THE SHAMA'IL OF THE PROPHET

SERIES 2

THE GARMENT HE LOVED MOST

The Shama'il of the Prophet ﷺ (Chapters 8–22 of at-Tirmidhi): His Clothing, Khuffs, Sandals, Ring, Sword, Armour, Turban, Izar, Walk, Sitting and Reclining



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يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ

"O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember."

SURAH AL-A'RAF 7:26

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ACKNOWLEDGEMENT

All praise is due to Allah, who sent down clothing to cover our nakedness and as adornment, and made the clothing of righteousness the best of all. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who lived simply in his dress and adornment, and upon his family and his Companions, who preserved every detail of his life.

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 second book of The Shama'il of the Prophet ﷺ continues the order of Imam at-Tirmidhi's ash-Shama'il al-Muhammadiyyah, chapters 8 to 22: his clothing, khuffs, sandals, ring, sword, armour, helmet, turban, izar, walk, head-cover, sitting, cushion and reclining. The grade of every hadith is stated, so that we may follow his example 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 **the courtyard of an old mud-brick house** in soft morning light, with **a simple white cotton cloth** hanging on a clothesline and moving in the breeze, against a background of palm fronds, with a small clay jar by the wall.

The clothing of the Messenger of Allah ﷺ was clean and neat, yet ***simple*** — a qamis, a hibarah, a coarse izar — and when he died, 'A'ishah رضى الله عنها brought out a patched cloak and a coarse izar and said: ***"The soul of the Messenger of Allah ﷺ was taken in these two."*** The plain white cloth in that courtyard reminds us that ***the clothing of righteousness is best*** (Al-A'raf 7:26).

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

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CONTENTS

THE GARMENT HE LOVED MOST — *Introduction*

1. CLOTHING IN ISLAM — *Al-A'raf 7:26, 31*

2. CHAPTER 8: HIS CLOTHING — *ash-Shama'il 55–71*

3. THE QAMIS: HIS FAVOURITE GARMENT — *ash-Shama'il 55–59*

4. THE SUPPLICATION FOR NEW CLOTHES — *ash-Shama'il 61*

5. THE HIBARAH AND RED-STRIPED CLOTH — *ash-Shama'il 63–65*

6. WHITE, GREEN AND BLACK — *ash-Shama'il 66–70*

7. A BYZANTINE ROBE WITH NARROW SLEEVES — *ash-Shama'il 60, 71*

8. CHAPTER 9: HIS KHUFFS — *ash-Shama'il 72–73*

9. CHAPTER 10: HIS SANDALS — *ash-Shama'il 74–79*

10. THE ETIQUETTE OF FOOTWEAR — *ash-Shama'il 80–85*

11. CHAPTER 11: HIS RING — *ash-Shama'il 86–91*

12. THE RING THAT FELL INTO THE WELL OF ARIS — *ash-Shama'il 92–93*

13. CHAPTER 12: THE RING ON HIS RIGHT HAND — *ash-Shama'il 94–102*

14. THE GOLD RING HE THREW AWAY — *ash-Shama'il 103*

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15. **CHAPTER 13: HIS SWORD** — *ash-Shama'il 104–107*
16. **CHAPTER 14: HIS ARMOUR** — *ash-Shama'il 109–110*
17. **CHAPTER 15: HIS HELMET** — *ash-Shama'il 111–112*
18. **CHAPTER 16: HIS TURBAN** — *ash-Shama'il 113–117*
19. **CHAPTER 17: HIS IZAR** — *ash-Shama'il 118–121*
20. **THE HEMLINE AND THE DANGER OF PRIDE** — *ash-Shama'il 121*
21. **CHAPTER 18: HOW HE WALKED** — *ash-Shama'il 122–124*
22. **CHAPTER 19: HIS HEAD-COVER** — *ash-Shama'il 125*
23. **CHAPTER 20: HOW HE SAT** — *ash-Shama'il 126–128*
24. **CHAPTER 21: HIS CUSHION** — *ash-Shama'il 129–133*
25. **"I DO NOT EAT WHILE RECLINING"** — *ash-Shama'il 131–132*
26. **CHAPTER 22: LEANING ON SOMETHING ELSE** — *ash-Shama'il 134–135*
27. **SIMPLICITY IN DRESS** — *Reflection*
28. **LESSONS AND CONCLUSION** — *Table*

REFERENCES

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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THE GARMENT HE LOVED MOST

In the first book, we came to know the ***appearance*** of the Messenger of Allah ﷺ through the words of the Companions who saw him. This second book brings us a step closer: ***what he wore, how he walked, sat and reclined***. It follows chapters 8 to 22 of ***ash-Shama'il al-Muhammadiyyah*** by ***Imam at-Tirmidhi***.

These chapters contain ***77 narrations*** about his clothing (the qamis, the hibarah, robes and the izar), his khuffs and sandals, his ring and its inscription, his sword, armour, helmet, turban, his walk, his head-cover, how he sat, his cushion and how he reclined. As in the first book, sahih and hasan narrations are presented in Hadith boxes, while weak narrations are explained in Note boxes.

Why do these small matters matter? Because Allah made the Messenger of Allah ﷺ ***an excellent example*** in ***all*** of life — not only in prayer and worship, but also in how he put on his sandals, chose his clothes and sat in a gathering. In these small matters lie great lessons in ***simplicity, cleanliness and humility***.

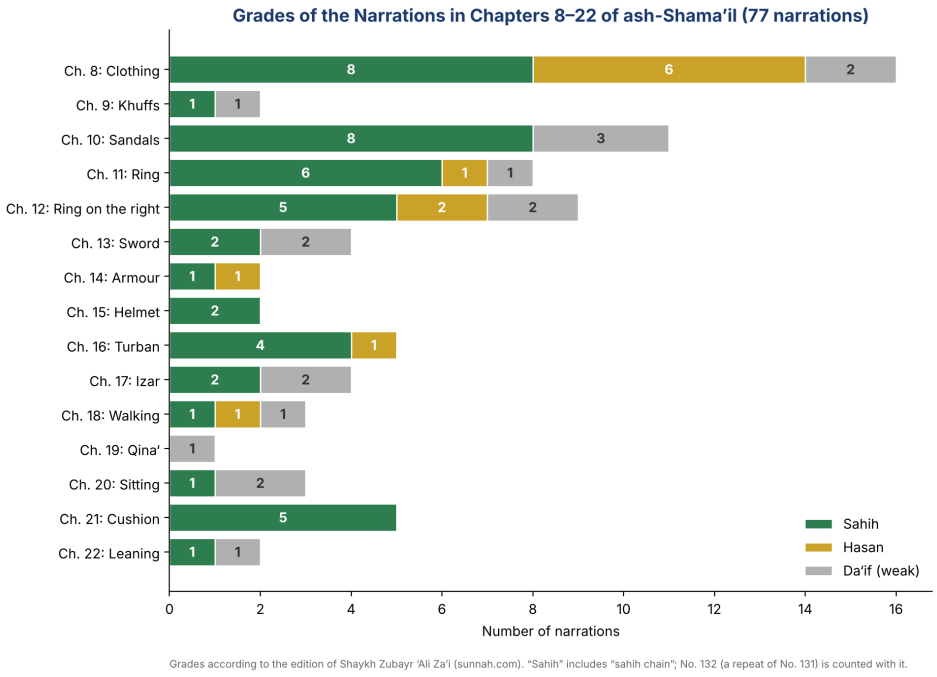


Figure 1: The grades of the narrations in chapters 8–22 of ash-Shama'il.

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 77 narrations in these chapters, about three-quarters are sahih or hasan.

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CLOTHING IN ISLAM

Before looking at the clothing of the Messenger of Allah ﷺ, we need to understand ***the place of clothing in Islam***. Allah mentions clothing as one of His great blessings to the children of Adam:

SURAH AL-A'RAF 7:26

يَٰبَنِيٓ ءَادَمَ قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗاۖ وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞۚ ذَٰلِكَ مِنۡ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمۡ يَذَّكَّرُونَ ٢٦

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.

Translation: Sahih International — quran.com/7:26

This verse mentions ***three kinds of clothing***: clothing that covers the body, clothing as adornment, and ***the clothing of righteousness***. The first two are outward garments, while the third is the garment of the heart. Ibn Kathir explains that the clothing of righteousness is faith and righteous deeds — and that is the best clothing Tafsir Ibn Kathir 7:26.

Allah also commands us to dress well for worship: ***"take your adornment at every masjid"*** (Al-A'raf 7:31) — Tafsir Ibn Kathir 7:31.

The Messenger of Allah ﷺ also explained that loving good clothing ***is not arrogance***. When he said that no one with an atom's weight of pride in his heart will enter Paradise, a man asked about one who likes his clothes and sandals to be good. He replied: ***"Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down on people"*** (Sahih Muslim 91).

So the measure of clothing in Islam is not whether it is expensive or cheap, but whether it is ***clean, modest, not wasteful and not proud***. This is what we will see in the life of the Messenger of Allah ﷺ throughout this book.

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CHAPTER 8: HIS CLOTHING

The eighth chapter of ash-Shama'il is titled ***"What has come about the clothing of the Messenger of Allah ﷺ"***. It is the longest chapter in this book, with ***16 narrations***: eight sahih, six hasan and two weak (Figure 1).

From these narrations we learn the kinds of clothing he wore: the ***qamis*** (a long sewn shirt with sleeves), the ***izar*** (a lower wrap), the ***rida'*** (an upper wrap), the ***hibarah*** (a striped Yemeni cloth), the ***burdah*** (a thick mantle), the ***jubbah*** (robe) and the ***'imamah*** (turban). Most of these were the ordinary clothes of the Arabs of that time.

This gives an important lesson: the Messenger of Allah ﷺ ***did not invent special clothing*** for himself that set him apart from people. He wore what his people wore, while keeping the conditions of the Shari'ah. Scholars conclude that local clothing is permissible so long as it covers the body, is clean and does not imitate clothing specific to another religion.

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THE QAMIS: HIS FAVOURITE GARMENT

The first narration in this chapter comes from his wife, ***Umm Salamah*** رضى الله عنها, who knew his habits at home:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 55

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، وَأَبُو تُمَيْلَةَ، وَزَيْدُ بْنُ حُبَابٍ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم الْقَمِيصُ.

TRANSLATION:

Umm al-Mu'minin Umm Salamah رضى الله عنها said: ***"The garment most beloved to the Messenger of Allah ﷺ was the qamis (a long shirt)."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Humayd ar-Razi, from al-Fadl ibn Musa and Abu Tumaylah and Zayd ibn Hubab, from 'Abd al-Mu'min ibn Khalid, from 'Abdullah ibn Buraydah, from Umm Salamah رضى الله عنها.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 55; also Jami' at-Tirmidhi No. 1762.

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

Source: https://sunnah.com/shamail:55

LESSONS FROM THIS HADITH

Why was the qamis preferred? Scholars explain that the qamis ***covers the body better*** and is easier to wear than a wrap that must be wound around. In one piece it covers the whole body, and does not slip off while moving. This shows that he chose clothing for its ***usefulness***, not for show.

Asma' bint Yazid رضى الله عنها mentioned the length of his sleeve: ***"The sleeve of the qamis of the Messenger of Allah ﷺ reached the wrist"*** (ash-Shama'il 58) — hasan chain. Sleeves that are not too long make ablution and work easier, and do not trail like the clothes of the proud.

Mu'awiyah ibn Qurrah narrated from his father that when he came to pledge allegiance, ***the button of the Prophet's qamis was open***, so he put in his hand and touched the seal of prophethood (ash-Shama'il 59) — sahih chain. This shows his qamis had buttons at the chest, and that he did not mind his Companions coming close to him.

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In many Muslim lands today, the long shirt — called a thobe, a jubbah or a baju kurung in different regions — still carries the memory of this Sunnah, while each people keeps its own style. What matters is not the name of the garment, but that it is modest, clean and worn with a good intention.

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THE SUPPLICATION FOR NEW CLOTHES

The Messenger of Allah ﷺ did not let a blessing pass without gratitude — including when putting on new clothes:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 61

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً، ثُمَّ يَقُولُ: اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

TRANSLATION:

Abu Sa'id al-Khudri رضى الله عنه said: When the Messenger of Allah ﷺ put on a new garment, he would name it — a turban, a shirt or a cloak — and then say: ***"Allahumma laka al-hamdu kama kasawtanihi, as'aluka khayrahu wa khayra ma suni'a lahu, wa a'udhu bika min sharrihi wa sharri ma suni'a lahu."*** (O Allah, to You belongs all praise, as You have clothed me with it. I ask You for its good and the good of what it was made for, and I seek refuge in You from its evil and the evil of what it was made for.)

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Suwayd ibn Nasr, from 'Abdullah ibn al-Mubarak, from Sa'id ibn Iyas al-Jurayri, from Abu Nadrah, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 61; also Sunan Abi Dawud No. 4020 and Jami' at-Tirmidhi No. 1767.

GRADE: SAHIH CHAIN — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Shaykh al-Albani graded it sahih in Sunan Abi Dawud.

Source: https://sunnah.com/shamail:61

LESSONS FROM THIS HADITH

This supplication contains ***three things***: praise of Allah as the Giver of clothing, asking for the good of the garment and the good of what it was made for, and seeking refuge from its evil. The good of a garment is when it is used in obedience; its evil is when it leads to pride, waste or sin.

Notice too that he ***named the garment*** — a turban, a shirt or a cloak. This shows he appreciated each blessing specifically, not only in general. Teaching children this supplication when they put on new clothes, for example on Eid, is a beautiful way to plant gratitude from a young age.

This supplication also reminds us that clothing is ***a trust***. We will be asked about every garment we wear: where it came from, and what it was used for. Clothing bought with lawful wealth and worn with the intention of covering oneself and showing Allah's blessing becomes worship.

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THE HIBARAH AND RED-STRIPED CLOTH

Besides the qamis, another garment is mentioned as one he ***loved most***:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 63

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، يَلْبَسُهُ الْحِبَرَةُ.

TRANSLATION:

Anas ibn Malik رضى الله عنه said: ***"The garment most beloved to the Messenger of Allah ﷺ to wear was the hibarah (a striped Yemeni cloth)."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Mu'adh ibn Hisham, from Hisham ad-Dastuwa'i (his father), from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 63; also Sahih al-Bukhari No. 5813.

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:63

LESSONS FROM THIS HADITH

How are these two narrations reconciled — Umm Salamah mentioning the qamis, and Anas the hibarah? Scholars explain that ***the qamis is a style of garment***, while ***hibarah is a type of cloth***. His qamis may itself have been made of hibarah. Or each Companion mentioned what he most often saw him wearing.

Hibarah is a ***striped*** cotton cloth from Yemen, usually red or green. That is why the Companions said he wore a ***"red hullah"***: Abu Juhayfah said, "I saw the Prophet ﷺ wearing a red hullah, as if I could see the shine of his shins," and Sufyan said, "I think it was a hibarah" (ash-Shama'il 64) — sahih.

Al-Bara' ibn 'Azib رضى الله عنهما said: "I never saw anyone ***more handsome in a red hullah*** than the Messenger of Allah ﷺ" (ash-Shama'il 65) — sahih. We met these words in the first book; they show that neat clothing adds radiance to its wearer, without any need for excess.

NOTE: ON THE COLOUR RED

Some scholars disliked ***all-red*** clothing for men, based on some narrations. So they reconciled the evidence by saying that his red hullah was ***red-striped cloth***, not entirely red. This is the view of Ibn al-Qayyim and many scholars. Other scholars permitted red without restriction. This is a difference of opinion in a secondary matter.

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REFERENCES:
Ibn al-Qayyim, Zad al-Ma‘ad, chapter on clothing; Ibn Hajar, Fath al-Bari, Book of Clothing.

Whatever the colour, the lesson is the same: he wore what was clean, modest and pleasing, and he did not make colour a sign of piety. Piety lies in the heart and in deeds; clothing simply follows the guidance of the Shari‘ah and the customs of one's people.

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WHITE, GREEN AND BLACK

The narrations in this chapter mention several colours of his clothing. Abu Rimthah رضى الله عنه said: ***"I saw the Prophet ﷺ wearing two green garments"*** (ash-Shama'il 66) — sahih chain.

On white, Ibn 'Abbas رضى الله عنهما narrated that he said: ***"Wear white clothes, for they are among the best of your clothes, and shroud your dead in them"*** (ash-Shama'il 68) — hasan chain; also (Jami' at-Tirmidhi 994) — hasan. White symbolises cleanliness; dirt shows easily on it, so its wearer is encouraged to keep clean.

'A'ishah رضى الله عنها mentioned black: ***"The Messenger of Allah ﷺ went out one morning wearing a garment of black hair"*** (ash-Shama'il 70) — hasan. A woollen wrap (mirt) is a simple, thick garment, suited to cold weather. He also wore black in the form of a turban, as we will see in Chapter 16.

NOTE: FADED SAFFRON-DYED WRAPS (ASH-SHAMA'IL 67)

Qaylah bint Makhramah said that she saw the Prophet ﷺ wearing two worn wraps that had once been dyed with saffron but whose colour had faded. This narration is part of a long story.

Its chain is ***weak*** according to Zubayr 'Ali Za'i. Yet its meaning — that he wore old, simple clothes — agrees with the sahih narrations about his simplicity.

REFERENCES:
ash-Shama'il al-Muhammadiyyah No. 67 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:67

This variety of colours shows that he ***did not restrict himself to one colour***. He wore white, green, black and red-striped cloth. What matters is that the clothing is clean, modest and does not imitate clothing specific to other groups.

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A BYZANTINE ROBE WITH NARROW SLEEVES

One interesting narration shows his openness to clothing from outside Arabia:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 71

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، لَبِسَ جُبَّةً رُومِيَّةً، ضَيِّقَةَ الْكُمَّيْنِ.

TRANSLATION:

'Urwah ibn al-Mughirah ibn Shu'bah narrated from his father رضى الله عنه: ***"The Prophet ﷺ wore a Byzantine robe with narrow sleeves."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Yusuf ibn 'Isa, from Waki', from Yunus ibn Abi Ishaq, from Abu Ishaq as-Sabi'i (his father), from ash-Sha'bi, from 'Urwah ibn al-Mughirah ibn Shu'bah, from al-Mughirah ibn Shu'bah (his father) رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 71; also Jami' at-Tirmidhi No. 1768; similar in Sahih al-Bukhari No. 5798.

GRADE: SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. Its meaning is in Sahih al-Bukhari (a Syrian cloak).

Source: https://sunnah.com/shamail:71

LESSONS FROM THIS HADITH

This robe was made by the Byzantines — not Muslims — yet he wore it. Scholars conclude that ***clothing made by non-Muslims may be worn***, so long as it is pure and is not a garment that is a specific religious symbol. In Sahih al-Bukhari, al-Mughirah mentions that he wore ***a Syrian cloak*** and drew his arms out from beneath it to perform ablution because its sleeves were narrow (Sahih al-Bukhari 5798).

Narrow sleeves suit ***travel and battle***. This shows he chose clothing according to the needs of the situation: loose clothes at home, and practical clothes when travelling.

Anas رضى الله عنه also mentioned that when he was ill, he came out leaning on Usamah ibn Zayd, wearing ***a coarse cotton cloth*** wrapped around him, and led them in prayer (ash-Shama'il 60) — sahih. Even when ill, he still came out to his Ummah in simple clothing.

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CHAPTER 9: HIS KHUFFS

The ninth chapter mentions ***khuffs*** — leather socks covering the ankles, worn in cold weather or on journeys. The sahih narration is:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 73

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: أَهْدَى دِحْيَةُ لِلنَّبِيِّ صلى الله عليه وسلم خُفَّيْنِ، فَلَبِسَهُمَا وَقَالَ إِسْرَائِيلُ: عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَجُبَّةً فَلَبِسَهُمَا حَتَّى تَخَرَّقَا لا يَدْرِي النَّبِيُّ صلى الله عليه وسلم، أَذَكَّى هُمَا أَمْ لا.

TRANSLATION:

Al-Mughirah ibn Shu'bah رضى الله عنه said: ***"Dihyah gave the Prophet ﷺ a pair of khuffs (leather socks), and he wore them"*** — and in Isra'il's narration: "and a robe" — ***"and he wore them until they were worn through, without the Prophet ﷺ knowing whether their leather came from a slaughtered animal or not."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Yahya ibn Zakariyya ibn Abi Za'idah, from al-Hasan ibn 'Ayyash, from Abu Ishaq ash-Shaybani, from ash-Sha'bi, from al-Mughirah ibn Shu'bah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 73; also Jami' at-Tirmidhi No. 1769.

GRADE: SAHIH — graded by Shaykh Zubayr 'Ali Za'i in his edition of ash-Shama'il. At-Tirmidhi explained that Abu Ishaq in this chain is Abu Ishaq ash-Shaybani.

Source: https://sunnah.com/shamail:73

LESSONS FROM THIS HADITH

This hadith shows that he ***accepted gifts*** from his Companion, Dihyah al-Kalbi — the Companion we met in the first book, whose form Jibril عَلَيْهِ السَّلَامُ sometimes took. Accepting a gift and wearing it was his way of gladdening the giver.

He wore them ***until they were worn through***. This shows he did not discard things that could still be used. And he did not ask whether the leather came from a slaughtered animal — scholars take the lesson that ***things are presumed pure*** unless there is proof otherwise, and tanned leather is pure.

From such khuffs also comes the ruling of ***wiping over khuffs*** in ablution, narrated by many Companions. It is a concession (rukhsah) that makes things easier for the Ummah, especially in cold seasons and on journeys.

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NOTE: KHUFFS FROM THE NEGUS (ASH-SHAMA'IL 72)

Buraydah narrated that the Negus, king of Abyssinia, gave the Prophet ﷺ a pair of plain black khuffs, and he wore them, then performed ablution and wiped over them.

Its chain is ***weak*** according to Zubayr 'Ali Za'i, though Abu Dawud and at-Tirmidhi also narrated it and some scholars graded it hasan. The ruling of wiping over khuffs itself is ***established*** by sahih narrations.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 72 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:72

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CHAPTER 10: HIS SANDALS

The tenth chapter mentions his ***sandals (na'l)*** — leather sandals with straps. Anas رضى الله عنه was asked what the sandals of the Messenger of Allah ﷺ were like, and he replied: ***"They had two straps"*** (ash-Shama'il 74) — sahih chain. Abu Hurayrah also said the same (ash-Shama'il 78) — sahih.

'Isa ibn Tahman said that Anas once brought out to them ***a pair of hairless sandals with two straps***, and Thabit told them these were the sandals of the Prophet ﷺ (ash-Shama'il 76) — sahih chain. Anas kept his sandals as a keepsake — a sign of how much the Companions loved everything he left behind.

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 77

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لابْنِ عُمَرَ: رَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا.

TRANSLATION:

'Ubayd ibn Jurayj said to Ibn 'Umar رضى الله عنهما: "I see you wearing sibtiyyah sandals (of tanned, hairless cowhide)." He replied: ***"I saw the Messenger of Allah ﷺ wearing sandals with no hair on them, and he performed ablution in them, so I love to wear them."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Musa al-Ansari, from Ma'n ibn 'Isa, from Malik ibn Anas, from Sa'id ibn Abi Sa'id al-Maqburi, from 'Ubayd ibn Jurayj, from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 77; also Sahih al-Bukhari No. 166.

GRADE: SAHIH CHAIN — 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:77

LESSONS FROM THIS HADITH

Ibn 'Umar رضى الله عنهما was known as the Companion who ***most eagerly imitated*** the Messenger of Allah ﷺ, even in small matters such as the kind of sandals. His answer was simple: "I saw him wear them, so I love to wear them." This is ***love proven by following***.

This hadith also shows that he ***performed ablution while wearing*** those sandals — washing his feet with the sandals still on, since sibtiyyah sandals are open. This shows the ease of the religion.

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Ibn 'Umar's love for even small details is a model for us: love for the Messenger of Allah ﷺ is shown not only in words and poetry, but in shaping our daily habits after his, one small Sunnah at a time.

The care of the Companions for his sandals also teaches us how to treat what the Prophet ﷺ left behind: not as objects to be venerated for their own sake, but as reminders that move us to follow him. Anas kept his sandals, yet what he passed on most faithfully were the narrations that tell us how he lived.

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THE ETIQUETTE OF FOOTWEAR

The Messenger of Allah ﷺ not only wore sandals, but also taught ***the etiquette of wearing them***:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 80

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا يَمْشِيَنَّ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعِلْهُمَا جَمِيعًا، أَوْ لِيُحْفِهِمَا جَمِيعًا.

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: ***"Let none of you walk in one sandal. Let him wear them both or take them both off."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Ishaq ibn Musa al-Ansari, from Ma'n ibn 'Isa, from Malik ibn Anas, from Abu az-Zinad, from al-A'raj, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 80; also Sahih al-Bukhari No. 5856 and Sahih Muslim No. 2097.

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:80

LESSONS FROM THIS HADITH

Why is walking in one sandal forbidden? Scholars mention several wisdoms: it ***upsets balance*** and can cause slipping; it is ***unfair*** to the two feet; and it ***goes against neatness*** and can draw people's stares. Islam cares even about matters this small.

Abu Hurayrah رضى الله عنه also narrated that he said: ***"When one of you puts on sandals, let him begin with the right; and when he takes them off, let him begin with the left"*** (ash-Shama'il 83) — sahih chain; also (Sahih al-Bukhari 5855). This continues the Sunnah of beginning with the right that we learned in the first book.

Jabir رضى الله عنه narrated that he ***forbade eating with the left hand and walking in one sandal*** (ash-Shama'il 82) — sahih. The two prohibitions are mentioned together because both concern ***manners and completeness*** in daily matters.

NOTE: "THE FIRST TO TIE A SINGLE KNOT" (ASH-SHAMA'IL 85)

This narration states that the sandals of the Messenger of Allah ﷺ, Abu Bakr and 'Umar had two straps, and the first to tie a single knot was 'Uthman. Its chain is ***very weak*** according to Zubayr 'Ali Za'i, so it cannot be relied upon.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 85 — very weak chain. https://sunnah.com/shamail:85

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CHAPTER 11: HIS RING

The eleventh chapter tells of the ***ring*** of the Messenger of Allah ﷺ. Interestingly, this ring was made not as adornment, but for ***the purpose of calling to Islam***:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 91

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ أَبُو عَمْرٍو، قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَتَبَ إِلَى كِسْرَى وَقَيْصَرَ وَالنَّجَاشِيِّ، فَقِيلَ لَهُ: إِنَّهُمْ لا يَقْبَلُونَ كِتَابًا، إِلا بِخَاتَمٍ، فَصَاغَ رَسُولُ اللهِ صلى الله عليه وسلم، خَاتَمًا حَلْقَتُهُ فِضَّةٌ، وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ.

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated: ***"The Prophet ﷺ wrote to Chosroes, Caesar and the Negus. He was told: They do not accept a letter unless it bears a seal.*** So the Messenger of Allah ﷺ had a ring made with a band of silver, ***and engraved on it: Muhammad Rasul Allah."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Nasr ibn 'Ali al-Jahdami, from Nuh ibn Qays, from Khalid ibn Qays, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 91; also Sahih al-Bukhari No. 5872 and Sahih Muslim No. 2092.

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:91

LESSONS FROM THIS HADITH

After the Treaty of Hudaybiyah, the Messenger of Allah ﷺ sent letters calling to Islam to ***the kings of the world***: Chosroes (king of Persia), Caesar (the Byzantine emperor) and the Negus (king of Abyssinia). Those kings did not accept unsealed letters, so he had a seal ring made. This shows he ***took into account the customs and protocol*** of those he invited, for the success of the call.

Anas رضى الله عنه described how the ring was engraved: ***"Muhammad" on one line, "Rasul" on one line, and "Allah" on one line*** (ash-Shama'il 90) — sahih. Scholars mention that it was arranged from bottom to top, so that the name of Allah would be ***at the very top***, out of reverence. Anas also said: "It is as if I can still see the whiteness of that ring on his hand" (ash-Shama'il 89) — sahih.

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The ring was made ***of silver, including its stone*** (ash-Shama'il 88) — sahih; in another narration its stone is said to be Abyssinian (ash-Shama'il 86) — sahih. Silver is a metal permitted to men for rings, whereas gold is forbidden, as we will see.

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THE RING THAT FELL INTO THE WELL OF ARIS

The ring of the Messenger of Allah ﷺ has a long story after his death. Ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ had a silver ring made; it was in his hand, then in the hand of Abu Bakr, then of 'Umar, then of 'Uthman, ***until it fell into the well of Aris***. Its engraving was "Muhammad Rasul Allah" (ash-Shama'il 93) — sahih chain; also (Sahih al-Bukhari 5879).

This ring became ***the official seal of the Islamic state*** for three caliphs. In al-Bukhari's narration, 'Uthman was sitting at the well of Aris and took off the ring and was fiddling with it, and it fell. They searched for it for three days with 'Uthman, draining the well, but did not find it (Sahih al-Bukhari 5879).

Some scholars saw this event as ***a sign*** of the beginning of trials in 'Uthman's rule, for many troubles followed. However, this is only a reflection, not a text. The certain lesson is this: the most precious thing left by the Messenger of Allah ﷺ is not an object, but ***his Sunnah and teaching***, which remain preserved to this day.

NOTE: REMOVING THE RING IN THE TOILET (ASH-SHAMA'IL 92)

Anas narrated that when the Prophet ﷺ entered the toilet, he removed his ring — because the name of Allah was engraved on it. Its chain is ***weak*** according to Zubayr 'Ali Za'i. Yet many scholars still encourage removing things bearing the name of Allah when entering the toilet, out of reverence for His name.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 92 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:92

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CHAPTER 12: THE RING ON HIS RIGHT HAND

The twelfth chapter discusses ***which hand*** he wore his ring on. Many Companions narrated that he wore it ***on his right hand***: 'Ali ibn Abi Talib (ash-Shama'il 94) — hasan; 'Abdullah ibn Ja'far (ash-Shama'il 97) — sahih; Jabir ibn 'Abdullah (ash-Shama'il 98) — sahih; and Ibn 'Abbas (ash-Shama'il 99) — hasan.

Hammad ibn Salamah said he saw Ibn Abi Rafi' wearing a ring on his right hand and asked about it. Ibn Abi Rafi' said he had seen 'Abdullah ibn Ja'far do so, and 'Abdullah ibn Ja'far said: "The Messenger of Allah ﷺ wore a ring on his right hand" (ash-Shama'il 96) — sahih. This chain shows how ***the Sunnah was inherited through practice***, not only through words.

Ibn 'Umar added that he placed ***the stone of the ring towards his palm***, and he forbade others to engrave the same inscription (ash-Shama'il 100) — sahih. This was because the ring was an official seal; if others copied it, false letters could be made in his name.

NOTE: RIGHT OR LEFT?

Besides the narrations about the right hand, there is also a sahih narration in Sahih Muslim that his ring was ***on the little finger of his left hand***. The narration in ash-Shama'il (No. 101) that al-Hasan and al-Husayn wore rings on the left hand has a weak chain. Scholars conclude that ***both are permissible***; he may have worn it on the right at one time and on the left at another. Imam at-Tirmidhi placed this chapter to show that the right hand is more often narrated.

REFERENCES:

Sahih Muslim, Book of Clothing and Adornment; ash-Shama'il 94–102. https://sunnah.com/shamail:101

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THE GOLD RING HE THREW AWAY

The last narration in this chapter contains a very important event:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 103

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ الْمُحَارِبِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ رَسُولُ اللهِ صلى الله عليه وسلم خَاتَمًا مِنْ ذَهَبٍ، فَكَانَ يَلْبَسُهُ فِي يَمِينِهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ صلى الله عليه وسلم، وَقَالَ: لا أَلْبَسُهُ أَبَدًا فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: The Messenger of Allah ﷺ had a ring made of gold and wore it on his right hand. Then the people made rings of gold. ***So he ﷺ threw it away and said: "I will never wear it." And the people threw away their rings.***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn 'Ubayd al-Muharibi, from 'Abd al-'Aziz ibn Abi Hazim, from Musa ibn 'Uqbah, from Nafi', from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 103; also Sahih al-Bukhari No. 5866 and Sahih Muslim No. 2091.

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:103

LESSONS FROM THIS HADITH

At first, before the prohibition, he wore a gold ring. Then he ***threw it away*** and swore never to wear it again. From this event, and from other hadiths, scholars established that ***gold is forbidden for men to wear***. 'Ali رضى الله عنه narrated that the Messenger of Allah ﷺ forbade wearing silk and gold rings (Sahih Muslim 2078).

Notice ***the effect of his example***: as soon as he threw away his ring, the Companions at once threw away their gold rings without waiting for further explanation. This is ***the obedience of the Companions*** — they followed his actions just as they followed his words.

This hadith also teaches leaders, parents and teachers: ***people copy what they see***. If a leader lives in luxury, people will live in luxury. If a leader is modest, people will learn modesty. Example is stronger than a thousand words of advice.

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Note also his ***firmness***: he did not merely say that gold was disliked; he threw the ring away and swore never to wear it. When a matter of the religion became clear, he acted decisively, and the Companions followed at once.

The ruling remains today: men should not wear gold rings or gold jewellery, while a silver ring is permitted. Women, by contrast, may wear gold and silk, as other hadiths make clear. A Muslim man who wishes to wear a ring can follow the Sunnah with a simple silver ring, worn without pride.

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CHAPTER 13: HIS SWORD

The thirteenth chapter mentions the ***sword*** of the Messenger of Allah ﷺ. Anas رضى الله عنه said: ***"The pommel of the sword of the Messenger of Allah ﷺ was made of silver"*** (ash-Shama'il 104) — sahih.

Sa'id ibn Abi al-Hasan al-Basri also narrated the same (ash-Shama'il 105) — sahih.

Scholars take from this hadith that ***decorating weapons with a little silver is permissible***. The sword is a tool of jihad and defence; decorating it slightly shows appreciation for the tool used to defend the religion and the Ummah.

The Messenger of Allah ﷺ was a leader ***ready to defend his Ummah***. He did not seek war, but when attacked, he himself went to the battlefield and was at the front line. The Companions said that when the fighting grew fierce, they would take shelter behind the Messenger of Allah ﷺ.

NOTE: WEAK NARRATIONS ABOUT THE SWORD (ASH-SHAMA'IL 106–107)

The narration that he entered Makkah on the day of the Conquest with a sword decorated with gold and silver (No. 106), and the narration of Ibn Sirin who made his sword like that of Samurah ibn Jundub, said to imitate the sword of the Messenger of Allah ﷺ (No. 107), both have ***weak chains*** according to Zubayr 'Ali Za'i. What is established is that its pommel was of silver.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 106–107 — weak chains. https://sunnah.com/shamail:106

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CHAPTER 14: HIS ARMOUR

The fourteenth chapter tells of his ***armour*** on the Day of Uhud — a very hard day in the sirah:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 109

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللهِ بْنُ سَعِيدٍ الأَشَجُّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، قَالَ: كَانَ عَلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ دِرْعَانِ، فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، وَصَعِدَ النَّبِيُّ صلى الله عليه وسلم حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم، يَقُولُ: أَوْجَبَ طَلْحَةُ.

TRANSLATION:

Az-Zubayr ibn al-'Awwam رضى الله عنه said: ***"On the Day of Uhud the Prophet ﷺ was wearing two coats of mail.*** He rose to climb a large rock but could not. So he had Talhah sit beneath him, and the Prophet ﷺ climbed until he stood upright on the rock." He said: I heard the Prophet ﷺ say: ***"Talhah has made (Paradise) due for himself."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Abu Sa'id 'Abdullah ibn Sa'id al-Ashajj, from Yunus ibn Bukayr, from Muhammad ibn Ishaq, from Yahya ibn 'Abbad ibn 'Abdullah ibn az-Zubayr, from 'Abbad ibn 'Abdullah ibn az-Zubayr (his father), from 'Abdullah ibn az-Zubayr (his grandfather), from az-Zubayr ibn al-'Awwam رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 109; also Jami' at-Tirmidhi No. 1692.

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

Source: https://sunnah.com/shamail:109

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ wore ***two coats of mail*** — even though he was certain of Allah's help. This teaches us that ***trust in Allah does not cancel effort***. A believer strives as much as he can, then leaves the result to Allah. As-Sa'ib ibn Yazid also narrated that he wore two coats of mail on the Day of Uhud (ash-Shama'il 110) — sahih.

Allah Himself mentions armour as a blessing: ***"garments which protect you from your [enemy in] battle"*** (An-Nahl 16:81) — Tafsir Ibn Kathir 16:81.

The story of ***Talhah ibn 'Ubaydillah*** رضى الله عنه is very moving. He was wounded and heavy with two coats of mail, so Talhah bent down and made himself a step so that he could climb onto the rock. Because

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of this sacrifice, he said: ***"Talhah has made (Paradise) due"***. On the Day of Uhud, Talhah also shielded him with his hand until his hand was paralysed.

The story also shows that the Messenger of Allah ﷺ shared the hardships of his Companions in his own body: at Uhud his tooth was broken (Sahih al-Bukhari 4073), yet he continued to lead and protect them until the battle ended.

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CHAPTER 15: HIS HELMET

The fifteenth chapter mentions the ***helmet (mighfar)*** he wore when entering Makkah on the day of its Conquest:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 112

حَدَّثَنَا عِيسَى بْنُ أَحْمَدَ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، دَخَلَ مَكَّةَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، قَالَ: فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ، فَقَالَ لَهُ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ، قَالَ ابْنُ شِهَابٍ: وَبَلَغَنِي أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، لَمْ يَكُنْ يَوْمَئِذٍ مُحْرِمًا.

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated: ***"The Messenger of Allah ﷺ entered Makkah in the year of the Conquest with a helmet (mighfar) on his head.*** When he took it off, a man came and said: Ibn Khatal is clinging to the coverings of the Ka'bah. He said: Kill him." Ibn Shihab said: It has reached me that the Messenger of Allah ﷺ was not in ihram that day.

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Isa ibn Ahmad al-'Asqalani, from 'Abdullah ibn Wahb, from Malik ibn Anas, from Ibn Shihab az-Zuhri, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 112; also Sahih al-Bukhari No. 1846 and Sahih Muslim No. 1357.

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

Source: https://sunnah.com/shamail:112

LESSONS FROM THIS HADITH

This hadith shows that during ***the Conquest of Makkah***, the Messenger of Allah ﷺ entered prepared — wearing a helmet — because fighting was possible. Yet Allah opened Makkah almost without bloodshed, and he forgave its people with his famous words.

Ibn Khatal was among ***a very small few*** excluded from the general amnesty. He had embraced Islam, then killed a Muslim who served him, then apostatised and composed poetry to insult the Messenger of Allah ﷺ. His offence was a grave crime whose punishment had been decided, not merely disbelief.

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Ibn Shihab's words that he ***was not in ihram*** that day show a fiqh ruling: one who enters Makkah for the needs of war is not obliged to enter ihram. We discussed this story further in The Prophet's Sirah series (the Conquest of Makkah).

The helmet and the turban of that day also remind us of his gratitude: he entered the city that had driven him out not with boasting, but reciting Surah al-Fath on his camel, as 'Abdullah ibn Mughaffal reported (Sahih al-Bukhari 4281).

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CHAPTER 16: HIS TURBAN

The sixteenth chapter mentions the ***turban (‘imamah)*** of the Messenger of Allah ﷺ:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 113

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ (ح) حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: دَخَلَ النَّبِيُّ صلى الله عليه وسلم، مَكَّةَ يَوْمَ الْفَتْحِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

TRANSLATION:

Jabir رضى الله عنه said: ***“The Prophet ﷺ entered Makkah on the day of the Conquest wearing a black turban.”***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from ‘Abd ar-Rahman ibn Mahdi; and by another route: Mahmud ibn Ghaylan, from Waki‘ — both from Hammad ibn Salamah, from Abu az-Zubayr, from Jabir ibn ‘Abdullah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama’il al-Muhammadiyyah, Hadith No. 113; also Sahih Muslim No. 1358.

GRADE: SAHIH — 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:113

LESSONS FROM THIS HADITH

On the same day he entered Makkah, some narrations mention a helmet and some a black turban. Scholars reconcile them: he ***entered wearing the helmet***, then ***took it off*** and wore a black turban when he addressed the people. ‘Amr ibn Hurayth said his father saw him ***giving a sermon wearing a black turban*** (ash-Shama’il 115) — sahih chain; also (Sahih Muslim 1359).

Ibn ‘Umar رضى الله عنهما said: ***“When the Prophet ﷺ wore a turban, he let its end hang between his shoulders”*** (ash-Shama’il 116) — hasan; also (Jami‘ at-Tirmidhi 1736). Ibn ‘Umar himself did so, and his students inherited it.

Ibn ‘Abbas رضى الله عنهما mentioned that he gave a sermon wearing a turban that was ***dasma’*** — with traces of hair oil on it (ash-Shama’il 117) — sahih. This shows the turban was worn in everyday life, not kept as an untouched ornament.

NOTE: THE RULING ON WEARING A TURBAN

Scholars differ on whether wearing a turban is ***a Sunnah of worship*** that is encouraged, or ***a Sunnah of custom*** — the usual dress of the Arabs which he wore. Many scholars hold that it is custom, so wearing it out of love for him is good, but one who does not wear it is not blamed. What matters is covering the head modestly and without pride.

REFERENCES:

Ibn al-Qayyim, Zad al-Ma'ad, chapter on clothing.

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CHAPTER 17: HIS IZAR

The seventeenth chapter mentions his ***izar (lower garment)***. The first narration is very moving:

Abu Burdah said: 'A'ishah رضى الله عنها brought out to us ***a patched cloak and a coarse izar***, and said:

"The soul of the Messenger of Allah ﷺ was taken in these two" (ash-Shama'il 118) — sahih; also (Sahih al-Bukhari 5818).

Imagine: the leader of a state covering the whole Arabian Peninsula, to whom spoils and zakah flowed, ***died in patched and coarse clothing***. He gave wealth away to others, and chose to live simply. 'A'ishah kept those garments and showed them so that the Ummah would know ***what his life was truly like***.

This does not mean Islam tells us to wear poor clothing. He also wore fine clothes when receiving guests and on Eid. But it teaches that ***his heart was not attached to the world***. Clothing is only a means; what lasts is the clothing of righteousness.

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THE HEMLINE AND THE DANGER OF PRIDE

The Messenger of Allah ﷺ also showed with his own hand ***where the hem of the izar*** should be:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 121

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نَذِيرٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ: أَخَذَ رَسُولُ اللهِ صلى الله عليه وسلم، بِعَضَلَةِ سَاقِي أَوْ سَاقِهِ، فَقَالَ: هَذَا مَوْضِعُ الإِزَارِ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَلا حَقَّ لِلإِزَارِ فِي الْكَعْبَيْنِ.

TRANSLATION:

Hudhayfah ibn al-Yaman رضى الله عنه said: The Messenger of Allah ﷺ took hold of the muscle of my calf — or his own calf — and said: ***"This is the place of the izar (lower garment). If you refuse, then lower. If you refuse, the izar has no right over the ankles."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Abu al-Ahwas, from Abu Ishaq as-Sabi'i, from Muslim ibn Nadhir, from Hudhayfah ibn al-Yaman رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 121; also Jami' at-Tirmidhi No. 1783.

GRADE: SAHIH — 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:121

LESSONS FROM THIS HADITH

This hadith sets ***three levels***: the best is ***mid-calf***; if not, ***a little lower***; and what is forbidden is ***going below the ankles***. He taught in a very practical way — holding the calf and pointing to the place — so that there would be no confusion.

Why is the hemline so important? Because in that time, ***letting one's garment trail*** was a sign of the proud rich. He said: ***"Whatever of the izar is below the ankles is in the Fire"*** (Sahih al-Bukhari 5787). And: "Allah will not look on the Day of Resurrection at one who drags his garment out of pride" (Sahih al-Bukhari 5784).

In the same hadith, Abu Bakr رضى الله عنه said: "One side of my izar slips down unless I take care of it."

He replied: ***"You are not one of those who do it out of pride"*** (Sahih al-Bukhari 5784). From this, many scholars explain that the severe warning is specific to one who does it ***deliberately out of pride***, while other scholars still dislike it in general. The safest is to follow the level he showed.

Allah says about the attitude behind all this: ***"do not walk through the earth exultantly"*** (Luqman 31:18) — Tafsir Ibn Kathir 31:18.

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NOTE: WEAK NARRATIONS ON THE IZAR (ASH-SHAMA'IL 119–120)

The narration of a man told from behind to raise his garment because "it is more pious and lasts longer", to whom he said "Do you not have an example in me?" (No. 119), and the narration of 'Uthman wearing his izar to mid-calf and saying "This is how my companion's izar was" (No. 120), both have ***weak chains*** according to Zubayr 'Ali Za'i. Their meaning is supported by the sahih hadith of Hudhayfah above.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 119–120 — weak chains. https://sunnah.com/shamail:119

CHAPTER 18: HOW HE WALKED

The eighteenth chapter describes ***how the Messenger of Allah ﷺ walked***. The most beautiful narration comes from Abu Hurayrah رضى الله عنه:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 122

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: وَلا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مِشْيَتِهِ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم كَأَنَّمَا الأَرْضُ تُطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرِثٍ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: ***"I never saw anything more beautiful than the Messenger of Allah ﷺ — it was as if the sun were moving in his face. And I never saw anyone faster in his walk than the Messenger of Allah ﷺ — as if the earth were folded up for him.*** We would exert ourselves, while he showed no strain."

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Ibn Lahi'ah, from Abu Yunus (Sulaym ibn Jubayr), from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 122; also Jami' at-Tirmidhi No. 3648.

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

Source: https://sunnah.com/shamail:122

LESSONS FROM THIS HADITH

Abu Hurayrah describes two things: his ***face***, radiant as if the sun moved in it, and his ***stride***, so fast that it was as if the earth were folded for him. Even young Companions had to exert themselves to keep up with him.

'Ali رضى الله عنه said: ***"When the Prophet ﷺ walked, he leaned forward as if descending a slope"*** (ash-Shama'il 124) — hasan. Such a stride is that of one who is ***energetic and purposeful*** — neither lazily dragging the feet, nor strutting.

This way of walking matches the description of the servants of Allah in the Qur'an: ***"those who walk upon the earth easily"*** (Al-Furqan 25:63) — Tafsir Ibn Kathir 25:63.

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Scholars explain that ***fast does not mean hasty***, and ***calm does not mean slow***. He walked with a strong, quick stride, yet full of calm and humility. Luqman also advised his son: "And be moderate in your pace" (Luqman 31:19).

His quick yet unhurried walk also shows that he valued time. He did not waste it in idleness, yet he never lost his dignity. A believer today can learn from this to move with purpose — to the mosque, to work and to the service of others — without rushing in a way that harms or alarms anyone.

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CHAPTER 19: HIS HEAD-COVER

NOTE: THE HEAD-COVER OF THE MESSENGER OF ALLAH ﷺ (ASH-SHAMA'IL 125)

The nineteenth chapter contains only one narration: Anas said that the Messenger of Allah ﷺ ***often wore a qina'*** (a head-cover cloth), as if his garment were that of an oil-seller.

Its chain is ***weak*** according to Zubayr 'Ali Za'i because of the narrator Yazid ar-Raqashi. Yet there is a sahih narration in Sahih al-Bukhari that on the day of the Hijrah, he came to Abu Bakr's house ***with his head covered*** (muqanna'), at an hour he did not usually come.

REFERENCES:
ash-Shama'il al-Muhammadiyyah No. 125 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:125

A qina' is a cloth covering the head and part of the face, usually ***to protect from the sun's heat***, dust or cold. In the Hijrah story, he covered his head because he went out in the heat of midday, and also ***so as not to be recognised*** by enemies searching for him (Sahih al-Bukhari 3905).

Imam at-Tirmidhi included this chapter even though its narration is weak, because the method of the hadith scholars of that time was ***to gather all narrations with their chains***, leaving the reader to judge. We, with the help of the editors, can distinguish what is established from what is not — a great blessing for later generations.

From this chapter we learn that covering the head in heat or in certain situations is ***a sensible practice***, and that his clothing was always suited to need — not for show, but for protection.

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CHAPTER 20: HOW HE SAT

The twentieth chapter describes ***how the Messenger of Allah ﷺ sat and lay down***. The sahih narration is:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 127

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

TRANSLATION:

'Abbad ibn Tamim narrated from his paternal uncle ('Abdullah ibn Zayd رضى الله عنه): ***"That he saw the Prophet ﷺ lying on his back in the mosque, placing one of his legs over the other."***

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 'Abbad ibn Tamim, from 'Abdullah ibn Zayd ibn 'Asim (his uncle) رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 127; also Sahih al-Bukhari No. 475.

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:127

LESSONS FROM THIS HADITH

This hadith shows that he ***rested in the mosque*** in a relaxed way — lying on his back with one leg over the other. In his time, the mosque was not only a place of prayer, but also a place to gather, learn and rest. Sa'id ibn al-Musayyib mentioned that 'Umar and 'Uthman also did so (Sahih al-Bukhari 475).

Scholars reconcile this hadith with another that forbids lying with one leg over the other (Sahih Muslim 2099): the prohibition is ***if it could expose the body***, while it is permitted if one remains covered. This is an example of how scholars ***understand hadith as a whole***.

NOTE: SITTING HUMBLY (ASH-SHAMA'IL 126, 128)

Qaylah bint Makhramah said she saw the Messenger of Allah ﷺ sitting ***squatting in great humility*** in the mosque, so that she trembled with awe (No. 126). Abu Sa'id said he sat in the mosque clasping his knees with his hands (No. 128).

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No. 126 has a ***weak chain***, and No. 128 a ***very weak*** one, according to Zubayr 'Ali Za'i. Sitting with the knees clasped (ihtiba') is itself established in other narrations.

REFERENCES:

ash-Shama'il al-Muhammadiyyah No. 126, 128. https://sunnah.com/shamail:126

CHAPTER 21: HIS CUSHION

The twenty-first chapter mentions the ***cushion*** he leaned on. Jabir ibn Samurah رضى الله عنه said: ***"I saw the Messenger of Allah ﷺ reclining on a cushion on his left side"*** (ash-Shama'il 129) — sahih chain.

Leaning on a cushion while sitting is ordinary and permitted. But one narration in this chapter shows that he ***changed his posture*** when mentioning something very important. Abu Bakrah رضى الله عنه narrated that he asked: "Shall I tell you of the greatest of the major sins?" They said: "Yes, O Messenger of Allah." He said: "Associating partners with Allah and disobeying parents." (ash-Shama'il 130) — sahih.

Then, having been reclining, he ***sat up*** and said: ***"And false speech — or false testimony."*** He kept repeating it until the Companions said to themselves: "If only he would stop" (Sahih al-Bukhari 2654).

This change of posture is the ***body language*** of a skilled teacher. He sat up to show how grave the sin of lying and false testimony is — a sin easily committed and often taken lightly, yet one that destroys justice and relations between people.

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"I DO NOT EAT WHILE RECLINING"

In the same chapter, there is a saying of his about ***the etiquette of eating***:

HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 131

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَمَّا أَنَا، فَلا آكُلُ مُتَّكِئًا.

TRANSLATION:

Abu Juhayfah رضى الله عنه said: The Messenger of Allah ﷺ said: ***"As for me, I do not eat while reclining."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Sharik ibn 'Abdullah, from 'Ali ibn al-Aqmar, from Abu Juhayfah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 131; also Sahih al-Bukhari No. 5398 and Jami' at-Tirmidhi No. 1830.

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:131

LESSONS FROM THIS HADITH

He repeated it twice in another narration: "I do not eat while reclining, I do not eat while reclining" (ash-Shama'il 132). Scholars explain that eating while reclining was the way of ***the luxurious and of kings***, who eat a lot and at length. He ate sitting like a servant.

In another narration outside ash-Shama'il, he said: ***"I eat as a servant eats, and I sit as a servant sits"*** (graded sahih by al-Albani in as-Silsilah as-Sahihah No. 544). The meaning is the same: ***humility in daily matters***. This Sunnah of eating will be discussed further in the third book, in sha Allah, in the chapters on his eating and drinking.

From a health perspective, many medical practitioners also advise ***eating while sitting upright*** rather than reclining or lying down, as it is better for digestion. This Sunnah, which is at root about manners and humility, turns out to be good for the body as well.

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CHAPTER 22: LEANING ON SOMETHING ELSE

The twenty-second chapter, the last in this book, mentions him ***leaning on a Companion*** when ill. Anas رضى الله عنه said: The Prophet ﷺ was ill, and he came out ***leaning on Usamah ibn Zayd***, wearing a coarse cotton cloth wrapped around him, and led them in prayer (ash-Shama'il 134) — sahih.

This happened in ***the last days*** of his life. Though ill and weak, he still strove to come out to the mosque to be with his Ummah. Usamah ibn Zayd was the son of Zayd ibn Harithah, the freed slave whom he loved — and it was on him that he leaned.

> **NOTE: AL-FADL IBN 'ABBAS AND THE HEADBAND (ASH-SHAMA'IL 135)**
>
> Al-Fadl ibn 'Abbas related that he went in to the Messenger of Allah ﷺ during the illness in which he died, and on his head was a yellow band. He asked al-Fadl to bind his head, then leaned on his shoulder and went into the mosque.
>
> This narration has a ***weak chain*** according to Zubayr 'Ali Za'i. That he bound his head in illness and leaned on his family and Companions is established in other sahih narrations.
>
> **REFERENCES:**
> ash-Shama'il al-Muhammadiyyah No. 135 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:135

From this chapter we learn his ***humility***: the great leader of the Ummah was not ashamed to lean on others when weak. We also learn ***the loyalty of the Companions***, always ready to be his support. May we too be a support for our parents and the weak around us.

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SIMPLICITY IN DRESS

If we gather all the narrations in this book, a clear picture forms: the Messenger of Allah ﷺ dressed ***cleanly, neatly and simply***. He did not wear ragged clothes to show off asceticism, nor luxurious clothes to boast.

He warned about ***clothing of fame***: "Whoever wears a garment of fame (to show off), Allah will clothe him in a similar garment on the Day of Resurrection" (Sunan Abi Dawud 4029) — hasan (al-Albani). Clothing of fame is clothing worn so that people will look and talk about it — whether too luxurious or too shabby.

Today, when fashion changes every season and advertising pushes us to buy more than we need, his Sunnah in dress is very relevant: ***buy what is enough, keep it clean, wear it until it wears out, and be grateful for every piece***. This is clothing that brings blessing.

In the end, all this returns to the words of Allah: ***"There has certainly been for you in the Messenger of Allah an excellent pattern"*** (Al-Ahzab 33:21) — Tafsir Ibn Kathir 33:21.

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LESSONS AND CONCLUSION

Chapters 8 to 22 of ash-Shama'il introduce us to the ***clothing, adornment and way of life*** of the Messenger of Allah ﷺ. Among the most important lessons:

CHAPTER	KEY LESSON
8. Clothing	The qamis and hibarah; the prayer for new clothes; white clothing
9–10. Khuffs and sandals	Wear until worn out; begin with the right; not one sandal
11–12. Ring	A silver ring for da'wah; gold forbidden for men
13–15. Sword, armour, helmet	Trust in Allah with effort; Talhah's sacrifice
16–17. Turban and izar	The hem at mid-calf; avoid pride
18–19. Walking and head-cover	A quick yet calm and humble stride
20–22. Sitting and reclining	Not eating while reclining; a teacher's body language

A MESSAGE FOR US

Our clothing can become worship if we wear it with the intention of following the Sunnah, covering ourselves and being grateful. But remember the words of Allah: ***the clothing of righteousness — that is best***. May Allah adorn us with the clothing of righteousness in this world, and the clothing of Paradise in the Hereafter.

In sha Allah, this series will continue with ***The Shama'il of the Prophet ﷺ, Book 3***: how he ate and drank, his favourite food and drink, perfume, how he spoke, laughed and joked — the next chapters of ash-Shama'il. And Allah knows best.

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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 .

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GRADE: SAHIH — contained in Sahih Muslim.

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

HADITH — SAHIH MUSLIM, NO. 1631

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

TRANSLATION:

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

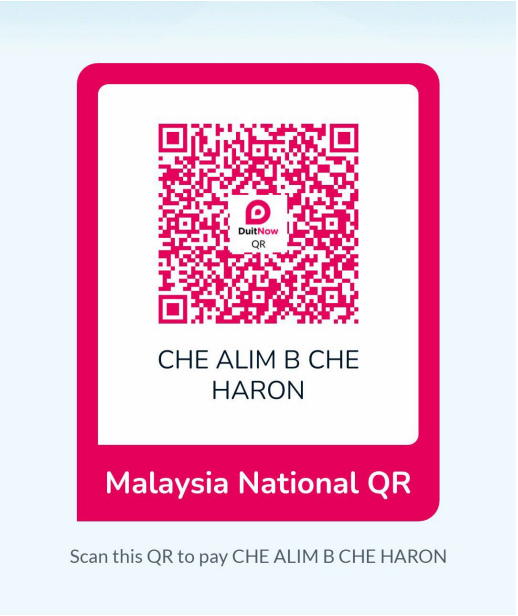
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GRADE: SAHIH — contained in Sahih Muslim.

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