fruit”.

(193) Hadith Number 6.

Rubayyi bint Mu’awwidh bin ‘Af-raa Radiyallahu ‘Anha says: “My uncle Mu’aadh bin ‘Af-raa sent me with a plate of fresh dates, which had small cucumbers on it, to Rasulullah ﷺ. Rasulullah ﷺ relished cucumbers. I took this to him. At that time some jewelry had been sent to Rasulullah ﷺ from Bahrain. He took a handful from it and gave it to me”.

Commentary

Besides the previously mentioned benefits of cucumbers and dates, it makes the body plump too. Sayyidita ‘A’ayeshah Radiyallahu ‘Anhu relates that after my marriage, when the time came for me to go and live with Rasulullah ﷺ, my mother thought I should become a bit plump and my build become better. She gave me cucumbers and dates to eat. As a result my body became nice and plump. It is related in a weak narration that Sayyidina ‘A’ayeshah Radiyallahu ‘Anha said that Sayyidina Rasulullah ﷺ ate cucumbers with salt. It is possible that he ate it with salt and at times with dates. Sometimes one prefers something that is sweet and at other times a thing that is salty.

(194) Hadith Number 7.

Rubayyi bint Mu’awwidh bin ‘Af-raa Radiyallahu ‘Anha said: “I took a plate of fresh dates and small cucumbers to Rasulullah ﷺ. He gave me a handful of jewelry, or a handful of gold”.

Commentary

This is the same hadith mentioned above. Here it is mentioned briefly. The narrator doubts if it was jewelry or gold.
Chapter on the description of the things that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned two hadith in this chapter.

(195) Hadith Number 1.
‘Aayeshah Radiyallahu ‘Anha says: “The drink most liked by Rasulullah Sallallahu ‘Alayhi Wasallam was that which was sweet and cold”.

(196) Hadith Number 2.
Ibn ‘Abbaas Radiyallahu ‘Anhu reports: “Khaalid bin Waaleed and I both accompanied Rasulullah Sallallahu ‘Alayhi Wasallam to the house of Maymunah. (Ummul Mu-mineen, Maymunah Radiyallahu ‘Anha was the maternal aunt of both). She served milk in a vessel. Rasulullah Sallallahu ‘Alayhi Wasallam drank from it. I was on his right and Khaalid bin Waaleed on his left. Rasulullah Sallallahu ‘Alayhi Wasallam said the right of drinking now is yours. (As you are on the right). If you so wish you could give your right to Khaalid. I replied that I would give no one preference from your left over. After that Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Whenever Allah feeds one something, this du’aa should be recited:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعَمْنَا خَيْرًا مِنْهُ

Allahumma baarik lanaa fihi wa-at-imnaa khayram minhu

Translation: O Allah grant us barakah in it, and feed us something better than it.

Whenever Allah gives someone milk to drink one should read:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِيدْنَا مِنْهُ

Allahumma baarik lanaa fihi wa-zidnaa minhu

Translation: O Allah grant us barakah in it and increase it for us.
Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu says that after having something Rasulullah Šallallahu ‘Alayhi Wasallam made du’aa for something better than it. And after drinking milk he taught us to make du’aa for the increase of it, because Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘There is no thing that serves both as food and water excepting milk’”.

**Commentary**

Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam chose to give the milk first to Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu because he was sitting on the right, and Sayyidina Khaalid bin Waleed Radiyallahu ‘Anhu on the left. As is mentioned in many ahaadith that the cup etc. should be passed from right to left, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam requested the giving of preference to Sayyidina Khaalid Radiyallahu ‘Anhu, as he was elder. It was also intended to educate Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu that, though it was his right, it is better to give an elder preference. But the love Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu had for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam naturally made him not give up this right for the left over water of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.
Chapter on those ahaadith in which is described the manner Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned ten ahaadith in this chapter.

(197) Hadith Number 1.

Ibn 'Abbaas Radhiyallahu 'Anhu says: “Rasulullah Sallallahu 'Alayhi Wasallam drank zam-zam (water) while he was standing”.

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has prohibited the drinking of water whilst standing. This shall be discussed in the commentary of the next hadith. For this reason some 'ulama have
prohibited the drinking of zam-zam also whilst standing. They say that he drank it whilst standing because of the huge crowds and the rush, or as a concession. The well-known view of the 'ulama is that zam-zam is not included in this prohibition. It is better to stand and drink it.

(198) Hadith Number 2.

‘Amr bin Shu‘ayb Radjiyallahu ‘Anhu relates from his father, and he from his (‘Amr’s) grandfather, that he said: “I had seen Rasulullah Sallallahu ‘Alayhi Wasallam drinking water whilst standing and also whilst sitting”.

Commentary

There are many narrations mentioned wherein Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam prohibited the drinking of water whilst standing. A narration of Sayyidina Abu Hurayrah Radjiyallahu ‘Anhu is mentioned in Sahih Muslim that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘No person should stand and drink water, and if one forgetfully stood and drank it, it should be vomited out’. Some ‘ulama have summed both the deed and the prohibition in a few ways. Some ‘ulama are of the opinion that the prohibition came later and repeals the previous law. Some ‘ulama are of the opinion that the prohibition came later and repeals the previous law. Some ‘ulama hold the opposite view that the narrations where he stood and drank water repeals the one that prohibits it. According to a well known saying, the prohibition is not that of a shar‘ee or unlawful nature, but as an etiquette. It is also a blessing and kindness. Ibn Qayyim and others have mentioned the harm that standing and drinking causes. In short, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam standing and drinking shows it being permissible to do so, and that it is not haram to stand and drink water. It is best not to do so, as this is against the recommended practice and one will be committing a makruh act by doing so.

(199) Hadith Number 3.

Ibn ‘Abbas Radjiyallahu ‘Anhu says: “I gave Rasulullah Sallallahu ‘Alayhi Wasallam zam-zam water to drink. He stood and drank it”.

Commentary

This has been discussed in the first hadith of this chapter.

(200) Hadith Number 4.

Nazzaal bin Sabrah RA. says that while he was with ‘Ali in the courtyard (of the masjid at Kufah), water was brought in a clay pot to him. He took water in his palms, washed his hands, gargled his mouth, put water in his nose (cleaned it), then made mas-h of his face, hands and head. Thereafter he stood and drank from it. Then said: “This is the wudu of a person who is in a state of wudu. I had observed Rasulullah Sallallahu ‘Alayhi Wasallam perform (wudu) in this manner”.

Commentary

This hadith is mentioned in brief. The full narration is mentioned in Mishkaat from Bukhaari. In this hadith it may be possible that in reality he made mas-h of the face hands etc. To call this wudu will be metaphorical. Literally it has been called wudu. The feet are not mentioned here. The similarity of this is presumed. Another elucidation may be that in this hadith the washing of the limbs lightly has been metaphorically explained as mas-h. The washing of the feet in this incident is mentioned in some narrations. This explanation is supported by some narrations where instead of mas-h, washing of the face and hands is mentioned. In this case the renewal of wudu is meant. This exposition is best according to this humble servant. We also find from this hadith that it is permissible to stand and drink the left over water after wudu. The permissibility of drinking this water and the water of zam-zam while standing is mentioned in the kitaabs of fiqh (jurisprudence). ‘Allamah Shaami has mentioned the experience of some ‘ulama that it is a tested and proven antidote for diseases. Mulla ‘Ali Qaari has mentioned this act as meritorious in the commentary of the Shamaa-il.

(201) Hadith Number 5.

Anas bin Maalik Radjiyallahu ‘Anhu relates that Rasulullah Sallallahu ‘Alayhi Wasallam drank water in three breaths (i.e. in three gulps/sips) and used to say: “It is more pleasing and satisfying in this manner”.

Commentary

It has been prohibited to drink water in one gulp. The ‘ulama have written many harmful effects in drinking water in one breath. It especially weakens the muscles and nerves. It is also detrimental for the liver and stomach.

(202) Hadith Number 6.

Ibn ‘Abbas Radjiyallahu ‘Anhu says: “Whenever Rasulullah Sallallahu ‘Alayhi Wasallam drank water, he drank it in two breaths”.

199
Commentary

In this hadith drinking water in two breaths is intended, apparently this seems correct. Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu has stated in a verbal hadith: ‘Do not drink water only in one breath, but drink it in two or three breaths’. In this manner the minimum number of times is mentioned in this hadith and that it was done sometimes. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam at times drank water in two breaths to show that this was the minimum amount of gulps one could take. It is possible that this may mean that two breaths were taken whilst drinking water. Another explanation may be this that in the hadith it is meant that two breaths should be taken whilst drinking water. If two breaths are taken whilst drinking water, then all the water will naturally be drunk in three gulps. By this explanation there remains no contradiction between the two hadith.

(203) Hadith Number 7.
Kabshah bint Thaabit Radiyallahu ‘Anha narrates: “Rasulullah Šallallahu ‘Alayhi Wasallam visited my home. A leather water bag was hanging there, Rasulullah Šallallahu ‘Alayhi Wasallam stood and drank water from the mouth of the water bag. I got up and cut out the mouth (portion) of the bag”.

Commentary

Imaam Nawawi has mentioned two reasons from Imaam Tirmidhi for cutting it. One is tabarrukan (for barakah), because the mubaarak saliva of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam touched it and she wanted to keep it. The second is that she did not want anyone else to drink from the portion where Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had drunk. The reason being respect and courtesy. It will be disrespectful if someone else drank from the same place. There are two things mentioned in this hadith. One is standing and drinking which has already been discussed. The second is that it is reported in the Bukhaari from Sayyidina Anas Radiyallahu ‘Anhu that it has been prohibited to drink from the mouth of a water bag. Therefore we shall take this hadith to show the permissibility of doing so, or that it will be taken to show that this is against the recommended practice. Also by Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam drinking from it, can be that in times of necessity one is allowed to do so. It is related in a hadith that a person was drinking water from a water bag and a snake came out from it. On hearing that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam forbade the drinking of water direct from a water bag.

According to this hadith, the drinking of water in this manner apparently seems to have taken place in the early periods. A special note should be made here. One of the reasons for prohibiting the drinking of water in this manner is that every person’s mouth is not such that if it touches a waterbag etc. it will not leave a smell. Certainly there are mouths whose saliva is a cure for diseases, and which is more tastier than everything in this world and creates more happiness than everything else.

Therefore the drinking of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam from a waterbag cannot be compared with others.

(204) Hadith Number 8.
Thumaamah bin ‘Abdullah Radiyallahu ‘Anhu says: “Anas bin Maalik drank water in three draughts (breaths), and used to say that Rasulullah Šallallahu ‘Alayhi Wasallam also drank water in the same manner”.

(205) Hadith Number 9.
Anas Radiyallahu ‘Anhu reports: “Rasulullah Šallallahu ‘Alayhi Wasallam went to my mother, Umm Sulaym’s house. A leather water bag was hanging there. Rasulullah Šallallahu ‘Alayhi Wasallam stood and drank water from it. Umm Sulaym Radiyallahu ‘Anhu stood up and cut off that portion of the bag”.

Commentary

The same type of incident of Sayyiditina Kabshah Radiyallahu ‘Anha has been related in the hadith. It is however difficult to sit and drink from a waterbag that is hanging. These are things that are done in times of necessity. A few ahaadith reported on the incident of Sayyiditina Umm Sulaym Radiyallahu ‘Anha that she said, while cutting off the mouth piece of the water bag from which Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had drunk: ‘No one shall put their mouth on it and drink from it again’. We understand from this that she did it out of love and respect for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.

(206) Hadith Number 10.
Sa’d bin Waqqaas Radiyallahu ‘Anhu says: “Rasulullah Šallallahu ‘Alayhi Wasallam drank water while standing”.

Commentary

This was not his habit, he did it now and then due to some reason. This has been discussed already.
واب ما جاء في تعطر رسول الله صلى الله عليه وسلم

207 - (1) حديثًا محمد بن رافع وغير واحد قالوا: حديثًا أبو أحمد الزبيري، حديثًا شيابان عن عبد الله بن الخطاب عن موسى بن أسس بن مالك عن أبيه قال: كان للرسول صلى الله عليه وسلم سكة بيئته منها.

208 - (2) حديثًا محمد بن بشار، حديثًا عبد الرحمن بن مهدي، حديثًا عزة بن ثابت عن ثامنة بن عبد الله قال: كان أسس بن مالك لا يُبدِّل الطيب، وقال أسس إنّ النبي صلى الله عليه وسلم كان لا يرد الطيب.

209 - (3) حديثًا قبيلة بن مسلم، حديثًا ابن أبي قذيك عن عبد الله بن مسلم بن جندب عن أبيه عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: ثلاث لا ترد: اليوسائد والدهنّ (والطيب) واللبن.

210 - (4) حديثًا مصعب بن غيلان، حديثًا أبو داود الخفري عن سفيان عن الجبرى عن أبي نصرة عن رجل عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: طيب الرجال ما ظهر رجله وخفي لونه، وطيب النساء ما ظهر لونها وخفي رجلها.

وحدثنا علي بن الحج، أبتنا إسماعيل بن إبراهيم عن الجبرى عن أبي نصرة عن الطفاوي عن أبي هريرة عن النبي صلى الله عليه وسلم مثله بمعناه.

211 - (5) حديثًا محمد بن خليفة وعمرو بن علي قالا: حدثنا يزيد بن زرارة، حديثًا حاجج الصواف عن حنان عن أبي عثمان البهدل قال: قال رسول الله صلى الله عليه وسلم: إذا أعطى أحدكم الرجحان فلا يذرُه فإنه خرج من الجنة.

قال أبو عيسى: لا يعرف حنان غير هذا الحديث، وقال عبد الرحمن ابن أبي حاتم في كتاب الجرح والتعديل، حنان الأسدي من بن أسد بن شيك، وهو صاحب الرقيق عمّ والد مسلم، وروى عن أبي عثمان البهدل وروى عنه الحاجج بن أبي عثمان الصواف سمعت أبي يقول ذلك.

212 - (6) حديثًا عمر بن إسماعيل بن مجدال بن سعيد الهدمان، حديثًا أبي عن يزيد عن قيس بن أبي حامز عن جبريل بن عبد الله قال: عرِضْت ببين يده عمر بن الخطاب، فألقى جبريل رداه ومنهي في إزار، فقال له خذ رداك، فقال عمر للقوم: ما رأيت رجلاً أحسن صورة من جبريل إلا ما بلغنا من صورة يوسف عليه السلام.
Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam using 'itr.

A sweet fragrance naturally emitted from the mubaarak body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, as if he did not use 'itr. In a narration Sayyidina Anas Radiyallahu 'Anhu says: ‘I did not smell anything more fragrant than the fragrant smell of Rasulullah Sallallahu 'Alayhi Wasallam. Its fragrance was better than ‘Amber and Musk’. Various other narrations testify to this. Many narrations are mentioned in the books of hadith, where it is stated that the perspiration of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was used instead of ‘itr. A narration from Sayyidina Umm Sulaym Radiyallahu 'Anha is related in the Sahib Muslim and other kitaabs, that once while Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sleeping, sweat began to emit from his mubaarak body. She began collecting it in a small bottle. The mubaarak eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam opened. He asked her what she was doing. She replied: ‘We use this in our ‘itr, it has the most fragrance’.

Once Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam blew (made damm) on his palm and wiped it over the back and stomach of Sayyidina ‘Uqbah Radiyallahu ‘Anhu. It became so fragrant, and as he had four wives, every one of them put on so much ‘itr, to equal that fragrance, but it could not overcoinc the fragrance Sayyidina ‘Uqbah Radiyallahu “Anhu had.

What should I do with the sweet smell of flowers O Nasim (fragrant breeze).

The clothing is also hopeful of attaining a sweet smell.

Sayyidina Abu Ya’laa Radiyallahu ‘Anhu and others relate that in whichever alley Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam passed, others who passed later knew immediately that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam had just passed there. Many other narrations are reported on this subject. Besides this Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam usually used ‘itr. The author has written six ahaadith in this chapter.

(207) Hadith Number 1.

Anas Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam had a ‘Sukkah’. He used a fragrance from it”.

Commentary

The ‘ulama give two meanings to the word ‘Sukkah’. Some say it is an ‘itr box, and say it is that box in which ‘itr is kept. In this case it will mean he used the fragrance from an ‘itr box. My ustaadh Rahmatullahi ‘Alayhi gave the above translation. Some ‘ulama say it is a mixture of various fragrances. The author of Qamus and others prefer this meaning, and have also written the full recipe of how it is made.

(208) Hadith Number 2.

Thumamaah bin ‘Abdullah Radiyallahu ‘Anhu reports: “Anas bin Maalik did not refuse ‘itr, and used to say that Rasulullah Sallallahu ‘Alayhi Wasallam never refused (the acceptance of) ‘itr’.

(209) Hadith Number 3.

Ibn ‘Umar Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Three things should not be refused: a pillow; fragrance (‘itr—oil); and milk’”.

Commentary

These things are mentioned because it is not a burden for the one that gives these presents. And by refusing, one may at times offend the giver. All those things are included in this which are simple and does not burden the one that presents it. By ‘pillow’, some ‘ulama say it means presenting a pillow, as it does not burden a person. Some ‘ulama say that it is just for one’s use while sitting, lying, sleeping, leaning etc.

(210) Hadith Number 4.

Abu Hurayrah Radiyallahu ‘Anhu narrates: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘The ‘itr of a male is, the fragrance of which spreads and has less colour in it (i.e. rose, kewrah etc.), and the ‘itr of a female is that, which has more colour and less fragrance (hina (mendhi)-, za’faraan etc.)”.

Commentary

Males should use a fragrance that is masculine, as colour does not suit them. Women should use a feminine fragrance, which does not give off a strong fragrance, it must be such that its fragrance does not reach strangers.
(211) Hadith Number 5.

Abu 'Uthmaan An-Nahdi (At-Taabi‘ee) RA. relates that Rasulullah ﷺ ‘Alayhi Wasallam said: “If one is given rayhaan, he should not refuse it, because it originates from Jannah.”

Commentary

From this, it is only the rayhaan itself that is meant or are other fragrant substances also included? The linguists give both meanings, and both may be intended here. Allah Ta‘ala made an imitation of the fragrance of Jannah in this world, because this may be an incentive for the people towards Jannah, and also increase their desire and zeal for it. People are naturally attracted to something fragrant. What comparison can there be made with the original fragrance of Jannah. It shall have such a strong fragrance, that the distance of five hundred years will have to be covered to reach its source.

(212) Hadith Number 6.

Jarir bin ‘Abdullah Bajali Radiyallahu ‘Anhu reports that I was presented to ‘Umar (for an inspection). Jarir threw off his top shawl and walked in his lungi only (so that he could be inspected). ‘Umar told him to take his top shawl (put it on) and addressed the people saying: “I did not see anyone more handsomer than Jarir besides what we have heard of Yusuf As-Siddique ‘Alayhis Salaam”.

Commentary

‘What we heard of Yusuf As-Siddique ‘Alayhis Salaam’ shows that he must have been more handsome and beautiful than Sayyidina Jarir Radiyallahu ‘Anhu. Otherwise it seems there was none more handsome than him (Sayyidina Yusuf ‘Alayhis Salaam). Sayyidina ‘Umar Radiyallahu ‘Anhu was making a detailed inspection of the army at the time of jihaad. Every soldier was inspected and Sayyidina Jarir Radiyallahu ‘Anhu was among them. There are a few difficulties in this narration. But shall be omitted to keep the subject short. One of these difficulties is, that the beauty and handsomeness of Sayyidina Yusuf ‘Alayhis Salaam is exempted here. But the mubaarak beauty and handsomeness of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam is not exempted or mentioned here. We can openly say that the handsomeness of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam was more than that of Sayyidina Yusuf ‘Alayhis Salaam. By not mentioning this, the handsomeness of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam is obviously exempted. Shah Waliyullah Dehlawi has men-
Chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Three ahaadith are compiled in this chapter.

(213) Hadith Number I.

'Aayeesah Radyallahu 'Anha relates that the speech of Rasulullah Sallallahu 'Alayhi Wasallam was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.

Commentary

The speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not of an abridged nature nor was it fast, that nothing could be understood. He spoke calmly and clearly, word for word. A person sitting by him remembered what he said.
(214) Hadith Number 2.

Anas bin Maalik Racjiyallahu ’Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam (sometimes) repeated a word (as was necessary) thrice, so that his listeners understood well what he was saying”.

Commentary
If what he was explaining was difficult or it was something that had to be given a thought, or if there were many people, he faced all three sides and repeated it to every side, so that those present understood well what he said. Repeating a thing thrice was the maximum. If saying a thing twice only sufficed, he only said it twice.

(215) Hadith Number 3.

Imaam Hasan Radiyallahu ’Anhu says: “I asked my (maternal) uncle Hind bin Abi Haalah, who always described the noble features of Rasulullah Sallallahu ‘Alayhi Wasallam to describe to me the manner in which Rasulullah Sallallahu ‘Alayhi Wasallam spoke. He replied that Rasulullah Sallallahu ‘Alayhi Wasallam was always worried (about the hereafter). And was always busy thinking (about the attributes of Allah and the betterment of the ummah). Because of these things he was never free from thought and never rested (or because of worldly affairs he did not gain rest, but gained rest and contentment from religious well being). It is mentioned in the hadith that the coolness of my eyes is in salah). He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people). He spoke concisely, where the words are less and meaning more. (Mulla ‘Ali Qaari has collected forty such ahadith in his commentary which are very short. Those who wish may refer to it and memorise it). Every word was clearer than the previous one. There was no nonsensical talk, nor was there ‘half-talks’ where the meaning was not complete and could not be grasped. He was not short-tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it. He did not criticize food, nor over-asked it (The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is glutinous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things). He was never angered for anything materialistic. (The reason being that he did not pay much attention, and did not care much about materialistic things).

If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. (The ‘ulama say the reason being that it is against humbleness to point with one finger only. Some ‘ulama say it was his noble habit to signal the oneness of Allah with one finger, therefore he did not signal anyone in that manner). When he was surprised by something he turned his hand, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person, or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasulullah Sallallahu ‘Alayhi Wasallam was mostly a smile, at that moment his mubaarak front teeth glittered like white shining hailstone.

Commentary
This hadith is the remaining portion of the seventh hadith mentioned in the first chapter. Every sentence of it should be read carefully and one should try to emulate them as much as possible. Every action of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is complete in humbleness and etiquette. Sayyidina Hind bin Abi Haalah Radiyallahu ’Anhu is a step brother of Sayyiditina Faatimah Radiyallahu ’Anha.
قال رسول الله صلى الله عليه وسلم: إن لآعمَل أَوَل رجل يدخل الجنة وأخر رجل يخرج من النار، يُوقِد بالرجل يوم القيامة قفآف، أعرضوا عليه صغر ذنب وعيته عن كبارها، فقال له: عملت يوم كذا كذا وهذا وهو مُقَرّ لا يُكرَّر وهو مَشْهَفٌ من كبارها، فيقال: أعطوه مكان كل سيرة عملها حسنة، يقول: إن لي ذينيا ما أراها ههمًا، قال أبو ذر: فلقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواذبة.

216 - (1) حدثنا أحمد بن منيع، حدثنا عيّن بن الفوارج، أخبرنا الحجاج وهو ابن أرطاة عن سيباك بن حرب عن جابر بن سمرة في ساق رسول الله صلى الله عليه وسلم حمّشته وكان لا يضحك إلا تيسماً، فكانت إذا نظرت إليه قلت: أكشُل العينين وليس بأكمل. 

217 - (2) حدثنا قتيبة بن سعيد، أخبرنا ابن لهيعة عن عبيد الله بن المغيرة عن عبيد الله بن الحارث بن جزء قال: ما رأيت أحدا أكثر تيسماً من رسول الله صلى الله عليه وسلم، 

218 - (3) حدثنا أحمد بن خالد الخليفة، حدثنا يحيى بن إسحق السيواني، حدثنا لب بن سعد عن يزيد بن أبي حبيب عن عبد الله بن الحارث قال: ما كان صبحك رسول الله صلى الله عليه وسلم إلا تيسماً، قال أبو عيسى: هذا حديث غريب من حداث لب بن سعد.

219 - (4) حدثنا أبو عمّار الحسين بن حريث، حدثنا وكيع، حدثنا الأعمش عن المعور بن سويد عن أبي ذر رضي الله عنه قال: 

220 - (5) حدثنا أحمد بن منيع، حدثنا معاوية بن عمرو، حدثنا زائدة عن بيان عن قيس بن أبي حامد عن جعفر بن عبد الله، قال: ما حججتي رسول الله صلى الله عليه وسلم منذ أسلمت ولا رأي إلا ضحك.

221 - (6) حدثنا أحمد بن منيع، حدثنا معاوية بن عمرو، حدثنا زائدة عن إسماعيل بن أبي خالد عن قيس عن جعفر قال: ما حججتي رسول الله صلى الله عليه وسلم منذ أسلمت ولا رأي إلا تيسم.

222 - (7) حدثنا هناد بن السَّرِي، حدثنا أبو معاوية عن الأعمش عن إبراهيم عن عيدة السيواني عن عبيد الله بن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم إلى الأعرج أخر أهل النار خروحاً، رجل يخرج منها رحفاً فيقال له:
Chapter on the laughing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

Nine ahaadith are mentioned in this chapter.

(216) Hadith Number 1.
Jaabir bin Samurah Radyallahu ‘Anhu says: “The calf of the leg of Rasulullah Sallallahu ‘Alayhi Wasallam was slightly thin. His laugh was only that of a smile. Whenever I visited Rasulullah Sallallahu ‘Alayhi Wasallam, I thought he had used kuhl on his eyes. Whereas he had not at that time used kuhl.”
Verily the eyes of Sayyidina Rasulullah ﷺ always remained in deep thought and sorrow. This seems to contradict that hadith. Two explanations are given to the hadith. The first is that the meaning of the hadith is that Sayyidina Rasulullah ﷺ smiled more than he laughed. No other person was seen, whose smile was more than his laugh. In a further hadith which is reported from the same Sahaabi, this has been clearly elucidated. The second explanation is that Sayyidina Rasulullah ﷺ besides being naturally worried, smiled and appeared cheerful so that the Sahaabah Radiyallahu Anhu might feel at ease and comfortable. This is the pinnacle of humbleness and good character. In the fifth and sixth hadith of this chapter, Sayyidina Jarir Radiyallahu Anhu says that whenever Sayyidina Rasulullah ﷺ saw me, he met me with a cheerful smile. There now remains no contradiction with the first hadith. Many times it so happens that a person is sad and worried, but to keep others happy, or for some other reason one has the opportunity to meet them cheerfully. Those who have in their hearts a mark of love, experience this many times.

(217) Hadith Number 2.

‘Abdullah bin Haarith Radiyallahu Anhu reports: “I did not see anyone who smiled more than Rasulullah ﷺ.”

A question arises from this hadith, that in the last hadith of the previous chapter, it is stated that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam always remained in deep thought and sorrow. This seems to contradict that hadith. Two explanations are given to the hadith. The first is that the meaning of the hadith is that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam smiled more than he laughed. No other person was seen, whose smile was more than his laugh. In a further hadith which is reported from the same Sahaabi, this has been clearly elucidated. The second explanation is that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam besides being naturally worried, smiled and appeared cheerful so that the Sahaabah Radiyallahu Anhum might feel at ease and comfortable. This is the pinnacle of humbleness and good character. In the fifth and sixth hadith of this chapter, Sayyidina Jarir Radiyallahu Anhu says that whenever Sayyidina Rasulullah ﷺ saw me, he met me with a cheerful smile. There now remains no contradiction with the first hadith. Many times it so happens that a person is sad and worried, but to keep others happy, or for some other reason one has the opportunity to meet them cheerfully. Those who have in their hearts a mark of love, experience this many times.

(218) Hadith Number 3.

‘Abdullah bin Haarith Radiyallahu Anhu relates: “The laugh of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam was but a smile”.

That means he smiled more often. There were fewer occasions where he laughed.

(219) Hadith Number 4.

Abu Dhar Radiyallahu Anhu says: “Rasulullah ﷺ ‘Alayhi Wasallam said: ‘I know that person well who will enter Jannah first and also that person who will be the last one to be taken out of jannah. On the day of qiyaamah a person will be brought forward to the court of the Almighty Allah. It shall be commanded that all the minor sins of that person be put forward to him and the major sins be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them, as there will be no room for refuting them. (He will begin to tremble and say in his heart that these are only the minor sins, what will happen when the major sins are exposed). During this happening it shall be commanded that for every sin of that person he be given the ajr (thawaab—reward) of a good deed. Upon hearing this the person himself will say I still have many sins left to account for, that are not seen here’. Abu Dhar Radiyallahu Anhu says: ‘Rasulullah ﷺ ‘Alayhi Wasallam while narrating the words of that person began laughing till his mubaarak teeth began to show”’. (The reason being that the person himself disclosed the very sins he was frightened of).

This person whose case is being narrated in detail is the same person of whom it was first described in brief that he will be the last one to enter Jannah, or it may be another person. The findings of the commentators is that it is another person. The person who will enter Jannah last is the one whose incident is mentioned in the seventh hadith of this chapter.

(220—221) Hadith Number 5 and 6.

Jarir bin ‘Abdullah Radiyallahu Anhu says: “After I accepted Islaam, Rasulullah ﷺ ‘Alayhi Wasallam never prohibited me from attending his assemblies. Whenever he saw me he laughed.” In the second narration it is stated that he smiled.

The second narration is mentioned because it may be known that by laughing as mentioned in the first hadith, it is meant that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam smiled. This smile is to show happiness, as to meet one cheerfully makes one feel at ease. I have observed that my elders at times met visitors with such happiness and cheerfulness that the visitor may feel; happiness is being felt by our coming.
(222) Hadith Number 7.

‘Abdullah bin Mas’ud Rадиllahu ‘Anhu said: “I know the person who will come out last from the fire. He will be such a man who will crawl and come out (due to the severity of the punishment of jahannam he will not be able to walk). He will then be ordered to enter Jannah. He will go there and find that all the places therein are occupied. He will return and say ‘O Allah the people have taken all the places’. It will be said to him: ‘Do you remember the places in the world?’ (That when a place gets filled, there remains no place for a newcomer. And a person that arrives first occupies as much as one pleases, there remains no place for the ones that arrive later. The elders have translated it in this manner. According to this humble servant, if the meaning of it is taken as follows, it seems more appropriate, that do you remember the vastness and plentiness of the world and how big the world was. He is being reminded, because an announcement is going to be made that a place that is ten times greater than the world shall be given to him. After imagining the vastness of the world once, it may be assessed how great this gift is?). He will reply: ‘O my creator, I remember well’. It will be commanded to him: Make your wish in whichever way your heart desires. He will put forward his desires. It shall be commanded: All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will reply: ‘Are You jesting with me O my Allah, and You are the King of Kings?’ (There is no place in Jannah and You are granting me a place ten times greater than the world). (Sayyidina Ibn Mas’ud Rадиllahu ‘Anhu) said: I saw Rasulullah Sallallahu ‘Alayhi Wasallam laugh till his mubarak teeth showed, when he related this portion of the man’s reply”.

Commentary

The laughing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was due to his happiness on Allah granting His Mercies and Bounties on a person who is the last to be taken out of jahannam. From this it is clear that the person was the most sinful (Muslim). Yet he was so greatly rewarded in this manner. What about the general Muslims, and especially the pious, what great Mercies and Bounties shall be showered on them? The more bounties the ummah receive, the more it becomes a reason for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to become happy. It is possible that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam laughed, because that person, who after experiencing the great hardships and punishment, came out of jahannam. Yet he had the audacity to express his desires and also say that Allah was joking.

(223) Hadith Number 8.

‘Ali bin Rab’ih RA. says: “A conveyance (a horse or something was brought to ‘Ali during the period of his khilafah). He recited Bismillah when he put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this du’aa:

Subhaanaka a’laddiin sakhrin lanaa haalaa wa ma’a kana llaa muqarinna waana ilaatin ridaa la’minkum

Translation: Glorified be He Who hath subdued those unto us, and we were not capable (of subduing them); And lo! unto our Lord we are returning.—Surah Zukhruf, 13-14.

(The’ulama say that a conveyance could be a means of death. Therefore subjugation of a conveyance with gratitude towards Allah for His Mercy, and death are mentioned together. After all a person has to return to Allah after death). ‘Ali Radyallahu ‘Anhu then said Alhamdulillah three times, Allahu Akbar three times, then recited:

Subhaanaka inni zalamtu nafsi-fa&-fir-li fa-innahu laa yaf‘udu an la’aynufu al-diloon

Translation: Glorified be Thou! Behold, I have wronged myself. So forgive Thou-me. Indeed, none forgiveth sins but Thou.

then (Sayyidina ‘Ali Radyallahu ‘Anhu) laughed (smiled). I said to him, ‘What is the reason for laughing O Amirul Mu-mineen?’ He replied: ‘Rasulullah Sallallahu ‘Alayhi Wasallam also recited these du’aas in this manner and thereafter laughed (smiled). I also inquired from Rasulullah Sallallahu ‘Alayhi Wasallam the reason for laughing (smiling) as you have asked me. Rasulullah Sallallahu ‘Alayhi Wasallam said, Allah Ta’ala becomes happy when His servants say, ‘No one can forgive me save You. My servant knows that no one forgive sins besides Me’”.

(224) Hadith Number 9.

‘Aamir bin Sa’d Radyallahu ‘Anhu says: “My father Sa’d said: ‘Rasulullah Sallallahu ‘Alayhi Wasallam laughed on the day of the Battle
of Khandaq till his teeth showed’. ‘Aamir Radiyallahu ‘Anhu says: ‘I asked why did he laugh?’. He replied: ‘A kaffir had a shield, and Sa’d was a great archer. The kaffir protected himself by swaying the shield from side to side covering his forehead. (Sayyidina Sa’d Radiyallahu ‘Anhu was a famous marksman, but the kaffir did not let the arrows get him). Sa’d Radiyallahu ‘Anhu took an arrow (and kept it ready in the bow). When the non-believer removed the shield from his head, he quickly aimed at the kaffir and did not miss the target. i.e. the (enemies) forehead. The enemy immediately fell down, his legs rising into the air. On that Rasulullah ﷺ ‘Alayhi Wasallam laughed till his mubaarak teeth showed’. I asked: ‘Why did Rasulullah ﷺ ‘Alayhi Wasallam laugh?’ He replied: ‘Because of what he had done to the man’.

Commentary
It may be doubted that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam laughed because the man’s feet were raised in the air, hence the satr (private parts) was exposed. Therefore the reason for laughing had to be asked. Sayyidina Sa’d Radiyallahu ‘Anhu replied: ‘No, but because I, although a good marksman, the non-believer protected himself. He was clever to move his shield from side to side. But Sa’d thought of a plan, and aimed at him in such a way that he did not have a chance to protect himself and fell down’.

باب ما جاء في سورة مزاح ﷺ صلى الله عليه وسلم

225 - (1) حدثنا محمود بن غيلان، حدثنا أبو اسامة عن شريك عن عاصم الأحول عن أنس بن مالك قال: أن ﷺ صلى الله عليه وسلم قال له: يا ذا الأذنين، قال محمود قال أبو اسامة: يعني يازده.

226 - (2) حدثنا هندان بن السرى، حدثنا وكيع عن شعبة عن أبي الطِّبَاح عن أنس بن مالك قال: إن كان ﷺ صلى الله عليه وسلم ليخلطنا لاحي يقبل لاحي صغير يا أبا عمر ما فعل النفيرة؟ قال أبو عسي: وفِقَهُ هذا الحديث أنّ النبي ﷺ كان يائزح وفيه أنّ النبي ﷺ قال غلام صغير من العصر، فقال له: يا أبا عمر، وفيه أنه لا يجلس على نجمه، بل يَلِبِعُ به، وإذا قال له ﷺ صلى الله عليه وسلم يا أبا عمر، ما فعل النفيرة؟ لأنه كان له نفير يَلِبِعُ به، فمات فحزن الغلام عليه فمازجه ﷺ صلى الله عليه وسلم فقال يا أبا عمر ما فعل النفيرة؟

227 - (3) حدثنا عباس بن محمد الدورى، حدثنا علي بن الحسن بن شقيق، أنبأنا عبد الله بن المبارك عن اسامة بن زيد عن سعد المقرر عن أبي هريرة قال: قالوا يا رسول الله إِنّك تدعبنا، قال: نعم غير إلى لا أقول إلا حقاً.
Chapter on the description of the joking of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

It has been proven that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam joked. It has also been prohibited to joke. In Tirmidhi a narration of Sayyidina Ibn Abbaas Radyallahu ‘Anhu is reported wherein it has been prohibited to joke. Imaam Nawawi has compared the two in this manner and said that excessive joking which will result in the heart becoming hard, or it will keep one away from the remembrance of Allah, or it may become a means of troubling a Muslim, or it may lessen the dignity and degrade one. All these are included in the prohibition. If it (joking) is void of this and is done solely to appease or make someone happy, then it will be mustahhab. Sayyidina ‘Abdullah bin Šaarith Radyallahu ‘Anhu says: ‘I have not seen anyone who makes a person more cheerful than Rasulullah Šallallahu ‘Alayhi Wasallam’. The reason being that the cheerful nature of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was more of a source of happiness than sadness.

There was also a special necessity for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam to joke. That is due to the personal dignity and