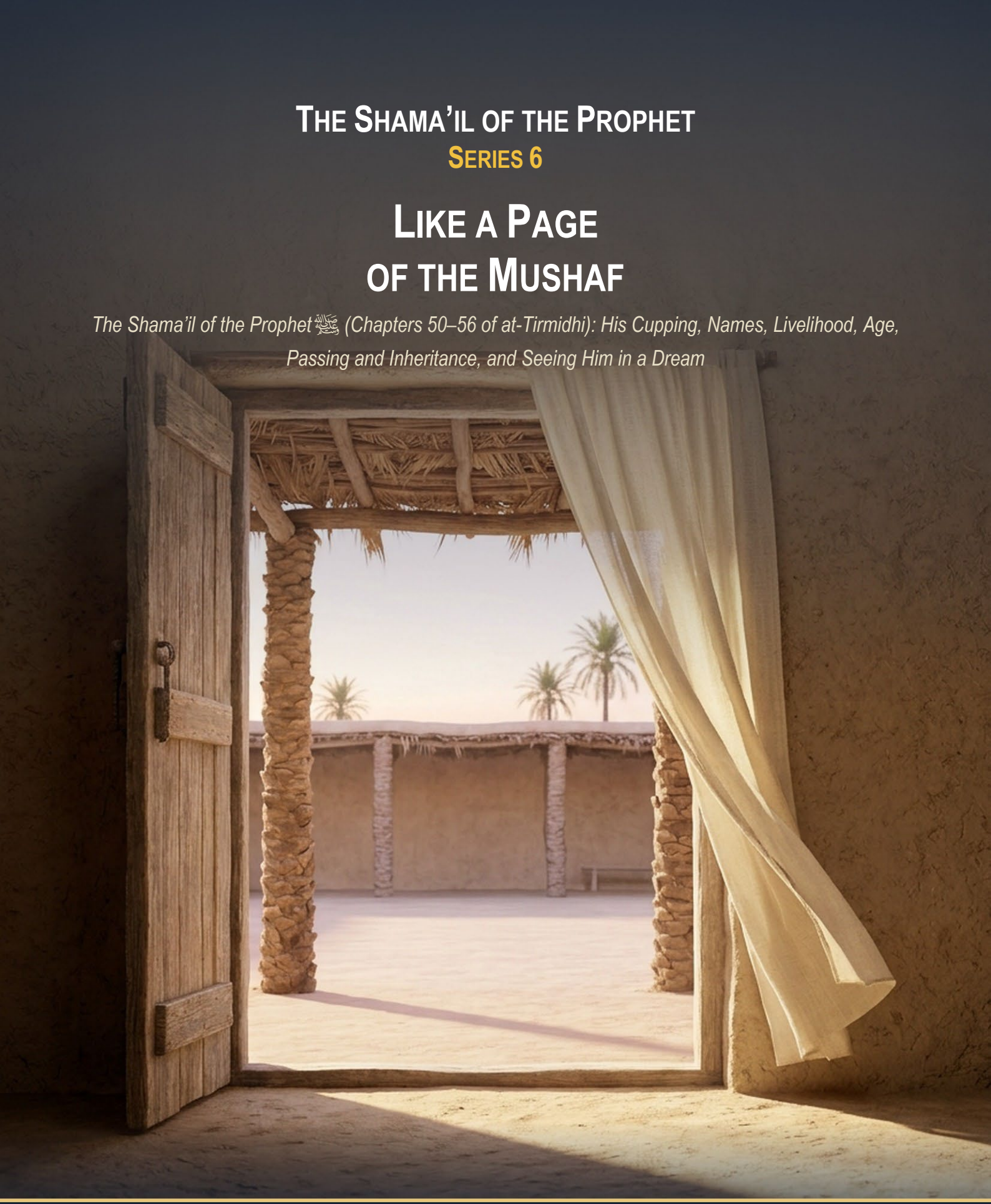
THE SHAMA'IL OF THE PROPHET

SERIES 6

LIKE A PAGE OF THE MUSHAF

The Shama'il of the Prophet ﷺ (Chapters 50–56 of at-Tirmidhi): His Cupping, Names, Livelihood, Age, Passing and Inheritance, and Seeing Him in a Dream



HJ CHE ALIM HJ CHE HARON

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِي ٱللَّهُ ٱلشَّٰكِرِينَ

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful."

SURAH ALI 'IMRAN 3:144

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent us the Prophet Muhammad ﷺ as a mercy to the worlds, the seal of the prophets and an excellent example. Blessings and peace be upon him, whose face on the last morning of his life was like a page of the Mushaf, and upon his family and his Companions, who preserved and passed on to us every description of him.

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 sixth and final book of The Shama'il of the Prophet ﷺ completes the order of Imam at-Tirmidhi's ash-Shama'il al-Muhammadiyyah, chapters 50 to 56: his cupping, names, livelihood, age, passing and inheritance, and seeing him in a dream. The grade of every hadith is stated. May these six books be a bridge to knowing, loving and following the Messenger of Allah ﷺ.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **the doorway of a simple mud-brick room at dawn**: **the wooden door** stands open and **a thin cloth curtain** has been drawn aside, and golden morning light enters the almost empty room. Beyond the doorway is **a wide mosque courtyard** with palm-trunk pillars and a roof of palm fronds, wrapped in the soft light of daybreak.

Anas رضى الله عنه said that his last look at the Messenger of Allah ﷺ was when he ***lifted the curtain on Monday morning***, and his face was ***like a page of the Mushaf*** (ash-Shama'il 386). The lifted curtain and the morning light remind us of his final moments, when he saw his Ummah in rows behind Abu Bakr and smiled with joy.

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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LIKE A PAGE OF THE MUSHAF

In the last five books, we came to know the appearance of the Messenger of Allah ﷺ, his clothing, his table, his smile, his sleep, his worship and his character. This sixth book is ***the final one***. It brings us to the closing chapters of ***ash-Shama'il al-Muhammadiyyah*** by ***Imam at-Tirmidhi***, chapters 50 to 56: his cupping, his names, his livelihood, his age, his passing, his inheritance and seeing him in a dream.

These chapters contain ***55 narrations*** as listed on sunnah.com. Two of them are only notes about narrators, so ***53 narrations*** are graded. Chapter 54 on his passing is the longest, with 14 narrations. As in the previous books, sahih and hasan narrations are presented in Hadith boxes, while weak narrations are explained in Note boxes.

This book touches the heart in a different way. We see a Prophet who ***was cupped and paid the cupper fairly***, whose family went a month without lighting a cooking fire, who died at sixty-three ***resting on his wife's chest***, and who ***left not a single dinar***. Yet he left something far more precious: the Qur'an, the Sunnah and knowledge.

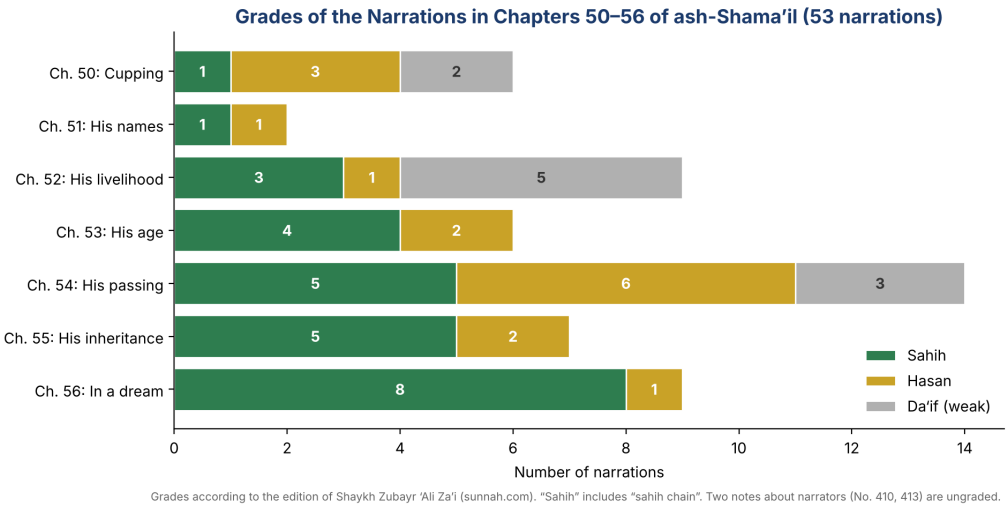


Figure 1: The grades of the narrations in chapters 50–56 of ash-Shama'il.

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 53 graded narrations in these chapters, 43 are sahih or hasan — about four-fifths.

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MUHAMMAD IS ONLY A MESSENGER

This final book opens with the verse that Abu Bakr رضى الله عنه recited on the day the Messenger of Allah ﷺ died:

SURAH ALI 'IMRAN 3:144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾

Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

Translation: Sahih International — quran.com/3:144

This verse was revealed after the Battle of Uhud, when a false rumour spread that the Messenger of Allah ﷺ had been killed and some people lost heart. Ibn Kathir explains that Allah taught the believers that ***this religion does not depend on the life of any human being***, even if he is a Messenger Tafsir Ibn Kathir 3:144.

Eight years later, the same verse calmed the whole Ummah. When the Messenger of Allah ﷺ truly died and 'Umar رضى الله عنه could not accept it, Abu Bakr stood and said: "Whoever worshipped Muhammad, Muhammad has died. And whoever worshipped Allah, Allah is Ever-Living and does not die." Then he recited this verse (Sahih al-Bukhari 3668).

This is the theme of this book. We will see that the Messenger of Allah ﷺ was ***fully human***: he fell ill and sought treatment, went hungry and was patient, grew older and finally died. But he was also ***the Messenger of Allah***: his names show his rank, his inheritance is knowledge, and whoever sees him in a dream has truly seen him.

The verse ends with a promise: Allah will reward ***the grateful***. Being grateful for the blessing of the Messenger ﷺ means holding firmly to his teaching after he is gone. May this final book increase our gratitude and love for him.

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CHAPTER 50: HIS CUPPING

The fiftieth chapter of ash-Shama'il is titled ***"The Cupping of the Messenger of Allah ﷺ"***. It contains six narrations: one sahih, three hasan and two weak (Figure 1). Cupping (al-hijamah) is a traditional treatment that draws blood through cups placed on the skin.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 359

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ، فَقَالَ: احْتَجَمَ رَسُولُ اللهِ صلى الله عليه وسلم، حَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ، وَقَالَ: إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، أَوْ إِنَّ مِنْ أَمْثَلِ دَوَائِكُمُ الْحِجَامَةَ.

TRANSLATION:

Humayd said: Anas ibn Malik رضى الله عنه was asked about the earnings of a cupper. He said: ***"The Messenger of Allah ﷺ was cupped; Abu Taybah cupped him. He ordered that he be given two sa' of food, and he spoke to his masters, so they reduced the levy they took from him.*** And he said: The best remedy you use is cupping — or: among the best of your remedies is cupping."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Ali ibn Hujr, from Isma'il ibn Ja'far, from Humayd at-Tawil, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 359; also Sahih al-Bukhari No. 5696.

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:359

LESSONS FROM THIS HADITH

This hadith shows that the Messenger of Allah ﷺ ***sought medical treatment***, though he was the Prophet with the greatest trust in Allah. Treatment does not contradict reliance on Allah; it is part of taking the means that he taught.

Notice too his ***fairness and compassion*** towards Abu Taybah, a slave who worked as a cupper. He paid him two sa' of food, and even spoke to his masters to lighten his levy. He did not merely pay him, but also ***stood up for a weak worker***.

The hasan narrations in this chapter strengthen the same meaning. 'Ali رضى الله عنه said that he was cupped and told 'Ali to give the cupper his fee (ash-Shama'il 360). Ibn 'Abbas رضى الله عنهما said that he

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was cupped on the two veins at the side of the neck and between the shoulders, and gave the cupper his fee — ***"and had it been unlawful, he would not have given it"*** (ash-Shama'il 361). This is also narrated by al-Bukhari (Sahih al-Bukhari 2103).

Ibn 'Umar رضى الله عنهما narrated that he asked the cupper how much his levy was. When he said three sa', he ***reduced it by one sa'*** and gave him his fee (ash-Shama'il 362) — hasan. This teaches us to care about the burdens of those who serve us.

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CUPPING: SUNNAH AND MODERN RESEARCH

He was also cupped while in ihram, as Ibn 'Abbas رضى الله عنهما said: "The Messenger of Allah ﷺ was cupped while he was in ihram" (Sahih al-Bukhari 1835). This shows that cupping was a common treatment in his life, at home or on a journey.

NOTE: WEAK NARRATIONS ABOUT CUPPING (ASH-SHAMA'IL 363–364)

The narration of Anas that he was cupped ***on the seventeenth, nineteenth and twenty-first*** of the month (No. 363), and the narration that he was cupped on the top of the foot while in ihram at Malal (No. 364), both have ***weak chains*** according to Zubayr 'Ali Za'i. So we do not set specific dates as a confirmed Sunnah on the basis of these narrations.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 363–364. https://sunnah.com/shamail:363

How does modern medicine view cupping? A systematic review of 14 randomised clinical trials on wet cupping found ***promising evidence*** for muscle and joint pain, such as low back pain and neck pain. Yet the researchers stressed that ***better-quality trials are still needed*** (Al-Bedah et al., 2016).

Another review set out the types of cupping and the ***possible side effects***, such as bruising, wounds and infection if hygiene is poor (Aboushanab & AlSanad, 2018). So whoever wishes to be cupped should go to ***a qualified practitioner***, and speak to a doctor if they have an illness or are taking medication.

The bigger lesson of this chapter is ***the attitude towards treatment***: he used the treatment known in his time, paid its practitioner fairly, and said: "Allah has not sent down any disease without sending down its cure" (Sahih al-Bukhari 5678). Islam encourages its followers to seek medicine and medical knowledge, with hearts that rely on Allah.

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CHAPTER 51: HIS NAMES

The fifty-first chapter gathers ***the names of the Messenger of Allah*** ﷺ. It contains two narrations: one sahih and one hasan. These names are not mere titles, but describe ***his mission and rank***.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 365

عن سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

TRANSLATION:

Muhammad ibn Jubayr ibn Mut'im reported from his father رضى الله عنه that the Messenger of Allah ﷺ said:

"I have several names. I am Muhammad, I am Ahmad, I am al-Mahi, through whom Allah erases disbelief, I am al-Hashir, behind whom the people will be gathered, and I am al-'Aqib, after whom there is no prophet."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Sa'id ibn 'Abd ar-Rahman al-Makhzumi, from Sufyan ibn 'Uyaynah, from az-Zuhri, from Muhammad ibn Jubayr ibn Mut'im, from Jubayr ibn Mut'im (his father) رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 365; also Sahih al-Bukhari No. 3532.

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:365

LESSONS FROM THIS HADITH

Muhammad means the one who is much praised, and ***Ahmad*** means the one who praises Allah the most. The name Ahmad is mentioned in the Qur'an as glad tidings brought by the Prophet 'Isa عَلَيْهِ السَّلَامُ:

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SURAH AS-SAFF 61:6

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا
بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا
جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."

Translation: Sahih International — quran.com/61:6

Ibn Kathir explains that the Prophet 'Isa عَلَيْهِ السَّلَامُ was the last prophet of the Children of Israel, and he gave news of ***the prophet who would come after him***, the Prophet Muhammad ﷺ Tafsir Ibn Kathir 61:6.

Al-Mahi (the Eraser) means that Allah erases disbelief through him. ***Al-Hashir*** (the Gatherer) means people will be gathered on the Day of Resurrection after him. And ***al-'Aqib*** (the Last) means there is no prophet after him. Each of these names invites us to reflect on his place in human history and in the Hereafter.

Whoever is named Muhammad or Ahmad should strive so that ***his character matches his name***: praising Allah much and being praised for his goodness. A good name is a prayer, and it reminds its bearer of the noblest example.

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THE PROPHET OF MERCY AND THE SEAL OF THE PROPHETS

Hudhayfah رضى الله عنه narrated that he met the Prophet ﷺ in one of the streets of Madinah, and he said: "I am Muhammad, I am Ahmad, I am ***the Prophet of Mercy***, ***the Prophet of Repentance***, I am al-Muqaffi (the one who followed the earlier prophets), I am al-Hashir, and the Prophet of the Great Battles" (ash-Shama'il 366) — hasan chain. Abu Musa al-Ash'ari رضى الله عنه narrated a very similar list (Sahih Muslim 2355).

The name ***Prophet of Mercy*** matches the words of Allah:

SURAH AL-ANBIYA' 21:107

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧

And We have not sent you, [O Muhammad], except as a mercy to the worlds.

Translation: Sahih International — quran.com/21:107

Ibn Kathir explains that whoever accepts this mercy and is grateful for it will be happy in this world and the Hereafter Tafsir Ibn Kathir 21:107. His mercy reached the believers, children, the poor, slaves and even animals — as we saw in the previous books.

The names ***al-'Aqib*** and ***al-Muqaffi*** match the verse that declares him the seal of all the prophets:

SURAH AL-AHZAB 33:40

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٖ مِّن رِّجَالِكُمۡ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَۗ وَكَانَ ٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٗا ٤٠

Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.

Translation: Sahih International — quran.com/33:40

He described himself with a beautiful parable: the prophets are like a fine house except for the place of one missing brick; people walk around it and say, "If only this brick were put in place!" He said: ***"I am that brick, and I am the seal of the prophets"*** (Sahih al-Bukhari 3535).

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CHAPTER 52: HIS LIVELIHOOD

The fifty-second chapter is titled ***"The Livelihood of the Messenger of Allah ﷺ"***, that is, how he and his family lived day to day in terms of food and wealth. It contains nine narrations: three sahih, one hasan and five weak.

This chapter opens with al-Nu'man ibn Bashir رضى الله عنهما reproaching the people of his time: "Do you not now eat and drink as you please? I saw your Prophet ﷺ, ***and he could not find even poor-quality dates to fill his stomach***" (ash-Shama'il 370) — sahih chain (Sahih Muslim 2977).

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 371

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كُنَّا آلَ مُحَمَّدٍ نَمْكُثُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ، إِنْ هُوَ إِلا التَّمْرُ وَالْمَاءُ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"We, the family of Muhammad, would spend a whole month without lighting a fire (for cooking). It was nothing but dates and water."***

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. 371; also Sahih al-Bukhari No. 6458.

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:371

LESSONS FROM THIS HADITH

A month without fire in the kitchen meant no bread baked and no dish cooked. There were only ***"the two black things"***: dates and water. 'A'ishah رضى الله عنها told her nephew 'Urwah that they would see ***three new moons in two months*** without a fire being lit in the houses of the Messenger of Allah ﷺ (Sahih al-Bukhari 2567).

This simplicity was not because he could not obtain wealth. Spoils and gifts came to him, but he ***gave them away to others***. He prayed: ***"O Allah, make the provision of the family of Muhammad just enough to live on"*** (Sahih al-Bukhari 6460).

This gives us the right measure of blessing. We who today have full kitchens and stocked refrigerators should be ***more grateful***, avoid waste, and remember those who still live on dates and water.

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MADE TO FEAR FOR THE SAKE OF ALLAH

His hardship was not only in food. In the early days of the call in Makkah, he faced ***threats and persecution*** alone:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 376

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ أَبُو حَاتِمٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَقَدْ أُخِفْتُ فِي اللهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أُوذِيتُ فِي اللهِ وَمَا يُؤْذَى أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ لَيْلَةٍ وَيَوْمٍ، وَمَا لِي وَلِبِلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ، إِلا شَيْءٌ يُوَارِيهِ إِبِطُ بِلَالٍ.

TRANSLATION:

Anas رضى الله عنه said: The Messenger of Allah ﷺ said: ***"I have been made to fear for the sake of Allah when no one else was made to fear, and I have been harmed for the sake of Allah when no one else was harmed. Thirty days and nights passed over me when Bilal and I had no food that any living creature could eat, except a little that Bilal could hide under his armpit."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Abdullah ibn 'Abd ar-Rahman ad-Darimi, from Rawh ibn Aslam, 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. 376; also Jami' at-Tirmidhi No. 2472.

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

Source: https://sunnah.com/shamail:376

LESSONS FROM THIS HADITH

He mentions three hardships: ***fear, harm and hunger***. All were endured "for the sake of Allah", when there were not yet many believers to share the burden. Bilal رضى الله عنه, a former slave tortured for his faith, was his companion in that hunger.

Abu Talhah رضى الله عنه narrated that the Companions complained to the Messenger of Allah ﷺ of hunger and showed their stomachs with a stone tied to each. Then ***the Messenger of Allah ﷺ showed his stomach with two stones tied to it*** (ash-Shama'il 372) — hasan chain. Tying a stone to the stomach was how the Arabs held back the pain of hunger.

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The same happened while digging the trench in the Battle of the Trench. Jabir رضى الله عنه related that when the Companions came upon a huge rock, he rose to break it, ***with a stone tied to his stomach***, and they had not tasted food for three days (Sahih al-Bukhari 4101).

A leader ***hungrier than his followers*** — this was the leadership of the Messenger of Allah ﷺ. He never asked others to be patient while he himself was full. This lesson matters greatly for parents, teachers and leaders: show patience in deeds, not only in words.

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HUNGER SHARED WITH HIS COMPANIONS

One of the most beautiful stories of his hunger is narrated by Abu Hurayrah رضى الله عنه in Sahih Muslim. One day or night, the Messenger of Allah ﷺ went out and found Abu Bakr and 'Umar رضى الله عنهما outside too. He asked: "What has brought you out at this hour?" They said: "Hunger, O Messenger of Allah." He said: ***"By the One in whose hand is my soul, what brought you out has brought me out too"*** (Sahih Muslim 2038).

The three of them went to the house of a man of the Ansar. His wife welcomed them joyfully, and the man came with a bunch of dates and then slaughtered a sheep. After they had eaten and drunk, he said: ***"You will surely be asked about this blessing on the Day of Resurrection. Hunger brought you out of your homes, and you did not return until you received this blessing"*** (Sahih Muslim 2038).

NOTE: WEAK NARRATIONS IN THE CHAPTER ON LIVELIHOOD (ASH-SHAMA'IL 373–375, 377–378)

The ash-Shama'il version of the story above, which names the Ansari man ***Abu al-Haytham ibn at-Tayyihan*** and adds long details about a servant and advice (No. 373), has ***a weak chain*** according to Zubayr 'Ali Za'i. So too narrations No. 374, 375, 377 and 378 about his food and hardship. The core of the story — hunger, and the blessing asked about on the Day of Resurrection — is established in Sahih Muslim No. 2038.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 373–378. https://sunnah.com/shamail:373
Sahih Muslim No. 2038. https://sunnah.com/muslim:2038

This story teaches two things. First, ***hunger is no shame***; the Messenger of Allah ﷺ and his two best Companions were hungry together. Second, every blessing — even just dates, meat and cool water — ***will be asked about*** by Allah: were we grateful for it?

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CHAPTER 53: HIS AGE

The fifty-third chapter is titled ***"The Age of the Messenger of Allah ﷺ"***. It contains six narrations: four sahih and two hasan. There is no weak narration in this chapter.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 379

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا زَكَرِيَا بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَكَثَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، وَ بِالْمَدِينَةِ عَشْرًا، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ stayed in Makkah for thirteen years receiving revelation, and in Madinah for ten. He died at the age of sixty-three."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani', from Rawh ibn 'Ubadah, from Zakariyya ibn Ishaq, from 'Amr ibn Dinar, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 379; also Jami' at-Tirmidhi No. 3652.

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:379

LESSONS FROM THIS HADITH

This hadith sums up the whole period of prophethood: ***thirteen years in Makkah*** — years of calling, persecution and patience — and ***ten years in Madinah*** — years of building a society, striving and completing the law. In only twenty-three years, he transformed Arabia and left an Ummah that carried Islam to the whole world.

'A'ishah رضى الله عنها also said: "The Prophet ﷺ died at the age of sixty-three" (ash-Shama'il 381) (Sahih al-Bukhari 3536). And Mu'awiyah رضى الله عنه once said in a sermon: "The Messenger of Allah ﷺ died at sixty-three, as did Abu Bakr and 'Umar, and I am now sixty-three" (ash-Shama'il 380) — sahih chain.

Notice the words of Mu'awiyah: it is as if he ***hoped his end would match*** the age of the Messenger of Allah ﷺ and his two best Companions. This shows how much the Companions loved him, wishing to resemble him in everything, even age.

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The age of sixty also reminds us of his words: "The lifespans of my Ummah are between sixty and seventy, and few exceed that" (Jami' at-Tirmidhi 3550). Whoever has reached this age should increase his provision for the Hereafter.

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SIXTY-THREE YEARS

There are also two hasan narrations stating that he died at ***sixty-five***: from Ibn 'Abbas (ash-Shama'il 382) and from Daghfal ibn Hanzalah (ash-Shama'il 383). And Anas رضى الله عنه gives the figure sixty in the following hadith:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 384

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلا بِالْقَصِيرِ، وَلا بِالأَبْيَضِ الأَمْهَقِ، وَلا بِالآدَمِ، وَلا بِالْجَعْدِ الْقَطَطِ، وَلا بِالسَّبْطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ.

TRANSLATION:

Rabi'ah ibn Abi 'Abd ar-Rahman heard Anas ibn Malik رضى الله عنه say: "The Messenger of Allah ﷺ was neither very tall nor short, neither pale white nor dark brown, and his hair was neither tightly curled nor straight. ***Allah the Exalted sent him at the end of forty years. He stayed in Makkah ten years and in Madinah ten years, and Allah took him at the end of sixty years, with not even twenty white hairs on his head and beard."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Musa al-Ansari, from Ma'n ibn 'Isa, from Malik ibn Anas, from Rabi'ah ibn Abi 'Abd ar-Rahman, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 384; also Sahih al-Bukhari No. 3547.

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:384

LESSONS FROM THIS HADITH

Scholars explain that the strongest view is ***sixty-three years***, since it is narrated by many Companions with the most authentic chains. Anas's narration of sixty is only ***a round figure*** that drops the extra years, as was the Arab custom. The narration of sixty-five may count the year of birth and the year of death as full years.

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Anas's hadith also mentions something moving: ***not even twenty white hairs*** on his head and beard. In the first book we saw how few his grey hairs were. This shows that he died still strong and radiant, not in frail old age.

Ibn 'Abbas رضى الله عنهما also narrated that he was ***sent at the age of forty*** (Sahih al-Bukhari 3902). This gives hope to everyone: forty is not an end, but can be ***the beginning*** of the most meaningful life. Allah Himself mentions forty as the age of maturity in Surah al-Ahqaf, verse 15.

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CHAPTER 54: HIS PASSING

The fifty-fourth chapter is titled ***"The Passing of the Messenger of Allah ﷺ"***. It is the longest in this book, with fourteen narrations: five sahih, six hasan and three weak. We begin with the final moments witnessed by Anas رضى الله عنه:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 386

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، كَشْفُ السِّتَارَةِ يَوْمَ الاثْنَيْنِ، فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةُ مُصْحَفٍ، وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ، فَكَادَ النَّاسُ أَنْ يَضْطَرِبُوا، فَأَشَارَ إِلَى النَّاسِ أَنِ اثْبُتُوا، وَأَبُو بَكْرٍ يَؤُمُّهُمْ وَأَلْقَى السِّجْفَ، وَتُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ آخِرِ ذَلِكَ الْيَوْمِ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: ***"The last look I had at the Messenger of Allah ﷺ was when he lifted the curtain on Monday. I looked at his face, and it was like a page of the Mushaf,*** while the people were praying behind Abu Bakr. The people were about to stir (in joy), so he signalled to them to stay in place, while Abu Bakr led them. Then he let down the curtain, ***and the Messenger of Allah ﷺ died at the end of that day."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Abu 'Ammar al-Husayn ibn Hurayth and Qutaybah ibn Sa'id, from Sufyan ibn 'Uyaynah, from az-Zuhri, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 386; also Sahih al-Bukhari No. 680.

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:386

LESSONS FROM THIS HADITH

This is the origin of this book's title: ***"like a page of the Mushaf"***. Scholars explain that Anas likened his face to a page of the Mushaf for ***its beauty, purity and light***. Though gravely ill, his face still shone.

In al-Bukhari's narration it is mentioned that when he saw the people in rows behind Abu Bakr, ***he smiled and laughed*** (Sahih al-Bukhari 680). The last sight that gladdened him was ***his Ummah praying in congregation***. That was the fruit of twenty-three years of striving.

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His signal to the people to ***stay in place*** and keep praying behind Abu Bakr is also full of meaning. He wanted his Ummah to continue worshipping without depending on his presence. The prayer does not stop when he is gone.

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HIS FINAL ILLNESS

The final illness of the Messenger of Allah ﷺ began some days before his death. When it grew heavy, he asked his wives' permission ***to be nursed in 'A'ishah's house***, and they all agreed. He went to 'A'ishah's house supported by two men, al-'Abbas and another, ***his feet dragging on the ground*** (Sahih al-Bukhari 4442).

Notice ***his fairness to his wives*** even in grave illness. He did not simply move to the house of his most beloved wife, but asked permission from them all. His character did not change even when his body was very weak.

'Abdullah ibn Mas'ud رضى الله عنه visited him while he had a high fever and said: "O Messenger of Allah, you have a very high fever." He replied: ***"Yes, I have the fever of two men among you."*** Ibn Mas'ud asked: "Is that because you will have a double reward?" He said: "Yes. No Muslim is afflicted with any harm, even the prick of a thorn, but that Allah expiates his sins because of it, as a tree sheds its leaves" (Sahih al-Bukhari 5648).

This hadith is ***a comfort to everyone who is ill***. Pain is not a sign that Allah dislikes someone; the prophets were the most severely tested of people. For the believer, every pain borne with patience ***sheds sins*** and increases reward.

From his illness we learn ***the etiquette of visiting the sick***: Ibn Mas'ud came, spoke gently and asked with love. Visiting the sick, praying for them and giving them hope is a Sunnah of great reward.

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RESTING ON 'A'ISHAH'S CHEST

'A'ishah رضى الله عنها related his final moment briefly:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 387

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ مُسْنِدَةً النَّبِيَّ صلى الله عليه وسلم، إِلَى صَدْرِي أَوْ قَالَتْ: إِلَى حِجْرِي فَدَعَا بِطَسْتٍ لِيَبُولَ فِيهِ، ثُمَّ بَالَ، فَمَاتَ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"I was supporting the Prophet ﷺ against my chest*** — or she said: in my lap — and he called for a basin to urinate in. Then he urinated, ***and then he died."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Humayd ibn Mas'adah al-Basri, from Sulaym ibn Akhdar, from 'Abdullah ibn 'Awn, from Ibrahim an-Nakha'i, from al-Aswad ibn Yazid, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 387; also Sunan an-Nasa'i No. 33.

GRADE: SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. That he died resting on 'A'ishah's chest is also narrated by al-Bukhari.

Source: https://sunnah.com/shamail:387

LESSONS FROM THIS HADITH

In al-Bukhari's narration, 'A'ishah رضى الله عنها counted it among Allah's favours upon her: the Messenger of Allah ﷺ ***died in her house, on her day, resting against her chest***, and Allah joined her saliva with his at the very end, when she softened a siwak for him (Sahih al-Bukhari 4449).

To the very end, he kept ***cleanliness*** — asking for a basin and using the siwak. Cleanliness is no small matter in Islam; it is part of faith, and he kept it until his last breath.

'A'ishah رضى الله عنها also narrated that, when he was healthy, he had said that no prophet dies until he is shown his place in Paradise and then given the choice. At the very end, he lifted his gaze upwards and said: ***"O Allah, (I choose) the Highest Companion (ar-Rafiq al-A'la)"*** (Sahih al-Bukhari 4463). Those were his last words.

He chose ***meeting Allah*** over staying in this world. For the believer, death is not a frightening end, but a door to the Highest Companion, the prophets, the truthful, the martyrs and the righteous.

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THE AGONIES OF DEATH

Though he was beloved to Allah, he still felt ***the pain of death***:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 388

حَدَّثَنَا قُتَيْبَةُ , حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ مُوسَى بْنِ سَرْجِسَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَهُوَ بِالْمَوْتِ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ، وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ يَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى مُنْكَرَاتِ أَوْ قَالَ: عَلَى سَكَرَاتِ الْمَوْتِ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"I saw the Messenger of Allah ﷺ as he was dying. Beside him was a cup of water. He would put his hand in the cup and then wipe his face with the water, saying: O Allah, help me through the agonies of death."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from al-Layth ibn Sa'd, from Yazid ibn al-Had, from Musa ibn Sarjis, from al-Qasim ibn Muhammad, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 388; also Jami' at-Tirmidhi No. 978.

GRADE: HASAN CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. A similar meaning is narrated by al-Bukhari (No. 6510).

Source: https://sunnah.com/shamail:388

LESSONS FROM THIS HADITH

In al-Bukhari's narration, he wiped his face with water, saying: ***"La ilaha illallah, truly death has its agonies"*** (Sahih al-Bukhari 6510). His prayer teaches us to ***ask Allah's help*** for the hardest moment in every human life.

Seeing that pain, 'A'ishah رضى الله عنها said: ***"I no longer envy anyone an easy death, after seeing how hard the death of the Messenger of Allah ﷺ was"*** (ash-Shama'il 389) — hasan. A hard death is not a sign of Allah's anger; for the prophets, it ***raises rank*** and reward.

Fatimah رضى الله عنها too could not hold back her grief seeing her father. She said: "Oh, the distress of my father!" He replied: ***"There will be no distress for your father after today"*** (ash-Shama'il 398) — hasan (Sahih al-Bukhari 4462). These words are full of tenderness: he comforted his daughter while he himself was suffering.

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From this chapter we learn to ***prepare for death***: to remember La ilaha illallah often, to pray for ease in the agonies of death, and to comfort the family we leave behind. He said: "Whoever's last words are La ilaha illallah will enter Paradise" (Sunan Abi Dawud 3116).

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HIS FINAL COUNSELS

In the last days of his illness, the Messenger of Allah ﷺ left several ***important counsels*** for his Ummah.

These counsels are not in the chapters of ash-Shama'il, but are narrated in authentic hadith collections, and they complete the picture of his final days.

'Ali ibn Abi Talib رضى الله عنه said that among the last words spoken by the Messenger of Allah ﷺ were:

"The prayer, the prayer! And fear Allah regarding those whom your right hands possess" (Sunan Abi Dawud 5156). Two things he repeated: ***the right of Allah*** through prayer, and ***the right of the weak*** under our care.

Jabir رضى الله عنه heard him say three days before his death: ***"Let none of you die except while thinking well of Allah"*** (Sahih Muslim 2877). This counsel suits his final moments perfectly: he himself chose the Highest Companion, full of hope in Allah's mercy.

'A'ishah رضى الله عنها narrated that in his final illness he warned about earlier peoples who ***took the graves of their prophets as places of worship*** (Sahih al-Bukhari 1330). He guarded the purity of tawhid to the very end, so that his Ummah would not exalt him beyond his station as the servant and Messenger of Allah.

These counsels show what mattered most to him in his final moments: ***tawhid, prayer, thinking well of Allah and mercy to the weak***. This is a summary of the religion he brought over twenty-three years.

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ABU BAKR KISSED HIM

When the news of his death spread, Abu Bakr رضى الله عنه came from his home in as-Sunh, entered 'A'ishah's room, and uncovered his face:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 391

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وعياش العنبرى , وسوار بن عبد الله , وغير واحد , قالوا: أخبرنا يحيي بن سعيد , عن سفيان الثورى , عن موسى بن أبي عائشة , عن عبيد الله , عن ابن عباس وعائشة: أن أبا بكر قبل النبي صلى الله عليه وسلم بعدما مات.

TRANSLATION:

Ibn 'Abbas and 'A'ishah رضى الله عنهما reported: ***"Abu Bakr kissed the Prophet ﷺ after he had died."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Yahya ibn Sa'id al-Qattan, from Sufyan ath-Thawri, from Musa ibn Abi 'A'ishah, from 'Ubaydullah ibn 'Abdullah ibn 'Utbah, from Ibn 'Abbas and 'A'ishah, Mother of the Believers رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 391; also Sahih al-Bukhari No. 4455.

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:391

LESSONS FROM THIS HADITH

'A'ishah رضى الله عنها added in another narration that Abu Bakr placed his mouth between his eyes, put his hands on his forearms, and said: ***"O Prophet! O sincere friend! O beloved friend!"*** (ash-Shama'il 392) — hasan chain. He also said: "May my father and mother be ransomed for you, you were good in life and in death" (Sahih al-Bukhari 3668).

Abu Bakr showed two things that day: ***deep love*** and ***firm faith***. He wept and kissed him, but then went out calmly to steady the Ummah with the Qur'an. He also recited the words of Allah:

SURAH AZ-ZUMAR 39:30

إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾

Indeed, you are to die, and indeed, they are to die.

Translation: Sahih International — quran.com/39:30

Ibn Kathir explains that this verse reminds that ***all people will die***, including the Messenger of Allah ﷺ, and all will gather before Allah Tafsir Ibn Kathir 39:30. This is what brought 'Umar رضى الله عنه to his senses, as if he had never heard the verse before.

The lesson for us: ***weeping at the death of a loved one is not forbidden***; he himself wept when his son Ibrahim died (Sahih al-Bukhari 1303). What is forbidden is wailing and despair. Grief accompanied by patience and contentment is the way of Abu Bakr.

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WHEN MADINAH GREW DARK

Anas رضى الله عنه described the difference between the day he arrived in Madinah and the day he died:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 393

حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللهِ صلى الله عليه وسلم الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا أَيْدِينَا مِنَ التُّرَابِ، وَإِنَّا لَفِي دَفْنِهِ صلى الله عليه وسلم، حَتَّى أَنْكَرْنَا قُلُوبَنَا.

TRANSLATION:

Anas رضى الله عنه said: ***"On the day the Messenger of Allah ﷺ entered Madinah, everything in it shone.***

And on the day he died, everything in it became dark. We had not yet shaken the dust from our hands, while we were still burying him ﷺ, before we found our hearts had changed."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Bishr ibn Hilal as-Sawwaf, 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. 393; also Jami' at-Tirmidhi No. 3618.

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

Source: https://sunnah.com/shamail:393

LESSONS FROM THIS HADITH

Scholars explain that "light" and "darkness" here are ***spiritual light and darkness***: the joy, guidance and tranquillity when he arrived, and the grief and loss when he left. The Companions' hearts also changed — not because their faith decreased, but because ***they had lost the light that had always illuminated them***.

'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ died on a Monday"*** (ash-Shama'il 394) — sahih. Abu Bakr رضى الله عنه himself asked 'A'ishah on what day he died, and she answered: Monday; and Abu Bakr hoped that he too would die on that day (Sahih al-Bukhari 1387).

NOTE: NARRATIONS ABOUT THE BURIAL (ASH-SHAMA'IL 390, 395–396)

The narration of Abu Bakr that ***"no prophet dies except that he is buried where he died"*** (No. 390) has ***a weak chain*** according to Zubayr 'Ali Za'i, but he graded ***the hadith hasan*** because of other supporting routes.

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The narrations about his burial on the night of Wednesday (No. 395) and on Tuesday (No. 396) have ***weak chains***. What is certain is that he was buried in 'A'ishah's room, where he died.

REFERENCES:
ash-Shama'il al-Muhammadiyyah No. 390, 395–396. https://sunnah.com/shamail:390

The Companions' grief is a lesson for us who never saw him. They felt an immense loss because they ***knew him closely***. The more we come to know him through books like ash-Shama'il, the deeper our love for him grows.

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LONGING FOR HIM

After his death, the Companions deeply ***missed*** him. Anas رضى الله عنه narrated that Abu Bakr said to 'Umar: "Let us visit Umm Ayman as the Messenger of Allah ﷺ used to visit her." When they arrived, Umm Ayman wept. They said: "What is with Allah is better for the Messenger of Allah ﷺ." She replied: ***"I do not weep because I do not know that, but because revelation has been cut off from the heavens"*** (Sahih Muslim 2454). And the two of them wept with her.

Notice that Abu Bakr and 'Umar ***continued his practice***: visiting Umm Ayman, the woman who had cared for him since childhood. The best way to miss someone is to continue the good he used to do.

For us who came later, there is good news. A man asked him when the Hour would be. He asked: "What have you prepared for it?" He said: "Nothing, except that I love Allah and His Messenger." He said: ***"You will be with those you love."*** Anas said: "We were never so happy with anything" (Sahih al-Bukhari 3688).

Anas added in that narration: "I love the Prophet ﷺ, Abu Bakr and 'Umar, and I hope to be with them because of my love for them, even though my deeds are not like theirs." True longing for him is a longing that ***moves us to act***, so that we may be worthy of being gathered with him.

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ABU BAKR LEADS THE PRAYER

The longest narration in this chapter comes from Salim ibn 'Ubayd رضى الله عنه, a Companion from the People of the Suffah (ash-Shama'il 397) — sahih chain. He related that he fainted in his illness, then came round and asked: "Has the prayer time come?" They said: "Yes." He said: ***"Tell Bilal to call the adhan, and tell Abu Bakr to lead the people."*** This was repeated several times.

'A'ishah رضى الله عنها tried to ask for someone else because her father was soft-hearted and wept easily, but he insisted that ***Abu Bakr*** should lead. The same event is narrated by al-Bukhari (Sahih al-Bukhari 664). The Companions understood the sign: if he was pleased for Abu Bakr to lead their prayer, they would be pleased for Abu Bakr to lead their worldly affairs.

Salim's narration continues with 'Umar unable to accept his death, the arrival of Abu Bakr who recited ***"Indeed, you are to die, and indeed, they are to die"***, and finally ***the pledge of allegiance to Abu Bakr*** as caliph. Abu Bakr also taught them how to pray over him — ***in groups, one after another*** — and that he should be buried ***in the place where Allah took his soul***, then told his kinsmen to wash him. In the hardest moment, the Companions ***stayed united*** and made sure the Ummah did not split.

The chapter closes with glad tidings for parents who lose children. Ibn 'Abbas رضى الله عنهما narrated that he said: "Whoever of my Ummah has two children who go before him (dying young), Allah will admit him to Paradise because of them." 'A'ishah asked: "And whoever has one?" He said: "And whoever has one, O you who are granted success." She asked: "And whoever has none?" He said: ***"I am the forerunner for my Ummah; they will not be struck by any calamity like the calamity of losing me"*** (ash-Shama'il 399) — hasan chain.

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CHAPTER 55: HIS INHERITANCE

The fifty-fifth chapter is titled ***"The Inheritance of the Messenger of Allah ﷺ"***. It contains seven narrations: five sahih and two hasan. This chapter answers an important question: what did a Prophet who once led all of Arabia leave behind?

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 400

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَخِي جُوَيْرِيَةَ لَهُ صُحْبَةٌ، قَالَ: مَا تَرَكَ رَسُولُ اللهِ صلى الله عليه وسلم إِلا سِلاحَهُ، وَبَغْلَتَهُ، وَأَرْضًا جَعَلَهَا صَدَقَةً.

TRANSLATION:

'Amr ibn al-Harith رضى الله عنه, the brother of Juwayriyah (Mother of the Believers), said: ***"The Messenger of Allah ﷺ left nothing except his weapons, his mule, and a piece of land that he made a charity."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani', from Husayn ibn Muhammad al-Marrudhi, from Isra'il ibn Yunus, from Abu Ishaq as-Sabi'i, from 'Amr ibn al-Harith al-Khuza'i رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 400; also Sahih al-Bukhari No. 2739.

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:400

LESSONS FROM THIS HADITH

Weapons, a white mule and a piece of land already made a charity — that was all. No palace, no store of gold, no estate for his descendants. Indeed, 'A'ishah رضى الله عنها related that ***his armour was still pawned*** to a Jew for thirty sa' of barley when he died (Sahih al-Bukhari 2916).

This fact is very meaningful. A leader with full power could easily gather wealth. But he ***chose to live simply and die simply***, so that no one could ever claim that his call aimed at riches.

The lesson for us: true wealth is ***what we send ahead for the Hereafter***, not what we leave behind in this world. Charity, endowments and beneficial knowledge keep bringing reward even after we are gone.

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WE ARE NOT INHERITED FROM

From this chapter comes an important principle of the Shari'ah, narrated by many Companions:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 403

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ.

TRANSLATION:

'A'ishah رضى الله عنها reported that the Messenger of Allah ﷺ said: ***"We (prophets) are not inherited from.***

What we leave behind is charity."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn al-Muthanna, from Safwan ibn 'Isa, 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. 403; also Sahih al-Bukhari No. 6727.

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:403

LESSONS FROM THIS HADITH

The prophets ***are not inherited from like ordinary people***. What they leave becomes charity for the Ummah. Abu Hurayrah رضى الله عنه narrated that he said: "My heirs do not divide dinars. What I leave, after the provision of my wives and the wage of my worker, is charity" (ash-Shama'il 404) (Sahih al-Bukhari 2776).

Fatimah رضى الله عنها once came to Abu Bakr asking for her share of her father's inheritance. Abu Bakr answered that he had heard the Messenger of Allah ﷺ say: "We are not inherited from", but he promised: ***"I will support whomever the Messenger of Allah ﷺ supported, and I will spend on whomever the Messenger of Allah ﷺ spent on"*** (ash-Shama'il 401) — hasan chain.

In the caliphate of 'Umar رضى الله عنه, al-'Abbas and 'Ali رضى الله عنهما came to him disputing over that property. 'Umar asked the senior Companions present — among them 'Abd ar-Rahman ibn 'Awf, az-Zubayr and Sa'd — by Allah: "Do you know that the Messenger of Allah ﷺ said: We are not inherited

from; what we leave is charity?" They all said: ***"Yes"*** (ash-Shama'il 405) (Sahih al-Bukhari 3094). The hasan narration No. 402 relates the same event (ash-Shama'il 402).

This story teaches ***the trustworthiness of leaders***: Abu Bakr and 'Umar did not take that property for themselves, but managed it as the Messenger of Allah ﷺ had — for his family and the good of the Ummah. It also teaches the etiquette of disagreement: ***returning to the words of the Messenger of Allah*** ﷺ and accepting them with contentment.

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NEITHER DINAR NOR DIRHAM

'A'ishah رضى الله عنها summed up his material inheritance in one sentence:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 406

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ ابْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَائِشَةَ، قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ صلى الله عليه وسلم دِينَارًا وَلا دِرْهَمًا وَلا شَاةً وَلا بَعِيرًا، قَالَ: وَأَشُكُّ فِي الْعَبْدِ وَالأَمَةِ.

TRANSLATION:

'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ left neither a dinar, nor a dirham, nor a sheep, nor a camel."*** (Zirr said:) And I am unsure whether she mentioned a male or female slave.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from 'Abd ar-Rahman ibn Mahdi, from Sufyan ath-Thawri, from 'Asim ibn Bahdalah, from Zirr ibn Hubaysh, from 'A'ishah, Mother of the Believers رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 406; also Sahih Muslim No. 1635.

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

Source: https://sunnah.com/shamail:406

LESSONS FROM THIS HADITH

If he left no dinar or dirham, what was his true inheritance? He answered it himself: ***"The scholars are the heirs of the prophets. The prophets did not leave dinars or dirhams as inheritance; they left knowledge. So whoever takes it has taken an abundant share"*** (Sunan Abi Dawud 3641).

This is the inheritance that reaches us today: ***the Qur'an and the Sunnah***, including the book ash-Shama'il that we studied in these six books. Every time we read a hadith, practise it and teach it, we are ***taking a share of the inheritance of the Messenger of Allah ﷺ***.

This hadith also teaches us not to worry too much about the wealth we will leave our children. More important is ***passing on faith, character and knowledge*** to them. Wealth runs out, but the reward of beneficial knowledge keeps flowing.

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CHAPTER 56: SEEING HIM IN A DREAM

The fifty-sixth chapter, the last of ash-Shama'il, is titled ***"Seeing the Messenger of Allah ﷺ in a Dream"***.

It contains eleven narrations: eight sahih, one hasan and two notes about narrators. There is no weak narration in this chapter.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 407

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لا يَتَمَثَّلُ بِي.

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه reported that the Prophet ﷺ said: ***"Whoever sees me in a dream has truly seen me, for Satan cannot take my likeness."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from 'Abd ar-Rahman ibn Mahdi, from Sufyan ath-Thawri, from Abu Ishaq as-Sabi'i, from Abu al-Ahwas, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 407; also Jami' at-Tirmidhi No. 2276.

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

Source: https://sunnah.com/shamail:407

LESSONS FROM THIS HADITH

This hadith is narrated by many Companions: Abu Hurayrah (ash-Shama'il 408) (Sahih al-Bukhari 110), Tariq ibn Ashyam al-Ashja'i (ash-Shama'il 409), Abu Qatadah (ash-Shama'il 414) (Sahih al-Bukhari 6996) and Anas (ash-Shama'il 415) (Sahih al-Bukhari 6994). All carry the same meaning: ***Satan cannot take the likeness of the Messenger of Allah ﷺ***, so a dream of seeing him is a true dream.

Scholars explain that such a dream is true ***if what is seen matches his features*** as narrated in authentic hadiths — the very features we studied in the books of ash-Shama'il. So knowledge of his appearance helps a person recognise the dream.

Yet scholars also stress that ***dreams are not a source of law***. Whatever is heard in a dream cannot add to or change the Shari'ah, which is already complete. Seeing him in a dream is glad tidings, not new revelation.

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Kulayb, the father of ‘Asim, heard this hadith from Abu Hurayrah رضى الله عنه, then told Ibn ‘Abbas of his own dream, mentioning that the figure resembled al-Hasan ibn ‘Ali. Ibn ‘Abbas said: ***“Indeed, al-Hasan resembled him”*** (ash-Shama'il 411) — sahih chain. Ibn ‘Abbas tested the dream against the features of the Prophet ﷺ that he knew.

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THE DREAM OF YAZID AL-FARISI

The most detailed story in this chapter is the dream of Yazid al-Farisi, ***a scribe of the Mushaf***. He dreamt of the Messenger of Allah ﷺ in the time of Ibn 'Abbas and told him. Ibn 'Abbas said: "The Messenger of Allah ﷺ used to say: Satan cannot take my likeness; so whoever sees me in sleep has truly seen me. ***Can you describe the man you saw?***" (ash-Shama'il 412) — hasan chain.

Yazid described a man of ***medium build***, of light brown complexion, with kohl-dark eyes, a beautiful smile and handsome features, his beard filling his face from here to here and covering the top of his chest. Ibn 'Abbas said: ***"Had you seen him while awake, you could not have described him better than this"*** (ash-Shama'il 412).

NOTE: TWO NOTES ABOUT NARRATORS (ASH-SHAMA'IL 410, 413)

Narration No. 410 is the statement of Khalaf ibn Khalifah that he saw 'Amr ibn Hurayth, a Companion of the Prophet ﷺ, when he was a little boy. Narration No. 413 is the statement of 'Awf al-A'rabi that ***he was older than Qatadah***. Neither is a hadith about the Messenger of Allah ﷺ; they are Imam at-Tirmidhi's notes clarifying the standing of narrators in the chains. So they are not graded.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 410, 413. https://sunnah.com/shamail:410

Notice how Ibn 'Abbas ***did not simply accept*** the dream, but asked about the features seen. This is the scholarly attitude of the Companions: they tested everything against what was established from him. And notice how ***ash-Shama'il becomes the measure*** — Yazid's description matched what we learned in the first book.

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THIS KNOWLEDGE IS RELIGION

Imam at-Tirmidhi closes ash-Shama'il with two very meaningful sayings of the scholars. First, 'Abdullah ibn al-Mubarak said: ***"If you are tested with the office of judge, then hold to the athar (the narrations)"*** (ash-Shama'il 416) — sahih chain.

Second, Muhammad ibn Sirin, a great Successor of Basra, said: ***"This knowledge (of hadith) is religion, so look carefully at whom you take your religion from"*** (ash-Shama'il 417) — sahih chain. Imam Muslim also quoted these words in the introduction to his Sahih.

Why does a book on the qualities of the Messenger of Allah ﷺ close with words about ***care in accepting narrations***? Because every description of him is only meaningful if it is ***truly established***. That is why, in all six books, every hadith has its grade and chain stated, and weak narrations are set apart in Note boxes.

In the age of social media, Ibn Sirin's words matter more than ever. Many "hadiths" spread without sources. Before sharing, ***check the source and the grade***. Loving the Messenger of Allah ﷺ includes guarding the truth of what is attributed to him, for he said: "Whoever deliberately lies about me, let him take his seat in the Fire" (Sahih al-Bukhari 110).

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SENDING BLESSINGS UPON HIM

Having come to know him through six books, the most fitting response is ***to send blessings upon him***, as Allah commands:

SURAH AL-AHZAB 33:56

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

Translation: Sahih International — quran.com/33:56

Ibn Kathir explains that Allah tells His servants of the rank of His Prophet with Him in the highest heaven: Allah praises him before the angels, and the angels send blessings upon him. Then Allah commands the people of the earth to ***also send blessings and peace*** Tafsir Ibn Kathir 33:56.

The reward of sending blessings is very great. He said: ***"Whoever sends blessings upon me once, Allah sends blessings upon him ten times"*** (Sahih Muslim 408). The Companions asked how to send blessings, and he taught them the Ibrahimi blessing: "Allahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallayta 'ala Ibrahim wa 'ala ali Ibrahim, innaka Hamidun Majid…" (Sahih al-Bukhari 3370).

Love for him is also part of faith. He said: ***"None of you truly believes until I am more beloved to him than his father, his child and all people"*** (Sahih al-Bukhari 15). Blessings recited with a heart that knows him are the most beautiful expression of love.

Make sending blessings part of the daily routine: after prayer, on Fridays, whenever his name is mentioned, and when the heart feels tight. May our blessings be a reason for us to be ***close to him on the Day of Resurrection***.

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SIX BOOKS, ONE PORTRAIT

With this book, our journey through ***all 56 chapters*** of ash-Shama'il al-Muhammadiyyah is complete. The table below summarises the six books of The Shama'il of the Prophet ﷺ:

BOOK	CONTENTS
Book 1: None More Beautiful	Ch. 1–7: appearance, seal of prophethood, hair, grey hairs, dye, kohl
Book 2: The Garment He Loved Most	Ch. 8–22: clothing, khuffs, sandals, ring, sword, armour, turban, walking and sitting
Book 3: What an Excellent Condiment	Ch. 23–31: eating, bread, condiments, words at meals, fruit, drinks
Book 4: His Laughter Was a Smile	Ch. 32–40: perfume, speech, laughter, joking, poetry, sleep, worship
Book 5: He Never Said No	Ch. 41–49: Duha, fasting, recitation, weeping, humility, character, modesty
Book 6: Like a Page of the Mushaf	Ch. 50–56: cupping, names, livelihood, age, passing, inheritance, dreams

Seen together, these six books form ***one complete portrait***: his appearance (book 1), his attire (book 2), his table (book 3), his company (book 4), his worship and character (book 5), and the end of his life and his legacy (book 6). Imam at-Tirmidhi arranged it so that the reader feels as if ***living alongside him*** from morning to night, from outward to inward.

The purpose of knowing him is not merely more information, but that we ***follow him***, as Allah says: "There has certainly been for you in the Messenger of Allah an excellent pattern" (Al-Ahzab 33:21). We never saw him, but through ash-Shama'il we can know him as if we had seen him.

May Allah accept this small effort, forgive its shortcomings, and make these six books ***a bridge of love*** between the reader and the Messenger of Allah ﷺ. And may we be gathered with him at the Pool of al-Kawthar, drinking from his noble hand, a drink after which we will never thirst again (Sahih al-Bukhari 6579).

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LESSONS AND CONCLUSION

Here is a summary of the lessons from chapters 50 to 56 of ash-Shama'il:

CHAPTER	MAIN LESSON
50. Cupping	Treatment does not contradict reliance on Allah; pay workers fairly
51. His names	Prophet of mercy, prophet of repentance, seal of the prophets
52. Livelihood	A month without a cooking fire; gratitude for blessings we will be asked about
53. Age	Died at 63; sent at 40
54. Passing	A face like a page of the Mushaf; choosing the Highest Companion
55. Inheritance	No dinar or dirham; his inheritance is knowledge
56. Dreams	Satan cannot take his likeness; this knowledge is religion

A MESSAGE FOR US

The Messenger of Allah ﷺ has died, but ***his teaching lives on***. We cannot sit with him in the Prophet's Mosque, but we can sit with his hadiths, practise his Sunnah at home, and send many blessings upon him. Choose one practice from this book and keep it up, even if small.

With this, the series ***The Shama'il of the Prophet*** ﷺ is complete. All that is right is from Allah, and every mistake is from the author. May Allah forgive us, our parents and the whole Ummah of the Prophet Muhammad ﷺ. And Allah knows best.

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APPENDIX: A CHECKLIST FOR FOLLOWING HIM

Here is a summary of the practices from this book, with their sources. This list can be printed and used as a guide for oneself and one's family.

PRACTICE	SOURCE
Seeking permitted treatment while relying on Allah	Sahih al-Bukhari 5678
Paying workers fairly	Sahih al-Bukhari 2103
Being grateful for every blessing of food	Sahih Muslim 2038
Living simply and not wasting	Sahih al-Bukhari 6460
Guarding the prayer and being kind to those in our care	Sunan Abi Dawud 5156
Saying La ilaha illallah often	Sunan Abi Dawud 3116
Praying for ease in the agonies of death	Jami' at-Tirmidhi 978
Visiting the sick and being patient in illness	Sahih al-Bukhari 5648
Being patient and not wailing at a death	Sahih al-Bukhari 1303
Giving charity and endowing property	Sahih al-Bukhari 2739
Seeking and passing on knowledge	Sunan Abi Dawud 3641
Checking sources before sharing a hadith	Sahih al-Bukhari 110
Sending blessings upon him every day	Sahih Muslim 408
Loving him above all else	Sahih al-Bukhari 15

Begin with the easiest practice, such as sending blessings ten times after each prayer. Once it becomes a habit, add the next. 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
Hijamah	Cupping: drawing blood through cups placed on the skin
Sa‘	A measure of volume, about four double handfuls
al-Mahi	The Eraser: through whom Allah erases disbelief
al-Hashir	The Gatherer: people are gathered after him on the Day of Resurrection
al-‘Aqib	The Last: after whom there is no prophet
al-Muqaffi	The one who followed the earlier prophets
Khatam an-Nabiyyin	The Seal of the Prophets
Sakarat al-Mawt	The agonies of death
ar-Rafiq al-A‘la	The Highest Companion, chosen by the Prophet ﷺ at his death
Mushaf	A written copy of the Qur'an
Siwak	A tooth-stick used to clean the teeth
Bay‘ah	A pledge of allegiance
Sadaqah	Charity
Athar	Narrations from the Prophet ﷺ and the early Muslims
Salawat	Sending blessings upon the Prophet ﷺ
Sahih / Hasan / Da‘if	Grades of a chain: authentic, good, weak

Many of these words describe the end of a life lived for Allah: patience in illness, contentment at death, a legacy of knowledge rather than wealth, and an Ummah that keeps sending blessings upon its Prophet.

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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."

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 .

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GRADE: SAHIH — contained in Sahih Muslim.

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

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