

MIFTAAH SEMINAR

SHAMA'IL DAWRAH



Shaykh Yahya Rhodus

SESSION 1

Imam Muhammad ibn Issa al-Tirmidhi

- He is from the city of Tirmidh, modern day Uzbekistan. Born in the year of 209 and studied locally with scholars and traveled throughout the muslim world.
 - Traveled to Khurasan, Afghanistan; Mecca and Medina; Basra and Kufa.
- His teachers included hadith masters of his time which he was a student of Muhammad bin Isamil al-Bukhari, Imam Muslim ibn Hagag and Imam Abu Dawood. As well as Imam al-Nisa'i and Imam Ibn Majah.
- He was one of the great hadith scholars and was known for deep piety.

Prophetic Characteristics of the Prophet ﷺ

Physical features of the Prophet ﷺ

- Anas ibn Malik (RA) reported:

"The Prophet ﷺ was neither tall nor short, neither very white nor tawny. His hair was neither tightly curled nor completely straight. Allah commissioned him at the age of forty; he spent ten years in Mecca, then ten years in Medina; he passed away at about sixty. At his passing, there were fewer than twenty white hairs on his head and beard."

- Anas ibn Malik (RA) reported:

“The Messenger of Allah ﷺ was of medium stature, neither very tall nor very short. He had a handsome and well-proportioned body. His hair was neither tightly curled nor completely straight, and his complexion was fair with a slight reddish hue. When he walked, he walked briskly with energy, leaning slightly forward.”

- Al-Baraa ibn ‘Azib (RA) said:

“I met the Prophet ﷺ. He was of medium stature, with broad shoulders. He had a full head of hair, a jum’a that reached his earlobes. He was wearing two red garments, and I have never seen anything more beautiful than him.”

- All of his physical features were perfectly proportioned, reflecting a balance between his inward character and outward appearance.
- The length of the Prophet ﷺ’s hair is described using three terms:
 - جُمّة (jum’a): hair reaches the shoulders
 - وفرة (wafrah): hair reaches the earlobes
 - لِمّة (limah): hair reaches between the earlobes and shoulders

- Ali ibn Abi Talib (RA) said:

“The Prophet ﷺ was neither tall nor short, but medium in stature, slightly inclined toward being taller. His hands and feet were full, fleshed, and sturdy. He had a thin line of hair running from his chest to his navel. When he walked, he leaned forward slightly, as if descending from a height.”

- Another chain narrated from Ali (RA) describes the Prophet ﷺ as neither extremely tall nor extremely short, of medium stature among his people. His hair was neither tightly curled nor straight, but slightly wavy, and he was not corpulent. His face was slightly round, not completely circular, with a fair

- complexion imbued with a touch of redness. His eyes were very black with long eyelashes, his joints large, and his shoulders broad. A thin line of hair ran from his chest to his navel, and his hands and feet were full, fleshed, and sturdy. When he walked, he moved with vigor, slightly leaning forward as if descending from a height, and when he turned to look at someone or something, he turned with his whole body. Between his shoulders was the seal of prophethood, for he is the Seal of the Prophets. His heart was the soundest and most generous, his speech the most truthful, and he was the gentlest of people in nature and the noblest in social interactions. Whoever saw him unexpectedly would be awe-struck, and whoever interacted with him while knowing him would love him. Those who described him said, "I never saw before him or after him anyone like him."
- Al-Hasan ibn Ali (RA) reported that he asked his maternal uncle Hind ibn Abi Hala, who was skilled in describing features, to describe the beautiful appearance of the Messenger of Allah ﷺ so that he could cherish and remember them. Hind said:

"The Prophet ﷺ was magnificent in himself and in the eyes of others. His face shone like the light of the full moon on a moonlit night. He was taller than an average man but shorter than an extremely tall man. His head was large, and his hair was wavy; if the hair at the front parted easily, he parted it in the middle, otherwise he left it as it was, and it would fall past his earlobes. His complexion was fair and luminous. His forehead was wide, and his eyebrows were arched, thin, long, and well-shaped without connecting, with a vein between them that would pulse with anger. His nose was prominent, long, aquiline with a thin tip and slight curvature in the middle, radiating a soft light. His beard was full and dense, his cheeks smooth, and his mouth wide and proportionate, with a slight spacing between the front teeth.

A thin line of hair ran from his chest to his navel. His neck was like ivory, resplendent as silver, and his physique was evenly proportioned, well-built, and firm. His chest and stomach were even, his shoulders broad, and his joints proportionately large. His limbs shone brightly, and except for the thin line of hair from chest to navel, his chest and stomach had no hair, while his arms, shoulders, and upper chest had hair. His forearms were long, his palms full, and his hands and feet fleshed and sturdy; his fingers and toes were long and well-proportioned, not crooked or bulging, with slightly arched soles. His feet were smooth such that water would run off them. When he walked, he lifted his feet with vigor, leaned forward slightly, tread lightly, and had a long natural stride, turning his whole body when looking at someone or something. He lowered his gaze, looking at the ground more than the sky, and most of his sight was from the corners of his eyes. His glance would capture hearts. He ﷺ let his companions walk ahead of him and positioned himself behind them, showing humility.”

- Sufyan ibn Waki' reported on the authority of Ishaq (RA): A man asked Al-Baraa ibn 'Azib RA, *“Was the face of the Messenger of Allah ﷺ like a sword?”* He replied, *“No, rather it was like the moon.”*
 - Comparing the Prophet ﷺ's face to the moon has multiple meanings: his face was not perfectly oval but between oval and round, closer to round; additionally, the brightness of his face was soft and luminous like the moon, rather than sharp or rigid like the edge of a sword.
- Abu Hurairah (RA) reported: *“The Prophet ﷺ was of fair complexion, as if fashioned from pure silver, and his hair was wavy.”*
- Jabir ibn 'Abdullah (RA) reported:

“The Messenger of Allah ﷺ said: ‘The prophets were presented to me. I saw Musa AS; he was of medium build, and it was as if he were one of the men of Shanu'a (a particular Arab tribe). I saw 'Isa AS, the son of Maryam AS, and the closest person I have seen who resembles him is Urwa ibn Mas'ood.

Then I saw Ibrahim AS, and the closest person I have seen who resembles him is the Prophet ﷺ. Then I saw Jibreel AS, and the closest person I have seen who resembles him is Dihya al-Kalbi."

- Sa'id al-Jurayri (RA) reported that he heard Abu Tufail (RA) say, "I saw the Prophet ﷺ, and there is no one remaining on the face of this earth today who has seen him besides me. I asked him to describe him, and he said: *'He was fair-complexioned and of handsome countenance, moderate in his qualities and features.'*"
 - Note: Abu Tufail lived to be 107–110 years old and was the last of the companions of the Prophet ﷺ.
- Ibn 'Abbas (RA) reported the Messenger of Allah ﷺ had a slight space between his two front teeth, and when he spoke, it was as if a light emanated from them.

The Seal of Prophethood

- Ja'd ibn 'Abdulrahman (RA) said, *"I heard Sa' ibn Yazid say: My maternal aunt took me to the Prophet ﷺ and said, 'O Messenger of Allah, my nephew is suffering from a pain.' He ﷺ wiped his blessed hand on my head and prayed that I be blessed. Then he performed ritual purification (wudu), and I drank from the water after his purification. I stood behind his blessed back and gazed upon the Seal of Prophethood between his shoulders, and behold, it was like a button of a bed canopy in size."*
- Jabir ibn Samurah (RA) reported: *"I saw the Seal on the back of the Messenger of Allah ﷺ, and it was like the egg of a pigeon."*
- Abu Sa'id ibn 'Amr al-Akhtab al-Ansari (RA) said: *"The Messenger of Allah ﷺ said to me: 'O Zayd, come close to me and rub my back.' So I rubbed his blessed back, and my fingers touched the Seal of Prophethood. I asked Abu Zayd what the Seal was, and he replied: 'It was a collection of hairs.'* The Prophet ﷺ ordered Abu Zayd to rub his back either because he felt some discomfort in his back or

- because he saw that he was eager to see the Seal of Prophethood but did not ask.”
- Abdullah ibn Burayda (RA) said:
“I heard my father Burayda say: When the Messenger of Allah ﷺ arrived in Madina, Salman al-Farisi (RA) came to him with a tray of fresh dates and placed them before him. The Messenger of Allah ﷺ asked: ‘What is this?’ Salman replied: ‘It is charity for you and your companions.’ The Prophet ﷺ said: ‘Remove it, for we do not consume charity.’ So he removed it. The next day he came with something similar and placed it before the Prophet ﷺ. He asked: ‘What is this?’ Salman replied: ‘It is a gift for you.’ The Messenger of Allah ﷺ then said to his companions: ‘Extend your hands.’ Later, Salman saw the Seal of Prophethood on the blessed back of the Messenger of Allah ﷺ, and he immediately believed in him.”
 - Salman al-Farisi (RA) sought three signs of the Prophet ﷺ: rejecting charity, accepting gifts, and bearing the Seal of Prophethood; and when he witnessed them, his faith was confirmed. His freedom was secured through planting date palms, which miraculously all bore fruit in the same year.
- Abu Nathir al-Awqi (RA) reported: *“I asked Abu Sa‘id al-Khudri RA about the Seal of Prophethood, and he replied: ‘It was a slightly raised morsel of flesh on his upper back.’”*

The Hair of the Prophet ﷺ

- Anas ibn Malik (RA) reported: *“The blessed hair of the Messenger of Allah ﷺ reached the middle of his ears.”*
- Aisha (RA) reported: *“The Messenger of Allah ﷺ and I would bathe from a single container. His blessed hair was above his shoulders yet reached past his earlobes.”*
- Al-Bara’ ibn Azib (RA) reported: *“The Messenger of Allah ﷺ was of medium stature. His blessed shoulders were broad, and his blessed hair would reach his earlobes.”*

- Qatadah, narrated from Anas ibn Malik (RA), Qatadah said: *"I asked Anas, how was the blessed hair of the Messenger of Allah ﷺ?"* He replied: *"It was neither extremely curly nor straight; his hair reached his earlobe."*
- Umm Hani bint Abi Talib (RA) reported: *"The Messenger of Allah ﷺ once entered Makkah wearing four braids in his hair."*
 - The Prophet ﷺ traveled from Madina to Makkah four times: for the Umrah of Qada, the Conquest of Makkah, the Umrah of Ji'ranah, and the Farewell Pilgrimage.
- Anas ibn Malik (RA) reported: *"The hair of the Messenger of Allah ﷺ reached the middle of his ears."*
- Ibn Abbas (RA), reported:

"The Messenger of Allah ﷺ would let his hair fall freely. The idol worshippers used to part their hair, and the people of the scripture would let their hair fall. He ﷺ preferred to accord with the practices of the people of the scripture so long as he was not given a specific command regarding the matter. Thereafter, the Messenger of Allah ﷺ began to part his hair."

The Combing of the Prophet ﷺ

- Aisha (RA), reported: *"I would comb the hair of the Messenger of Allah ﷺ even while I was in the state of menstruation."*
- Anas ibn Malik (RA) reported: *"The Messenger of Allah ﷺ would frequently apply oil to his head and comb his beard."*
 - The Prophet ﷺ would use a قناع (cloth) to protect his turban and clothes from oil, and he always kept with him five essentials whether at home or traveling: **kohl, a comb, perfume, and a tooth stick.**
- Aisha (RA) reported: *"The Messenger of Allah ﷺ liked to start with the right in his purification when purifying, in his combing when combing, and in his wearing of sandals."*
 - This was from the Sunnah of the Prophet ﷺ.

- The Arabic word for “right” (يَمِين) is derived from (يُؤْمِن), which means *blessings*. It is also connected to the term (أَصْحَابُ الْيَمِينِ), *the people of the right*, mentioned in the Quran as those destined for Paradise.
- Abdullah ibn Wahb (RA) reported: *“The Messenger of Allah ﷺ forbade combing hair except every other day.”*
 - This is not a prohibition of *tahreem* (absolute forbiddance), but rather a prohibition of dislike. Abu Dawood narrated in his Sunan (not in the Shamail) that the Prophet ﷺ said: *“Whoever has hair, let him honor it.”*
 - To honor it means to comb it, oil it, keep it clean, and not allow it to become disheveled or unkempt. What is disliked is obsessing over one’s appearance. The way of the Prophet ﷺ is one of moderation.
 - Imam al-Nasa’i recorded in his Sunan from Abu Qatadah, who said: *“He had a thick head of hair that reached down to his shoulders. He asked the Prophet ﷺ about combing it, and the Prophet ﷺ told him to care for it and to comb it out daily.”*

The White Hair of the Prophet ﷺ

- Qatada (RA) reported: *“I asked Anas ibn Malik, did the Messenger of Allah ﷺ dye his hair? He replied: ‘It did not reach that point. He had only a few white hairs on his temple.’ Abu Bakr did dye his hair with henna and katam (a reddish plant used as a dye).”*
- Anas ibn Malik (RA) reported: *“He did not count on the beard or head of the Messenger of Allah ﷺ except fourteen white hairs.”*
 - In another narration, Anas (RA) reported: *“He mentioned at different times that the Messenger of Allah ﷺ had 17, 18, and 20 white hairs.”*
 - This variation shows Anas’s continual eagerness to observe and count the exact number of white hairs on the Prophet’s ﷺ head and beard.

- Semak ibn Harb (RA) reported: *"I heard Jabir ibn Samra say, when questioned about the white hair of the Messenger of Allah ﷺ: When he would apply oil to his hair, no white hairs would be seen. And when he would not apply oil, they could be seen."*
- Ikrimah (RA), from Ibn Abbas (RA) reported: *"Abu Bakr said, 'O Messenger of Allah, your hair has become white.' The Messenger of Allah ﷺ replied: 'The Surah of Hud (سورة هود), al-Waqi'ah, (سورة الواقعة), al-Mursalat (سورة المرسلات), 'Amma Yatas'alun وَإِذَا الشَّمْسُ كُوِّرَتْ Surah an-Nabam and Idha al-Shamsu Kuwwirat Surah at-Takwir have turned my hair white.'"*
- Abu Ramtha Taymi ibn Riba (RA) reported: *"I came to the Prophet ﷺ while one of my sons was with me. I was shown the Prophet ﷺ, and when I saw him I said to myself: 'This is the Prophet of Allah.' He was wearing two green garments, and he had some hair that had turned white, but appeared reddish."*

The Dye of the Prophet ﷺ

- Eyad ibn Aqit (RA) who reported: Abu Rimthah said, *"I came to the Messenger of Allah ﷺ with one of my sons. He asked, 'Is this your son?' I replied, 'Yes, I acknowledge him.' He said, 'You will not be held accountable for his crime, nor will he be held accountable for your crime.' I then saw some white hairs on him that had been dyed red."*
 - This assures Abu Rimthah that the pre-islamic practice of taking the father to account for the crimes of his son was null.
 - Imam al-Tirmidh says: This is the best and most explanatory narration for that the rigorously authenticated narration states that he ﷺ did not the reach the point needing to dye his white hairs.
 - Abu Rimth's name is Refa'ah ibn Yathrib Al-Taymi.
- Uthman ibn Mohib (RA) reported Abu Hurairah (RA) was asked: *"Did the Messenger of Allah ﷺ use dye? He replied: Yes."*
 - Al-Tirmidhi says: Abu Awana (RA) narrated this hadith on the

- authority of Uthman ibn Abdullah ibn Mohib (RA) who said that he related on the authority of Um Salamah (RA).
 - This shows the strength of hadith science: when several companions narrate the same report through multiple chains, it provides strong corroboration and raises the hadith's level of certainty and authenticity.
- Jahdhamah, the wife of Bashir ibn al-Khasasiyyah (RA), reported: *"I saw the Messenger of Allah ﷺ come out of his house shaking water from his head after having bathed, and on his head there were traces of henna."*
- Humayd informed us from Anas ibn Malik (RA) said: *"I saw the hair of the Messenger of Allah ﷺ and it was dyed."* Hammad said: *"Abdullah ibn Humayd ibn Aqil narrated to us: I saw the hair of the Messenger of Allah ﷺ with Anas ibn Malik and it was dyed."*

The Kohl of the Prophet ﷺ

- Ikrimah (RA) reported: Ibn 'Abbas (RA) related that the Prophet ﷺ said, *"Apply ithmid (antimony), for it strengthens the eyesight and promotes the growth of the eyelashes."*
 - Ibn 'Abbas said that the Prophet ﷺ had a kohl container from which he would apply kohl every night, three times, in an odd number of strokes.
 - The Prophet ﷺ naturally had eyes that appeared as though they were lined with kohl. This is an instruction for us to apply ithmid as a part of following the Sunnah.
- Ibn 'Abbas (RA) reported: The Messenger of Allah ﷺ would apply ithmid three times in each eye before going to sleep.
 - The Prophet ﷺ naturally had eyes that appeared as though they were lined with kohl. This is an instruction for us to apply ithmid as a part of following the Sunnah.
- Ibn Abbas (RA) reported that the Messenger of Allah ﷺ said:

“The best of your kohl is ithmid. It strengthens the eyesight and promotes the growth of the eyelashes.”

- Imam al-Tirmidhi repeated this hadith through multiple chains in order to strengthen the overall narration and emphasize its meaning.

The Clothing of the Prophet ﷺ

- Umm Salamah (RA) reported: The most beloved garment to the Messenger of Allah ﷺ was a qamees (a long woven garment with sleeves and a pocket)
- Umm Salamah (RA) reported: *“The article of clothing most beloved to the Messenger of Allah ﷺ that he used to wear was the qamees (shirt).”*
 - Al-Tirmidhi commented: This wording was likewise transmitted by Ziyad ibn Ayyub on the authority of Abdullah ibn Burayda, who reported from his mother, who narrated from Umm Salamah. Similar versions of Ziyad ibn Ayyub were also reported by several transmitters on the authority of Abu Tumayla, who added his mother’s narration. This version is considered the most correct.
- Shahad ibn Hawshab (RA) reported Asma bint Yazid said: *“The shirt sleeve of the Messenger of Allah ﷺ extended to his wrist.”*
- Mu’awiyah ibn Qurrah (RA) reported: *“I came to the Messenger of Allah ﷺ with a group from the tribe of Muzayna so that we could pledge allegiance to him. His shirt was open (or a button was unfastened). I inserted my hand into the opening of his shirt and touched the seal of prophethood.”*
 - This refers to the collar of the shirt near the neck opening. The Prophet ﷺ was not bothered by the companion because he knew his intention
- Anas ibn Malik (RA) reported: *“The Prophet ﷺ slept while leaning on*

- *Usamah ibn Zayd. He was wearing a Qatari garment, which he had thrown loosely, and then he led them in prayer.*
 - Abd ibn Humaid said: Mohammed ibn Fadel reported: *“Yahya ibn Ma’in asked me about this hadith the first time he sat with me. I said Haman and Ibn Salamah narrated it to us. At that moment he said, ‘Would you relate it from your book?’ I got up to fetch my book, and he grabbed my garment and said, ‘Dictate it for me, for I fear I may not meet you again.’”*
 - A Qatari garment is an ornate cotton mantle with red patterns, produced in Qatar or present-day Oman and Yemen.
- Abu Sa’id al-Khudri (RA) reported: *“The Prophet ﷺ would put on a new garment, mention its name, and say: اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِي. ‘O Allah, to You is all praise for having clothed me in this. I ask You for its good and the good for which it was made, and I seek refuge in You from its evil and the evil for which it was made.’”*
- Anas ibn Malik (RA) reported: *“The article of clothing most beloved to the Messenger of Allah ﷺ that he used to wear was the habarah (an ornate Yemeni mantle made from soft cotton).”*
 - On the authority of his father who said: *“I saw the Prophet ﷺ wearing two red garments, glowing as if I was looking at the radiance of his shins.”*
- Al-Baraa ibn Azib (RA): *“I have never seen anyone more handsome than the Messenger of Allah ﷺ, who was wearing two red garments. His hair fell close to his shoulders.*
 - The red garments were not solid red; they were red stripes.
- Abu Ramathah (RA): *“I saw the Prophet ﷺ wearing two green stitched garments.”*
 - Some scholars mention that these garments were similar to overcoats.
- Qayla bint Makhramah (RA) reported: *“I saw the Prophet ﷺ*

- *wearing two well-worn garments dyed with saffron, though only traces of saffron remained on them.*"
- Ibn Abbas (RA): *"The Messenger of Allah ﷺ said: 'Wear white clothes, let your living wear them, and shroud your dead in them, for white is the best of your attire.'"*
- Aisha (RA): *"The Messenger of Allah ﷺ went out one morning wrapped in a long cloak made of black hair."*
 - Scholars' explanation:
 - When the Prophet ﷺ wore **simple clothing**, it taught the wealthy not to be arrogant and reminded the poor that their worth is not measured by their clothes.
 - When he wore **fine clothing**, it taught the wealthy to recognize Allah's blessings without showing off, and it taught the poor not to envy what others possess outwardly.
- Urwah ibn Mughariyah ibn Shuba (RA), from his father Mughirah: *"The Prophet ﷺ wore a long Byzantine juba."*
 - A **juba** is an outer-garment with narrow sleeves. It is typically made from two pieces of cloth stitched together with padded lining inside, though it can also be a single layer garment without padding. The outer portion is usually woolen. The term **"Byzantine juba"** can be translated as **"Levantine juba."**

The Lifestyle of the Prophet ﷺ

- Malik ibn Dinar (RA): The Messenger of Allah ﷺ would never eat his fill of bread or meat unless he was eating with other people. I asked a Bedouin man what 'ظفاف' means, and he said: It means to eat with others.

Leather Footwear of the Prophet ﷺ

The Prophet ﷺ wore this type of footwear, which was not required

to be leather. In the Shafai' and Hanafi schools, the criterion is that water should not reach the foot if dripped on it, while in the Maliki school the **خف** must be leather. Other schools do not require leather; the socks only need to be thick enough to prevent water from reaching the foot when dripped on, not immersed.

- Ibn Burayda (RA), from his father: Al-Najashi gifted the Prophet ﷺ a pair of solid black leather shoes. The Prophet ﷺ put them on immediately, and he performed wudu wiping over them.
 - It is from this narration that the issue of the Prophet ﷺ wiping over his footwear becomes a point of discussion in 'aqeedah. The reports on wiping over leather socks are transmitted through **mutawatir** chains.
- Amr al-Shabi (RA) reported from Jabir, who reported from Israil: *"Dihya al-Kalbi gifted the Prophet ﷺ a juba and a pair of leather boots. The Prophet ﷺ wore them until they wore out, and he did not know whether the leather was from an animal that had been properly slaughtered or from one that had died."*
 - Imam al-Tirmidhi notes: Abu Ishaq al-Shaybani's name is Sulayman.
 - The narrator named "Israil" refers to the Muslim narrator whose name is Israil, a common name among Muslims, as it is the name of Yaqub AS.

Sandals of the Prophet ﷺ

The term **نعل** can be referred to open foot sandals as well as shoes.

- Qatada (RA) reported: He asked Anas ibn Malik RA about the sandals of the Messenger of Allah ﷺ. Anas replied that each sandal had two toe straps.
- Ibn Abbas (RA): The sandals of the Messenger of Allah ﷺ had two toe straps and two midfoot straps.
 - A strap is a cord-like material placed between the toes.

- The Prophet ﷺ wore one strap between his big toe and second toe, and a second strap between his middle and third toes. A midfoot strap runs along the top of the foot.
- On the authority of Ibn 'Umar RA: He said that he saw the Prophet ﷺ wore hairless leather sandals and performed wudu over them, so he preferred to wear the same type of sandals.
- Abu Hurairah (RA) reported: *The sandals of the Messenger of Allah ﷺ had two toe straps each.*
- Abu Hurairah (RA) reported: *The Messenger of Allah ﷺ said: "Let none of you walk while wearing a single sandal; either wear both or remove both."*
- Jabir ibn Abdullah (RA): The Prophet ﷺ forbade eating with the left hand and walking with only one sandal.
- Abu Hurairah (RA) reported : The Prophet ﷺ said: *"When one of you puts on his sandals, let him begin with the right, and when he removes them, let him begin with the left. The right should be the first worn and the last removed."*
- Aisha (RA) reported: The Messenger of Allah ﷺ liked to start from the right as much as he was able, when combing his hair, putting on his sandals, and when washing.

The Ring of the Prophet ﷺ

- Anas ibn Malik (RA) reported: The ring of the Messenger of Allah ﷺ was silver, and its bezel (stone) was Abyssinian.
- Ibn Umar (RA) reported: The Prophet ﷺ took for himself a silver ring which he used to seal letters, but he would not wear it.
 - According to Imam Bajuri, the Prophet ﷺ had two rings: one engraved that he would not wear, and one that he would wear. An alternative explanation from Imam Bajuri suggests that this narration may indicate that the Prophet ﷺ did not wear a ring all the time; some days he wore it, and other times he did not.
 - In In this hadith, Abu Bishr's full name is Ja'far ibn Abi

- Wahshi (RA).
- Anas ibn Malik (RA) reported: *The Prophet ﷺ's ring was silver, and its bezel was of Abyssinian stone.*
 - This indicates that the Prophet ﷺ had a second ring, whose bezel was the signet ring he used to seal letters.
- Anas ibn Malik (RA) reported: *The engraving on the ring of the Messenger of Allah ﷺ was such that one line had Muhammad, one line had Rasool, and one line had Allah.*
- Anas ibn Malik (RA) reported: *The Prophet ﷺ wrote to Kisrah, Qasr, and Najashi, the kings. He was told they would not accept letters unless marked with a seal, so he had a ring made for them. Its hoop was silver, and it was engraved with Muhammad Rasool Allah.*
- Anas ibn Malik (RA) reported: *The Prophet ﷺ would remove his ring when he went to relieve himself.*
- On the authority of Ibn Umar (RA): The Messenger of Allah ﷺ took a silver ring for himself. It passed from his hand to Abu Bakr (RA), then to Umar (RA), then to Uthman (RA), until it fell into the well of Aris. It was engraved with Muhammad Rasool Allah.

The Prophet ﷺ wearing a ring on his right hand

- Ali ibn Abi Talib (RA) reported: The Prophet ﷺ wore his ring on his right hand.
- Hamad ibn Salama (RA) reported: I saw Ibn Abi Rafi put a ring on his right hand, so I asked him about this. He said he saw Ja'far ibn Abdullah put a ring on his right hand, and he said the Messenger of Allah ﷺ would wear a ring on his blessed right hand.
- Ibn Umar (RA) reported: The Prophet ﷺ took a silver ring for himself and would turn its bezel inward toward his blessed palm. It was engraved with Muhammad Rasool Allah, and he forbade anyone from having the same engraving. This is the same ring that eventually fell from the hand of Mu'aqib into the well of Aris.
- Ja'far ibn Muhammad (RA) reported, from his father: Hassan and

- Husayn, the grandsons of the Prophet ﷺ, would each wear a ring on their left hands.
 - This is the only narration in Shama'il al-Muhammadiyah mentioning this.

The Sword of the Prophet ﷺ

- Anas ibn Malik (RA) reported that the pommel (the knob at the end of the sword) of the Messenger of Allah ﷺ was silver.
- Hud ibn 'Abdullah ibn Sa'id (RA), from his grandfather Mazbudah, reported that the Messenger of Allah ﷺ entered Makkah on the day of the Conquest with a sword adorned with gold and silver. Tal said: *"I asked him about the silver," and he replied: "The sword's pommel was silver."*
 - Imam Bajuri clearly states this narration is weak and rejected, and it cannot be used to permit gold ornamentation for men, which is forbidden.
- Ibn Husayn (RA) said: *"I had my sword made in the model of the sword of Samurah ibn Jundub, and Samurah had his sword made following the model of the sword of the Messenger of Allah ﷺ. It was of Hanafi make."*
 - Clarification: "Hanafi" here does not mean the Hanafi madhhab.
 - It refers to the tribe Banū Hanifah, who were well-known for producing high-quality blades.

The Armor of the Prophet ﷺ

- Al-Zubayr ibn al-'Awwam (RA) reported: During the Battle of Uhud, the Prophet ﷺ was wearing two suits of armor. He attempted to climb a rock but was unable to do so, so Talha (RA) knelt beside it, allowing the Prophet ﷺ to step onto him and climb up until he reached the top. The Prophet ﷺ said: *"Talha has fulfilled it," meaning that Paradise had become obligatory for him.*
- Sa'id ibn Yazid (RA) reported: During the Battle of Uhud, the

- Messenger of Allah ﷺ wore two pieces of armor, one overlapping the other.

The Chain Mail (Mighfar) of the Prophet ﷺ

The term mighfar refers to chain mail that literally means “a covering.” It can be translated as a type of helmet, but more precisely it is armor made of interlinked metal rings, sized to fit the head, and worn underneath the turban. It was not a hard helmet, but a protective mail hood that guarded the head and sides of the face from swords or arrows.

- Anas ibn Malik (RA): The Messenger of Allah ﷺ entered Makkah on the day of the Conquest wearing a chain-mail mighfar. After he removed it, a man came and said: “Ibn Khatal is clinging to the covering of the Ka’bah,” and he ﷺ said: “Kill him.” Ibn Shihab said: *“It has reached me that the Messenger of Allah ﷺ was not in a state of ihram.*
 - Ibn Khatal was a dangerous individual with a known history of severe offenses. Only four people were excluded from the general amnesty during the Conquest of Makkah, and he was one of them.

The Turban of the Prophet ﷺ

- Jabir (RA) who reported: “The Prophet ﷺ entered Makkah on the Day of Conquest wearing a black turban.”
- Ja’far ibn ‘Abdullah (RA), from his father, reported: *“I saw a black turban on the blessed head of the Messenger of Allah ﷺ.”*
- Ja’far ibn ‘Amr ibn Hurayth (RA), from his father, reported: *“I can still picture the Messenger of Allah ﷺ delivering the khutbah while wearing a black turban.”*
- Umar ibn al-Khattab (RA) reported: *“When the Prophet ﷺ tied his turban, he would let its tail hang between his blessed shoulders.”*
 - Nafi’ said: *“Umar used to do this as well, and I saw Muhammad ibn Sirin do the same.”*

- In another narration: *“I can see the Messenger of Allah ﷺ on the pulpit wearing a black turban, and he had let two of its ends hang between his shoulders.”*
- Ibn Abbas (RA) who reported: *“The Prophet ﷺ addressed the people while wearing a black turban.”*
 - The Prophet ﷺ himself also wore turbans of other colors. The angels also wore yellow turbans on the day of Badr.

The Izar of the Prophet ﷺ

The *izar* is a simple wraparound lower garment worn around the waist. It is an unstitched cloth, similar to the traditional wrap garments still worn in places like Yemen, tied or wrapped without seams.

- Abu Hurayrah (RA) on the authority of his father, who reported: *“Aisha (RA) brought out for us a patched upper garment and a coarse izār and said: ‘The Messenger of Allah ﷺ passed away wearing these two garments.’”*
 - Many scholars highlight that Aisha (RA) intentionally showed these simple garments to demonstrate the humility of the Prophet ﷺ, that even after victories, wealth entering Madinah, and access to worldly comforts, he chose a life of simplicity. He could have lived as the wealthiest of men, but he preferred to live as a servant-prophet, not a king-prophet.
- al-Ash‘ath ibn Salim (RA) reported: *“I heard my paternal aunt speak about her paternal uncle who said: I was walking in Madina when someone behind me said: ‘Raise your izar, for it is purer and makes it last longer.’ I turned, and it was the Messenger of Allah ﷺ. I said, ‘O Messenger of Allah, it is only a small garment.’ He replied, ‘Do you not have in me an example?’ I saw that his izar was mid-shin.”*
- On the authority of Iyas ibn Abi Salamah ibn al-Aqwa, on the authority of his father, who reported: *“Uthman ibn Affan RA would wear his izar at mid-shin and would say:*

- *"This was the izar of my companion, the Messenger of Allah ﷺ."*
- Hudhayfah ibn al-Yaman (RA) reported: "The Messenger of Allah ﷺ took hold of my calf and said: *This is where the izar should reach. If you do not wish, you may lower it a little. But if you refuse, then the izar has no right to be below the ankles.*"

The Walking of the Prophet ﷺ

- Abu Hurairah (RA) said: *"I have never seen anything more beautiful than the Messenger of Allah ﷺ, it was as though the sunlight shone from his blessed face. And I never saw anyone walk faster than the Messenger of Allah ﷺ. It was as if the earth folded itself for him. We would exert ourselves, yet for him it was effortless."*
- Ibrahim ibn Muhammad (RA), from the descendants of Ali ibn Abi Talib (RA), reported: *"When Ali would describe the Prophet ﷺ, he would say: 'When he walked, he walked with purpose and strength, as if he were descending from a height.'*
- Ali ibn Abi Talib (RA) who reported: *"When the Prophet ﷺ walked, he leaned forward slightly, as though he were descending from a height."*
 - In some narrations *"He would place the ball of his foot before his heel and slightly rock forward and back."*

The Headcovering of the Prophet ﷺ

- Anas ibn Malik (RA) reported: *"The Messenger of Allah ﷺ often used a kina' cloth, which eventually looked like the cloth of an oil harvester."*
 - This was a cloth placed on the head when applying oil. It absorbed the oil so that it did not get on the Prophet's clothing or turban.

The Sitting of the Prophet ﷺ

- Affan ibn Muslim (RA) narrated that Abdullah ibn Hassan (RA) on the authority of Qeelba bint Fakhramah (RA): *"I saw the Messenger of Allah ﷺ in the mosque sitting in the Qurqusa position. When I saw him sitting in a humble and tranquil manner, I trembled in awe."*

- The Qurqusa position is sitting with the thighs pulled toward the stomach while wrapping the arms around the shins.
- Some narrations describe it as sitting with one knee lifted, bringing the thighs closer, and wrapping one arm around the leg.
- Abbad ibn Tamim (RA) narrated by his uncle: *"I saw the Prophet ﷺ lying down in the mosque with one leg placed over the other."*
- Abu Sa'id al-Khudri (RA), narrated according to his father and grandfather: *"When the Messenger of Allah ﷺ would sit in the mosque, he would sit in the ihtiba' position using his blessed hands."*
 - The Ihtiba position is virtually the same as the Qurqusa position: sitting with the thighs pulled toward the stomach while wrapping the arms around the shins and back (or using a turban/cloth for support).

The Reclining of the Prophet ﷺ

- Jabir ibn Samurah (RA) reported: *"I saw the Messenger of Allah ﷺ reclining on a cushion."*
 - Imam al-Tirmidhi notes: Waki did not mention the phrase *"on his left side."* Many narrators transmitted this hadith without specifying the side. Only Ishaq ibn Mansur narrated *"on his left side,"* and it is not affirmed by the stronger chains.
 - Imam al-Tirmidhi also notes: Four things are from the Sunnah and should not be refused: perfume, milk, a cushion, and meat.
- Abdur-Rahman ibn Abi Bakr (RA) reported: The Messenger of Allah ﷺ said, *"Shall I not inform you of the gravest of the major sins?"* They said, *"Of course, O Messenger of Allah."* He said, *"Associating partners with Allah and being disrespectful to one's parents."* The Messenger of Allah ﷺ was reclining, then he sat up and said, *"And indeed, false speech, and bearing false witness."*

He continued repeating it until we said we hoped he would stop.”

- Abu Juhayfah (RA) reported: *“The Messenger of Allah ﷺ said: ‘I do not eat while reclining.’”*
- Jabir (RA) reported: *“I saw the Prophet ﷺ reclining on a cushion.”*

The Leaning of the Prophet ﷺ

- al-Fadl ibn Abbas (RA) who reported: *“I went to visit the Messenger of Allah ﷺ during the illness from which he passed away. He had a yellow cloth wrapped around his blessed head. I greeted him, and he said, ‘O Fadl.’ I replied, ‘At your service, O Messenger of Allah.’ He said, ‘Tighten this cloth around my head,’ so I did. Then he sat up, placed the palm of his blessed hand on my shoulder, stood up, and entered the masjid.*

The Prophet’s ﷺ Eating Sunnah

- One of the sons of Ka’b ibn Malik (RA) reported: *“The Prophet ﷺ would lick his fingers three times.”*
 - Imam al-Tirmidi notes: Some narrations word it as: *“He would lick his three blessed fingers.”*
- Anas ibn Malik (RA) reported: *“When the Prophet ﷺ ate food, he would lick his fingers.”*
- Abu Juhayfa (RA) reported: *“The Prophet ﷺ said: ‘As for me, I do not eat while reclining.’”*
- Anas ibn Malik (RA) reported: *“Some dates were brought to the Messenger of Allah ﷺ, and I saw him eating them while leaning on something due to hunger.”*
 - This narration does not contradict the previous one as scholars explain that he ﷺ was not reclining out of comfort, but leaning out of *weakness from hunger*.

The Bread/Khobz of the Prophet ﷺ

- Aisha (RA) reported: *“The family of Muhammad ﷺ never ate their fill of barley bread two days in a row until the Messenger of Allah ﷺ*

passed away.

- Sulaym ibn Amr (RA) reported: I heard Abu Umamah RA say: *“There was never any surplus barley bread left in the house of the Messenger of Allah ﷺ.”*
- Ibn Abbas (RA) reported: *“The Messenger of Allah ﷺ and his family would spend consecutive nights extremely hungry. They would not find anything for supper. The bread they would most commonly eat was barley bread.”*
- Abu Hazim (RA) reported: “Sahl ibn Sa’d was asked: ‘Did the Messenger of Allah ﷺ ever eat bread made from fine (sifted) flour?’ Sahl replied: ‘By Allah, the Messenger of Allah ﷺ did not see fine flour until he met Allah.’ He was then asked: ‘Did you have sieves at the time of the Messenger of Allah ﷺ?’ He replied: ‘No, we did not have sieves.’
- Anas ibn Malik (RA) reported: *“The Messenger of Allah ﷺ never ate upon a table nor upon small plates. Thin bread was never baked for him.” Yunus asked Qatadah, “Then what did they eat upon?” He replied: “They would eat on round mats.”*
 - al-Tirmidhi commented: This is narrated by Yunus from Qatadah, and he is Yunus al-Iskaf.
- Anas ibn Malik (RA) said: *“The Prophet ﷺ never ate upon a dining table, nor did he eat thin bread, until he passed away.*

The Condiments (idam) of the Prophet ﷺ

This refers to anything that is eaten with bread whether it be solid or liquid. So it could be vinegar, dates, meat or any type of vegetables or even sweets.

- Aisha (RA) reported that the Messenger of Allah ﷺ said: *“What an excellent condiment vinegar is.”*
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- Semaak ibn Harb (RA) reports: *“I heard Nu‘man ibn Bashir say: Do you not indulge in food and drink as much as you like? I saw your Prophet ﷺ at times unable to even find the lowest quality of dates with which to fill his stomach.”*
 - Nu‘man’s rhetorical question was addressing either the companions of his time or the next generation (the tabi’in). His point was to highlight the contrast between their indulgence in food and drink versus the Prophet ﷺ’s life of simplicity.
- al-Zahdam ibn al-Jarmi (RA) reports: *“We were once in the company of Abu Musa al-Ash‘ari when some chicken meat was brought. A man distanced himself from the group. Abu Musa asked: ‘What is the matter with you?’ The man replied: ‘I saw the chicken eating something, so I swore that I would not eat it.’ Abu Musa said: ‘Come, eat, for I saw the Messenger of Allah ﷺ eat chicken meat.”*
- Ibrahim ibn Umar (RA) on the authority of his father and his grandfather, who reported: *“I ate the meat of hubarah (bustard) with the Messenger of Allah ﷺ.”*
 - Hubarah (bustard) is a type of bird.
- Abu Usayd (RA) reported: *“Eat olive oil and apply it, for it comes from a blessed tree.”*
- Anas ibn Malik (RA) reported: *“The Prophet ﷺ liked gourd. One day some food was presented to him, or he was invited to partake of it. I began to look for pieces of gourd in the dish and place them before him, knowing that he liked it.”*
 - **Gourd** الدُّبَّاء: often translated as gourd or pumpkin.
- Anas ibn Malik (RA) reported: *“A tailor invited the Messenger of Allah ﷺ to a meal he had prepared. I went with the Messenger of Allah ﷺ. The man presented barley bread and a broth that contained pieces of gourd and dried strips of meat. I saw the Messenger of Allah ﷺ seeking out the pieces of gourd from the sides of the bowl. From that day forward, I have not ceased loving gourd.”*

- Aisha (RA) reported: *"The Messenger of Allah ﷺ loved sweet foods and honey."*
 - Referring to naturally sweet items
- Umm Salamah (RA) reported: The Prophet ﷺ ate roasted meat and prayed without performing wudu.
- Abdullah ibn Harith (RA) reported: We ate grilled meat with the Prophet ﷺ in the mosque.
- Mughirah ibn Shu'bah (RA) reported: The Prophet ﷺ sliced roasted meat with a knife; Bilal came to announce prayer.
- Abu Hurairah (RA) reported: The Prophet ﷺ was presented with meat and given the foreleg, which he liked.
- Aisha (RA) reported: The Foreleg was not his most beloved portion, but he ate it often because it cooked quickly.
- Abu Musa al-Ash'ari (RA): The Prophet ﷺ said: *"The virtue of Aisha over other women is like the virtue of tharid over other foods."*
 - Tharid is a dish prepared by mixing pieces of bread in a meat broth.
- Abu Hurairah (RA) reported: The Prophet ﷺ performed wudu after eating cheese, but later ate lamb shoulder and prayed without wudu.
 - The ruling of wudu after cooked food was abrogated.
- Anas ibn Malik (RA) reported: The Prophet ﷺ held a wedding banquet for Safiyyah with dates and *saweeq* (barley porridge).
- Jabir ibn Abdullah (RA) reported: The Prophet ﷺ visited and they slaughtered a sheep for him; he said: *"It is as if they knew we like meat."*
- Aisha (RA) reported: The Prophet ﷺ would ask if there was food; if not, he would fast. When gifted *hays* (dates mixed with clarified butter and cheese), he broke his fast.
- Yusuf ibn Abdullah ibn Salam (RA) reported: The Prophet ﷺ placed a date on barley bread and said: *"This date is a condiment for this bread."*

The Washing of the Prophet ﷺ After Meals

- Ibn Anas (RA) reported: The Messenger of Allah ﷺ returned after relieving himself, and food was presented to him. Those present asked: *“Shall we not bring you water to perform purification?”* He replied: *“I have only been commanded to perform purification when I rise to offer prayer.”*
- Salman al-Farisi (RA) reported: Salman said: *“I read in the Torah that the blessings of food are gained through purification after eating.”* He informed the Prophet ﷺ, who replied: *“The blessings of food are gained through purification performed prior to and after eating.”*
 - Here “purification” is not wudu, but washing the hands before and after meals. This is the linguistic sense of *taharah* (cleanliness)

The Statements of the Prophet ﷺ Before and After Meals

- Abu Ayyub al-Ansari (RA) reported: *“We were with the Prophet ﷺ one day and food was presented. I had never seen food with more blessings when we began eating it and fewer blessings when we finished. We asked: ‘O Messenger of Allah, how can this be?’ He replied: ‘We mentioned Allah’s name when we began to eat, then someone sat down to partake without mentioning Allah’s name, so Shaytan ate with him.’”*
- Aisha (RA) narrated: The Prophet ﷺ said: *“When one of you eats and forgets to mention Allah’s name, let him say: بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ. In the name of Allah, in its beginning and end.”*
- Umar ibn Abi Salamah (RA) reported: *“I was a boy under the care of the Messenger of Allah ﷺ, and my hand used to wander around the dish. The Messenger of Allah ﷺ said to me: ‘O boy, mention Allah’s name, eat with your right hand, and eat from what is nearest to you.’”*
- Abu Sa’id al-Khudri (RA) reported: *“When the Messenger of Allah ﷺ finished his meal, he would say: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا*

- *مُسْلِمِينَ* All praise is due to Allah who has fed us, provided us drink, and made us Muslims.”
- Abu Hurairah (RA) reported: “When food was removed from the presence of the Messenger of Allah ﷺ, he would say: *الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا* All praise is due to Allah, an abundant, pure, and blessed praise, a praise that neither can be forsaken nor dispensed with, O our Lord.”
- Aisha (RA) reported: “The Prophet ﷺ was eating with six of his companions when a Bedouin came and ate it all in two bites. The Messenger of Allah ﷺ said: ‘If only he had mentioned Allah’s name, it would have been enough for all of you.’”
- Anas ibn Malik (RA) reported: The Prophet ﷺ said: “Allah is pleased with the servant who, when he eats, praises Allah for it, and when he drinks, praises Allah for it.”