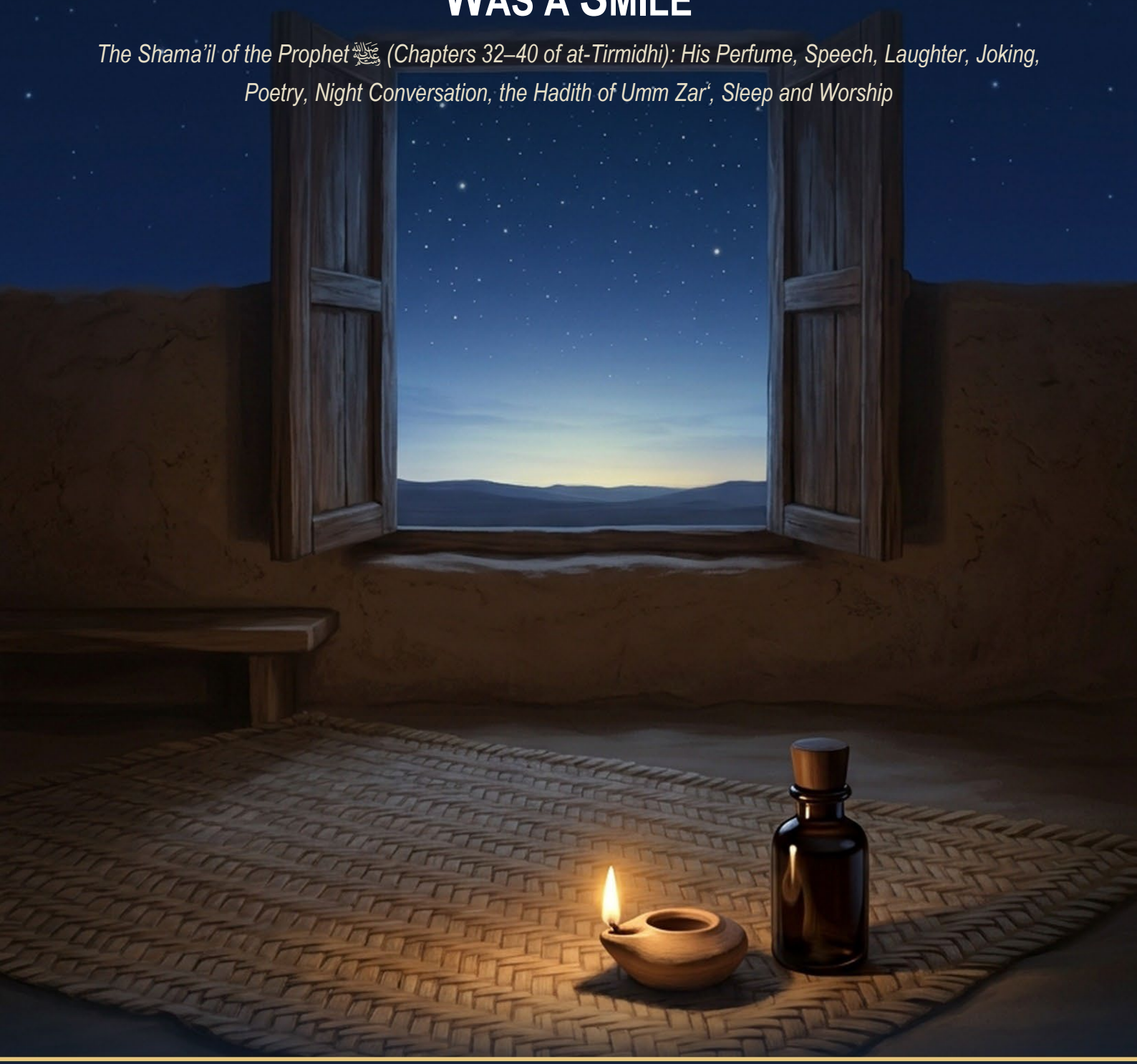
THE SHAMA'IL OF THE PROPHET

SERIES 4

HIS LAUGHTER WAS A SMILE

The Shama'il of the Prophet ﷺ (Chapters 32–40 of at-Tirmidhi): His Perfume, Speech, Laughter, Joking, Poetry, Night Conversation, the Hadith of Umm Zar', Sleep and Worship



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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

THE SHAMA'IL OF THE PROPHET

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وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And indeed, you are of a great moral character."

SURAH AL-QALAM 68:4

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ACKNOWLEDGEMENT

All praise is due to Allah, who adorned His Messenger with a great moral character and made him the best example for us. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, whose laughter was a smile and whose nights were alive with prayer, and upon his family and his Companions, who preserved his every smile, word and supplication.

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 fourth book of The Shama'il of the Prophet ﷺ continues the order of Imam at-Tirmidhi's ash-Shama'il al-Muhammadiyyah, chapters 32 to 40: his perfume, speech, laughter, joking, poetry, night conversation, the hadith of Umm Zar', his sleep and his worship. The grade of every hadith is stated, so that we may follow his character and worship 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 just before dawn**: an open wooden window facing a starry night sky touched by the first light of dawn, **a woven prayer mat** on the floor, **a clay oil lamp** glowing softly, and **a small vial of perfume** on a wooden ledge.

The Messenger of Allah ﷺ had a ***sukkah***, a perfume container he used to scent himself (ash-Shama'il 215), and he never refused perfume. His nights were alive with prayer until his feet swelled, and he said: ***"Should I not be a grateful servant?"*** A plain room, a prayer mat, a lamp and a vial of perfume remind us of his nights, fragrant with worship.

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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HIS LAUGHTER WAS A SMILE

In the last three books, we came to know the appearance of the Messenger of Allah ﷺ, his clothing and his table. This fourth book brings us closer still to ***his person***: his fragrance, how he spoke, laughed and joked, his attitude to poetry, the stories told at night, his sleep and his worship. It follows chapters 32 to 40 of ***ash-Shama'il al-Muhammadiyyah*** by ***Imam at-Tirmidhi***.

These chapters contain ***66 narrations***. Chapter 40 alone, on his worship, contains 25. Chapter 38 contains only one hadith, yet it is among the longest in the book: the story of ***eleven women*** who described their husbands. 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 beautiful: a Prophet ***whose laughter was a smile***, who joked yet never lied, who asked a small child about his little bird, and who stood in prayer at night until his feet swelled — then said: ***"Should I not be a grateful servant?"***

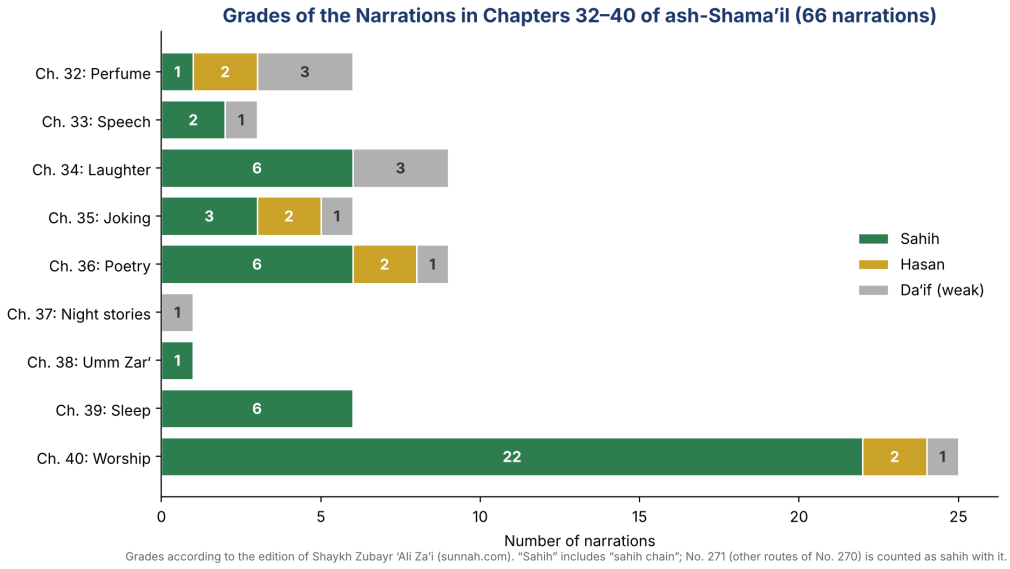


Figure 1: The grades of the narrations in chapters 32–40 of ash-Shama'il.

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 66 narrations in these chapters, more than four-fifths are sahih or hasan.

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A GREAT MORAL CHARACTER

Before we come to know his smile, his words and his worship, let us hear how Allah Himself praised His Messenger:

SURAH AL-QALAM 68:4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And indeed, you are of a great moral character.

Translation: Sahih International — quran.com/68:4

This praise comes from Allah, not from people. Ibn Kathir relates that when 'A'ishah was asked about the character of the Messenger of Allah ﷺ, she said: ***"His character was the Qur'an"*** — he practised its commands and avoided its prohibitions, as though the Qur'an lived in him Tafsir Ibn Kathir 68:4.

The chapters of this book show that character in small daily matters: he ***never refused a gift of perfume***, spoke slowly and clearly, greeted his Companions with a smile, joked with children and the poor, appreciated good poetry, listened attentively to his wife's stories, and slept and woke with remembrance of Allah.

This noble character is also rooted in ***worship***. His smile by day was never separate from his prostration by night. That is why the last chapter of this book, on his worship, is the key to understanding the chapters before it: a heart close to Allah radiates gentleness to people.

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CHAPTER 32: HIS PERFUME

The thirty-second chapter of ash-Shama'il is titled ***"What has come about the perfume of the Messenger of Allah ﷺ"***. It contains six narrations: one sahih, two hasan and three weak (Figure 1).

Anas رضى الله عنه said: ***"The Messenger of Allah ﷺ had a sukkah (perfume container) from which he scented himself"*** (ash-Shama'il 215) — hasan chain; also (Sunan Abi Dawud 4162).

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 216

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ، لا يَرُدُّ الطِّيبَ، وَقَالَ أَنَسٌ: إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لا يَرُدُّ الطِّيبَ.

TRANSLATION:

Thumamah ibn 'Abdullah said: Anas ibn Malik never refused perfume. And Anas said: ***"The Prophet ﷺ never refused perfume."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from 'Abd ar-Rahman ibn Mahdi, from 'Azrah ibn Thabit, from Thumamah ibn 'Abdullah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 216; also Sahih al-Bukhari No. 2582.

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:216

LESSONS FROM THIS HADITH

Perfume is ***a gift light to carry but great in meaning***. Refusing it may hurt the giver, while accepting it burdens no one. That is why he never refused it, and Anas — his servant for ten years — inherited this Sunnah in his own life.

He also said: ***"Women and perfume have been made dear to me from your world, and the comfort of my eye has been placed in prayer"*** (Sunan an-Nasa'i 3939) — hasan. Notice the order: perfume is mentioned among the things of this world he loved, but his ***true delight*** was prayer.

Scholars note that wearing perfume, especially when going to the mosque and meeting people, is part of a Muslim's ***cleanliness and good appearance***. A pleasant scent delights the angels and people, while an unpleasant smell may trouble the worshipper beside us.

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"THREE THINGS NOT TO BE REFUSED"

Ibn 'Umar رضى الله عنهما narrated that he said: ***"Three things are not refused: cushions, oil (perfume) and milk"*** (ash-Shama'il 217) — hasan chain; also (Jami' at-Tirmidhi 2790). All three were gifts commonly offered to a guest as a sign of honour, and refusing them could seem ungrateful.

This hadith teaches ***the manners of receiving hospitality***. When a host offers a cushion to lean on, a drink of milk or perfume, accept it gladly. It pleases the host and strengthens brotherhood. Today, this Sunnah can be revived by accepting refreshments and small gifts with a cheerful face.

NOTE: WEAK NARRATIONS ABOUT PERFUME (ASH-SHAMA'IL 218–221)

The narration of Abu Hurayrah that ***men's perfume*** is that whose scent is apparent and colour hidden, while women's perfume is that whose colour is apparent and scent hidden (No. 218–219), the narration of Abu 'Uthman an-Nahdi about sweet basil that should not be refused because it is from Paradise (No. 220), and the narration of Jarir before 'Umar (No. 221) — all have ***weak chains*** according to Zubayr 'Ali Za'i, and No. 221 is very weak.

Yet the meaning of No. 218 is acted on by many scholars on the basis of other evidence: women are forbidden to wear strong perfume when going out past unrelated men, while men are encouraged to wear fragrant perfume.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 218–221. https://sunnah.com/shamail:218

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CHAPTER 33: HOW HE SPOKE

The thirty-third chapter describes ***how the Messenger of Allah ﷺ spoke***. It is short — only three narrations — but rich in lessons:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 222

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ، عَنِ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَسْرُدُ سَرْدَكُمْ هَذَا، وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلامٍ بَيِّنٍ فَصْلٍ، يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ did not speak rapidly, one word after another, the way you speak. Rather, he spoke in clear, distinct words, so that whoever sat with him could memorise them."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Humayd ibn Mas'adah al-Basri, from Humayd ibn al-Aswad, from Usamah ibn Zayd al-Laythi, from az-Zuhri, from 'Urwah ibn az-Zubayr, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 222; also Jami' at-Tirmidhi No. 3639.

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

Source: https://sunnah.com/shamail:222

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ was a teacher, and a good teacher speaks to be ***understood***, not to appear clever. In al-Bukhari's narration, 'A'ishah mentions that he spoke so clearly that ***if someone wished to count his words, he could count them*** (Sahih al-Bukhari 3568).

Anas رضى الله عنه added: ***"The Messenger of Allah ﷺ used to repeat his words three times so that they would be understood"*** (ash-Shama'il 223) — sahih; also (Sahih al-Bukhari 95). This repetition was not because his listeners were slow, but because important matters must ***be delivered*** correctly. Teachers, parents and preachers can follow this method.

NOTE: THE DESCRIPTION OF HIND IBN ABI HALAH (ASH-SHAMA'IL 224)

Al-Hasan ibn 'Ali asked his maternal uncle, Hind ibn Abi Halah, to describe how he spoke. Hind said that he was always thoughtful, long in silence, did not speak without need, spoke in brief words rich in meaning

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(jawami‘ al-kalim), honoured blessings however small and never criticised food. Its chain is ***weak*** according to Zubayr ‘Ali Za’i. Yet much of its meaning is supported by other sahih narrations.

REFERENCES:

ash-Shama’il al-Muhammadiyyah No. 224 — weak chain (Zubayr ‘Ali Za’i). https://sunnah.com/shamail:224

CHAPTER 34: HIS LAUGHTER

The thirty-fourth chapter describes ***the laughter of the Messenger of Allah*** ﷺ. It is from this chapter that the title of this book is taken:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 227

حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْخَلَالُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحَانِيُّ، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، قَالَ: مَا كَانَ ضَحِكُ رَسُولِ اللهِ صلى الله عليه وسلم إِلا تَبَسُّمًا.

TRANSLATION:

'Abdullah ibn al-Harith رضى الله عنه said: ***"The laughter of the Messenger of Allah ﷺ was nothing but a smile."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Khalid al-Khallal, from Yahya ibn Ishaq as-Saylahini, from al-Layth ibn Sa'd, from Yazid ibn Abi Habib, from 'Abdullah ibn al-Harith ibn Jaz' رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 227; also Jami' at-Tirmidhi No. 3642.

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

Source: https://sunnah.com/shamail:227

LESSONS FROM THIS HADITH

His laughter was ***a smile***, not loud, roaring laughter. This does not mean he was gloomy; rather he was always cheerful, but his cheerfulness was adorned with ***calm and dignity***. He also said: "Do not laugh much, for much laughter deadens the heart" (Sunan Ibn Majah 4193) — hasan.

A smile is also ***charity***. He said: "Your smiling in the face of your brother is charity" (Jami' at-Tirmidhi 1956). It is the easiest charity: it needs no wealth and tires no one, yet it gladdens the heart of whoever sees it.

His smile was not a mask for difficulty. He smiled while carrying the burdens of leadership, poverty and loss. That is why his smile is a lesson in ***inner contentment***: a heart at peace with Allah finds it easy to smile at people, even on hard days. Let us practise this Sunnah first at home, with our spouses, children and parents, before we practise it with strangers.

NOTE: WEAK NARRATIONS ABOUT HIS SMILE (ASH-SHAMA'IL 225–226)

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The narration of Jabir ibn Samurah that his shins were slender and his laughter was only a smile, so that when you looked at him "you would think he wore kohl though he did not" (No. 225), and the narration of 'Abdullah ibn al-Harith: "I have not seen anyone who smiled more than the Messenger of Allah ﷺ" (No. 226)

— both have ***weak chains*** according to Zubayr 'Ali Za'i. The meaning of his smile is established in the sahih narration above.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 225–226. https://sunnah.com/shamail:225

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"HE NEVER SAW ME WITHOUT SMILING"

A Companion from Yemen, Jarir ibn 'Abdullah al-Bajali, remembered one thing that never changed whenever he met the Messenger of Allah ﷺ:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 229

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ، قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ، وَلا رَآنِي إِلا ضَحِكَ.

TRANSLATION:

Jarir ibn 'Abdullah رضى الله عنه said: ***"The Messenger of Allah ﷺ never kept me from seeing him since I embraced Islam, and he never saw me without smiling."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani', from Mu'awiyah ibn 'Amr, from Za'idah ibn Qudamah, from Bayan ibn Bishr, from Qays ibn Abi Hazim, from Jarir ibn 'Abdullah al-Bajali رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 229; also Sahih al-Bukhari No. 3035.

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:229

LESSONS FROM THIS HADITH

Jarir was the chief of his people who embraced Islam in the last years of the Prophet's life. Yet he was never kept from entering, and ***every time the Prophet saw him, he smiled***. Imagine how Jarir felt: every meeting was greeted with a joyful face. This is how he ***won people's hearts***.

In al-Bukhari's narration, Jarir added that he complained he could not sit firmly on a horse, so the Prophet struck his chest and prayed: "O Allah, make him firm and make him a guide who is rightly guided" (Sahih al-Bukhari 3035). His smile came with ***care and supplication***.

Imam at-Tirmidhi repeats the same narration through another route (ash-Shama'il 230) — sahih. The lesson is clear: greet family, friends and guests with a smile. A sincere smile can be the beginning of good relationships and effective da'wah.

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LAUGHING UNTIL HIS MOLARS SHOWED

Though his laughter was usually a smile, there were times when he laughed ***until his molars showed***. Interestingly, most of these narrations relate to ***the vastness of Allah's mercy***. Abu Dharr رضى الله عنه narrated his words about a man brought forward on the Day of Resurrection. His minor sins are shown to him, while his major sins are hidden. He admits them all in fear, then it is said: "Replace each of his bad deeds with a good deed."

The man then says: ***"I have sins that I do not see here!"*** Abu Dharr said: "I saw the Messenger of Allah ﷺ laugh until his molars showed" (ash-Shama'il 228) — sahih; also (Sahih Muslim 190). The man who had been afraid now asks for his major sins to be shown too — because they will be turned into good deeds!

Ibn Mas'ud رضى الله عنه narrated the story of ***the last person to come out of the Fire***. He is told to enter Paradise but thinks it is already full. Then he is told: "Make a wish," and he is given what he wished for ***and ten times this world***. He says: "Are You mocking me, while You are the King?" Ibn Mas'ud said: "I saw the Messenger of Allah ﷺ laugh until his molars showed" (ash-Shama'il 231) — sahih; also (Sahih al-Bukhari 6571).

NOTE: LAUGHTER AT THE BATTLE OF THE TRENCH (ASH-SHAMA'IL 233)

The narration of Sa'd ibn Abi Waqqas that he laughed at the Battle of the Trench when Sa'd shot an enemy hiding behind a shield has a ***weak chain*** according to Zubayr 'Ali Za'i.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 233 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:233

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ALLAH MARVELS AT A SERVANT WHO SEEKS FORGIVENESS

'Ali ibn Rabi'ah related that he saw 'Ali ibn Abi Talib رضى الله عنه mount his riding animal. When he put his foot in the stirrup, he said ***Bismillah***; when he had settled on it, he said ***Alhamdulillah***, then the supplication for riding, then praised Allah three times and declared His greatness three times, then said: "Glory be to You, I have wronged myself, so forgive me, for none forgives sins but You."

This supplication for riding is taken from the Qur'an: ***"Exalted is He who has subjected this to us"*** (Az-Zukhruf 43:13) — Tafsir Ibn Kathir 43:13.

Then 'Ali laughed. When asked why, he said he had seen the Messenger of Allah ﷺ do the same and then laugh, and he said: ***"Your Lord marvels at His servant when he says: Forgive me my sins — knowing that none forgives sins but He"*** (ash-Shama'il 232) — sahih; also (Jami' at-Tirmidhi 3446).

His laughter here was ***laughter of joy*** at Allah's mercy. A servant who admits his sins and knows that only Allah forgives has truly known his Lord. This hadith also teaches us ***the supplication for travel*** — practise it every time we get into a car, on a motorcycle or on a plane.

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CHAPTER 35: HIS JOKING

The thirty-fifth chapter describes ***the joking of the Messenger of Allah*** ﷺ. He joked, but his joking had one condition he never broke:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 236

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: أَنبأَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنِ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللهِ، إِنَّكَ تُدَاعِبُنَا، قَالَ: إِنِّي لا أَقُولُ إِلا حَقًّا.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: They (the Companions) said: "O Messenger of Allah, you joke with us." He said: ***"Indeed, I say nothing but the truth."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Abbas ibn Muhammad ad-Duri, from 'Ali ibn al-Hasan ibn Shaqiq, from 'Abdullah ibn al-Mubarak, from Usamah ibn Zayd al-Laythi, from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 236; also Jami' at-Tirmidhi No. 1990.

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

Source: https://sunnah.com/shamail:236

LESSONS FROM THIS HADITH

The Companions were somewhat surprised: how could a Prophet joke? He explained that his joking ***never contained a lie***. This is the dividing line between permitted and forbidden joking. He said: "Woe to the one who speaks and lies to make people laugh" (Jami' at-Tirmidhi 2315).

Anas رضى الله عنه narrated that he once called him: ***"O you with two ears!"*** (ash-Shama'il 234) — hasan.

It was a truthful joke — everyone has two ears — but said warmly to a boy who served him. Some scholars say it was also praise for Anas, who ***listened well***.

Truthful joking has ***great benefits***: it brightens the atmosphere, strengthens relationships and removes people's fear of their leader. But it must not hurt, insult or belittle others.

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ABU 'UMAYR AND HIS LITTLE BIRD

Among his most touching jokes was his joking with ***a small child***:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 235

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لَيُخَالِطُنَا حَتَّى يَقُولَ لأَخٍ لِي صَغِيرٍ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟

TRANSLATION:

Anas ibn Malik رضى الله عنه said: ***"The Messenger of Allah ﷺ used to mix with us so closely that he would say to my little brother: O Abu 'Umayr, what happened to the nughayr (little bird)?"***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Hannad ibn as-Sari, from Waki', from Shu'bah ibn al-Hajjaj, from Abu at-Tayyah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 235; also Sahih al-Bukhari No. 6129.

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:235

LESSONS FROM THIS HADITH

Abu 'Umayr was Anas's little brother, a small child who had a little bird (nughayr). When the bird died and he was sad, the Messenger of Allah ﷺ spoke to him with ***rhyming*** words — "Ya Aba 'Umayr, ma fa'alan-nughayr?" — to comfort him. The leader of the Ummah made time for a child's sadness.

Scholars wrote whole books about this short hadith and drew ***dozens of lessons*** from it: it is permissible to call a child by a kunyah (Abu so-and-so), to joke with children, for children to play with birds, and a leader should mix with his people.

Parents and grandparents can follow this Sunnah: ***care about a child's world*** — their toys, their pets and their small joys. Children who feel valued grow up confident and caring.

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THE CAMEL'S OFFSPRING AND ZAHIR

Anas رضى الله عنه related that a man asked him for a mount. He said: "I will give you ***a she-camel's offspring*** to ride." The man was puzzled: "O Messenger of Allah, what can I do with a camel's offspring?" He said: ***"Does a she-camel give birth to anything but camels?"*** (ash-Shama'il 237) — sahih chain. This joke was entirely true: even a grown camel is the "offspring" of its mother.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 238

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا، وَكَانَ يُهْدِي إِلَى النَّبِيِّ صلى الله عليه وسلم، هَدِيَّةً مِنَ الْبَادِيَةِ، فَيُجَهِّزُهُ النَّبِيُّ صلى الله عليه وسلم، إِذَا أَرَادَ أَنْ يَخْرُجَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُوهُ وَكَانَ صلى الله عليه وسلم يُحِبُّهُ وَكَانَ رَجُلًا دَمِيمًا، فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم، يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ وَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لا يُبْصِرُهُ، فَقَالَ: مَنْ هَذَا؟ أَرْسِلْنِي فَالْتَفَتَ فَعَرَفَ النَّبِيَّ صلى الله عليه وسلم فَجَعَلَ لا يَأْلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ صلى الله عليه وسلم حِينَ عَرَفَهُ، فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم، يَقُولُ: مَنْ يَشْتَرِي هَذَا الْعَبْدَ، فَقَالَ: يَا رَسُولَ اللهِ، إِذًا وَاللَّهِ تَجِدُنِي كَاسِدًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لَكِنْ عِنْدَ اللهِ لَسْتَ بِكَاسِدٍ أَوْ قَالَ: أَنْتَ عِنْدَ اللهِ غَالٍ.

TRANSLATION:

Anas ibn Malik رضى الله عنه related that a man from the desert named Zahir used to bring gifts from the desert to the Prophet ﷺ, and the Prophet ﷺ would provide for him when he wanted to leave. The Prophet ﷺ said: "Zahir is our desert, and we are his town." The Prophet ﷺ loved him, and he was a plain-looking man. One day the Prophet ﷺ came to him while he was selling his goods, and embraced him from behind so that he could not see him. He said: "Let me go! Who is this?" Then he turned and recognised the Prophet ﷺ, and once he recognised him, he kept pressing his back against the Prophet's chest. The Prophet ﷺ began to say: "Who will buy this slave?" He said: "O Messenger of Allah, then by Allah you will find me unsellable goods." The Prophet ﷺ said: ***"But in the sight of Allah you are not unsellable,"*** or he said: ***"In the sight of Allah you are precious."***

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CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Mansur, from 'Abd ar-Razzaq, from Ma'mar ibn Rashid, 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. 238.

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

Source: https://sunnah.com/shamail:238

LESSONS FROM THIS HADITH

Zahir was a Bedouin who was ***plain-looking*** and poor. Yet the Messenger of Allah ﷺ loved him, joked with him in the middle of the market and embraced him from behind. When Zahir belittled himself — "I am unsellable goods" — he lifted his spirit: ***"In the sight of Allah you are precious."***

This hadith teaches that ***a person's worth is not in looks or wealth***. He honoured those whom society looked down on, and used joking as a way to gladden their hearts. Zahir brought produce from the desert as gifts, and the Prophet repaid him with provisions to take home — a relationship of mutual giving.

NOTE: THE OLD WOMAN AND PARADISE (ASH-SHAMA'IL 239)

Al-Hasan al-Basri narrated that an old woman asked him to pray that she enter Paradise. He said: "No old woman will enter Paradise." She turned away weeping, and he explained that she would not enter it as an old woman, for Allah makes the people of Paradise young again (Al-Waqi'ah 56:35–37). This narration is ***mursal with a weak chain*** according to Zubayr 'Ali Za'i, though its meaning agrees with those verses.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 239 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:239

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CHAPTER 36: POETRY

The thirty-sixth chapter gathers ***his sayings about poetry***. Allah denies that the Messenger of Allah ﷺ was a poet:

"We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him" (Ya-Sin 36:69) — Tafsir Ibn Kathir 36:69.

Yet this does not mean he hated all poetry. Poetry is simply speech: ***the good is praised, the bad is blamed***. He praised poetry that was true and wise:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 241

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلا اللَّهَ بَاطِلٌ، وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: ***"The truest words ever spoken by a poet are the words of Labid: Indeed, everything other than Allah is vanishing."*** And Umayyah ibn Abi as-Salt almost became a Muslim.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from 'Abd ar-Rahman ibn Mahdi, from Sufyan ath-Thawri, from 'Abd al-Malik ibn 'Umayr, from Abu Salamah ibn 'Abd ar-Rahman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 241; also Sahih al-Bukhari No. 3841.

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:241

LESSONS FROM THIS HADITH

Labid ibn Rabi'ah was a famous Arab poet of the pre-Islamic era who later embraced Islam. His verse — ***"Indeed, everything other than Allah is vanishing"*** — sums up the reality of tawhid: only Allah endures, all else will perish. In another narration he called it ***the most poetic words*** spoken by the Arabs (ash-Shama'il 247) — sahih.

Umayyah ibn Abi as-Salt was a poet whose verse was full of tawhid and wisdom, yet he ***did not embrace Islam***. Ash-Sharid رضى الله عنه related that he rode behind the Prophet and recited a hundred verses of

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Umayyah, and after each verse the Prophet said: "Go on," then said: "He almost became a Muslim" (ash-Shama'il 248) — sahih. Knowledge and beautiful words are not enough without ***faith***.

NOTE: THE VERSE OF IBN RAWAHAH (ASH-SHAMA'IL 240)

'A'ishah was asked whether he ever quoted poetry. She said he sometimes quoted the verse of Ibn Rawahah: "And news will come to you from one you did not equip." Its chain is ***weak*** according to Zubayr 'Ali Za'i.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 240 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:240

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VERSE ON THE BATTLEFIELD

Sometimes he spoke rhythmic words like verse, without intending to compose poetry. Jundub ibn Sufyan رضى الله عنه narrated that his finger was struck by a stone and bled, and he said: ***"Are you anything but a finger that bled? And it is in the path of Allah that you suffered"*** (ash-Shama'il 242) — sahih chain; also (Sahih al-Bukhari 2802).

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 244

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ لَهُ رَجُلٌ: أَفَرَرْتُمْ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم يَا أَبَا عُمَارَةَ؟ فَقَالَ: لا وَاللَّهِ مَا وَلَّى رَسُولُ اللهِ صلى الله عليه وسلم، وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ، تَلَقَّتْهُمْ هَوَازِنُ بِالنَّبْلِ، وَرَسُولُ اللهِ صلى الله عليه وسلم، عَلَى بَغْلَتِهِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ آخِذٌ بِلِجَامِهَا، وَرَسُولُ اللهِ يَقُولُ: أَنَا النَّبِيُّ لا كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ.

TRANSLATION:

Al-Bara' ibn 'Azib رضى الله عنهما was asked by a man: "Did you all flee from the Messenger of Allah ﷺ (at Hunayn), O Abu 'Umarah?" He said: "No, by Allah! The Messenger of Allah ﷺ did not turn back. Rather, the hasty ones among the people turned back when the Hawazin met them with arrows. The Messenger of Allah ﷺ was on his white mule, and Abu Sufyan ibn al-Harith ibn 'Abd al-Muttalib was holding its bridle, while the Messenger of Allah ﷺ was saying: ***I am the Prophet, no lie! I am the son of 'Abd al-Muttalib!***"

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Yahya ibn Sa'id al-Qattan, from Sufyan ath-Thawri, from Abu Ishaq as-Sabi'i, from al-Bara' ibn 'Azib رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 244; also Sahih al-Bukhari No. 2864.

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:244

LESSONS FROM THIS HADITH

The Battle of Hunayn took place after the conquest of Makkah. The Muslim army was very large, and some ***took pride in their numbers***. When ambushed by the arrows of Hawazin, many retreated. But the

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Messenger of Allah ﷺ stood firm on his mule, even ***advancing towards the enemy*** while calling out: "I am the Prophet, no lie!"

His words were rhythmic, but they came out spontaneously, not as composed poetry. They show his extraordinary ***courage***: he announced his name and lineage clearly so the enemy would know him, without fear. This courage came from ***perfect reliance*** on Allah, for he was certain of His promise.

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HASSAN IBN THABIT AND IBN RAWAHAH

Poetry was also used ***to defend Islam***. During 'Umrat al-Qada', 'Abdullah ibn Rawahah walked in front of the Prophet reciting verses at the idolaters. 'Umar rebuked him for reciting poetry before the Messenger of Allah ﷺ and in the Sanctuary, and he said: ***"Leave him, O 'Umar, for it strikes them faster than a shower of arrows"*** (ash-Shama'il 245) — hasan chain; also (Jami' at-Tirmidhi 2847).

'A'ishah رضى الله عنها said that the Messenger of Allah ﷺ had ***a pulpit set up in the mosque for Hassan ibn Thabit***, and he would stand on it praising and defending the Messenger of Allah ﷺ in verse, and he said: ***"Allah supports Hassan with the Holy Spirit as long as he defends the Messenger of Allah ﷺ"*** (ash-Shama'il 249) — hasan chain; also (Jami' at-Tirmidhi 2846).

Jabir ibn Samurah رضى الله عنه said: "I sat with the Prophet ﷺ more than a hundred times. His Companions would recite poetry to one another and recall things from the days of ignorance, while he was silent, ***and sometimes smiled with them***" (ash-Shama'il 246) — sahih; also (Jami' at-Tirmidhi 2850). His gatherings were not stiff; they were warm, yet always restrained.

The lesson: art and beautiful words can be ***tools of da'wah and the defence of truth***. Today, poetry, nasheeds, writing and media can play the same role — as long as their content is true and does not distract from Allah.

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CHAPTER 37: NIGHT CONVERSATION

The thirty-seventh chapter is titled ***"What has come about the night conversation of the Messenger of Allah ﷺ"***. In general, he ***disliked talking after 'Isha'*** so as not to be late rising for the night prayer and Fajr (Sahih al-Bukhari 568). Yet good and beneficial conversation, especially with family, was allowed.

NOTE: THE TALE OF KHURAFAH (ASH-SHAMA'IL 251)

'A'ishah narrated that he told his wives a story one night, and one of them said: "This is like the tale of Khurafah!" He explained that Khurafah was a man of Banu 'Udhrah who was captured by the jinn, then returned and told of the wonders he had seen. Its chain is ***weak*** according to Zubayr 'Ali Za'i. The phrase "the tale of Khurafah" later became a proverb for an astonishing story.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 251 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:251

Though this narration is weak, this chapter opens the door to a sahih and very beautiful hadith in the next chapter — a story told by 'A'ishah to the Messenger of Allah ﷺ, which he ***listened to attentively*** until the end.

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CHAPTER 38: THE HADITH OF UMM ZAR‘

The thirty-eighth chapter contains only one hadith: ***the hadith of Umm Zar‘***. ‘A’ishah رضى الله عنها related that ***eleven women*** sat together and agreed to hide nothing about their husbands (ash-Shama’il 252) — sahih chain; also (Sahih al-Bukhari 5189). Each woman described her husband in rhyming Arabic full of imagery.

One husband is described as ***the meat of a lean camel on a mountain top*** — hard to climb and not worth taking. Another is too tall and ill-natured: if his wife speaks she is divorced, if she keeps silent she is left hanging. Others are praised: ***like the night of Tihamah*** — neither hot nor cold, neither frightening nor tiresome.

The eleventh woman, ***Umm Zar‘***, described her husband Abu Zar‘ with the longest praise: he honoured her with jewellery and food, respected her family, and his home was full of comfort. But one day Abu Zar‘ divorced her and married another woman. Umm Zar‘ later married a generous man, yet she said: ***all his gifts did not equal the smallest vessel of Abu Zar‘***.

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"I AM TO YOU AS ABU ZAR' WAS"

When 'A'ishah had finished her story, the Messenger of Allah ﷺ said to her: ***"I am to you as Abu Zar' was to Umm Zar'."*** (ash-Shama'il 252). This is the climax of the story: he chose the most beloved husband in the tale, and expressed his love for his wife in the most beautiful way.

Scholars note that he likened himself to Abu Zar' in ***love and generosity***, not in divorce. He never divorced 'A'ishah, and she remained his wife until he passed away in her arms.

This hadith is full of ***lessons for married life***. First, he ***listened to his wife's long story*** to the end without tiring. Second, he expressed his love in clear words. Third, the story reminds us that it is a husband's character — generosity, gentleness and respect — that a wife remembers, not merely wealth.

This Sunnah is very relevant today, when many couples sit together but are busy with their phones. Make time to ***listen and talk*** with your spouse, and do not be shy to express love — for the Messenger of Allah ﷺ himself did so.

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CHAPTER 39: HIS SLEEP

The thirty-ninth chapter describes ***the sleep of the Messenger of Allah*** ﷺ. Sleep is a great blessing from Allah:

"made your sleep [a means for] rest" (An-Naba' 78:9) — Tafsir Ibn Kathir 78:9.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 253

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ إِذَا أَخَذَ مَضْجَعَهُ وَضَعَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الأَيْمَنِ، وَقَالَ: رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

TRANSLATION:

Al-Bara' ibn 'Azib رضى الله عنهما related: ***"When the Prophet ﷺ lay down in his bed, he would place his right palm under his right cheek and say: Rabbi qini 'adhabaka yawma tab'athu 'ibadak (My Lord, protect me from Your punishment on the Day You resurrect Your servants)."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn al-Muthanna, from 'Abd ar-Rahman ibn Mahdi, from Isra'il ibn Yunus, from Abu Ishaq as-Sabi'i, from 'Abdullah ibn Yazid al-Khatmi, from al-Bara' ibn 'Azib رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 253; also Jami' at-Tirmidhi No. 3399.

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

Source: https://sunnah.com/shamail:253

LESSONS FROM THIS HADITH

He slept ***on his right side***, with his right palm under his right cheek. In another narration he said "yawma tajma'u 'ibadak" (on the Day You gather Your servants) (ash-Shama'il 254) — sahih. This supplication reminds us that ***sleep resembles death***, and waking resembles resurrection.

Doctors also say that sleeping on the right side ***eases the work of the heart*** and helps digestion for many people. Yet we practise it chiefly because it is the Sunnah, and every Sunnah practised with the right intention turns our sleep into ***an act of worship***.

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SUPPLICATIONS BEFORE AND AFTER SLEEP

Before sleeping and after waking, the Messenger of Allah ﷺ said a short supplication with very deep meaning:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 255

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

TRANSLATION:

Hudhayfah رضى الله عنه said: When the Prophet ﷺ went to his bed, he would say: ***"Allahumma bismika amutu wa ahya (O Allah, in Your name I die and I live)."*** And when he woke up, he would say: ***"Al-hamdu lillahil-ladhi ahyana ba'da ma amatana wa ilayhin-nushur (Praise be to Allah who gave us life after He had caused us to die, and to Him is the resurrection)."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from 'Abd ar-Razzaq, from Sufyan ath-Thawri, from 'Abd al-Malik ibn 'Umayr, from Rib'i ibn Hirash, from Hudhayfah ibn al-Yaman رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 255; also Sahih al-Bukhari No. 6312.

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:255

LESSONS FROM THIS HADITH

This supplication contains ***awareness of death and resurrection***. Every night we temporarily "die", and every morning Allah brings us back to life. So a new day is ***a new chance*** Allah gives — a chance to repent, to do good and to be grateful.

He also praised Allah for ***the basic blessings*** before sleeping:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 258

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لا كَافِيَ لَهُ وَلا مُؤْوِي.

TRANSLATION:

Anas ibn Malik رضى الله عنه related that when the Messenger of Allah ﷺ went to his bed, he would say: ***"Al-hamdu lillahil-ladhi at'amana wa saqana wa kafana wa awana, fa kam mimman la kafiya lahu wa la mu'wi (Praise be to Allah who fed us and gave us drink, sufficed us and gave us shelter. How many there are who have no one to suffice them and no one to shelter them)."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Mansur, from 'Affan ibn Muslim, from Hammad ibn Salamah, 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. 258; also Sahih Muslim No. 2715.

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:258

LESSONS FROM THIS HADITH

This supplication teaches us to count blessings: ***food, drink, sufficiency and shelter***. Then he remembered those who lack them — many have no shelter. This supplication grows ***gratitude and empathy*** every night before we close our eyes.

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THE THREE QULS BEFORE SLEEP

'A'ishah رضى الله عنها described what he did every night before sleeping:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 256

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، أُرَاهُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ فَنَفَثَ فِيهِمَا، وَقَرَأَ فِيهِمَا: قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ مَسَحَ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا رَأْسَهُ وَوَجْهَهُ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَصْنَعُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"Every night, when the Messenger of Allah ﷺ went to his bed, he would put his palms together, blow into them and recite into them: Qul huwallahu ahad, Qul a'udhu bi rabbil-falaq and Qul a'udhu bi rabbin-nas. Then he would wipe with them whatever he could of his body, beginning with his head, his face and the front of his body. He did that three times."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from al-Mufaddal ibn Fadalah, from 'Uqayl ibn Khalid, from az-Zuhri, from 'Urwah ibn az-Zubayr, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 256; also Sahih al-Bukhari No. 5017.

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:256

LESSONS FROM THIS HADITH

These three surahs — ***al-Ikhlas, al-Falaq and an-Nas*** — are known as al-Mu'awwidhat, the surahs of protection. Al-Ikhlas affirms tawhid, al-Falaq seeks refuge from the evil of creatures and sorcery, and an-Nas seeks refuge from the whispers of Satan. He made them ***a fortress*** before sleep.

His method should also be noted: ***joining the palms, blowing, reciting, then wiping the body*** starting from the head and face, three times. It is an easy practice, taking less than two minutes, and can be taught to children from a young age.

He also taught other manners before sleep: ***shaking out the bed*** first, because we do not know what may be on it (Sahih al-Bukhari 6320), and reciting Ayat al-Kursi, through which a person is guarded by Allah until morning (Sahih al-Bukhari 2311).

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HOW HE LAY DOWN

Abu Qatadah رضى الله عنه related that when the Prophet ﷺ stopped to rest at night on a journey, ***he lay on his right side***. But when he stopped just before dawn, he would ***raise his forearm and rest his head on his palm*** (ash-Shama'il 259) — sahih; also (Sahih Muslim 683).

Scholars explain the wisdom: lying with the head on the palm makes sleep ***not too deep***, so that he would not miss the Fajr prayer. This shows he ***planned his sleep*** to protect the prayer — an important lesson for those of us who often oversleep.

Ibn 'Abbas رضى الله عنهما narrated that he slept until he snored, then Bilal came to call him to prayer, and he got up and prayed ***without renewing his ablution*** (ash-Shama'il 257) — sahih. This is specific to the prophets, for as he said, ***his eyes slept but his heart did not*** (ash-Shama'il 269). For us, deep sleep breaks ablution.

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CHAPTER 40: HIS WORSHIP

The fortieth chapter, the last in this book, describes ***the worship of the Messenger of Allah*** ﷺ. It begins with a very famous hadith:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 260

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَبِشْرُ بْنُ مُعَاذٍ، قَالا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: صَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم، حَتَّى انْتَفَخَتْ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَتَكَلَّفُ هَذَا، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلا أَكُونُ عَبْدًا شَكُورًا.

TRANSLATION:

Al-Mughirah ibn Shu'bah رضى الله عنه said: The Messenger of Allah ﷺ prayed until his feet became swollen.

It was said to him: "Do you burden yourself with this, when Allah has forgiven your past and future sins?" He said: ***"Should I not be a grateful servant?"***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id and Bishr ibn Mu'adh, from Abu 'Awanah, from Ziyad ibn 'Ilaqah, from al-Mughirah ibn Shu'bah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 260; also Sahih al-Bukhari No. 1130.

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:260

LESSONS FROM THIS HADITH

The Companions thought worship was ***a way to earn forgiveness***, so one already forgiven need not strive so hard. But he taught a higher meaning: worship is also ***an expression of gratitude***. The more blessings Allah gives, the greater the duty to give thanks.

Abu Hurayrah رضى الله عنه narrated the same event (ash-Shama'il 261) — hasan chain; and (ash-Shama'il 262) — sahih. In al-Bukhari's narration, the one who asked was 'A'ishah herself, and he replied: "Should I not love to be a grateful servant?" (Sahih al-Bukhari 4837).

This hadith answers why we worship. Not only out of fear of Hell or hope for Paradise, but also out of ***love and thanks*** to Allah who has given everything. Worship born of gratitude feels light, even when the feet swell.

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HIS NIGHT PRAYER

The night prayer (qiyam al-layl) is worship Allah commanded His Messenger in particular: ***"from [part of] the night, pray with it as additional [worship] for you"*** (Al-Isra' 17:79) — Tafsir Ibn Kathir 17:79.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 263

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلاةِ رَسُولِ اللهِ صلى الله عليه وسلم بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ، فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ، ثُمَّ أَتَى فِرَاشَهُ، فَإِذَا كَانَ لَهُ حَاجَةٌ أَلَمَّ بِأَهْلِهِ، فَإِذَا سَمِعَ الأَذَانَ وَثَبَ، فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ، وَإِلا تَوَضَّأَ وَخَرَجَ إِلَى الصَّلاةِ.

TRANSLATION:

Al-Aswad ibn Yazid said: I asked 'A'ishah رضى الله عنها about the night prayer of the Messenger of Allah ﷺ.

She said: ***"He would sleep at the beginning of the night, then rise (to pray). When it was the time before dawn, he prayed witr.*** Then he would come to his bed, and if he had need (of his wife), he would go to her. When he heard the call to prayer, he would spring up. If he was in a state of major impurity, he would bathe; otherwise he would perform ablution and go out to the prayer."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Muhammad ibn Ja'far, from Shu'bah ibn al-Hajjaj, from Abu Ishaq as-Sabi'i, from al-Aswad ibn Yazid, from 'A'ishah, Mother of the Believers.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 263; also Sahih al-Bukhari No. 1146.

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:263

LESSONS FROM THIS HADITH

This hadith describes his ***night schedule***: sleeping early, rising in the night to pray, praying witr before dawn, resting briefly, then rising at once on hearing the call to prayer. This schedule balances ***the rights of the body, of the family and of Allah***.

Ibn 'Abbas رضى الله عنهما once spent the night at the house of his maternal aunt, Maymunah. He saw the Prophet rise in the middle of the night, ***wipe the sleep from his face***, recite ***the last ten verses of Surah Al 'Imran***, perform ablution from a hanging waterskin, then pray (ash-Shama'il 264) — sahih chain; also (Sahih al-Bukhari 183). Those verses begin with reflection on the creation of the heavens and the earth:

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"in the creation of the heavens and the earth and the alternation of the night and the day are signs" (Al 'Imran 3:190) — Tafsir Ibn Kathir 3:190.

He also taught us to ***begin the night prayer with two light rak'ahs*** (ash-Shama'il 267) — sahih; also (Sahih Muslim 768). Zayd ibn Khalid al-Juhani, who watched his night prayer, described two light rak'ahs, then two very long rak'ahs, then rak'ahs that grew shorter, until ***thirteen rak'ahs*** (ash-Shama'il 268) — sahih chain; also (Sahih Muslim 765).

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ELEVEN BEAUTIFUL, LONG RAK'AHS

How many rak'ahs was his night prayer? 'A'ishah رضى الله عنها, who knew best his state at home, answered:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 269

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ، كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللهِ صلى الله عليه وسلم فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم لِيَزِيدَ فِي رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، لاَ تَسْأَلْ عَنْ حُسْنِهِنَّ، وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا لاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا، قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ، وَلاَ يَنَامُ قَلْبِي.

TRANSLATION:

Abu Salamah ibn 'Abd ar-Rahman asked 'A'ishah رضى الله عنها: "How was the prayer of the Messenger of Allah ﷺ in Ramadan?" She said: ***"The Messenger of Allah ﷺ never prayed more than eleven rak'ahs, in Ramadan or at other times. He would pray four — do not ask about their beauty and length — then he would pray four — do not ask about their beauty and length — then he would pray three."*** 'A'ishah said: I said: "O Messenger of Allah, do you sleep before praying witr?" He said: ***"O 'A'ishah, my eyes sleep, but my heart does not sleep."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Musa al-Ansari, from Ma'n ibn 'Isa, from Malik ibn Anas, from Sa'id ibn Abi Sa'id al-Maqburi, from Abu Salamah ibn 'Abd ar-Rahman, from 'A'ishah, Mother of the Believers.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 269; also Sahih al-Bukhari No. 1147.

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:269

LESSONS FROM THIS HADITH

'A'ishah did not stress ***the number***, but ***the quality***: "do not ask about their beauty and length." His eleven rak'ahs were not hurried; each was filled with long recitation, lengthy bowing and prostration, and deep humility.

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Other narrations mention different numbers: ***eleven rak'ahs*** with a single rak'ah of witr, after which he lay on his right side (ash-Shama'il 270) — sahih; also (Sahih Muslim 736); ***nine rak'ahs*** (ash-Shama'il 272) — sahih; and ***thirteen rak'ahs*** (ash-Shama'il 265) — sahih chain; also (Sahih al-Bukhari 1138). Scholars explain that the number varied with circumstances, and the thirteen include the two light opening rak'ahs or the Sunnah of Fajr.

If he missed the night prayer because of sleep or illness, ***he made it up during the day with twelve rak'ahs*** (ash-Shama'il 266) — sahih. This shows how he kept up a regular practice. He also said that the deeds most beloved to Allah are ***those done consistently, even if little***.

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LONG STANDING AND ONE VERSE ALL NIGHT

Hudhayfah ibn al-Yaman رضى الله عنه once prayed the night prayer with him. He began with a takbir glorifying Allah, then recited ***Surah al-Baqarah***; his bowing was almost as long as his standing, and his prostration almost as long as his bowing (ash-Shama'il 274) — sahih; also (Sahih Muslim 772).

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 276

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: صَلَّيْتُ لَيْلَةً مَعَ رَسُولِ اللهِ صلى الله عليه وسلم فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سُوءٍ قِيلَ لَهُ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَدَعَ النَّبِيَّ صلى الله عليه وسلم.

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه said: I prayed with the Messenger of Allah ﷺ one night, ***and he kept standing until I almost did something bad.*** He was asked: "What did you almost do?" He said: ***"I almost sat down and left the Prophet ﷺ."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Sulayman ibn Harb, from Shu'bah ibn al-Hajjaj, from al-A'mash, from Abu Wa'il, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 276; also Sahih al-Bukhari No. 1135.

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:276

LESSONS FROM THIS HADITH

Ibn Mas'ud was a strong and learned Companion, yet he ***could barely keep up*** with the length of the Prophet's standing. He called his thought of sitting "something bad", because leaving the imam in prayer is discourteous. This shows the Prophet's extraordinary ***spiritual strength***.

'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ stood (in prayer) with one verse of the Qur'an one night"*** (ash-Shama'il 275) — sahih chain. In the narration of Abu Dharr, the verse was the last verse of the supplication of the Prophet 'Isa عَلَيْهِ السَّلَامُ (Sunan an-Nasa'i 1010):

"if You forgive them - indeed it is You who is the Exalted in Might, the Wise" (Al-Ma'idah 5:118) — Tafsir Ibn Kathir 5:118.

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He repeated one verse all night because he was ***reflecting on its meaning*** and out of love for his Ummah. This is the true way of reading the Qur'an: not merely finishing pages, but ***living*** each verse.

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PRAYING WHILE SEATED

As he grew older, he sometimes ***prayed voluntary prayers seated***. 'A'ishah رضى الله عنها related that he recited while seated, and when about thirty or forty verses of his recitation remained, he stood and recited them standing, then bowed and prostrated (ash-Shama'il 278) — sahih chain; also (Sahih al-Bukhari 1118).

'Abdullah ibn Shaqiq asked 'A'ishah about his voluntary prayers. She said he prayed ***long nights standing and long nights seated***; if he recited standing, he bowed and prostrated from standing, and if he recited seated, he bowed and prostrated from sitting (ash-Shama'il 279) — sahih chain.

Hafsah رضى الله عنها added that he prayed voluntary prayers seated and ***recited the surah slowly and distinctly***, so that it seemed longer than a surah that was actually longer (ash-Shama'il 280) — sahih; also (Sahih Muslim 733). 'A'ishah said: "He did not pass away until most of his (voluntary) prayer was done seated" (ash-Shama'il 281) — sahih chain.

The lesson is very comforting for the elderly and the infirm: ***worship is adapted to one's ability***. Voluntary prayers may be done seated, and what matters is to keep them up with humility. Allah does not burden a soul beyond its capacity.

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THE REGULAR SUNNAH PRAYERS

Besides the night prayer, he kept up ***the regular Sunnah prayers (rawatib)*** — voluntary prayers that accompany the obligatory ones:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 282

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: ***"I prayed with the Prophet ﷺ two rak'ahs before Zuhr and two after it, two rak'ahs after Maghrib in his house, and two rak'ahs after 'Isha' in his house."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani', from Isma'il ibn Ibrahim (Ibn 'Ulayyah), from Ayyub as-Sakhtiyani, from Nafi', from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 282; also Sahih al-Bukhari No. 1172.

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:282

LESSONS FROM THIS HADITH

Hafsah رضى الله عنها added that he prayed ***two light rak'ahs when dawn broke*** while the muezzin was calling (ash-Shama'il 283) — sahih chain. 'A'ishah رضى الله عنها mentioned two rak'ahs before Zuhr and two after it, two after Maghrib, two after 'Isha' and two before Fajr (ash-Shama'il 285) — sahih chain. In total, ***ten to twelve rak'ahs*** a day.

Notice too the phrase ***"in his house"***. He offered some of his voluntary prayers at home so that the house would be filled with worship and the children would see an example. He said: "Offer some of your prayers in your houses, and do not make them like graves" (Sahih al-Bukhari 432).

'Asim ibn Damrah asked 'Ali رضى الله عنه about his voluntary prayers in the daytime. 'Ali said: "You will not be able to do it," then explained that he prayed two rak'ahs when the sun was as high in the east as it is at 'Asr, four when it was as high as at Zuhr, four before Zuhr and two after it, and four before 'Asr (ash-Shama'il 286) — hasan chain; also (Jami' at-Tirmidhi 599).

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NOTE: THE EIGHT RAK'AHS IBN 'UMAR REMEMBERED (ASH-SHAMA'IL 284)

The narration of Ibn 'Umar that he remembered eight voluntary rak'ahs of the Prophet, and that Hafsah told him about the two rak'ahs before Fajr which he had not seen himself, has a ***weak chain*** according to Zubayr 'Ali Za'i. Its meaning is supported by the sahih narrations No. 282–283 above.

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ash-Shama'il al-Muhammadiyyah No. 284 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:284

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LESSONS AND CONCLUSION

Chapters 32 to 40 of ash-Shama'il introduce us to the ***daily character and worship*** of the Messenger of Allah ﷺ. Among the most important lessons:

CHAPTER	KEY LESSON
32. Perfume	Never refusing perfume; three gifts not refused
33. Speech	Clear, slow and repeated three times
34. Laughter	Laughter as a smile; joy at Allah's mercy
35. Joking	Joking without lies; valuing the humble
36. Poetry	True verse praised; art for the truth
37–38. Night talk	Listening to one's wife; expressing love
39. Sleep	On the right side; supplications and the three Quls
40. Worship	Night prayer out of gratitude; rawatib at home

A MESSAGE FOR US

His gentle character by day came from ***a close bond with Allah*** by night. If we want to be people who smile easily, are patient and generous, let us begin by improving our worship — even two rak'ahs before sleep. May Allah adorn us with the character of His Prophet.

In sha Allah, this series will continue with ***The Shama'il of the Prophet ﷺ, Book 5***: his Duha prayer, voluntary prayers at home, fasting, recitation of the Qur'an, weeping, bedding, humility and character — the next chapters of ash-Shama'il. And Allah knows best.

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APPENDIX: A CHECKLIST OF DAILY SUNNAHS

Here is a summary of the daily Sunnahs of the Messenger of Allah ﷺ discussed in this book, with their sources. This list can be printed and placed in the bedroom or family room as a reminder.

SUNNAH	SOURCE
Accepting gifts of perfume and wearing perfume	Sahih al-Bukhari 2582
Speaking clearly and repeating what is important	Sahih al-Bukhari 95
Greeting people with a smile	Jami‘ at-Tirmidhi 1956
Joking without lying	ash-Shama'il 236
Saying the supplication for riding	Jami‘ at-Tirmidhi 3446
Listening to and talking with one's spouse	Sahih al-Bukhari 5189
Shaking out the bed before lying down	Sahih al-Bukhari 6320
Reciting al-Ikhlas, al-Falaq and an-Nas, then wiping the body	Sahih al-Bukhari 5017
Sleeping on the right side with supplication	ash-Shama'il 253
The supplication on waking	Sahih al-Bukhari 6312
Beginning the night prayer with two light rak‘ahs	Sahih Muslim 768
Keeping the rawatib prayers, some of them at home	Sahih al-Bukhari 1172

Begin with the Sunnahs before sleep — the three Quls and the sleep supplication — because they are easy and done every night. Once they become a habit, add two rak‘ahs of night prayer before sleep or before dawn.

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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
'Itr / Tib	Perfume, fragrance
Sukkah	A perfume container or a type of fragrant compound
Jawami' al-kalim	Brief words with vast meaning
Tabassum	Smiling
Nawajidh	The molar teeth, shown in broad laughter
Mizah / Du'abah	Joking, light-hearted teasing
Nughayr	A small bird (diminutive of nughar)
Kunyah	A name beginning with Abu or Umm
Shi'r	Poetry, verse
Rajaz	A short rhythmic metre used in work and battle
Ruh al-Qudus	The Holy Spirit, i.e. Jibril
Samar	Night conversation
Khurafah	A man whose wondrous tales became a proverb
Mu'awwidhat	The surahs of refuge: al-Ikhlas, al-Falaq, an-Nas
Qiyam al-layl / Tahajjud	The night prayer
Witr	The odd-numbered prayer that closes the night prayer
Rak'ah	One unit of prayer
Rawatib	Regular Sunnah prayers before or after obligatory prayers
Tartil	Slow, distinct recitation of the Qur'an
Sahih / Hasan / Da'if	Grades of a chain: authentic, good, weak

Many of these words describe the inner life of the Prophet ﷺ: a smile rather than loud laughter, true words even in jest, and nights spent in tahajjud and witr. The vocabulary itself is a summary of his character.

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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."

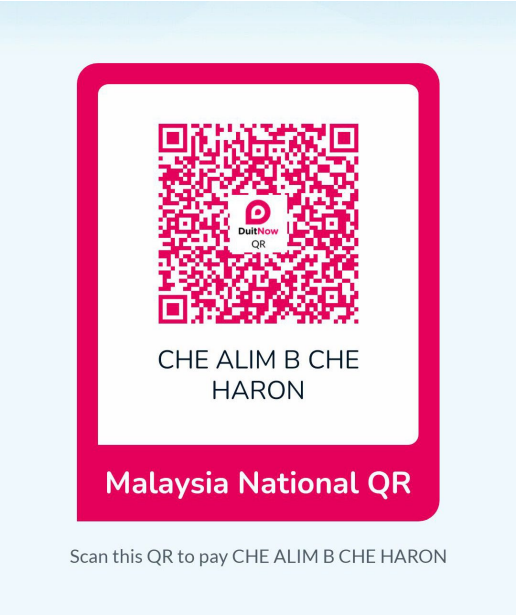
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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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