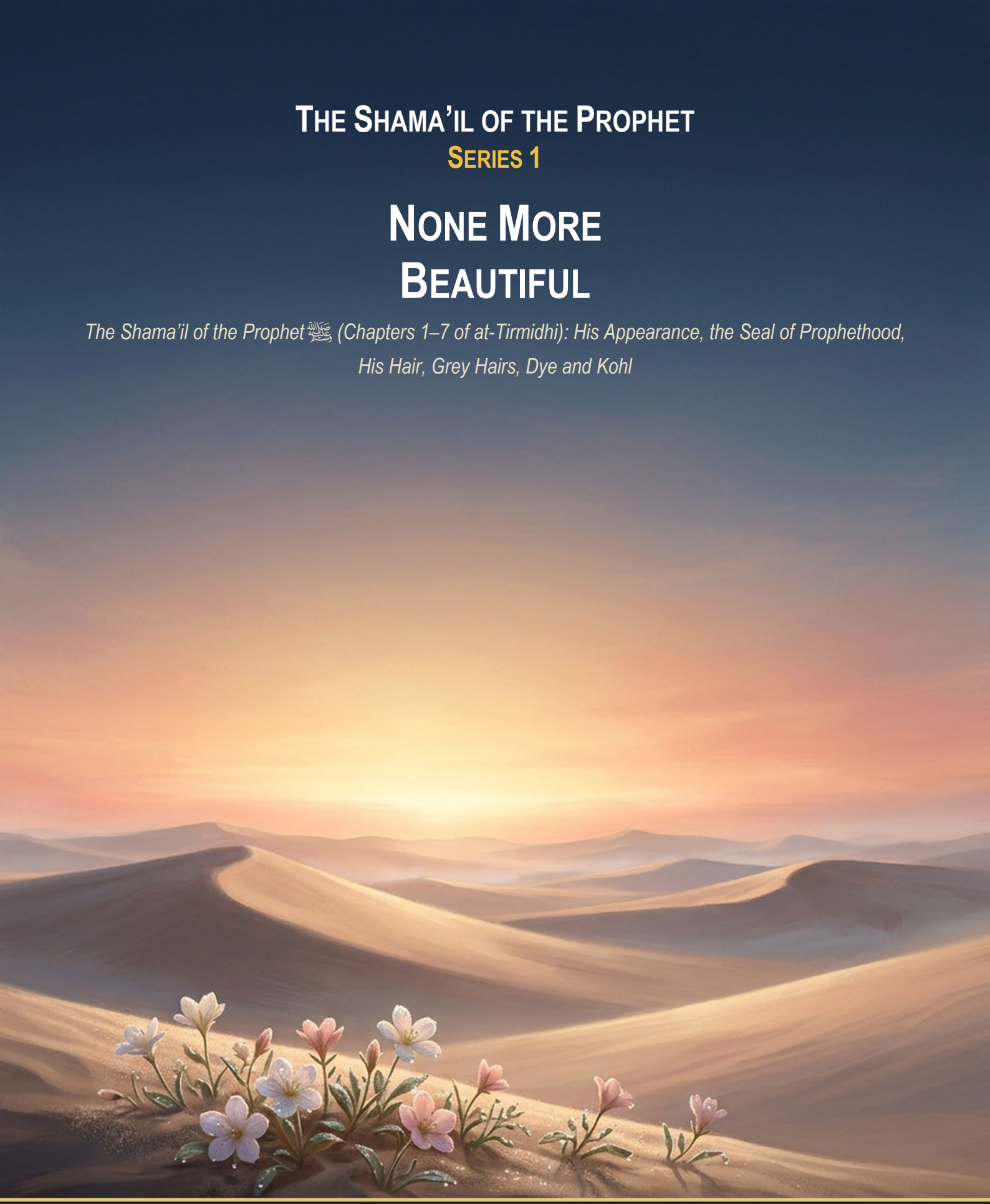
## The Shama'il of the Prophet

### Series 1

# None More Beautiful

*The Shama'il of the Prophet ﷺ (Chapters 1–7 of at-Tirmidhi): His Appearance, the Seal of Prophethood, His Hair, Grey Hairs, Dye and Kohl*




**Hj Che Alim Hj Che Haron**
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## THE SHAMA'IL OF THE PROPHET

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لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ

"Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."

SURAH ALI 'IMRAN 3:164

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## ACKNOWLEDGEMENT

All praise is due to Allah, who blessed the believers with a Messenger from among themselves, and made him the most perfect of people in form and character. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions, who preserved every detail about him for this Ummah.

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 first book of The Shama'il of the Prophet ﷺ follows the order of Imam at-Tirmidhi's ash-Shama'il al-Muhammadiyyah, chapters 1 to 7: his appearance, the seal of prophethood, his hair, how he combed it, his grey hairs, dye and kohl. The grade of every hadith is stated, so that we may come to know him 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 **golden dawn light** falling over **quiet sand dunes**, with drops of dew on small desert flowers in the foreground.

The Companions described the Messenger of Allah ﷺ with words such as ***"I never saw anything more beautiful than him"*** (ash-Shama'il 3). The gentle, calming beauty of dawn — not a glare that hurts the eyes — reminds us of the beauty felt by everyone who looked at him. We do not draw him; we know him only through ***the words of those who saw him***.

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

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*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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# NONE MORE BEAUTIFUL

This new series continues the series ***The Prophet's Sirah***. Where the Sirah followed ***the life journey*** of the Messenger of Allah ﷺ from birth to death, this series, ***The Shama'il of the Prophet*** ﷺ, brings us ***closer to his person*** — his appearance, clothing, food, speech, worship and character — following the chapter order of a very famous book: ***ash-Shama'il al-Muhammadiyyah*** by ***Imam at-Tirmidhi***.

This first book covers ***chapters 1 to 7*** of that work: his physical form, the seal of prophethood, his hair, how he combed it, his grey hairs, dye, and kohl — ***53 narrations*** in all. We present the sahih and hasan narrations in Hadith boxes, while weak narrations are explained in Note boxes.

Why know his appearance? Because ***love is born of knowing***. The Companions who saw him preserved every detail, so that later generations — including us — could know him through their words.

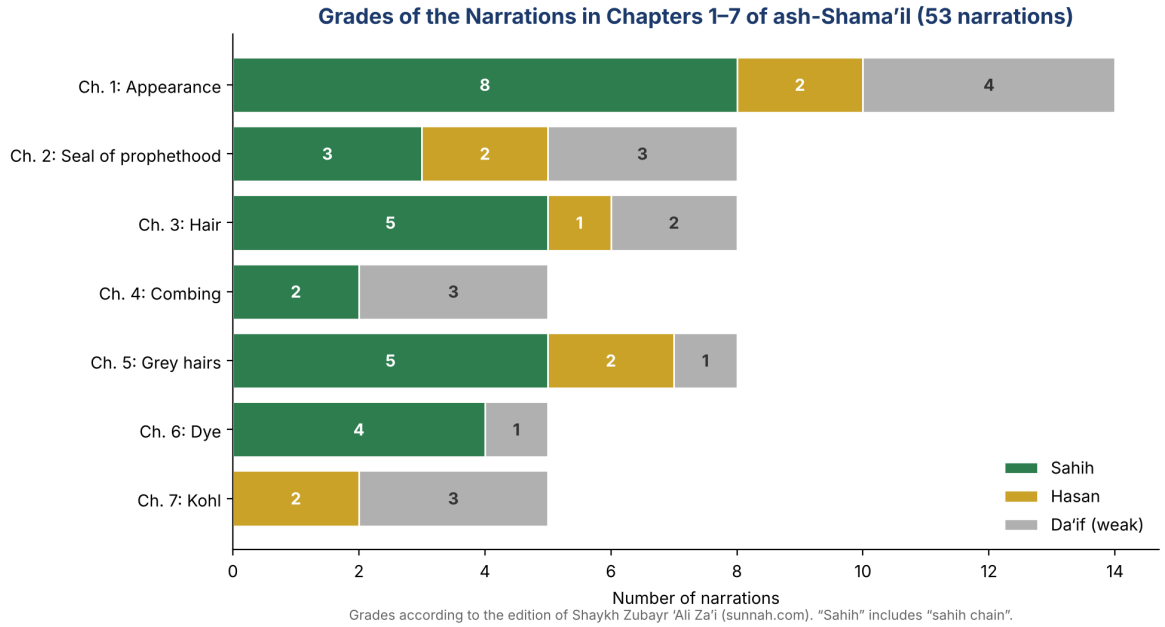



*Figure 1: The grades of the narrations in chapters 1–7 of ash-Shama'il.*

*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. The physical description of the Messenger of Allah ﷺ is given in words only, without any drawing, out of respect for him.*

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## GETTING TO KNOW ASH-SHAMA'IL

The word ***shama'il*** is the plural of ***shimal***, meaning qualities, nature and manners. In the terminology of hadith scholars, ***ash-Shama'il*** is the field that gathers narrations about the ***physical features and character*** of the Messenger of Allah ﷺ, and his manners and habits in daily life.

***Ash-Shama'il al-Muhammadiyyah*** is the most famous book in this field. Imam at-Tirmidhi arranged it in ***56 chapters***, beginning with his appearance and ending with the chapter on seeing him in a dream, with more than ***400 narrations*** with full chains.

This book has been explained by many scholars, including ***Jam' al-Wasa'il*** by Mulla 'Ali al-Qari and ***al-Mawahib al-Laduniyyah*** by Shaykh Ibrahim al-Bajuri. In modern times, Shaykh Nasir ad-Din al-Albani abridged it in ***Mukhtasar ash-Shama'il***, removing weak narrations, and Shaykh Zubayr 'Ali Za'i graded every chain.

In the Malay world, this book is also known and taught in pondok schools and mosques, especially through al-Bajuri's commentary. Studying it is a way to ***bring love*** for the Messenger of Allah ﷺ ***to life*** in the heart.

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## IMAM AT-TIRMIDHI

His full name was ***Abu 'Isa Muhammad ibn 'Isa ibn Sawrah at-Tirmidhi***. He was born around ***209 AH*** near Tirmidh, a town on the banks of the Jayhun (Amu Darya) river, in today's ***Uzbekistan***.

He travelled in search of hadith to Khurasan, Iraq and the Hijaz, and studied with great imams such as ***Imam al-Bukhari***, ***Imam Muslim*** and ***Imam Abu Dawud***. He was al-Bukhari's closest student, and often quoted his teacher's judgements on narrators and hadiths.

His greatest work is ***al-Jami'*** (Sunan at-Tirmidhi), one of the six major hadith collections. He also wrote ***ash-Shama'il al-Muhammadiyyah*** and ***al-'Ilal***. In his last years he became blind, and he died in ***279 AH***.

**NOTE: AL-BUKHARI'S PRAISE OF HIS STUDENT**

Adh-Dhahabi relates that Imam al-Bukhari once said to at-Tirmidhi: "What I have benefited from you is more than what you have benefited from me." These words show at-Tirmidhi's brilliance and standing with his teacher, though they are conveyed through biographical works rather than a chain examined in detail.

**REFERENCES:**

adh-Dhahabi, Siyar A'lam an-Nubala' (biography of at-Tirmidhi); Ibn Hajar, Tahdhib at-Tahdhib.

Imam at-Tirmidhi was also known for ***piety and much weeping*** out of fear of Allah. Adh-Dhahabi relates that he wept until he went blind at the end of his life. His great learning did not make him proud, but increased his fear of Allah.

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## THE METHOD OF THIS SERIES

Ash-Shama'il contains narrations of ***various grades***. Imam at-Tirmidhi, like the hadith scholars of his time, narrated with full chains so that readers could judge for themselves. So some of its narrations are sahih, some hasan, and some weak (da'if).

In this series we hold to three principles: (1) ***sahih and hasan*** narrations are presented in Hadith boxes with linked chains; (2) ***weak*** narrations are explained in Note boxes, and if their meaning is supported by other sahih narrations, that support is mentioned; and (3) the grade of every narration is stated clearly.

The grades used are those of ***Shaykh Zubayr 'Ali Za'i*** as shown on sunnah.com, and we sometimes mention Shaykh al-Albani's grade where they differ. Differences between hadith scholars are normal, and they show their ***care*** in guarding the Sunnah.

Figure 1 shows that of the 53 narrations in chapters 1–7, about ***two-thirds*** are sahih or hasan. This means the basic picture of the appearance of the Messenger of Allah ﷺ reaches us through ***firm narrations***.

This method is in line with the Prophet's warning ﷺ: "Whoever narrates from me a hadith he knows to be false is one of the liars" (Sahih Muslim, Introduction). So we are careful in attributing anything to him.

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## CHAPTER 1: HIS PHYSICAL FORM

The first chapter of ash-Shama'il is titled ***"What has come about the form of the Messenger of Allah ﷺ"***. It contains 14 narrations from Companions who saw him with their own eyes: Anas ibn Malik, al-Bara' ibn 'Azib, 'Ali ibn Abi Talib, Jabir ibn Samurah, Abu Hurayrah, Jabir ibn 'Abdullah, Abu at-Tufayl and others رضي الله عنهم.

These Companions were not painters, but they were very precise with words. They used comparisons the Arabs understood: ***the moon, silver, a sword***, and named every feature with exact terms. Later scholars explained these terms one by one.

All these Companions described him with ***love***, not mere observation. They remembered every detail because they loved him dearly — and that love preserved these narrations until they reached us.

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## NEITHER TOO TALL NOR SHORT

The first narration in ash-Shama'il comes from ***Anas ibn Malik*** رضى الله عنه, who served the Messenger of Allah ﷺ for ten years:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 1**

حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ، يَقُولُ: كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلاَ بِالْقَصِيرِ، وَلاَ بِالأَبْيَضِ الأَمْهَقِ، وَلاَ بِالآدَمِ، وَلاَ بِالْجَعْدِ الْقَطَطِ، وَلاَ بِالسَّبْطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ تَعَالَى عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ.

**TRANSLATION:**

Anas ibn Malik رضى الله عنه said: ***"The Messenger of Allah ﷺ was neither very tall nor short; neither pale white nor tawny; his hair was neither tightly curled nor completely straight.*** Allah the Exalted sent him at the age of forty. He stayed in Makkah ten years and in Madinah ten years, and Allah took him at the age of sixty, ***with not even twenty white hairs on his head and beard."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Abu Raja' Qutaybah ibn Sa'id, 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. 1; also Sahih al-Bukhari No. 3547 and Sahih Muslim No. 2347.

**GRADE:** SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Its meaning is in Sahih al-Bukhari and Sahih Muslim.

*Source:* https://sunnah.com/shamail:1

### LESSONS FROM THIS HADITH

Anas used the style "not too… nor too…" — as if each of his features stood at ***the most balanced middle point***. Scholars note that this physical balance reflects the balance of his teaching: neither extreme nor neglectful.

This hadith also summarises ***the timeline*** of prophethood: sent at 40, living in Makkah and Madinah, and dying at around 60. More precise narrations state he lived in Makkah for 13 years and died at 63; scholars explain that Anas gave round figures without counting the fractions.

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And notice a very personal detail: ***his grey hairs were fewer than twenty***. Only someone very close to him — like Anas, who served him daily — could know such a fine detail. We will return to his grey hairs in Chapter 5.

This detail also teaches us to honour those who serve and accompany the righteous. Anas began serving the Messenger of Allah ﷺ as a boy, and later said that in all those years he never once said "Uff" to him, nor asked him why he had done something or why he had not done it (Sahih Muslim 2309). Such gentleness is part of his perfect character.

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## MEDIUM AND UPRIGHT

The following narrations confirm Anas's description. In the second narration, Anas said: "The Messenger of Allah ﷺ was ***of medium height***, neither tall nor short, ***well-built***, his hair neither curly nor straight, his complexion light brown; ***when he walked, he walked with a firm stride***" (ash-Shama'il 2) — sahih.

Al-Bara' ibn 'Azib رضى الله عنهما said: "The Messenger of Allah ﷺ was a man of medium height, ***broad between the shoulders***, with thick hair reaching his earlobes, and he wore a red garment. ***I never saw anything more beautiful than him***" (ash-Shama'il 3) — sahih chain.

In another narration he said: "I never saw anyone with long hair in a red garment ***more handsome than the Messenger of Allah*** ﷺ" (ash-Shama'il 4) — sahih. It is from al-Bara's words that the title of this book is taken: ***None More Beautiful***.

**NOTE: ON THE RED GARMENT**

Scholars explain that the "hullah hamra'" he wore was not entirely red, but ***red-striped*** — a Yemeni cloth with red lines. Discussion of his clothing will continue in the second book (the chapter on clothing).

**REFERENCES:**

Ibn Hajar, Fath al-Bari; Ibn al-Qayyim, Zad al-Ma'ad — chapter on clothing.

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## 'ALI IBN ABI TALIB'S DESCRIPTION

'Ali ibn Abi Talib رضى الله عنه, his cousin and son-in-law who grew up in his home, gives a more detailed description:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 5**

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عُثْمَانَ بْنِ مُسْلِمِ بْنِ هُرْمُزَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم بِالطَّوِيلِ، وَلا بِالْقَصِيرِ، شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمُ الرَّأْسِ، ضَخْمُ الْكَرَادِيسِ، طَوِيلُ الْمَسْرُبَةِ، إِذَا مَشَى تَكَفَّأَ تَكَفُّؤًا، كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، لَمْ أَرَ قَبْلَهُ، وَلا بَعْدَهُ مِثْلَهُ، صلى الله عليه وسلم.

**TRANSLATION:**

'Ali ibn Abi Talib رضى الله عنه said: ***"The Prophet ﷺ was neither tall nor short; his palms and feet were thick and firm; his head was large; his joints were large; the line of hair from his chest to his navel was long. When he walked, he leaned forward as if descending a slope. I never saw anyone like him, before him or after him ﷺ."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Muhammad ibn Isma'il (al-Bukhari), from Abu Nu'aym al-Fadl ibn Dukayn, from al-Mas'udi, from 'Uthman ibn Muslim ibn Hurmuz, from Nafi' ibn Jubayr ibn Mut'im, from 'Ali ibn Abi Talib رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 5; also Jami' at-Tirmidhi No. 3637 (hasan sahih).

**GRADE:** HASAN CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. At-Tirmidhi graded it hasan sahih in his Jami'.

*Source:* https://sunnah.com/shamail:5

### LESSONS FROM THIS HADITH

'Ali's description stresses ***strength***: firm hands and feet, large joints. He was not physically weak; he dug the Trench, fought at Badr and Uhud, and walked long distances. His gait — ***leaning forward as if descending a slope*** — shows an energetic, purposeful stride, neither lazy nor swaggering.

**NOTE: 'ALI'S LONG NARRATION (ASH-SHAMA'IL 7)**

At-Tirmidhi also narrates a longer description by 'Ali through Ibrahim ibn Muhammad, 'Ali's grandson. It includes: his face was somewhat round, fair with a reddish tint, intensely black eyes, long eyelashes; ***"Whoever saw him unexpectedly was awed by him, and whoever came to know him loved him."***

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This narration's chain is ***weak*** because it is broken between Ibrahim ibn Muhammad and 'Ali. Yet most of its content is supported by other sahih narrations in this chapter.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 7 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:7

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## THE HADITH OF HIND IBN ABI HALAH

The longest narration in this chapter comes from ***al-Hasan ibn 'Ali*** رضى الله عنهما, who asked his uncle, ***Hind ibn Abi Halah***, about the appearance of the Messenger of Allah ﷺ. Hind was his stepson (Khadijah's son by a previous husband), and was known for his skill in description.

**NOTE: THE HADITH OF HIND IBN ABI HALAH (ASH-SHAMA'IL 8)**

Among Hind's descriptions: ***his face shone like the moon on the night it is full***; his forehead was broad; his eyebrows arched and not joined, with a vein between them that swelled when he was angry; his beard thick; his neck like the neck of a statue carved in silver; his chest broad; the soles of his feet so smooth that water did not settle on them.

On his manner: ***"He often looked down; his gaze at the ground was longer than at the sky; he walked behind his Companions, and was first to greet whomever he met."***

This narration's chain is ***weak*** because it contains an unknown narrator (a man of Banu Tamim). Even so, it is very famous, and much of its content agrees with sahih narrations.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 8 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:8

From this narration we also learn ***the etiquette of seeking knowledge***: al-Hasan, his grandson, asked one who knew more. He said: "I wished him to describe something I could hold on to." The generations after the Companions longed for him, and strove to know him through those who had seen him.

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## MOUTH, EYES AND HEELS

Jabir ibn Samurah رضى الله عنهما described three features in very concise terms:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 9**

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنْهُوسَ الْعَقِبِ.

**TRANSLATION:**

Simak ibn Harb said: I heard Jabir ibn Samurah رضى الله عنهما say: ***"The Messenger of Allah ﷺ was dali' al-fam (wide-mouthed), ashkal al-'ayn (with long eye-slits), and manhus al-'aqib (with little flesh on his heels)."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Abu Musa Muhammad ibn al-Muthanna, from Muhammad ibn Ja'far (Ghundar), from Shu'bah ibn al-Hajjaj, from Simak ibn Harb, from Jabir ibn Samurah رضى الله عنهما.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 9; also Sahih Muslim No. 2339.

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

*Source:* https://sunnah.com/shamail:9

### LESSONS FROM THIS HADITH

In this narration, the narrator Shu'bah asked his teacher Simak about the meaning of each term, and Simak explained: ***dali' al-fam*** means a wide mouth; ***ashkal al-'ayn*** means a long eye-slit; and ***manhus al-'aqib*** means a heel with little flesh. To the Arabs, a wide mouth was a sign of ***eloquence***, and long eyes a sign of beauty.

Notice the ***precision*** of the hadith narrators: they were not content with the words alone, but asked their meaning so they would not be misunderstood. This is the trust of knowledge that guarded the Sunnah for centuries.

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## "NO, RATHER LIKE THE MOON"

The most famous comparison for the face of the Messenger of Allah ﷺ is with ***the moon***:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 11**

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ بْنَ عَازِبٍ: أَكَانَ وَجْهُ رَسُولِ اللَّهِ صلى الله عليه وسلم مِثْلَ السَّيْفِ؟ قَالَ: لا، بَلْ مِثْلَ الْقَمَرِ.

**TRANSLATION:**

Abu Ishaq said: A man asked al-Bara' ibn 'Azib رضى الله عنهما: ***"Was the face of the Messenger of Allah ﷺ like a sword?"*** He said: ***"No, rather like the moon."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Sufyan ibn Waki', from Humayd ibn 'Abd ar-Rahman ar-Ru'asi, from Zuhayr ibn Mu'awiyah, 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. 11; also Sahih al-Bukhari No. 3552.

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

*Source:* https://sunnah.com/shamail:11

### LESSONS FROM THIS HADITH

The man asking may have imagined a long face gleaming like a sword blade. Al-Bara' rejected that: his face was ***slightly rounded and softly radiant*** like the moon, not long and sharp. Moonlight soothes rather than dazzles — so was his face to those who looked at him.

**NOTE: "MORE BEAUTIFUL THAN THE MOON" (ASH-SHAMA'IL 10)**

Jabir ibn Samurah said: "I saw the Messenger of Allah ﷺ on a moonlit night, wearing a red garment. I looked at him and at the moon; ***to me he was more beautiful than the moon.***"

This narration is very famous, but its chain is ***weak*** according to Zubayr 'Ali Za'i because of the narrator Ash'ath ibn Sawwar. It is also in Jami' at-Tirmidhi (No. 2811), where it is likewise graded weak. Its basic meaning — his face like the moon — is authentic through al-Bara's hadith above.

**REFERENCES:**
ash-Shama'il al-Muhammadiyyah No. 10; Jami' at-Tirmidhi No. 2811. https://sunnah.com/shamail:10

This also reminds us that the ***true beauty*** of the Messenger of Allah ﷺ was not only in his face, but in the light of guidance he brought. That moon-like face lit up the world with the Qur'an and the Sunnah.

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## AS IF FASHIONED FROM SILVER

Abu Hurayrah رضى الله عنه gave another comparison: "The Messenger of Allah ﷺ was white, ***as if fashioned from silver***, his hair slightly wavy" (ash-Shama'il 12) — hasan. Silver gives the image of skin that is fair and shining, but not pallid.

Scholars combine the narrations on his complexion: Anas said "neither pale white nor dark", and in another narration "light brown". The conclusion is that he was ***radiant white with a reddish tint***, the most beautiful colour in the Arabs' eyes.

***Abu at-Tufayl*** رضى الله عنه, the last Companion to die, said: "I saw the Prophet ﷺ, and ***there is no one left on the face of the earth who saw him except me***." Asked to describe him, he said: "He was white, pleasant-faced, and of medium build" (ash-Shama'il 14) — sahih. Abu at-Tufayl died around 100–110 AH; with his death the age of the Companions ended.

**NOTE: LIGHT BETWEEN HIS TEETH (ASH-SHAMA'IL 15)**

Ibn 'Abbas narrated that his front teeth were slightly apart, and when he spoke it looked as if light came out from between them. This narration's chain is ***very weak*** according to Zubayr 'Ali Za'i, so it cannot be relied upon.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 15 — very weak chain. https://sunnah.com/shamail:15

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## THE PROPHETS SHOWN TO HIM

The first chapter also contains a fascinating hadith: the Messenger of Allah ﷺ himself described the appearance of some prophets who were shown to him:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 13**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم، قَالَ: عُرِضَ عَلَيَّ الأَنْبِيَاءُ، فَإِذَا مُوسَى عَلَيْهِ السَّلاَمُ، ضَرْبٌ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ، يَعْنِي نَفْسَهُ، وَرَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلاَمُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ.

**TRANSLATION:**

Jabir ibn 'Abdullah رضى الله عنهما narrated that the Messenger of Allah ﷺ said: ***"The prophets were shown to me.*** Musa عَلَيْهِ السَّلَامُ was a lean man, as if he were one of the men of Shanu'ah. I saw 'Isa son of Maryam عَلَيْهِ السَّلَامُ, and the closest in resemblance to him I have seen is 'Urwah ibn Mas'ud. ***I saw Ibrahim*** عَلَيْهِ السَّلَامُ***, and the closest in resemblance to him is your companion*** — meaning himself. And I saw Jibril عَلَيْهِ السَّلَامُ, and the closest in resemblance to him is Dihyah."

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from al-Layth ibn Sa'd, from Abu az-Zubayr, from Jabir ibn 'Abdullah رضى الله عنهما.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 13; also Sahih Muslim No. 167.

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

*Source:* https://sunnah.com/shamail:13

### LESSONS FROM THIS HADITH

This hadith shows that the appearance of the Messenger of Allah ﷺ ***most resembled the Prophet Ibrahim*** عَلَيْهِ السَّلَامُ, father of the prophets and his ancestor. This is an honour: Allah made the line of Ibrahim — who built the Ka'bah — visible in the face of the last Prophet, who completed the religion of Ibrahim.

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It also explains why Jibril عَلَيْهِ السَّلَامُ sometimes came in the form of ***Dihyah al-Kalbi***, a Companion known for his handsome looks. Companions such as Umm Salamah once saw Jibril in Dihyah's form without realising it.

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## CHAPTER 2: THE SEAL OF PROPHETHOOD

***Khatam an-nubuwwah*** — "the seal of prophethood" — was a physical mark between the shoulders of the Messenger of Allah ﷺ, closer to the left shoulder. It was mentioned in earlier scriptures as one of the signs of the final Prophet, and some people of the Book recognised him by it.

The second chapter of ash-Shama'il contains 8 narrations about the seal. The Companions described it with various images: ***the button of a canopy, a pigeon's egg, a clenched fist, a cluster of hairs***. These differences do not contradict; each Companion described what he saw from a different angle and at a different time.

The name "seal" also carries a deeper meaning. Allah says that Muhammad is ***"the Messenger of Allah and the seal of the prophets"*** (Al-Ahzab 33:40). The physical mark on his back was like ***a seal*** that closes and confirms the chain of prophethood.

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## LIKE THE BUTTON OF A CANOPY

As-Sa'ib ibn Yazid رضى الله عنه saw the seal when he was still a child:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 16**

حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، وَتَوَضَّأَ، فَشَرِبْتُ مِنْ وَضُوئِهِ، وَقُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ، فَإِذَا هُوَ مِثْلُ زِرِّ الْحَجَلَةِ.

**TRANSLATION:**

As-Sa'ib ibn Yazid رضى الله عنه said: My maternal aunt took me to the Prophet ﷺ and said: "O Messenger of Allah, my sister's son is ill." ***So he stroked my head and prayed for blessing for me.*** Then he performed ablution, and I drank from the water of his ablution. I stood behind him, ***and I looked at the seal between his shoulders, and it was like the button of a bridal canopy."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Abu Raja' Qutaybah ibn Sa'id, from Hatim ibn Isma'il, from al-Ja'd ibn 'Abd ar-Rahman, from as-Sa'ib ibn Yazid رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 16; also Sahih al-Bukhari No. 190 and Sahih Muslim No. 2345.

**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:16

### LESSONS FROM THIS HADITH

This hadith shows the ***tenderness*** of the Messenger of Allah ﷺ towards children: he stroked the head of a sick boy, prayed for him, and let him come close. As-Sa'ib lived long and was among the last Companions to die in Madinah. His student saw him at 94 still strong and upright, and as-Sa'ib said his hearing and sight remained because of the Prophet's prayer (Sahih al-Bukhari 3540).

**NOTE: LIKE A PIGEON'S EGG (ASH-SHAMA'IL 17–19)**

At-Tirmidhi narrates from Jabir ibn Samurah that the seal was ***"like a reddish pigeon's egg"***. At-Tirmidhi's chain is weak, but its meaning is ***authentic***, for Imam Muslim narrated it from Jabir ibn Samurah through another chain: "like a pigeon's egg, its colour resembling the colour of his body" (Sahih Muslim 2344).

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Rumaythah's narration (No. 18) about the Throne shaking at the death of Sa'd ibn Mu'adh has a weak chain here, but the event itself is ***authentic*** in Sahih al-Bukhari No. 3803.

**REFERENCES:**
ash-Shama'il 17–19; Sahih Muslim 2344; Sahih al-Bukhari 3803. https://sunnah.com/muslim:2344a

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## "A CLUSTER OF HAIRS"

Abu Zayd 'Amr ibn Akhtab رضى الله عنه once touched the seal with his own hand, at the Prophet's request:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 20**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، قَالَ: حَدَّثَنِي عِلْبَاءُ بْنُ أَحْمَرَ الْيَشْكُرِيُّ، قَالَ: حَدَّثَنِي أَبُو زَيْدٍ عَمْرُو بْنُ أَخْطَبَ الأَنْصَارِيُّ، قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: يَا أَبَا زَيْدٍ، ادْنُ مِنِّي فَامْسَحْ ظَهْرِي، فَمَسَحْتُ ظَهْرَهُ، فَوَقَعَتْ أَصَابِعِي عَلَى الْخَاتَمِ قُلْتُ: وَمَا الْخَاتَمُ؟ قَالَ: شَعَرَاتٌ مُجْتَمِعَاتٌ.

**TRANSLATION:**

Abu Zayd 'Amr ibn Akhtab al-Ansari رضى الله عنه said: The Messenger of Allah ﷺ said to me: ***"O Abu Zayd, come close to me and rub my back."*** So I rubbed his back, and my fingers touched the seal. (The narrator asked:) "What was the seal?" He said: ***"A cluster of hairs."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Abu 'Asim ad-Dahhak ibn Makhlad, from 'Azrah ibn Thabit, from 'Ilba' ibn Ahmar al-Yashkuri, from Abu Zayd 'Amr ibn Akhtab al-Ansari رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 20; also Musnad Ahmad.

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

*Source:* https://sunnah.com/shamail:20

### LESSONS FROM THIS HADITH

Notice his ***warmth***: he asked a Companion to rub his back, like a father with a son. In another narration, he wiped Abu Zayd's face and prayed for him; the narrator said Abu Zayd lived to 120 with only a few grey hairs (Jami' at-Tirmidhi 3629 — sahih).

Abu Sa'id al-Khudri رضى الله عنه described it as ***"a raised piece of flesh on his back"*** (ash-Shama'il 22) — hasan chain. All these descriptions complement each other: it was a slightly raised patch of flesh, the size of a pigeon's egg, with some hairs on it.

The differences in the Companions' descriptions of the seal also show their ***honesty***. They did not harmonise their stories; each conveyed what he saw in his own words. This is a sign of genuine narration, not fabrication.

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For believers today, the seal of prophethood is no longer something we can see. But its meaning remains: Muhammad ﷺ is the final Messenger, and ***no prophet comes after him***. Holding firmly to this belief protects the Ummah from false claimants to prophethood in every age.

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## SALMAN AL-FARISI AND THE SEAL

The most moving story in this chapter is that of ***Salman al-Farisi*** رضى الله عنه. Salman came from Persia, left Zoroastrianism, studied with several Christian monks, and was told by his last teacher of the signs of the coming prophet: ***he would not eat charity, he would accept gifts, and between his shoulders would be the seal of prophethood***. Eventually he was sold as a slave and reached Madinah.

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 21**

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ، قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ: جَاءَ سَلْمَانُ الْفَارِسِيُّ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، حِينَ قَدِمَ الْمَدِينَةَ بِمَائِدَةٍ عَلَيْهَا رُطَبٌ، فَوَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ: يَا سَلْمَانُ مَا هَذَا؟ فَقَالَ: صَدَقَةٌ عَلَيْكَ، وَعَلَى أَصْحَابِكَ، فَقَالَ: ارْفَعْهَا، فَإِنَّا لا نَأْكُلُ الصَّدَقَةَ، قَالَ: فَرَفَعَهَا، فَجَاءَ الْغَدَ بِمِثْلِهِ، فَوَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ: مَا هَذَا يَا سَلْمَانُ؟ فَقَالَ: هَدِيَّةٌ لَكَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم لأَصْحَابِهِ: ابْسُطُوا ثُمَّ نَظَرَ إِلَى الْخَاتَمِ عَلَى ظَهْرِ رَسُولِ اللهِ صلى الله عليه وسلم، فَآمَنَ بِهِ، وَكَانَ لِلْيَهُودِ فَاشْتَرَاهُ رَسُولُ اللهِ صلى الله عليه وسلم، بِكَذَا وَكَذَا دِرْهَمًا عَلَى أَنْ يَغْرِسَ لَهُمْ نَخْلا، فَيَعْمَلَ سَلْمَانُ فِيهِ، حَتَّى تُطْعِمَ، فَغَرَسَ رَسُولُ اللهِ صلى الله عليه وسلم، النَّخْلَ إِلا نَخْلَةً وَاحِدَةً، غَرَسَهَا عُمَرُ فَحَمَلَتِ النَّخْلُ مِنْ عَامِهَا، وَلَمْ تَحْمِلْ نَخْلَةٌ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَا شَأْنُ هَذِهِ النَّخْلَةِ؟ فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، أَنَا غَرَسْتُهَا، فَنَزَعَهَا رَسُولُ اللهِ صلى الله عليه وسلم، فَغَرَسَهَا فَحَمَلَتْ مِنْ عَامِهَا.

**TRANSLATION:**

'Abdullah ibn Buraydah said: I heard my father, Buraydah رضى الله عنه, say: Salman al-Farisi came to the Messenger of Allah ﷺ when he arrived in Madinah, bringing a tray of fresh dates, and placed it before him. He asked: "O Salman, what is this?" He said: "Charity for you and your companions." He said: ***"Take it away, for we do not eat charity."*** The next day he came with the same and said: "This is a gift for you." So the Messenger of Allah ﷺ said to his Companions: "Reach out (and eat)." ***Then Salman looked at the seal on the back of the Messenger of Allah ﷺ, and believed in him.*** Salman was then a slave of some Jews, so

the Messenger of Allah ﷺ bought his freedom for a certain number of dirhams, on condition that he plant date palms for them and Salman work on them until they bore fruit. The Messenger of Allah ﷺ planted all the palms except one planted by 'Umar. All bore fruit that same year except that one. He asked about it, and 'Umar said: "I planted it." ***So the Messenger of Allah ﷺ pulled it out and replanted it, and it bore fruit that same year.***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Abu 'Ammar al-Husayn ibn Hurayth al-Khuza'i, from 'Ali ibn al-Husayn ibn Waqid, from al-Husayn ibn Waqid (his father), from 'Abdullah ibn Buraydah, from Buraydah ibn al-Husayb رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 21; also Musnad Ahmad.

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

*Source:* https://sunnah.com/shamail:21

## LESSONS FROM THIS HADITH

Salman tested all three signs one by one: ***charity refused, the gift accepted, and the seal seen***. When all three were confirmed, he believed at once. This is faith built on ***knowledge and searching***, not mere imitation.

The palm-tree story shows his ***miracle*** and his eagerness to free a slave: the Messenger of Allah ﷺ planted the trees with his own hands, and those he planted bore fruit that same year. Salman's full story was touched on in the Sirah series.

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## "AND FOR YOU TOO"

'Abdullah ibn Sarjis رضى الله عنه wished to see the seal, but was shy to ask. The Messenger of Allah ﷺ understood his wish without a word:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 23**

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ أَبُو الأَشْعَثِ الْعِجْلِيُّ الْبَصْرِيُّ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ فِي نَاسٍ مِنْ أَصْحَابِهِ، فَدُرْتُ هَكَذَا مِنْ خَلْفِهِ، فَعَرَفَ الَّذِي أُرِيدُ، فَأَلْقَى الرِّدَاءَ عَنْ ظَهْرِهِ، فَرَأَيْتُ مَوْضِعَ الْخَاتَمِ عَلَى كَتِفَيْهِ، مِثْلَ الْجُمْعِ حَوْلَهَا خِيلانٌ، كَأَنَّهَا ثَآلِيلُ، فَرَجَعْتُ حَتَّى اسْتَقْبَلْتُهُ، فَقُلْتُ: غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللهِ، فَقَالَ: وَلَكَ فَقَالَ الْقَوْمُ: أَسْتَغْفَرَ لَكَ رَسُولُ اللهِ صلى الله عليه وسلم؟ فَقَالَ: نَعَمْ، وَلَكُمْ، ثُمَّ تَلا هَذِهِ الآيَةَ ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

**TRANSLATION:**

'Abdullah ibn Sarjis رضى الله عنه said: I came to the Messenger of Allah ﷺ while he was among a group of his Companions. I went around behind him like this, ***and he understood what I wanted, so he dropped the cloak from his back.*** I saw the place of the seal on his shoulders, like a clenched fist, surrounded by moles like warts. Then I came around to face him and said: "May Allah forgive you, O Messenger of Allah." He said: ***"And you."*** The people asked: "Did the Messenger of Allah ﷺ ask forgiveness for you?" He said: "Yes, and for you all," then recited: ***"And ask forgiveness for your sin and for the believing men and believing women"*** (Muhammad 47:19).

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Ahmad ibn al-Miqdam Abu al-Ash'ath al-'Ijli, from Hammad ibn Zayd, from 'Asim al-Ahwal, from 'Abdullah ibn Sarjis رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 23; also Sahih Muslim No. 2346.

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

*Source:* https://sunnah.com/shamail:23

### LESSONS FROM THIS HADITH

The verse he recited was: ***"and ask forgiveness for your sin and for the believing men and believing women"*** (Muhammad 47:19) — Tafsir Ibn Kathir 47:19.

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This hadith holds three lessons: (1) his ***sensitivity*** to others' feelings; (2) the ***good manners*** of 'Abdullah ibn Sarjis in praying for his forgiveness; and (3) his ***love***, returning that prayer and even asking forgiveness for all believers, including us today.

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## CHAPTER 3: HIS HAIR

The third chapter of ash-Shama'il contains 8 narrations about the hair of the Messenger of Allah ﷺ. The sahih narrations show that ***its length varied over time***: sometimes to ***the middle of his ears*** (ash-Shama'il 24), sometimes to ***the earlobes*** (ash-Shama'il 26), and sometimes ***nearly touching his shoulders*** (ash-Shama'il 4).

'A'ishah رضى الله عنها said: "The Messenger of Allah ﷺ and I bathed from one vessel, and his hair ***was longer than the earlobes but did not reach the shoulders***" (ash-Shama'il 25) — hasan chain. Qatadah asked Anas about his hair, and Anas replied: "Neither curly nor straight; it reached his earlobes" (ash-Shama'il 27) — sahih chain.

Scholars explain that he ***did not regularly shave*** his head except during Hajj and 'Umrah. After shaving, the hair grew back longer, so each Companion described its length at the time he saw it. From this, scholars concluded that ***keeping one's hair*** neatly is Sunnah, and shaving it is also permissible.

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## LETTING IT FALL, THEN PARTING IT

One important narration explains a change in his hairstyle:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 30**

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُءُوسَهُمْ، وَكَانَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ.

**TRANSLATION:**

Ibn 'Abbas رضى الله عنهما narrated: ***"The Messenger of Allah ﷺ used to let his hair fall forward, while the idolaters used to part their hair and the People of the Book let their hair fall. He liked to agree with the People of the Book in matters about which he had received no command. Then the Messenger of Allah ﷺ parted his hair."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Suwayd ibn Nasr, from 'Abdullah ibn al-Mubarak, from Yunus ibn Yazid, from Ibn Shihab az-Zuhri, from 'Ubaydullah ibn 'Abdullah ibn 'Utbah, from Ibn 'Abbas رضى الله عنهما.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 30; also Sahih al-Bukhari No. 3558 and Sahih Muslim No. 2336.

**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:30

### LESSONS FROM THIS HADITH

In Makkah, he at first let his hair fall forward like the People of the Book, since they were closer to revealed religion than the idolaters. Then he ***parted his hair in the middle***, and this style remained until the end of his life.

Scholars draw a lesson from this hadith about ***Muslim identity***. In matters without a specific command, he initially inclined towards the People of the Book; later, as the Muslim community grew firm, he set many features that ***distinguished*** Muslims, as with dyeing grey hair (Chapter 6).

This hadith also shows that ***the Shari'ah was revealed gradually***. In matters without revelation, he chose what was closest to the truth; then Allah set clearer rulings. This teaches us to understand the Sunnah by looking at its context and chronology.

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Today, many Muslim men choose to keep their hair short, and that too is permissible. What matters is ***the intention to follow the Sunnah in cleanliness and neatness***, and not imitating styles that symbolise groups opposed to Islamic values.

Behind all this lies a principle the Messenger of Allah ﷺ taught clearly: ***"Allah is beautiful and loves beauty"*** (Sahih Muslim 91). Caring for one's hair and appearance is not vanity when it is done modestly; it is part of showing gratitude for the body Allah has entrusted to us.

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## FOUR BRAIDS IN MAKKAH

**NOTE: FOUR BRAIDS (ASH-SHAMA'IL 28 AND 31)**

Umm Hani' bint Abi Talib رضى الله عنها said: "The Messenger of Allah ﷺ came to Makkah (on the day of its opening) and he had ***four braids***."

Zubayr 'Ali Za'i graded both chains ***weak*** because Mujahid did not hear from Umm Hani'. Yet Shaykh al-Albani graded the same narration in Sunan Abi Dawud (No. 4191) as ***sahih***. This is an example of differing assessments among hadith scholars.

**REFERENCES:**
ash-Shama'il 28, 31; Sunan Abi Dawud 4191. https://sunnah.com/shamail:28

If this narration is accepted, it shows that on long journeys his long hair ***was tied or braided*** to keep it neat and protected from dust and wind. It was not excessive adornment, but ***the neatness*** of a traveller.

From this whole chapter we learn that the Messenger of Allah ﷺ ***cared for his appearance*** — clean, neat, oiled hair — without excess. Cleanliness and neatness are part of a Muslim's character.

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## CHAPTER 4: COMBING HIS HAIR

The fourth chapter of ash-Shama'il discusses ***tarajjul*** — combing and grooming the hair. The first narration comes from 'A'ishah رضى الله عنها: "I used to comb the hair of the Messenger of Allah ﷺ ***while I was menstruating***" (ash-Shama'il 32) — sahih chain; also in Sahih al-Bukhari No. 295.

This hadith contains two lessons. First, ***marital affection***: a wife combing her husband's hair, and the husband happily accepting it. Second, ***the purity of a menstruating woman***: her body is not impure, and she may touch, serve and care for her husband as usual.

This teaching differs greatly from the practice of some past societies that isolated menstruating women from their families. Islam ***honours women*** and rejects the idea that menstruation makes a person dirty or lowly.

'A'ishah also narrated that while the Messenger of Allah ﷺ was in i'tikaf in the mosque, he would lean his head into her room, and she would comb his hair while menstruating (Sahih al-Bukhari 2028). I'tikaf did not stop him from receiving his wife's affectionate care.

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## BEGINNING WITH THE RIGHT

One Sunnah the Messenger of Allah ﷺ held dear was ***beginning with the right*** in good matters:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 34**

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

**TRANSLATION:**

'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ loved to begin with the right in his purification when he purified himself, in combing his hair when he combed it, and in putting on his sandals when he put them on."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Hannad ibn as-Sari, from Abu al-Ahwas Sallam ibn Sulaym, from al-Ash'ath ibn Abi ash-Sha'tha', from Abu ash-Sha'tha' (his father), from Masruq, from 'A'ishah رضى الله عنها.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 34; also Sahih al-Bukhari No. 168 and Sahih Muslim No. 268.

**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:34

### LESSONS FROM THIS HADITH

Scholars explain the rule: in ***noble and clean*** matters — ablution, putting on clothes and sandals, combing hair, eating, drinking, entering the mosque — the right comes first. In the opposite matters — entering the toilet, removing sandals, leaving the mosque — the left comes first.

This Sunnah is small, but it turns ***every daily movement*** into worship. A Muslim who puts on the right shoe first in following the Sunnah earns reward in the most ordinary act. Teach it to children from a young age.

The Sunnah of beginning with the right also teaches us about ***blessing***. Scholars note that the right hand is used for noble things as a mark of respect for Allah's blessings, while the left is for cleaning impurities. It is a discipline that shapes a Muslim's manners from childhood.

The Messenger of Allah ﷺ also taught in another hadith: "When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand" (Sahih Muslim 2020). This Sunnah will be discussed further in the book on eating and drinking.

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## NOT OVERDOING GROOMING

The Messenger of Allah ﷺ kept his hair neat, but ***did not overdo*** grooming. 'Abdullah ibn Mughaffal رضى الله عنه narrated: "The Messenger of Allah ﷺ forbade combing the hair ***except now and then***" (ash-Shama'il 35).

**NOTE: THE GRADES OF THESE NARRATIONS (ASH-SHAMA'IL 33, 35, 36)**

Zubayr 'Ali Za'i graded all three narrations ***weak in chain***. Narration 33 (he oiled his hair so much that his head-cloth looked like an oil-seller's cloth) is weak because of the narrator Yazid ar-Raqashi.

Yet narration 35 (forbidding combing except now and then) is also in Sunan Abi Dawud No. 4159, and Shaykh al-Albani graded it ***sahih***. Its meaning is also supported by other hadiths forbidding excess in adornment.

**REFERENCES:**

ash-Shama'il 33, 35, 36; Sunan Abi Dawud 4159. https://sunnah.com/abudawud:4159

Scholars explain "now and then": combing is not forbidden, but ***adornment should not become a main preoccupation***, wasting time and resembling those obsessed with appearance. Islam teaches ***balance***: neat and clean, but not obsessed with looks.

This lesson is very relevant in the age of social media, when many spend hours on their appearance. The Messenger of Allah ﷺ taught us to ***care for ourselves moderately***, and spend our time on more meaningful things.

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# CHAPTER 5: HIS GREY HAIRS

The fifth chapter of ash-Shama'il discusses the ***grey hairs*** of the Messenger of Allah ﷺ. The sahih narrations agree that he had ***very few***. Anas رضى الله عنه counted them:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 38**

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَيَحْيَى بْنُ مُوسَى، قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللهِ صلى الله عليه وسلم وَلِحْيَتِهِ، إِلا أَرْبَعَ عَشْرَةَ شَعَرَةً بَيْضَاءَ.

**TRANSLATION:**

Anas رضى الله عنه said: ***"I counted no more than fourteen white hairs on the head and beard of the Messenger of Allah ﷺ."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Ishaq ibn Mansur and Yahya ibn Musa, 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. 38.

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

*Source:* https://sunnah.com/shamail:38

## LESSONS FROM THIS HADITH

Qatadah asked Anas: "Did the Messenger of Allah ﷺ dye his hair?" Anas replied: ***"He did not reach that stage; his grey was only at his temples.*** But Abu Bakr dyed his hair with henna and katam" (ash-Shama'il 37) — sahih chain.

Jabir ibn Samurah رضى الله عنه added an interesting detail: ***"When he oiled his hair, the grey did not show; when it was not oiled, a little showed"*** (ash-Shama'il 39) — sahih chain. Ibn 'Umar said his grey hairs were ***"about twenty"*** (ash-Shama'il 40) — hasan.

The figures 14, about 17 and about 20 do not contradict; each Companion counted at a different time, and some gave round numbers. What is certain is that the Messenger of Allah ﷺ died at 63 with hair ***almost entirely black*** — a sign of the health and vigour Allah granted him.

Grey hair also has an honoured place in Islam. The Messenger of Allah ﷺ said: "Do not pluck out grey hairs, for they are ***the light of a Muslim*** on the Day of Resurrection" (Sunan Abi Dawud 4202 — hasan sahih). So grey hair is nothing to be ashamed of, but a sign of a life spent in Islam.

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## "HUD AND ITS SISTERS"

Though his grey hairs were few, the Companions noticed them and asked. Abu Juhayfah رضى الله عنه said: "They said: 'O Messenger of Allah, we see that you have gone grey.' He replied: ***'Hud and its sisters have made me grey"*** (ash-Shama'il 42) — hasan.

**NOTE: IBN 'ABBAS'S NARRATION (ASH-SHAMA'IL 41)**

In Ibn 'Abbas's narration, Abu Bakr said: "O Messenger of Allah, you have gone grey." He said: "What made me grey were ***Hud, al-Waqi'ah, al-Mursalat, 'Amma yatasa'alun and Idha ash-shamsu kuwwirat***."

Zubayr 'Ali Za'i graded its chain weak due to inconsistency in Abu Ishaq's narration, but the same narration in Jami' at-Tirmidhi (No. 3297) is graded ***sahih*** by the Darussalam reviewers and Shaykh al-Albani.

**REFERENCES:**

ash-Shama'il 41–42; Jami' at-Tirmidhi 3297. https://sunnah.com/tirmidhi:3297

Why Surah Hud? Scholars mention, among the reasons, this verse: ***"So remain on a right course as you have been commanded"*** (Hud 11:112) — Tafsir Ibn Kathir 11:112.

The command to ***remain steadfast*** — upright on the straight path without the slightest deviation — is an immense responsibility. Those surahs also tell of the destruction of earlier nations and the terrors of the Last Day. He thought about the fate of his Ummah until its effect showed in his hair. If the Messenger of Allah ﷺ was so moved by the Qur'an, what of us?

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# CHAPTER 6: DYE

The sixth chapter discusses ***khidab*** — dyeing hair with henna or other substances. There are two kinds of narration that seem to differ: Anas said he ***did not reach*** the stage of dyeing (ash-Shama'il 37), while Abu Hurayrah was asked: "Did the Messenger of Allah ﷺ dye his hair?" He said: ***"Yes"*** (ash-Shama'il 46) — sahih.

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 45**

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، قَالَ: أَخْبَرَنِي أَبُو رِمْثَةَ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ ابْنٍ لِي، فَقَالَ: ابْنُكَ هَذَا؟ فَقُلْتُ: نَعَمْ , أَشْهَدُ بِهِ، قَالَ: لا يَجْنِي عَلَيْكَ، وَلا تَجْنِي عَلَيْهِ، قَالَ: وَرَأَيْتُ الشَّيْبَ أَحْمَرَ.

**TRANSLATION:**

Abu Rimthah رضى الله عنه said: I came to the Messenger of Allah ﷺ with my son. He asked: "Is this your son?" I said: "Yes, I bear witness to it." He said: ***"He will not bear your sin, nor will you bear his."*** He said: ***"And I saw that his grey hair was reddish."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani', from Hushaym ibn Bashir, from 'Abd al-Malik ibn 'Umayr, from Iyad ibn Laqit, from Abu Rimthah Rifa'ah ibn Yathribi at-Taymi رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 45; also Sunan Abi Dawud and Sunan an-Nasa'i.

**GRADE:** SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. At-Tirmidhi said: "This is the best narration on this subject."

*Source:* https://sunnah.com/shamail:45

## LESSONS FROM THIS HADITH

At-Tirmidhi himself said Abu Rimthah's narration is ***the best and clearest*** in this chapter. Scholars reconcile the differing narrations: he ***sometimes*** dyed his few grey hairs, or the reddish colour came from ***the perfume*** he used. Anas himself showed some of his hairs that were reddish (ash-Shama'il 48), and Umm Salamah kept some of his dyed hairs (Sahih al-Bukhari 5897).

His words to Abu Rimthah, ***"He will not bear your sin, nor will you bear his"***, are a principle of Islamic justice: each person is responsible for his own deeds. In pre-Islamic society, a son could be killed for his father's crime; Islam abolished that unjust custom.

In another hadith, he encouraged his Ummah ***to dye grey hair***: "The Jews and Christians do not dye, so differ from them" (Sahih al-Bukhari 3462). When Abu Quhafah, Abu Bakr's father, was brought to him with hair white as cotton, he said: ***"Change this colour, but avoid black"*** (Sahih Muslim 2102).

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# CHAPTER 7: KOHL

The seventh chapter, the last in this book, discusses ***kohl***. Of the five narrations in this chapter, three are weak and two hasan. The firmest is:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 53**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ خَيْرَ أَكْحَالِكُمُ الإِثْمِدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ.

**TRANSLATION:**

Ibn 'Abbas رضى الله عنهما said: The Messenger of Allah ﷺ said: ***"The best of your kohl is ithmid; it clears the sight and makes the eyelashes grow."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Bishr ibn al-Mufaddal, from 'Abdullah ibn 'Uthman ibn Khuthaym, from Sa'id ibn Jubayr, from Ibn 'Abbas رضى الله عنهما.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 53; also Sunan Abi Dawud No. 3878.

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

*Source:* https://sunnah.com/shamail:53

## LESSONS FROM THIS HADITH

***Ithmid*** is a kind of black kohl stone ground into powder, from the Hijaz and Isfahan. Ibn 'Umar رضى الله عنهما also narrated the same encouragement: "Use ithmid, for it clears the sight and makes the eyelashes grow" (ash-Shama'il 54) — hasan chain.

**NOTE: KOHL BEFORE SLEEP (ASH-SHAMA'IL 50–52)**

Ibn 'Abbas narrated that the Messenger of Allah ﷺ had a kohl container, and applied kohl every night before sleep, ***three times in each eye***. Jabir narrated encouragement to use ithmid before sleep.

Zubayr 'Ali Za'i graded all three narrations ***weak in chain***, because of the narrators 'Abbad ibn Mansur and Muhammad ibn Ishaq. So the number three and the time before sleep cannot be confirmed by firm narrations, though many scholars practise it.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 50–52. https://sunnah.com/shamail:50

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From this chapter we learn that the Messenger of Allah ﷺ ***cared for the health*** of his body, including his eyes, by the means known in his time. Wearing kohl is permissible for men, so long as it is not to imitate women or to show off.

This chapter also reminds us that the Sunnah reaches even the small matters of personal care. A Muslim who does such things with the intention of following the Messenger of Allah ﷺ turns ordinary daily habits into acts that bring reward, in sha Allah.

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## LESSONS AND CONCLUSION

The first seven chapters of ash-Shama'il introduce us to the ***appearance and grooming*** of the Messenger of Allah ﷺ. Among the most important lessons:

| CHAPTER | KEY LESSON |
|---|---|
| 1. Appearance | Balance; "none more beautiful than him"; a face like the moon |
| 2. Seal of prophethood | A sign of prophethood; Salman's knowledge-based faith |
| 3. Hair | Neat and clean; Muslim identity |
| 4. Combing | Beginning with the right; no excess in grooming |
| 5. Grey hairs | "Hud and its sisters" — the Qur'an's effect on the heart |
| 6. Dye | Each bears his own sin; differing from the People of the Book |
| 7. Kohl | Caring for health by permitted means |

### A MESSAGE FOR US

We never saw his face, but the Companions have ***lent us their eyes*** through these narrations. May knowing his appearance increase our love, and may Allah grant us the chance to see him in Paradise.

In sha Allah, this series will continue with ***The Shama'il of the Prophet ﷺ, Book 2***: his clothing, leather socks, sandals, ring, sword, armour, turban, lower garment, walk, sitting and reclining — chapters 8 to 22 of ash-Shama'il. And Allah knows best.

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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 |
|---|---|
| Shama'il | Qualities and manners; the field of narrations on the Prophet's appearance and character |
| Khatam an-nubuwwah | The seal of prophethood between his shoulders |
| Sanad (isnad) | The chain of narrators through which a hadith reaches us |
| Matn | The text of a hadith, after its chain |
| Sahih | Authentic: a connected chain of upright, precise narrators, free of hidden defects |
| Hasan | Good: like sahih, but with a narrator of slightly lesser precision |
| Da'if | Weak: missing one of the conditions of acceptance |
| Tarajjul | Combing and grooming the hair |
| Khidab | Dyeing grey hair, e.g. with henna and katam |
| Katam | A plant used with henna to give a darker dye |
| Kohl / ithmid | Eye powder; ithmid is a black kohl stone ground into powder |
| Hullah | A matching two-piece garment (upper and lower wrap) |
| Sahabah | The Companions who met the Prophet ﷺ as believers and died as Muslims |

The grades sahih, hasan and da'if are the judgements of hadith scholars on a chain of narration. A weak chain does not always mean the meaning is wrong; it may be supported by other narrations, as this book has noted in several places.

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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."

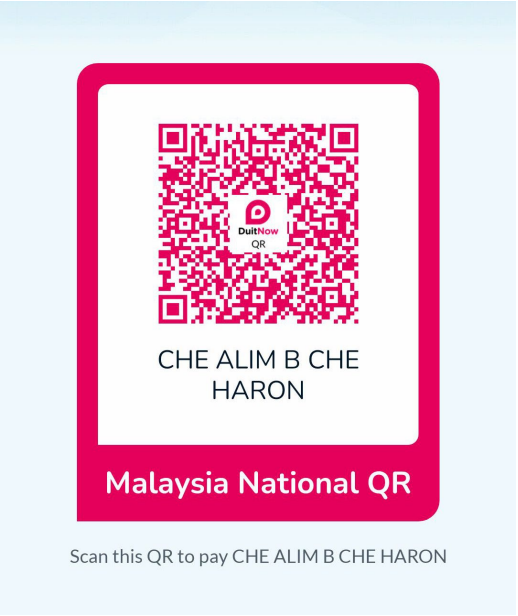
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