THE SHAMA'IL OF THE PROPHET

SERIES 5

HE NEVER SAID NO

The Shama'il of the Prophet ﷺ (Chapters 41–49 of at-Tirmidhi): The Duha Prayer, Voluntary Prayer at Home, Fasting, Recitation, Weeping, His Bed, Humility, Character and Modesty



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لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful."

SURAH AT-TAWBAH 9:128

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent us a Messenger grieved by our suffering, concerned over us, and kind and merciful to the believers. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who never said "no" to anyone who asked, and upon his family and his Companions, who witnessed his worship and his character.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This fifth book of The Shama'il of the Prophet ﷺ continues the order of Imam at-Tirmidhi's ash-Shama'il al-Muhammadiyyah, chapters 41 to 49: the Duha prayer, voluntary prayer at home, fasting, recitation of the Qur'an, weeping, his bed, humility, character and modesty. The grade of every hadith is stated, so that we may follow his worship and character through reliable narrations.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a simple mud-brick room in the mid-morning (Duha) light**: morning sunlight streams in through an open wooden door, **a thin leather mattress** lies on the floor, **a wooden reading stand** holds a closed, cloth-wrapped book, and **a clay water jug** stands nearby.

'A'ishah رضى الله عنها said that the bed of the Messenger of Allah ﷺ was only ***tanned leather stuffed with palm fibre*** (ash-Shama'il 327), and he prayed four rak'ahs of Duha and added whatever Allah willed. The morning light, the plain mattress and the Qur'an stand remind us of his simple life, full of worship and recitation.

The dark blue band at the bottom, framed by **fine gold lines**, is where the author's name appears.

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SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = note (weak report or further explanation); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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HE NEVER SAID NO

In the last four books, we came to know the appearance of the Messenger of Allah ﷺ, his clothing, his table, his smile and his sleep. This fifth book brings us to his ***daily worship and character***: the Duha prayer, voluntary prayer at home, fasting, recitation of the Qur'an, weeping, his bed, his humility, his noble character and his modesty. It follows chapters 41 to 49 of ***ash-Shama'il al-Muhammadiyyah*** by ***Imam at-Tirmidhi***.

These chapters contain ***71 narrations***. Chapter 43 on his fasting contains 16, and chapter 48 on his character contains 15. As in the previous books, sahih and hasan narrations are presented in Hadith boxes, while weak narrations are explained in Note boxes.

The picture that emerges is very moving: a Prophet who ***slept on a leather mattress stuffed with fibre***, wept on hearing the Qur'an, milked his own sheep, never said "uff" to his servant in ten years, and ***never said "no"*** to anyone who asked him.

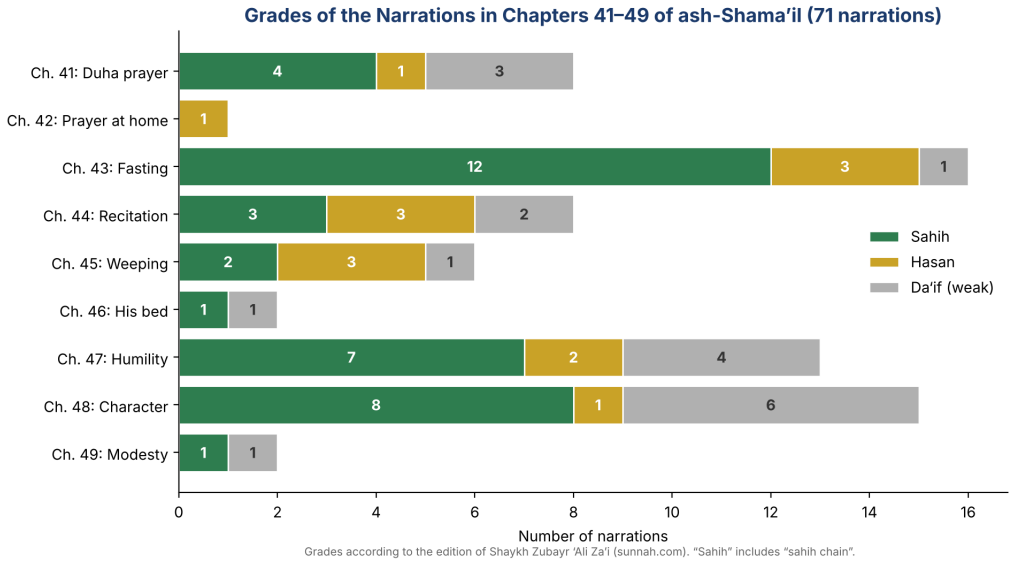


Figure 1: The grades of the narrations in chapters 41–49 of ash-Shama'il.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box, based on the edition of Shaykh Zubayr 'Ali Za'i as shown on sunnah.com. Of the 71 narrations in these chapters, nearly three-quarters are sahih or hasan.

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A KIND AND MERCIFUL MESSENGER

Allah describes His Messenger with qualities that are the theme of this book:

SURAH AT-TAWBAH 9:128

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

Translation: Sahih International — quran.com/9:128

This verse mentions ***four qualities***: he is from among us, our suffering weighs on him, he is eager for our good, and he is kind and merciful to the believers. Ibn Kathir explains that he deeply wished for his Ummah to be guided and saved from punishment Tafsir Ibn Kathir 9:128.

These qualities appear clearly in the chapters of this book. His ***mercy*** is seen in his tears when his grandchild died. His ***eagerness for our good*** is seen when he chose deeds that were easy and continual, so that his Ummah would not be burdened. And his ***gentleness*** is seen in how he treated his servant, his wives, children and the poor.

This book also shows the balance in his life: much worship, but never burdensome; detachment from the world, yet accepting gifts and invitations; dignified, yet deeply ***humble and modest***.

This verse also contains two of Allah's names given to him: ***Ra'uf*** (most kind) and ***Rahim*** (most merciful). Some scholars note that no other prophet is described with two of Allah's names together in one verse like this.

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CHAPTER 41: HIS DUHA PRAYER

The forty-first chapter of ash-Shama'il is titled ***"The Duha Prayer"***. It contains eight narrations: four sahih, one hasan and three weak (Figure 1). Duha is a voluntary prayer performed after the sun has risen until just before it passes its zenith.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 287

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى؟ قَالَتْ: نَعَمْ، أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ.

TRANSLATION:

Mu'adhah said: I asked 'A'ishah رضى الله عنها: "Did the Prophet ﷺ pray Duha?" She said: ***"Yes, four rak'ahs, and he would add whatever Allah, Mighty and Majesty, willed."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Abu Dawud at-Tayalisi, from Shu'bah ibn al-Hajjaj, from Yazid ar-Rishk, from Mu'adhah al-'Adawiyyah, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 287; also Sahih Muslim No. 719.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by Imam Muslim.

Source: https://sunnah.com/shamail:287

LESSONS FROM THIS HADITH

This hadith shows that his Duha prayer was ***four rak'ahs***, and he added as Allah willed. This gives us flexibility: Duha may be prayed as two, four, six or eight rak'ahs, according to one's ability.

'A'ishah رضى الله عنها was also asked by 'Abdullah ibn Shaqiq whether he regularly prayed Duha. She said: ***"No, except when he returned from a journey"*** (ash-Shama'il 290) — sahih chain. Scholars reconcile these narrations: he sometimes prayed it and sometimes left it, ***so that it would not be thought obligatory*** for his Ummah, and each Companion reported what he saw.

NOTE: SIX RAK'AHS OF DUHA (ASH-SHAMA'IL 288)

The narration of Anas that the Prophet ﷺ prayed six rak'ahs of Duha has a ***weak chain*** according to Zubayr 'Ali Za'i. Yet more than four rak'ahs of Duha is established in other sahih narrations.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 288 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:288

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The Duha time is also when people are busy with worldly affairs: trading, working and studying. Setting aside a few minutes for two or four rak'ahs then is ***a sign of a heart that does not forget Allah*** amid busyness. It is also an easy way to begin the day with blessing.

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EIGHT RAK'AHS IN THE HOUSE OF UMM HANI'

The most famous narration about his Duha prayer comes from his cousin, Umm Hani' bint Abi Talib:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 289

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: مَا أَخْبَرَنِي أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي الضُّحَى إِلا أُمَّ هَانِئٍ، فَإِنَّهَا حَدَّثَتْ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ فَسَبَّحَ ثَمَانِيَ رَكَعَاتٍ مَا رَأَيْتُهُ صلى الله عليه وسلم، صَلَّى صَلاةً قَطُّ أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

TRANSLATION:

'Abd ar-Rahman ibn Abi Layla said: No one told me that he saw the Prophet ﷺ pray Duha except Umm Hani' رضى الله عنها. She related that the Messenger of Allah ﷺ entered her house on the day of the conquest of Makkah, ***bathed and prayed eight rak'ahs.*** I never saw him pray a lighter prayer than it, yet he completed the bowing and prostration.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn al-Muthanna, from Muhammad ibn Ja'far, from Shu'bah ibn al-Hajjaj, from 'Amr ibn Murrah, from 'Abd ar-Rahman ibn Abi Layla, from Umm Hani' bint Abi Talib.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 289; also Sahih al-Bukhari No. 1176.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:289

LESSONS FROM THIS HADITH

This took place on ***the day of the conquest of Makkah***, the greatest victory in Islamic history. Yet he did not celebrate it with festivities, but by ***bathing and praying eight rak'ahs***. Some scholars call it a prayer of thanks for victory.

Notice too that the prayer was ***light yet complete***: its bowing and prostration were still performed fully. This teaches that a light prayer does not mean rushing so as to lose calmness (tuma'ninah). The quality of each pillar is still kept.

NOTE: WEAK NARRATIONS ABOUT DUHA (ASH-SHAMA'IL 291–293)

The narration of Abu Sa'id that he sometimes prayed Duha until they thought he would never leave it, and left it until they thought he would never pray it (No. 291), and the narration of Abu Ayyub about four rak'ahs when

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the sun passed its zenith (No. 292–293), both have ***weak chains*** according to Zubayr 'Ali Za'i. The meaning of four rak'ahs after the zenith is established in the sahih narration No. 294 below.

REFERENCES:
ash-Shama'il al-Muhammadiyyah No. 291–293. https://sunnah.com/shamail:291

This story also shows the standing of ***Umm Hani'*** as a trusted narrator. Much knowledge of his practice at home reached us through the women of his family. This shows the great role of women in ***preserving the Sunnah***.

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WHEN THE GATES OF HEAVEN OPEN

Besides Duha, he also prayed four rak'ahs at a special time — ***just after the sun passed its zenith***, before the Zuhr prayer:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 294

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ أَبِي الْوَضَّاحِ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ، فَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ.

TRANSLATION:

'Abdullah ibn as-Sa'ib رضى الله عنه related that the Messenger of Allah ﷺ used to pray four rak'ahs after the sun passed its zenith, before Zuhr, and said: ***"It is an hour in which the gates of heaven are opened, and I love that a righteous deed of mine should ascend in it."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn al-Muthanna, from Abu Dawud at-Tayalisi, from Muhammad ibn Muslim ibn Abi al-Waddah, from 'Abd al-Karim al-Jazari, from Mujahid, from 'Abdullah ibn as-Sa'ib رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 294; also Jami' at-Tirmidhi No. 478.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il.

Source: https://sunnah.com/shamail:294

LESSONS FROM THIS HADITH

He chose ***a noble time*** for righteous deeds: the time when the gates of heaven open. This teaches us to be mindful of blessed times — the last third of the night, between the adhan and iqamah, Friday — and to fill them with worship.

'Ali رضى الله عنه also mentioned that he prayed four rak'ahs before Zuhr when the sun passed its zenith, and ***lengthened them*** (ash-Shama'il 295) — hasan. These four rak'ahs before Zuhr are among the voluntary prayers he kept up, as we saw in the chapter on the regular Sunnah prayers in the previous book.

The time just after noon is hot and busy, when many rest or finish their affairs. Choosing that time for prayer shows that he ***put Allah first*** before his own comfort. We can follow him by keeping the four voluntary rak'ahs before Zuhr, even at work.

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CHAPTER 42: VOLUNTARY PRAYER AT HOME

The forty-second chapter contains only one narration, but its meaning is very clear:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 296

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَنِ الصَّلاةِ فِي بَيْتِي وَالصَّلاةِ فِي الْمَسْجِدِ، قَالَ: قَدْ تَرَى مَا أَقْرَبَ بَيْتِي مِنَ الْمَسْجِدِ، فَلأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ، إِلا أَنْ تَكُونَ صَلاةً مَكْتُوبَةً.

TRANSLATION:

'Abdullah ibn Sa'd رضى الله عنه said: I asked the Messenger of Allah ﷺ about praying in my house and praying in the mosque. He said: ***"You see how close my house is to the mosque. Yet praying in my house is dearer to me than praying in the mosque, except for the obligatory prayer."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Abbas al-'Anbari, from 'Abd ar-Rahman ibn Mahdi, from Mu'awiyah ibn Salih, from al-'Ala' ibn al-Harith, from Haram ibn Mu'awiyah, from 'Abdullah ibn Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 296; also Sunan Ibn Majah No. 1378.

GRADE: HASAN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il.

Source: https://sunnah.com/shamail:296

LESSONS FROM THIS HADITH

His house was right next to the Prophet's Mosque — a mosque where prayer is worth a thousand times more. Yet he still ***preferred to pray voluntary prayers at home***. This shows how great the virtue is of bringing the home to life with prayer.

He said: "Offer some of your prayers in your houses, and do not make them like graves" (Sahih al-Bukhari 432). A house in which no prayer is ever offered is likened to a grave — silent of remembrance. Voluntary prayer at home is also ***further from showing off*** and is a living example for children.

Yet the exception is clear: ***the obligatory prayers*** should be prayed in the mosque in congregation by men. So the Sunnah is: the obligatory prayer in the mosque, and most of the voluntary prayers at home.

For women, he explained that their prayer at home is better. So a Muslim home should have ***a place for prayer*** — even a small corner with a prayer mat — where the family prays voluntary prayers, reads the Qur'an and remembers Allah.

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CHAPTER 43: HIS FASTING

The forty-third chapter describes ***the fasting of the Messenger of Allah*** ﷺ. Allah made the fast of Ramadan obligatory:

"Allah intends for you ease and does not intend for you hardship" (Al-Baqarah 2:185) — Tafsir Ibn Kathir 2:185.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 297

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صِيَامِ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ قَالَتْ: وَمَا صَامَ رَسُولُ اللهِ صلى الله عليه وسلم، شَهْرًا كَامِلا مُنْذُ قَدِمَ الْمَدِينَةَ إِلا رَمَضَانَ.

TRANSLATION:

'Abdullah ibn Shaqiq said: I asked 'A'ishah رضى الله عنها about the fasting of the Messenger of Allah ﷺ. She said: ***"He would fast until we said: He keeps fasting. And he would not fast until we said: He keeps not fasting."*** She also said: "The Messenger of Allah ﷺ never fasted a complete month since he came to Madinah except Ramadan."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from 'Abdullah ibn Shaqiq, from 'A'ishah, Mother of the Believers.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 297; also Jami' at-Tirmidhi No. 768.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by Imam Muslim.

Source: https://sunnah.com/shamail:297

LESSONS FROM THIS HADITH

His voluntary fasting ***did not follow a fixed schedule***. Sometimes he fasted in succession until the Companions thought he would not stop, and sometimes he did not fast until they thought he would not fast. This shows ***balance*** and adapting to circumstances — da'wah, travel and campaigns.

Anas رضى الله عنه added a beautiful description: ***"You would not wish to see him praying at night except that you would see him, nor sleeping except that you would see him"*** (ash-Shama'il 298) — sahih. Ibn 'Abbas رضى الله عنهما also mentioned that he never fasted a whole month other than Ramadan (ash-Shama'il 299) — sahih.

Voluntary fasting also ***trains patience and self-control***. One who is used to voluntary fasting finds it easier to guard the tongue, the gaze and the emotions. That is why he called fasting a shield that protects a person from sin.

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THE MONTH OF SHA'BAN

Of all months besides Ramadan, ***Sha'ban*** was the one in which he fasted most. 'A'ishah رضى الله عنها said: ***"I never saw the Messenger of Allah ﷺ fast in any month more than he fasted in Sha'ban. He fasted it except for a little; indeed, he fasted all of it"*** (ash-Shama'il 301) — hasan chain; also (Sahih al-Bukhari 1969).

Umm Salamah رضى الله عنها said: "I never saw the Prophet ﷺ fast two consecutive months except Sha'ban and Ramadan" (ash-Shama'il 300) — sahih; and 'A'ishah repeated the same meaning (ash-Shama'il 305) — sahih. Scholars explain that "all of it" means most of it, since he never fasted a whole month besides Ramadan.

Fasting in Sha'ban is ***a preparation*** for Ramadan, like the voluntary prayer before the obligatory one. It trains body and soul, so that when Ramadan arrives, we are ready to worship wholeheartedly.

In another narration, he explained that Sha'ban is a month ***many people neglect***, lying between Rajab and Ramadan, and in it deeds are raised to Allah. Worshipping while others are heedless has a special value.

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MONDAY, THURSDAY AND THREE DAYS A MONTH

'A'ishah رضى الله عنها said: ***"The Prophet ﷺ made a point of fasting on Monday and Thursday"*** (ash-Shama'il 304) — sahih chain; also (Jami' at-Tirmidhi 745). He explained the reason:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 306

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: تُعْرَضُ الأَعْمَالُ يَوْمَ الاثْنَيْنِ وَالْخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.

TRANSLATION:

Abu Hurayrah رضى الله عنه related that the Prophet ﷺ said: ***"Deeds are presented (to Allah) on Monday and Thursday, and I love that my deeds be presented while I am fasting."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Yahya, from Abu 'Asim, from Muhammad ibn Rifa'ah, from Suhayl ibn Abi Salih, from Abu Salih Dhakwan (his father), from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 306; also Jami' at-Tirmidhi No. 747.

GRADE: HASAN CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il.

Source: https://sunnah.com/shamail:306

LESSONS FROM THIS HADITH

Every week, our deeds ***are presented to Allah*** twice. He wanted his deeds presented in the best state — while fasting. This instils awareness that every deed of ours is recorded and seen by Allah.

He also fasted ***three days every month***. 'Abdullah ibn Mas'ud mentioned three days at the start of the month (ash-Shama'il 302) — hasan, while 'A'ishah said he did not fix particular days (ash-Shama'il 303) — sahih. Fasting three days a month equals the reward of fasting the whole year, since every good deed is rewarded tenfold.

NOTE: FASTING THE DAYS OF THE WEEK (ASH-SHAMA'IL 307)

The narration of 'A'ishah that he fasted Saturday, Sunday and Monday in one month, and Tuesday, Wednesday and Thursday in another, has a ***weak chain*** according to Zubayr 'Ali Za'i.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 307 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:307

Monday also has its own merit: he mentioned that it was the day he was born and the day revelation first came to him. So fasting on Monday is also ***an expression of gratitude*** for the blessing of the Prophet's birth and the blessing of revelation.

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THE DAY OF 'ASHURA'

The fast of ***'Ashura'*** (10 Muharram) has a long history, beginning even before Islam:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 308

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا افْتُرِضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةُ وَتُرِكَ عَاشُورَاءُ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"'Ashura' was a day the Quraysh used to fast in the days of ignorance, and the Messenger of Allah ﷺ also fasted it. When he came to Madinah, he fasted it and commanded that it be fasted.*** When Ramadan was made obligatory, Ramadan became the duty and 'Ashura' was left: whoever wished fasted it, and whoever wished left it."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Harun ibn Ishaq al-Hamdani, from 'Abdah ibn Sulayman, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr (his father), from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 308; also Sahih al-Bukhari No. 2002.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:308

LESSONS FROM THIS HADITH

The fast of 'Ashura' was once ***obligatory*** in early Islam, then its obligation was abrogated when Ramadan was prescribed. Yet it remains ***a highly recommended voluntary fast***. In Muslim's narration, he said that the fast of 'Ashura' expiates the sins of the previous year.

This hadith also shows ***gradualness*** (tadarruj) in legislation: Allah eases things for His servants by introducing matters step by step. This agrees with the verse that Allah intends ease, not hardship.

In another narration, he resolved to fast the ***ninth day*** of Muharram as well, to differ from the practice of the People of the Book. So scholars encourage fasting on the 9th and 10th of Muharram. 'Ashura' is also the day Allah saved the Prophet Musa عَلَيْهِ السَّلَامُ from Pharaoh, and he fasted it in gratitude.

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"EVEN IF IT IS LITTLE"

'Alqamah asked 'A'ishah رضى الله عنها whether the Messenger of Allah ﷺ singled out particular days for worship. She said: ***"His deeds were continual. Which of you is able to do what the Messenger of Allah ﷺ used to do?"*** (ash-Shama'il 309) — sahih. This principle is summed up in the following hadith:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 311

حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ، قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ: سَأَلْتُ عَائِشَةَ، وَأُمَّ سَلَمَةَ، أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم؟ قَالَتَا: مَا دِيمَ عَلَيْهِ، وَإِنْ قَلَّ.

TRANSLATION:

Abu Salih said: I asked 'A'ishah and Umm Salamah: "Which deed was dearest to the Messenger of Allah ﷺ?" They both said: ***"That which is done continually, even if it is little."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Abu Hisham Muhammad ibn Yazid ar-Rifa'i, from Muhammad ibn Fudayl, from al-A'mash, from Abu Salih Dhakwan, from 'A'ishah, Mother of the Believers and Umm Salamah رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 311; also Jami' at-Tirmidhi No. 2856.

GRADE: SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il.

Source: https://sunnah.com/shamail:311

LESSONS FROM THIS HADITH

'A'ishah رضى الله عنها related that a woman who ***did not sleep at night*** for worship was with her, and he said: "Do the deeds you are able to do. By Allah, Allah does not grow weary until you grow weary" (ash-Shama'il 310) — sahih. Excessive worship is soon abandoned, while moderate worship can be kept up for a lifetime.

He also said: "The deeds most beloved to Allah are those done continually, even if little" (Sahih al-Bukhari 6464). Two rak'ahs of Duha every day are better than eight rak'ahs once and then abandoned. ***Consistency matters more than quantity.***

This principle applies in every area of life: reading a few verses of the Qur'an every day, giving a little charity every week, or remembering Allah after every prayer. Small deeds done ***steadfastly*** grow great when gathered over a lifetime.

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NIGHT PRAYER WITH 'AWF IBN MALIK

The chapter on fasting closes with a narration about his ***night prayer***. 'Awf ibn Malik رضى الله عنه related that he was with the Messenger of Allah ﷺ one night. He used the siwak, performed ablution, then prayed. 'Awf stood with him. He began with ***Surah al-Baqarah***; whenever he passed a verse of mercy, he paused and asked for it, and whenever he passed a verse of punishment, he paused and sought refuge (ash-Shama'il 312) — sahih.

Then he bowed for as long as he had stood, glorifying: ***"Subhana dhil-jabaruti wal-malakuti wal-kibriya'i wal-'azamah"*** (Glory be to the Possessor of might, dominion, grandeur and majesty), and prostrated for as long. Then he recited Surah Al 'Imran, and surah after surah in every rak'ah.

This narration teaches how to ***interact with the Qur'an*** in prayer: not merely reading, but pausing, asking and seeking refuge according to the meaning of the verses. Though we cannot read as long as he did, we can begin with short surahs whose meanings we understand.

The glorification he recited in bowing and prostration — ***"Subhana dhil-jabaruti wal-malakuti wal-kibriya'i wal-'azamah"*** — can be memorised and used in our voluntary prayers. It glorifies Allah with four attributes of His greatness, and reminds us how small we are before Him.

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CHAPTER 44: HIS RECITATION

The forty-fourth chapter describes ***the recitation of the Messenger of Allah*** ﷺ. Allah commanded him:

"recite the Qur'an with measured recitation" (Al-Muzzammil 73:4) — Tafsir Ibn Kathir 73:4.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 314

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللهِ صلى الله عليه وسلم؟ فَقَالَ: مَدًّا.

TRANSLATION:

Qatadah said: I asked Anas ibn Malik رضى الله عنه: "How was the recitation of the Messenger of Allah ﷺ?"

He said: ***"He would lengthen (the long vowels)."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Wahb ibn Jarir ibn Hazim, from Jarir ibn Hazim (his father), from Qatadah, from Anas ibn Malik.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 314; also Sahih al-Bukhari No. 5045.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by Imam al-Bukhari.

Source: https://sunnah.com/shamail:314

LESSONS FROM THIS HADITH

His recitation was ***drawn out (madd)***, meaning he lengthened the long vowels to their proper measure. In al-Bukhari's narration, Anas gave an example: he lengthened "Bismillah", lengthened "ar-Rahman" and lengthened "ar-Rahim" (Sahih al-Bukhari 5045). This is the basis of the science of ***tajwid*** we learn today.

Umm Salamah رضى الله عنها described his recitation as ***clear, letter by letter*** (ash-Shama'il 313) — hasan chain. She also mentioned that he ***paused at every verse***: reciting "Al-hamdu lillahi rabbil-'alamin", pausing, then "Ar-rahmanir-rahim", pausing, then "Maliki yawmid-din" (ash-Shama'il 315) — hasan chain.

Slow, clear recitation gives time to ***reflect on the meaning***. The Qur'an is not to be finished quickly, but to be pondered. A Muslim who reads one page with tartil and understanding may benefit more than one who reads a whole juz' in haste.

Parents can bring this Sunnah to life by ***sending their children to learn tajwid*** and reading the Qur'an with them at home. The voices of children reciting the Qur'an with tartil are among the most beautiful adornments of a home.

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QUIETLY AND ALOUD

'Abdullah ibn Abi Qays asked 'A'ishah رضى الله عنها whether his recitation at night was quiet or aloud. She said: ***"He did both; sometimes quietly and sometimes aloud."*** 'Abdullah said: "Praise be to Allah who made the matter broad" (ash-Shama'il 316) — sahih.

Allah also taught a middle way: ***"do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way"*** (Al-Isra' 17:110) — Tafsir Ibn Kathir 17:110.

Umm Hani' رضى الله عنها said: "I used to hear the recitation of the Prophet ﷺ at night while I was on my bed" (ash-Shama'il 317) — hasan. Ibn 'Abbas رضى الله عنهما said his recitation was sometimes heard by those in the room while he was inside the house (ash-Shama'il 320) — hasan chain. His voice was moderate: heard by those near, yet not disturbing.

NOTE: A BEAUTIFUL VOICE (ASH-SHAMA'IL 319)

Qatadah said: "Allah did not send any prophet except that he had a handsome face and a beautiful voice, and your Prophet ﷺ had a handsome face and a beautiful voice, and he did not over-chant." Its chain is ***weak*** according to Zubayr 'Ali Za'i.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 319 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:319

Reciting quietly suits times when others are sleeping or praying, while reciting aloud can lift the spirit and drive away drowsiness. He chose according to ***the situation***, and this is wisdom in worship.

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RECITATION ON THE DAY OF THE CONQUEST

On the day of his greatest victory, what did the Messenger of Allah ﷺ recite? 'Abdullah ibn Mughaffal رضى الله عنه witnessed it:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 318

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُغَفَّلٍ، يَقُولُ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، عَلَى نَاقَتِهِ يَوْمَ الْفَتْحِ، وَهُوَ يَقْرَأُ: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: فَقَرَأَ وَرَجَّعَ، قَالَ: وَقَالَ مُعَاوِيَةُ بْنُ قُرَّةَ: لَوْلاَ أَنْ يَجْتَمِعَ النَّاسُ عَلَيَّ لأَخَذْتُ لَكُمْ فِي ذَلِكَ الصَّوْتِ أَوْ قَالَ: اللَّحْنِ.

TRANSLATION:

'Abdullah ibn Mughaffal رضى الله عنه said: ***"I saw the Prophet ﷺ on his she-camel on the day of the conquest of Makkah, reciting: Inna fatahna laka fathan mubina, liyaghfira lakallahu ma taqaddama min dhanbika wa ma ta'akhkhar (Al-Fath 48:1–2)."*** He said: He recited with a gentle trill in his voice (tarji'). Mu'awiyah ibn Qurrah said: "Were it not that people would gather around me, I would show you that tone."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Abu Dawud at-Tayalisi, from Shu'bah ibn al-Hajjaj, from Mu'awiyah ibn Qurrah, from 'Abdullah ibn Mughaffal رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 318; also Sahih al-Bukhari No. 4835.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:318

LESSONS FROM THIS HADITH

He entered Makkah — the city that had driven him out — not with proud cheering, but ***reciting Surah al-Fath*** on his camel. That surah speaks of a clear victory and Allah's forgiveness. Victory was tied to ***gratitude and seeking forgiveness***, not arrogance.

He also ***modulated his voice*** (tarji') while reciting. This shows that beautifying the voice in reciting the Qur'an is Sunnah, as long as it does not break the rules of tajwid. Mu'awiyah ibn Qurrah, a narrator of this hadith, was so moved that he wished to imitate that tone, but feared that people would gather around him.

On that same day he forgave the people of Makkah who had harmed him for years. The recitation of Surah al-Fath and his vast pardon show that true victory is ***the victory of the heart*** — a heart humble before Allah and generous towards people.

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CHAPTER 45: HIS WEEPING

The forty-fifth chapter describes ***the weeping of the Messenger of Allah*** ﷺ. His weeping was not loud, but the weeping of a humble heart:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 321

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي، وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ مِنَ الْبُكَاءِ.

TRANSLATION:

Mutarrif ibn 'Abdullah ibn ash-Shikhkhir related from his father رضى الله عنه that he said: ***"I came to the Messenger of Allah*** ﷺ ***while he was praying, and from his chest came a sound like the bubbling of a boiling pot, from weeping."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Suwayd ibn Nasr, from 'Abdullah ibn al-Mubarak, from Hammad ibn Salamah, from Thabit al-Bunani, from Mutarrif ibn 'Abdullah ibn ash-Shikhkhir, from 'Abdullah ibn ash-Shikhkhir (his father) رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 321; also Sunan an-Nasa'i No. 1214.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il.

Source: https://sunnah.com/shamail:321

LESSONS FROM THIS HADITH

A sound like ***a boiling pot*** describes weeping held within the chest. He wept in prayer out of ***fear and love of Allah***. This shows that humility in prayer is not mere stillness, but a heart truly present before Allah.

He said in a famous hadith that among the seven who will be shaded by Allah on the Day of Resurrection is ***one who remembers Allah in private and his eyes overflow with tears***. Weeping for Allah is a sign of a living heart.

Scholars mention that among the causes of a hard heart are much laughter, much eating and heedlessness of death. So to soften the heart, we can ***read the Qur'an understanding its meaning***, visit graves and remember Allah alone at night.

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"RECITE TO ME"

A very moving event took place when the Messenger of Allah ﷺ asked a Companion to recite the Qur'an to him:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 322

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: اقْرَأْ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللهِ، أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ، قَالَ: إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا، قَالَ: فَرَأَيْتُ عَيْنَيْ رَسُولِ اللهِ تَهْمِلاَنِ.

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه said: The Messenger of Allah ﷺ said to me: "Recite the Qur'an to me." I said: "O Messenger of Allah, shall I recite it to you when it was revealed to you?" He said: "I love to hear it from someone else." So I recited Surah an-Nisa' until I reached the verse: "Wa ji'na bika 'ala ha'ula'i shahida" (and We bring you as a witness over these). ***He said: Then I saw the eyes of the Messenger of Allah ﷺ flowing with tears.***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Mu'awiyah ibn Hisham, from Sufyan ath-Thawri, from al-A'mash, from Ibrahim an-Nakha'i, from 'Abidah as-Salmani, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 322; also Sahih al-Bukhari No. 4582.

GRADE: SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:322

LESSONS FROM THIS HADITH

The verse that made him weep was: ***"we bring you, [O Muhammad] against these [people] as a witness"*** (An-Nisa' 4:41) — Tafsir Ibn Kathir 4:41.

He wept as he pictured the Day of Resurrection, when he will be ***a witness over his Ummah***. That weeping came from his ***love and concern*** for us — in keeping with the quality Allah mentioned: our suffering weighs on him.

This hadith also teaches ***the manners of listening to the Qur'an***. He who received the revelation still loved to hear it from others. Listening attentively to recitation can open the heart in a way different from reading it oneself.

Ibn Mas'ud was among the Companions most skilled in reciting the Qur'an. The Prophet once said that whoever wished to recite the Qur'an fresh as it was revealed should recite like Ibn Umm 'Abd — that is, Ibn Mas'ud. So his request was also ***an honour*** to his Companion.

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TEARS OF MERCY

He also wept out of ***mercy*** for creation. 'Abdullah ibn 'Amr رضى الله عنهما related that during a solar eclipse, he prayed with very long standing, bowing and prostration, then wept and prayed: ***"My Lord, did You not promise that You would not punish them while I am among them? Did You not promise that You would not punish them while they seek forgiveness?"*** (ash-Shama'il 323) — hasan; also (Sahih al-Bukhari 1044).

Ibn 'Abbas رضى الله عنهما related that he held his dying granddaughter, and she passed away in his arms. When Umm Ayman wept, he said: ***"This is not (forbidden) weeping; it is mercy. The believer is in good in every state; his soul is drawn out from within him while he praises Allah"*** (ash-Shama'il 324) — hasan chain.

Anas رضى الله عنه saw him sitting by the grave of his daughter with ***tears flowing*** (ash-Shama'il 326) — hasan chain; also (Sahih al-Bukhari 1285). And when his son Ibrahim died, he said: "The eye weeps and the heart grieves, but we say only what pleases our Lord" (Sahih al-Bukhari 1303).

> **NOTE: KISSING 'UTHMAN IBN MAZ'UN (ASH-SHAMA'IL 325)**
>
> The narration of 'A'ishah that he kissed 'Uthman ibn Maz'un after his death while weeping has a ***weak chain*** according to Zubayr 'Ali Za'i. That he wept at the death of loved ones is established in the sahih narrations above.
>
> **REFERENCES:**
> ash-Shama'il al-Muhammadiyyah No. 325 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:325

The lesson: weeping at a death ***is not a sign of weak faith***, but a sign of a merciful heart. What is forbidden is wailing, screaming and saying words that show discontent with Allah's decree.

The eclipse hadith also teaches that natural phenomena such as eclipses ***are not tied to anyone's death or birth***, but are signs of Allah's power. He rejected the superstitions of the days of ignorance and taught his Ummah to remember Allah, supplicate and give charity when they see one.

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CHAPTER 46: HIS BED

The forty-sixth chapter describes ***the bed of the Messenger of Allah*** ﷺ — a very brief picture of a very simple life:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 327

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللهِ صلى الله عليه وسلم، الَّذِي يَنَامُ عَلَيْهِ مِنْ أَدَمٍ، حَشْوُهُ لِيفٌ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"The bed of the Messenger of Allah*** ﷺ ***on which he slept was only of tanned leather, stuffed with palm fibre."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Ali ibn Hujr, from 'Ali ibn Mushir, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr (his father), from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 327; also Sahih al-Bukhari No. 6456.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:327

LESSONS FROM THIS HADITH

The leader of a state slept on ***leather stuffed with palm fibre***. No soft mattress, no raised bed. In another narration, 'Umar رضى الله عنه wept on seeing the marks of the mat on his side, and he asked: "Are you not content that they have this world and we have the Hereafter?"

NOTE: THE MATTRESS FOLDED FOUR TIMES (ASH-SHAMA'IL 328)

Hafsah related that his mattress was a coarse woollen cloth folded in two. One night they folded it in four to make it softer, and in the morning he asked that it be restored, because its softness had kept him from the night prayer. Its chain is ***weak*** according to Zubayr 'Ali Za'i. The simplicity of his bed is established in the sahih narration above.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 328 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:328

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This simplicity was not because he ***could not afford*** more, but by ***choice***. He could have lived in luxury, but chose not to be attached to the world. A bed that is too comfortable can make one heavy to rise at night.

Today many spend a great deal on mattresses and furniture. There is no harm in sleeping comfortably, but this Sunnah reminds us not to ***go to excess*** and not to let worldly comfort keep us from rising for Fajr and the night prayer.

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CHAPTER 47: HIS HUMILITY

The forty-seventh chapter describes ***the humility of the Messenger of Allah*** ﷺ. It begins with his instruction that his Ummah not over-praise him:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 329

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: لا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ.

TRANSLATION:

'Umar ibn al-Khattab رضى الله عنه said: The Messenger of Allah ﷺ said: ***"Do not over-praise me as the Christians over-praised ('Isa) the son of Maryam. I am only a servant, so say: The servant of Allah and His Messenger."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani' and Sa'id ibn 'Abd ar-Rahman al-Makhzumi, from Sufyan ibn 'Uyaynah, from az-Zuhri, from 'Ubaydullah ibn 'Abdullah ibn 'Utbah, from Ibn 'Abbas, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 329; also Sahih al-Bukhari No. 3445.

GRADE: SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by Imam al-Bukhari.

Source: https://sunnah.com/shamail:329

LESSONS FROM THIS HADITH

This instruction is vital ***to protect tawhid***. The Christians praised the Prophet 'Isa عَلَيْهِ السَّلَامُ until they regarded him as the son of God. The Messenger of Allah ﷺ closed that door: he is ***the servant of Allah and His Messenger***. Our highest love for him must never raise him above the station of a servant.

The title ***"servant of Allah"*** is the noblest of titles. Allah mentioned him by this title at the greatest events: the Night Journey ("who took His servant by night") and the revelation of the Qur'an ("who sent down the Criterion upon His servant").

Humility also means ***accepting the truth*** from anyone and not looking down on others. He said that whoever humbles himself for Allah, Allah raises him. The higher a person's position, the more he needs to be humble.

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AMONG ORDINARY PEOPLE

His humility was seen in how he mixed with ***ordinary people***. Anas رضى الله عنه related that a woman (of limited understanding) came and said: "I have a need of you." He said: ***"Sit in whichever street of Madinah you wish, and I will sit with you"*** (ash-Shama'il 330) — sahih chain.

He also ***accepted invitations*** even when the meal was only barley bread and oil that had turned, and when he died, his armour was still pledged to a Jew for food he had bought (ash-Shama'il 332) — sahih chain; also (Sahih al-Bukhari 2509). He said: "If I were given a sheep's trotter as a gift, I would accept it, and if I were invited to eat a trotter, I would accept" (ash-Shama'il 336) — sahih; also (Sahih al-Bukhari 5178).

Jabir رضى الله عنه said that he came to visit him when he was ill ***on foot***, riding neither mule nor horse (ash-Shama'il 337) — hasan. Yusuf ibn 'Abdullah ibn Salam said: "The Messenger of Allah ﷺ named me Yusuf, ***sat me on his lap and stroked my head***" (ash-Shama'il 338) — sahih chain. And Anas repeated the story of the tailor who invited him to eat (ash-Shama'il 340) — sahih.

> **NOTE: WEAK NARRATIONS ABOUT HUMILITY (ASH-SHAMA'IL 331, 333, 339)**
>
> The narration that he visited the sick, attended funerals, rode a donkey and accepted the invitations of slaves (No. 331), and the narration that he performed Hajj on a worn saddle with a cloth worth less than four dirhams while praying: "O Allah, make it a Hajj without showing off or seeking fame" (No. 333, 339), all have ***weak chains*** according to Zubayr 'Ali Za'i. Yet the meaning of his humility is established in many sahih narrations.
>
> **REFERENCES:**
> ash-Shama'il al-Muhammadiyyah No. 331, 333, 339. https://sunnah.com/shamail:331

His armour pledged to a Jew also shows that he ***dealt justly*** with non-Muslims, and that borrowing does not lower one's honour as long as one intends to repay. It also shows how little wealth he had when he passed away.

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HE DISLIKED PEOPLE STANDING FOR HIM

Anas رضى الله عنه said: ***"There was no one more beloved to them (the Companions) than the Messenger of Allah ﷺ. Yet when they saw him, they did not stand, because they knew he disliked it"*** (ash-Shama'il 334) — sahih; also (Jami' at-Tirmidhi 2754).

He did not want to be glorified like kings whose subjects stood stiffly before them. The Companions honoured him by ***obeying and loving*** him, not by ceremony. Scholars distinguish between standing to glorify (which is disliked) and rising to welcome an arriving guest (which is allowed).

> **NOTE: HIND IBN ABI HALAH'S DESCRIPTION OF HIS GATHERINGS (ASH-SHAMA'IL 335)**
>
> Al-Hasan ibn 'Ali asked his uncle Hind ibn Abi Halah about the Prophet's manner in gatherings. Hind said that he sat wherever there was space, gave everyone in the gathering their share of attention, and no one felt that another was more honoured than he. Its chain is ***weak*** according to Zubayr 'Ali Za'i, but much of its meaning is supported by other narrations.
>
> **REFERENCES:**
> ash-Shama'il al-Muhammadiyyah No. 335 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:335

Today this Sunnah can be revived by leaders, teachers and respected people: ***not demanding special treatment***, sitting among the people, and letting others feel at ease around them. True dignity comes from character, not ceremony.

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IN HIS HOME

What was the Messenger of Allah ﷺ like at home? 'A'ishah رضى الله عنها gave a very simple picture:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 341

حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، قَالَتْ: قِيلَ لِعَائِشَةَ: مَاذَا كَانَ يَعْمَلُ رَسُولُ اللهِ صلى الله عليه وسلم فِي بَيْتِهِ؟ قَالَتْ: كَانَ بَشَرًا مِنَ الْبَشَرِ، يَفْلِي ثَوْبَهُ، وَيَحْلُبُ شَاتَهُ، وَيَخْدُمُ نَفْسَهُ.

TRANSLATION:

'Amrah said: 'A'ishah رضى الله عنها was asked: "What did the Messenger of Allah ﷺ do in his house?" She said: ***"He was a human being like other human beings: he would clean his garment, milk his sheep and serve himself."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Abdullah ibn Salih, from Mu'awiyah ibn Salih, from Yahya ibn Sa'id al-Ansari, from 'Amrah bint 'Abd ar-Rahman, from 'A'ishah, Mother of the Believers.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 341.

GRADE: HASAN CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il.

Source: https://sunnah.com/shamail:341

LESSONS FROM THIS HADITH

The noblest Messenger of Allah ***did his own housework***: cleaning his garment, milking his sheep and serving his own needs. In al-Bukhari's narration, 'A'ishah said: "He would be busy ***helping his family***, and when the time for prayer came, he would go out to pray" (Sahih al-Bukhari 676).

This is a great lesson for ***husbands and fathers***. Helping with housework does not lower a man's dignity; it is the Sunnah of the Messenger of Allah ﷺ. A family that helps one another will feel peace and love at home.

Notice too that he ***served himself***. He did not burden his wives with his personal needs, even though he was a very busy leader. This shows his respect for his family and his sense of responsibility for himself.

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CHAPTER 48: HIS CHARACTER

The forty-eighth chapter describes ***the character of the Messenger of Allah*** ﷺ. The closest witness was Anas ibn Malik, who served him from childhood:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 344

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَدَمْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَشْرَ سِنِينَ، فَمَا قَالَ لِي أُفًّ قَطُّ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ، لِمَ صَنَعْتَهُ، وَلا لِشَيْءٍ تَرَكْتُهُ، لِمَ تَرَكْتَهُ؟ وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، مِنْ أَحْسَنِ النَّاسِ خُلُقًا، وَلا مَسَسْتُ خَزًّا وَلا حَرِيرًا، وَلا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ صلى الله عليه وسلم، وَلا شَمَمْتُ مِسْكًا قَطُّ، وَلا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رسول الله صلى الله عليه وسلم.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: ***"I served the Messenger of Allah ﷺ for ten years, and he never once said "uff" to me. He never said about something I did: Why did you do it? Nor about something I left: Why did you leave it?*** The Messenger of Allah ﷺ was the best of people in character. I never touched silk or anything softer than the palm of the Messenger of Allah ﷺ, and I never smelled musk or perfume more fragrant than the sweat of the Messenger of Allah ﷺ."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Ja'far ibn Sulayman ad-Duba'i, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 344; also Jami' at-Tirmidhi No. 2015.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:344

LESSONS FROM THIS HADITH

Ten years is a long time, and a boy will surely make many mistakes. Yet he ***never said "uff"***, never asked "why did you do that?" or "why did you not do it?" He taught with ***patience and love***, not with anger and blame.

Anas also mentioned ***the softness of his hand and the fragrance of his sweat***. This is not merely a physical description, but a picture of how his whole person — outward and inward — was beautiful and pleasant. Parents, teachers and employers can follow how he treated those in his care.

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NOTE: WEAK NARRATIONS ABOUT HIS CHARACTER (ASH-SHAMA'IL 342–343)

The narration of Zayd ibn Thabit that he would talk with the Companions about this world, the Hereafter and food according to their topic of conversation (No. 342), and the narration of 'Amr ibn al-'As that he addressed him with such attention that he thought he was the best Companion (No. 343), both have ***weak chains*** according to Zubayr 'Ali Za'i.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 342–343. https://sunnah.com/shamail:342

Allah Himself praised his character: "And indeed, you are of a great moral character" (Al-Qalam 68:4). He also said that he was sent ***to perfect noble character***. So character is not merely an ornament of religion, but part of the purpose of his mission.

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FORGIVING, NOT AVENGING

'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ was not obscene, nor did he deliberately utter obscenities, nor shout in the markets, nor repay evil with evil; rather, he would pardon and forgive"*** (ash-Shama'il 346) — sahih chain; also (Jami' at-Tirmidhi 2016).

She also said: ***"The Messenger of Allah ﷺ never struck anything with his hand, except when fighting in the path of Allah, and never struck a servant or a woman"*** (ash-Shama'il 347) — sahih; also (Sahih Muslim 2328). This utterly refutes the notion that Islam permits violence against wives and workers.

'A'ishah added: "I never saw the Messenger of Allah ﷺ avenge a wrong done to himself, ***as long as Allah's sacred limits were not violated***. But when Allah's limits were violated, he was the angriest of people for it. And he was never given a choice between two matters except that he chose the easier, as long as it was not a sin" (ash-Shama'il 348) — sahih; also (Sahih al-Bukhari 3560).

The greatest example of his forgiveness was on ***the day of the conquest of Makkah***, when he granted safety and pardon to the people of Makkah who had been his enemies for years. This is the character that wins hearts, and people then entered Islam in crowds.

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GENTLE WITH EVERYONE

'A'ishah رضى الله عنها related that a man asked permission to see him. He said: "What a bad brother of his tribe." Yet when the man came in, he ***spoke to him gently***. After he left, 'A'ishah asked about it, and he said: ***"O 'A'ishah, the worst of people are those whom people avoid for fear of their evil"*** (ash-Shama'il 349) — sahih; also (Sahih al-Bukhari 6032).

This hadith teaches the difference between ***mudarah*** (gentleness for the sake of good) and ***mudahanah*** (flattery that sacrifices religion). He was gentle with a man of bad character to ward off his harm and perhaps soften his heart, without the slightest compromise of the truth.

> **NOTE: WEAK NARRATIONS ABOUT HIS GENTLENESS (ASH-SHAMA'IL 345, 350)**
>
> The narration of Anas that he rarely confronted a man with a trace of saffron directly, but asked others to tell him (No. 345), and the long description by al-Husayn of his manners in gatherings (No. 350), both have ***weak chains*** according to Zubayr 'Ali Za'i.
>
> **REFERENCES:**
> ash-Shama'il al-Muhammadiyyah No. 345, 350. https://sunnah.com/shamail:345

His gentleness was also recorded by Allah: "So by mercy from Allah, you were lenient with them. And if you had been rude and harsh in heart, they would have disbanded from about you" (Al 'Imran 3:159). ***Gentleness draws people near; harshness drives them away.***

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HE NEVER SAID NO

It is from this chapter that the title of this book is taken. The ***generosity*** of the Messenger of Allah ﷺ was described by Jabir رضى الله عنه in one short sentence:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 351

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: مَا سُئِلَ رَسُولُ اللهِ صلى الله عليه وسلم، شَيْئًا قَطُّ فَقَالَ: لا.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: ***"The Messenger of Allah ﷺ was never asked for anything and said: No."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from 'Abd ar-Rahman ibn Mahdi, from Sufyan ath-Thawri, from Muhammad ibn al-Munkadir, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 351; also Sahih al-Bukhari No. 6034.

GRADE: SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:351

LESSONS FROM THIS HADITH

If he had something, he gave it. If not, he ***promised or prayed***, but never refused harshly. Ibn 'Abbas رضى الله عنهما said: ***"The Messenger of Allah ﷺ was the most generous of people with good, and he was most generous in Ramadan when Jibril met him to study the Qur'an. At that time he was more generous than the free-blowing wind"*** (ash-Shama'il 352) — sahih; also (Sahih al-Bukhari 6).

Anas رضى الله عنه said: "The Prophet ﷺ never stored anything for the next day" (ash-Shama'il 353) — hasan. And 'A'ishah رضى الله عنها said: "The Prophet ﷺ would accept gifts and repay them" (ash-Shama'il 356) — sahih chain; also (Sahih al-Bukhari 2585). Repaying gifts strengthens love and honours the giver.

NOTE: WEAK NARRATIONS ABOUT HIS GENEROSITY (ASH-SHAMA'IL 354–355)

The narration of 'Umar about a man who asked, and the Prophet told him to buy on credit in the Prophet's name (No. 354), and the narration of ar-Rubayyi' about ornaments given in return for a gift of dates and cucumbers (No. 355), both have ***weak chains*** according to Zubayr 'Ali Za'i.

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REFERENCES:
ash-Shama'il al-Muhammadiyyah No. 354–355. https://sunnah.com/shamail:354

We may not be able to give as he did, but we can follow ***its spirit***: never turning away a person who asks harshly, giving even a little, and increasing charity especially in Ramadan.

His generosity came from ***certainty in Allah***. He did not fear poverty from giving, for he was certain that provision is in Allah's hand and that charity does not decrease wealth. This certainty is what kept his hand always open.

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CHAPTER 49: HIS MODESTY

The forty-ninth chapter describes ***the modesty of the Messenger of Allah*** ﷺ:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 357

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي عُتْبَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ.

TRANSLATION:

Abu Sa'id al-Khudri رضى الله عنه said: ***"The Prophet ﷺ was more modest than a maiden in her seclusion. When he disliked something, we would know it from his face."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Abu Dawud at-Tayalisi, from Shu'bah ibn al-Hajjaj, from Qatadah, from 'Abdullah ibn Abi 'Utbah, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 357; also Sahih al-Bukhari No. 3562.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Also narrated by al-Bukhari and Muslim.

Source: https://sunnah.com/shamail:357

LESSONS FROM THIS HADITH

A maiden living behind a curtain is usually very shy. Yet the Messenger of Allah ﷺ — a leader, commander and teacher — was shyer still. This modesty never stopped him from conveying the truth, but it kept him from ***unbecoming words and deeds***.

Notice too that when he ***disliked something***, the Companions could see it in his face. He did not need to scold; the change in his face was enough of a rebuke. He said: "Modesty is a branch of faith."

NOTE: MODESTY IN THE HOME (ASH-SHAMA'IL 358)

The narration of 'A'ishah about the modesty kept between him and his wife has a ***weak chain*** according to Zubayr 'Ali Za'i. His modesty in general is established in the sahih narration of Abu Sa'id above.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 358 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:358

True modesty makes a person ***shy before Allah*** more than before people. It moves one to guard one's gaze, tongue and deeds even when alone, knowing that Allah always sees.

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LESSONS AND CONCLUSION

Chapters 41 to 49 of ash-Shama'il introduce us to the ***daily worship and character*** of the Messenger of Allah ﷺ. Among the most important lessons:

CHAPTER	KEY LESSON
41–42. Duha and home prayer	Four rak'ahs of Duha; voluntary prayer at home
43. Fasting	Sha'ban, Monday and Thursday, 'Ashura'; continual even if little
44. Recitation	Tartil, madd and pausing at each verse
45. Weeping	Weeping for Allah and out of mercy
46–47. Bed and humility	Servant of Allah and His Messenger; helping the family
48. Character	Never saying "uff"; forgiving; generous
49. Modesty	Shyer than a maiden behind her curtain

A MESSAGE FOR US

The character of the Messenger of Allah ﷺ is not only to be admired, but to be ***practised little by little***.

Choose one deed from this book — two rak'ahs of Duha, fasting on Monday, helping with housework, or never saying "uff" to a child — and keep it up, even if small. May Allah make us an Ummah its Prophet is proud of.

In sha Allah, this series will be completed with ***The Shama'il of the Prophet ﷺ, Book 6***, the final book:

his cupping, his names, his livelihood, his age, his passing, his inheritance and seeing him in a dream — the closing chapters of ash-Shama'il. And Allah knows best.

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APPENDIX: A CHECKLIST OF WORSHIP AND CHARACTER

Here is a summary of the worship and character of the Messenger of Allah ﷺ discussed in this book, with their sources. This list can be printed and used as a weekly guide for the whole family.

PRACTICE	SOURCE
Praying two to four rak'ahs of Duha	Sahih Muslim 719
Praying voluntary prayers at home	Sahih al-Bukhari 432
Fasting on Monday and Thursday	Jami' at-Tirmidhi 745
Fasting three days every month	ash-Shama'il 303
Fasting much in Sha'ban	Sahih al-Bukhari 1969
Fasting 'Ashura'	Sahih al-Bukhari 2002
Deeds done continually, even if little	Sahih al-Bukhari 6464
Reciting the Qur'an with tartil, pausing at each verse	ash-Shama'il 315
Listening to the Qur'an from others	Sahih al-Bukhari 4582
Helping with housework	Sahih al-Bukhari 676
Never saying "uff" or blaming	Sahih al-Bukhari 6038
Forgiving and choosing the easier way	Sahih al-Bukhari 3560
Not turning away one who asks	Sahih al-Bukhari 6034
Accepting gifts and repaying them	Sahih al-Bukhari 2585

Choose one act of worship and one trait of character to begin this week. Once they become habits, add the next. This is the meaning of his words: the deeds most beloved to Allah are those done continually, even if little.

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GLOSSARY OF TERMS

The Arabic terms below appear throughout this book. Knowing them makes it easier to follow the narrations and the explanations of the scholars, and to continue studying ash-Shama'il in its commentaries.

TERM	MEANING
Duha	The voluntary morning prayer, after sunrise until before noon
Nafl / Tatawwu‘	A voluntary act of worship
Rawatib	Regular Sunnah prayers before or after the obligatory prayers
Sha‘ban	The eighth month, before Ramadan
‘Ashura’	The tenth day of Muharram
Tartil	Slow, measured recitation of the Qur’an
Madd	Lengthening the long vowels in recitation
Tarji‘	A gentle modulation of the voice in recitation
Tajwid	The rules of correct Qur’anic recitation
Khushu‘	Humility and presence of heart in prayer
Tawadu‘	Humility
Mudarah	Gentleness with people to ward off harm, without compromising religion
Mudahanah	Flattery that sacrifices religion
Haya’	Modesty, a sense of shame that prevents wrong
Siwak	A tooth-stick used to clean the teeth
Tuma’ninah	Calmness and stillness in each pillar of prayer
Sahih / Hasan / Da‘if	Grades of a chain: authentic, good, weak

Many of these words describe a balanced life: worship that is continual rather than excessive, recitation that is slow and reflective, and character marked by humility, gentleness and modesty.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

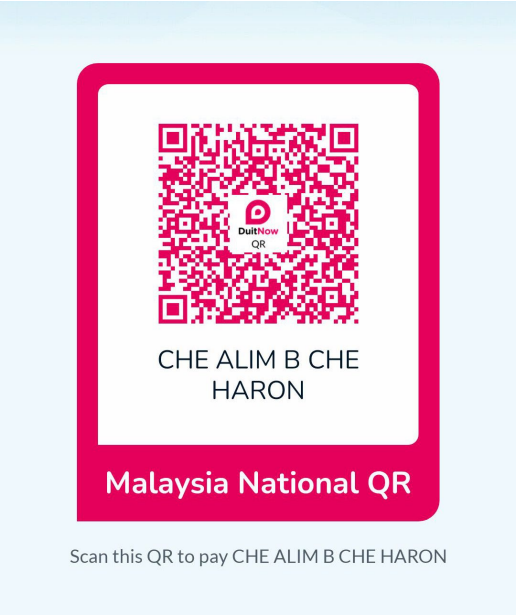
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