

THE SHAMA'IL OF THE PROPHET

SERIES 3

# WHAT AN EXCELLENT CONDIMENT

*The Shama'il of the Prophet ﷺ (Chapters 23–31 of at-Tirmidhi): How He Ate, His Bread, Accompaniments, Words at Meals, His Cup, Fruit, Drinks and How He Drank*


HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ

"O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship."

SURAH AL-BAQARAH 2:172

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## ACKNOWLEDGEMENT

All praise is due to Allah, who gives us food and drink and has made us Muslims. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, who often spent the night hungry yet was always grateful, and upon his family and his Companions, who witnessed and preserved every meal of his.

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 third book of The Shama'il of the Prophet ﷺ continues the order of Imam at-Tirmidhi's ash-Shama'il al-Muhammadiyyah, chapters 23 to 31: how he ate, his bread, the food he ate with bread, ablution at meals, his words before and after eating, his cup, fruit, drinks and how he drank. The grade of every hadith is stated, so that we may follow his manners of eating and drinking through reliable narrations.

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## ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **a woven palm-leaf mat** on sandy ground in the shade of a date palm at dusk, with **a clay bowl of dates** and **a wooden cup of water**.

Anas رضى الله عنه said that the Messenger of Allah ﷺ ***never ate at a dining table***, but on simple leather mats (ash-Shama'il 146), and 'A'ishah رضى الله عنها said his family ***never ate their fill of barley bread two days in a row***. A plain mat, a few dates and a cup of water remind us that his meals were very simple, yet always accompanied by ***gratitude and praise of Allah***.

**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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# WHAT AN EXCELLENT CONDIMENT

In the last two books, we came to know the appearance of the Messenger of Allah ﷺ and his clothing.

This third book brings us to ***his table***: what he ate and drank, how he ate, and what he said before and after eating. It follows chapters 23 to 31 of ***ash-Shama'il al-Muhammadiyyah*** by ***Imam at-Tirmidhi***.

These chapters contain ***78 narrations***. Chapter 25 alone, on the food he ate with bread, contains 34 narrations — the most of any chapter so far. As in the previous books, sahih and hasan narrations are presented in Hadith boxes, while weak narrations are explained in Note boxes.

The picture that emerges is very moving: the leader of the Ummah who ***often spent the night hungry***, who never ate at a dining table, yet was always ***grateful*** for every morsel — whether a piece of barley bread with vinegar, or a single date.

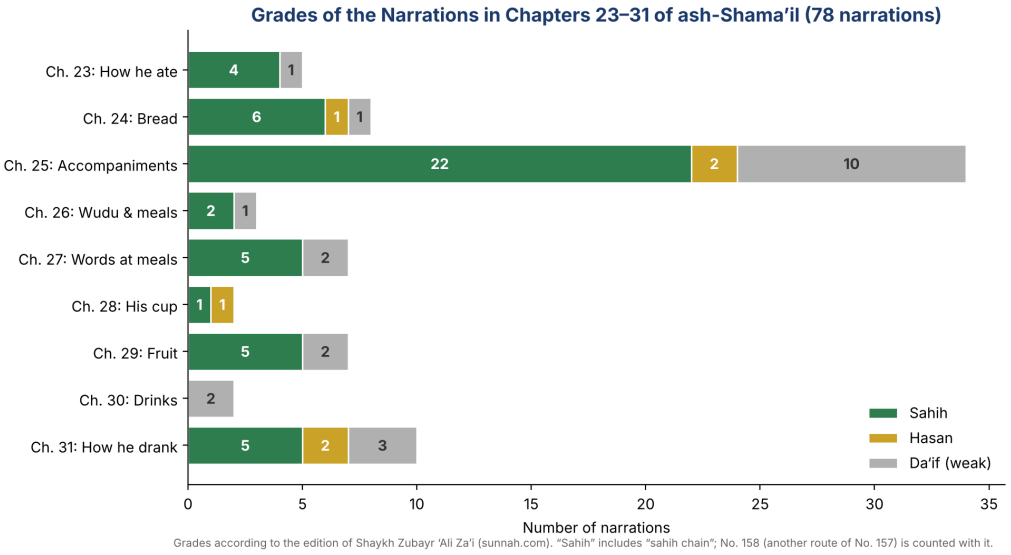



*Figure 1: The grades of the narrations in chapters 23–31 of ash-Shama'il.*

*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 78 narrations in these chapters, nearly three-quarters are sahih or hasan.*

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## EATING AND DRINKING IN ISLAM

Eating and drinking are needs of every human being. But in Islam, they can also become ***worship*** when done with the right intention and proper manners. Allah says:

**SURAH AL-BAQARAH 2:172**

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَٱشۡكُرُواْ لِلَّهِ إِن كُنتُمۡ إِيَّاهُ تَعۡبُدُونَ ١٧٢

O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

*Translation: Sahih International* — quran.com/2:172

This verse contains ***two commands***: eat from the good things, and be grateful to Allah. Ibn Kathir explains that lawful and good food helps a person to worship, and gratitude is a sign that worship is truly for Allah Tafsir Ibn Kathir 2:172.

Allah also invites us to reflect on our food: ***"Then let mankind look at his food"*** ('Abasa 80:24) — Tafsir Ibn Kathir 80:24.

The Messenger of Allah ﷺ taught ***moderation*** in eating: "The son of Adam fills no vessel worse than his stomach. A few morsels that keep his back upright are enough for the son of Adam. If he must, then one third for his food, one third for his drink and one third for his breath" (Jami' at-Tirmidhi 2380) — sahih.

The chapters of this book will show how the Messenger of Allah ﷺ ***lived these principles*** in daily life: eating little, eating what was available, not criticising food, beginning with the name of Allah and ending with praise of Him.

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# CHAPTER 23: HOW HE ATE

The twenty-third chapter of ash-Shama'il is titled ***"What has come about how the Messenger of Allah ﷺ ate"***. It contains five narrations: four sahih and one weak (Figure 1).

Ka'b ibn Malik رضى الله عنه narrated that ***"the Messenger of Allah ﷺ ate with three fingers, and licked them afterwards"*** (ash-Shama'il 140) — sahih. Eating with three fingers — the thumb, index and middle fingers — is a sign of ***not being greedy***. The morsels are small, eating is slow, and food is enjoyed calmly.

This chapter also repeats his words: "As for me, I do not eat while reclining" (ash-Shama'il 138) — sahih. We discussed this hadith in the second book (the chapter on his cushion); Imam at-Tirmidhi repeats it here because it relates directly to ***the etiquette of eating***.

**NOTE: LICKING THE FINGERS THREE TIMES (ASH-SHAMA'IL 136)**

This narration says that he licked his fingers ***three times***. Its chain is ***weak*** according to Zubayr 'Ali Za'i. What is established is that he licked ***his three fingers***, as in the other sahih narrations.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 136 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:136

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## LICKING THREE FINGERS

One Sunnah that may seem small, but which the Messenger of Allah ﷺ kept carefully:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 137**

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَالُ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ.

**TRANSLATION:**

Anas رضى الله عنه said: ***"When the Prophet ﷺ ate food, he would lick his three fingers."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from al-Hasan ibn 'Ali al-Khallal, from 'Affan ibn Muslim, from Hammad ibn Salamah, from Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 137; also Sahih Muslim No. 2034.

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

*Source:* https://sunnah.com/shamail:137

### LESSONS FROM THIS HADITH

Why lick the fingers? The Messenger of Allah ﷺ himself explained the wisdom: ***"You do not know in which part of your food the blessing lies"*** (Sahih Muslim 2033). The blessing may be in what remains on the fingers or the plate. So a Muslim does not let it go to waste.

In the same narration in Sahih Muslim, he also said: when a morsel falls, ***remove any dirt from it and eat it***, and do not leave it for Satan (Sahih Muslim 2034). This teaches us ***to value provision*** — not wasting even a single morsel.

In an age when much food is thrown away every day, this Sunnah is very relevant. Taking only what is enough, finishing what is on the plate, and valuing every grain of rice is how we ***bring this Sunnah to life***.

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## EATING HUNCHED FROM HUNGER

The last narration in this chapter opens our eyes to ***the real life*** he lived:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 141**

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ سُلَيْمٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: أُتِيَ رَسُولُ اللهِ صلى الله عليه وسلم بِتَمْرٍ فَرَأَيْتُهُ يَأْكُلُ وَهُوَ مُقْعٍ مِنَ الْجُوعِ.

**TRANSLATION:**

Anas ibn Malik رضى الله عنه said: ***"Some dates were brought to the Messenger of Allah ﷺ, and I saw him eating while sitting hunched up from hunger."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Ahmad ibn Mani', from al-Fadl ibn Dukayn, from Mus'ab ibn Sulaym, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 141; also Sahih Muslim No. 2044.

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

*Source:* https://sunnah.com/shamail:141

### LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ — leader of the Ummah, Messenger of Allah — ***sat hunched from hunger***, eating the dates brought to him. Sitting hunched (iq'a') here is an uncomfortable posture, a sign that he ate quickly out of need, not for the enjoyment of a feast.

In another narration in Muslim, Anas mentions that he ate those dates ***sitting hunched*** (Sahih Muslim 2044). This hunger was not because no wealth came in, but because he ***gave wealth away*** to others and chose a simple life.

This hadith comforts the poor: the Messenger of Allah ﷺ also knew hunger. And it reminds the rich: ***do not forget to be grateful*** and to share, for the most honoured of people once sat hunched from hunger.

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# CHAPTER 24: HIS BREAD

The twenty-fourth chapter tells of the ***bread*** he ate. Bread was the staple food, and the narrations in this chapter show how simple his life was:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 148**

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَبِعَ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ.

**TRANSLATION:**

'A'ishah رضى الله عنها said: ***"The Messenger of Allah ﷺ never ate his fill of barley bread for two days in a row until he passed away."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Abu Dawud at-Tayalisi, from Shu'bah ibn al-Hajjaj, from Abu Ishaq as-Sabi'i, from 'Abd ar-Rahman ibn Yazid, from al-Aswad ibn Yazid, from 'A'ishah رضى الله عنها.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 148; also Jami' at-Tirmidhi No. 2357.

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

*Source:* https://sunnah.com/shamail:148

## LESSONS FROM THIS HADITH

'A'ishah رضى الله عنها also said: "The family of Muhammad ﷺ never ate their fill of barley bread two days in a row until the Messenger of Allah ﷺ passed away" (ash-Shama'il 142) — sahih chain. Abu Umamah said: "There was never any barley bread left over in the house of the Messenger of Allah ﷺ" (ash-Shama'il 143) — sahih chain.

Ibn 'Abbas رضى الله عنهما added: ***"The Messenger of Allah ﷺ would spend several nights in a row hungry; he and his family would find no supper, and most of their bread was barley bread"*** (ash-Shama'il 144) — sahih chain. 'A'ishah also said to 'Urwah: "We would see the new moon, then the new moon, then the new moon — three new moons in two months — and no fire was lit in the houses of the Messenger of Allah ﷺ." When asked what they lived on, she said: "The two black things: dates and water" (Sahih al-Bukhari 6459).

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## NO TABLE, NO THIN BREAD

Not only was his food simple, but ***the way*** he ate was also simple:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 146**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: مَا أَكَلَ نَبِيُّ اللهِ عَلَى خِوَانٍ، وَلا فِي سُكُرُّجَةٍ، وَلا خُبِزَ لَهُ مُرَقَّقٌ قَالَ: فَقُلْتُ لِقَتَادَةَ: فَعَلامَ كَانُوا يَأْكُلُونَ؟ قَالَ: عَلَى هَذِهِ السُّفَرِ.

**TRANSLATION:**

Anas ibn Malik رضى الله عنه said: ***"The Prophet of Allah ﷺ never ate at a dining table (khiwan), nor from small dishes (sukurrujah), and thin bread was never baked for him."*** (Yunus said:) I asked Qatadah: "Then on what did they eat?" He said: "On these leather mats (sufrah)."

**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 Yunus al-Iskaf, from Qatadah, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 146; also Sahih al-Bukhari No. 5386.

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

*Source:* https://sunnah.com/shamail:146

### LESSONS FROM THIS HADITH

A ***khiwan*** is a raised dining table, the custom of the rich and of the Persian kings. ***Sukurrujah*** are small dishes for various side dishes and appetisers. The Messenger of Allah ﷺ used neither; he ate on a ***sufrah***, a leather mat spread on the floor.

Sahl ibn Sa'd رضى الله عنه was asked: "Did the Messenger of Allah ﷺ eat fine flour (white bread)?" He said: ***"The Messenger of Allah ﷺ never saw fine flour until he met Allah"*** (ash-Shama'il 145) — hasan chain; also (Sahih al-Bukhari 5413). They would blow on the barley flour, so what flew away flew away, and the rest was kneaded.

**NOTE: 'A'ISHAH'S TEARS (ASH-SHAMA'IL 147)**

Masruq related that 'A'ishah served him food and said: "I do not eat my fill of any food and wish to weep, except that I weep," remembering the state of the Messenger of Allah ﷺ when he left this world. Its chain is

***weak*** according to Zubayr 'Ali Za'i. Yet its meaning — 'A'ishah's sorrow at remembering his simple life — agrees with the sahih narrations of this chapter.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 147 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:147

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## CHAPTER 25: WHAT HE ATE WITH BREAD

The twenty-fifth chapter is the longest in this book: ***"What has come about the condiments of the Messenger of Allah ﷺ"***, with ***34 narrations***. It lists the foods eaten with bread: vinegar, olive oil, gourd, meat, chicken, honey, sweets, dates and more.

***Idam*** (condiment) in Arabic is anything eaten with bread to make it easier to swallow and tastier — vinegar, oil, broth, meat or dates. At that time, bread was the main food, and the condiment only a small addition.

From this list we learn an important principle: the Messenger of Allah ﷺ ***ate what was available***. He did not refuse lawful food, nor did he strain to find food that was not there. Abu Hurayrah said: "The Messenger of Allah ﷺ ***never criticised food***. If he liked it, he ate it; if not, he left it" (Sahih al-Bukhari 5409).

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## "WHAT AN EXCELLENT CONDIMENT VINEGAR IS"

It is from this chapter that the title of this book is taken. The Messenger of Allah ﷺ praised the simplest of foods:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 150**

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ، وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالا: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: نِعْمَ الإِدَامُ الْخَلُّ.

**TRANSLATION:**

'A'ishah رضى الله عنها narrated that the Messenger of Allah ﷺ said: ***"What an excellent condiment vinegar is."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Muhammad ibn Sahl ibn 'Askar and 'Abdullah ibn 'Abd ar-Rahman ad-Darimi, from Yahya ibn Hassan, from Sulayman ibn Bilal, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr (his father), from 'A'ishah رضى الله عنها.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 150; also Sahih Muslim No. 2051.

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

*Source:* https://sunnah.com/shamail:150

### LESSONS FROM THIS HADITH

Vinegar is not a luxury food; it is the condiment of the poor. Yet he ***praised it***. Jabir رضى الله عنه narrated the same saying (ash-Shama'il 152) — sahih. In Sahih Muslim, Jabir relates that he asked his family about a condiment, and they said: "We have nothing but vinegar." He asked for it and ate with it, saying: "What an excellent condiment vinegar is."

Scholars draw two lessons: ***first***, praising the food that is available, however simple, as a sign of gratitude and to gladden one's family. ***Second***, contentment (qana'ah) with what Allah gives. Whoever is grateful for little, Allah will bless.

An-Nu'man ibn Bashir رضى الله عنه said to the people: "Do you not now eat and drink whatever you wish? I saw your Prophet ﷺ, and ***he could not find even poor-quality dates (daqal) to fill his stomach***" (ash-Shama'il 151) — sahih.

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### NOTE: "A HOUSE WITH VINEGAR" (ASH-SHAMA'IL 172)

Umm Hani' narrated that he asked whether there was any food, and she said there was nothing but dry bread and vinegar. He said: "Bring it. A house with vinegar is not poor." Its chain is ***weak*** according to Zubayr 'Ali Za'i, but the praise of vinegar is established in the sahih narrations above.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 172 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:172

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## OLIVE OIL: A BLESSED TREE

Another food he praised is ***olive oil***:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 157**

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ.

**TRANSLATION:**

'Umar ibn al-Khattab رضى الله عنه said: The Messenger of Allah ﷺ said: ***"Eat olive oil and anoint yourselves with it, for it comes from a blessed tree."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Yahya ibn Musa, from 'Abd ar-Razzaq, from Ma'mar ibn Rashid, from Zayd ibn Aslam, from Aslam (his father), from 'Umar ibn al-Khattab رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 157; also Jami' at-Tirmidhi No. 1851.

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

*Source:* https://sunnah.com/shamail:157

### LESSONS FROM THIS HADITH

The olive tree is mentioned in the Qur'an as a blessed tree: ***"a blessed olive tree, neither of the east nor of the west"*** (An-Nur 24:35) — Tafsir Ibn Kathir 24:35.

Abu Usayd رضى الله عنه also narrated the same saying (ash-Shama'il 156) — sahih. He commanded two things: ***eating it*** and ***anointing with it*** (applying it to the body and hair). Olive oil was food, medicine and a conditioner for skin and hair in that time.

Modern nutritional research also finds that olive oil is rich in ***monounsaturated fats*** and antioxidants, and it is the basis of the Mediterranean diet associated with heart health. This agrees with his encouragement, though we eat it chiefly to follow the Sunnah and to be grateful for Allah's blessing.

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## THE GOURD HE LOVED

There was one food that the Messenger of Allah ﷺ loved so much that the Companions remembered it:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 159**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الدُّبَّاءُ فَأُتِيَ بِطَعَامٍ، أَوْ دُعِيَ لَهُ فَجَعَلْتُ أَتْبَعُهُ، فَأَضَعُهُ بَيْنَ يَدَيْهِ لِمَا أَعْلَمُ أَنَّهُ يُحِبُّهُ.

**TRANSLATION:**

Anas ibn Malik رضى الله عنه said: ***"The Prophet ﷺ liked gourd. So when food was brought, or he was invited to a meal, I would look for it and place it in front of him, because I knew he liked it."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Muhammad ibn Ja'far and 'Abd ar-Rahman ibn Mahdi, from Shu'bah ibn al-Hajjaj, from Qatadah, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 159.

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

*Source:* https://sunnah.com/shamail:159

### LESSONS FROM THIS HADITH

Notice ***Anas's love*** for him: he would look for the gourd in the dish and place it in front of him, knowing he liked it. This is the manner of a servant who loves his master — noticing what he likes and providing it unasked.

This hadith also shows that the Messenger of Allah ﷺ, as a human being, ***had favourite foods***. Liking a food does not contradict asceticism. What matters is not to overindulge and not to criticise food one does not like.

Gourd (dubba') is a cheap and easily found vegetable, soft and light on the stomach. His choice shows that his favourite food was not an expensive one, but an ordinary food found around him. Many Muslims to this day cook gourd because he loved it — a small way of showing love.

Gourd also appears in the story of the Prophet Yunus عَلَيْهِ السَّلَامُ: Allah caused a gourd plant to grow over him when he was cast onto the shore, weak and ill, to shade and protect him (As-Saffat 37:146). Some scholars mention this as one more reason the Companions came to love it as he did.

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**NOTE: GOURD TO INCREASE THE MEAL (ASH-SHAMA'IL 160)**

Hakim ibn Jabir narrated from his father that he saw gourd being cut up beside him and asked: "What is this?" He said: "We increase our food with it." Its chain is ***weak*** according to Zubayr 'Ali Za'i.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 160 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:160

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## A TAILOR'S INVITATION

The Messenger of Allah ﷺ accepted invitations from ordinary people, including a tailor:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 161**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: إِنَّ خَيَّاطًا دَعَا رَسُولَ اللَّهِ صلى الله عليه وسلم، لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسٌ: فَذَهَبْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم، إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم خُبْزًا مِنْ شَعِيرٍ، وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، قَالَ أَنَسٌ: فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ حَوَالَيِ الْقَصْعَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ.

**TRANSLATION:**

Anas ibn Malik رضى الله عنه said that a tailor invited the Messenger of Allah ﷺ to a meal he had made. Anas said: I went with the Messenger of Allah ﷺ to that meal. He served the Messenger of Allah ﷺ barley bread and a broth with gourd and dried meat. Anas said: ***"I saw the Prophet ﷺ picking out the gourd from around the bowl, and I have loved gourd ever since that day."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from Malik ibn Anas, from Ishaq ibn 'Abdullah ibn Abi Talhah, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 161; also Sahih al-Bukhari No. 5379.

**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:161

### LESSONS FROM THIS HADITH

This hadith shows his ***humility***: the leader of the Ummah accepted the invitation of a tailor, and ate what was served — barley bread and gourd broth. He did not refuse the invitations of the poor, nor did he look down on a simple meal.

Notice too the words of Anas: ***"I have loved gourd ever since that day."*** Love for the Messenger of Allah ﷺ made Anas love what he loved. This is a sign of true love: ***the heart loves what the beloved loves***.

In al-Bukhari's narration, the tailor served the food and then ***went back to his work*** (Sahih al-Bukhari 5420). He was not offended; he ate happily. This shows that he did not demand special treatment, and indeed respected people at work.

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## SWEETS AND HONEY

'A'ishah رضى الله عنها mentioned two kinds of food that he loved:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 162**

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَسَلَمَةُ بْنُ شَبِيبٍ، وَمَحْمُودُ بْنُ غَيْلاَنَ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

**TRANSLATION:**

'A'ishah رضى الله عنها said: ***"The Prophet ﷺ loved sweets and honey."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Ahmad ibn Ibrahim ad-Dawraqi and Salamah ibn Shabib and Mahmud ibn Ghaylan, from Abu Usamah, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr (his father), from 'A'ishah رضى الله عنها.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 162; also Sahih al-Bukhari No. 5431.

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

*Source:* https://sunnah.com/shamail:162

### LESSONS FROM THIS HADITH

Honey is mentioned in the Qur'an as a healing: ***"in which there is healing for people"*** (An-Nahl 16:69) — Tafsir Ibn Kathir 16:69.

***Halwa'*** (sweets) here means any sweet food, such as dates mixed with milk or flour. Scholars note that liking sweet food is ***human nature***, and he did not deny it. What is forbidden is excess that harms oneself.

Today, when excess sugar causes many diseases, his Sunnah teaches ***balance***: enjoying sweet things in moderation, especially from natural sources such as honey and dates, without going beyond limits.

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## ROASTED MEAT

Meat was not his daily food, but when it was available, he ate it gladly:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 165**

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: ضِفْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ، فَأُتِيَ بِجَنْبٍ مَشْوِيٍّ، ثُمَّ أَخَذَ الشَّفْرَةَ فَجَعَلَ يَحُزُّ، فَحَزَّ لِي بِهَا مِنْهُ، قَالَ: فَجَاءَ بِلاَلٌ يُؤْذِنُهُ بِالصَّلاَةِ فَأَلْقَى الشَّفْرَةَ، فَقَالَ: مَا لَهُ تَرِبَتْ يَدَاهُ؟، قَالَ: وَكَانَ شَارِبُهُ قَدْ وَفَى، فَقَالَ لَهُ: أَقُصُّهُ لَكَ عَلَى سِوَاكٍ أَوْ قُصَّهُ عَلَى سِوَاكٍ.

**TRANSLATION:**

Al-Mughirah ibn Shu'bah رضى الله عنه said: I was a guest with the Messenger of Allah ﷺ one night. A roasted side of meat was brought, and he took the knife and began cutting, and cut some of it for me. ***Then Bilal came to tell him of the prayer, so he put down the knife*** and said: "What is wrong with him? May his hands be in the dust!" And his moustache had grown long, so he said to him: "I will trim it for you over a siwak," or "Trim it over a siwak."

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Waki', from Mis'ar ibn Kidam, from Abu Sakhrah Jami' ibn Shaddad, from al-Mughirah ibn 'Abdullah, from al-Mughirah ibn Shu'bah رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 165; also Sunan Abi Dawud No. 188.

**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:165

### LESSONS FROM THIS HADITH

This hadith contains several lessons. ***First***, he cut the meat himself and ***served his guest*** by cutting some for al-Mughirah. ***Second***, when the call to prayer was made, he at once put down the knife and prepared for prayer. In al-Bukhari's narration, he then prayed without renewing his ablution (Sahih al-Bukhari 5408).

***Third***, he noticed Bilal's appearance and told him to trim his moustache — a sign that he cared about ***the cleanliness and neatness*** of his Companions. The expression "taribat yadahu" is a common Arabic phrase, not a real prayer against him.

Abu Hurayrah رضى الله عنه mentioned that meat was brought to him and he was given ***the foreleg (dhira')***, which he liked, so he bit from it (ash-Shama'il 166) — sahih chain; also (Sahih al-Bukhari 3340). 'Abdullah

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ibn Ja'far narrated that he said: "The best meat is the meat of the back" (ash-Shama'il 170) — hasan chain.

**NOTE: NARRATIONS ABOUT THE FORELEG (ASH-SHAMA'IL 167–169)**

The narration of Ibn Mas'ud that he was poisoned through a foreleg (No. 167) and the narration of 'A'ishah that the foreleg was not his favourite meat, but he rarely had meat and hurried to it because it cooked quickly (No. 169), both have ***weak chains***. The narration of Abu 'Ubayd (No. 168) has a weak chain but the hadith is ***hasan*** through other routes. The event of his being poisoned at Khaybar is itself established in sahih narrations.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 167–169. https://sunnah.com/shamail:167

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## CHICKEN AND FOWL

Zahdam al-Jarmi related that they were with ***Abu Musa al-Ash'ari*** رضى الله عنه when chicken was served.

A man refused to eat because he had seen chickens eat filth, and had sworn not to eat it. Abu Musa said: ***"Come near, for I saw the Messenger of Allah ﷺ eating chicken"*** (ash-Shama'il 153) — sahih; also (Sahih al-Bukhari 5517).

This story teaches us ***not to forbid what Allah has made lawful*** on the basis of feelings alone. Chicken is lawful; if a chicken has eaten filth, scholars discuss the ruling of ***jallalah*** (animals whose food is mostly filth), but ordinary chicken remains lawful to eat. Another narration mentions that the man was from Banu Taymillah, and Abu Musa still invited him to come near and eat (ash-Shama'il 155) — sahih chain.

**NOTE: THE MEAT OF A BUSTARD (ASH-SHAMA'IL 154)**

Safinah, the freed servant of the Messenger of Allah ﷺ, narrated that he ate the meat of a bustard with him.

Its chain is ***weak*** according to Zubayr 'Ali Za'i. Still, wholesome birds are generally lawful to eat.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 154 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:154

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## THARID AND THE VIRTUE OF 'A'ISHAH

***Tharid*** is bread torn into pieces and soaked in meat broth — the food most valued by the Arabs because it is filling, soft and nourishing. The Messenger of Allah ﷺ used it as a comparison:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 173**

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

**TRANSLATION:**

Abu Musa al-Ash'ari رضى الله عنه narrated that the Prophet ﷺ said: ***"The superiority of 'A'ishah over other women is like the superiority of tharid over all other food."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Muhammad ibn al-Muthanna, from Muhammad ibn Ja'far, from Shu'bah ibn al-Hajjaj, from 'Amr ibn Murrah, from Murrah al-Hamdani, from Abu Musa al-Ash'ari رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 173; also Sahih al-Bukhari No. 3411.

**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:173

### LESSONS FROM THIS HADITH

This comparison is very beautiful: just as tharid combines ***the goodness of bread and meat***, 'A'ishah combined many virtues — knowledge, understanding, intelligence and her place as the most beloved wife. She narrated more than two thousand hadiths and was a reference for the Companions in religious knowledge.

Anas رضى الله عنه narrated the same saying (ash-Shama'il 174) — sahih chain. In al-Bukhari's narration, it is preceded by: "Many men reached perfection, and none of the women reached perfection except Asiyah the wife of Pharaoh and Maryam the daughter of 'Imran" (Sahih al-Bukhari 3411).

This hadith also shows how the Messenger of Allah ﷺ ***taught through comparisons*** close to his listeners' lives. He took the food most valued by the Arabs to explain the virtue of a woman — a way easy to understand and to remember.

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## MEALS AND WEDDING FEASTS

Several narrations in this chapter tell of his ***meals and wedding feasts***. Anas رضى الله عنه said: ***"The Messenger of Allah ﷺ gave a wedding feast for Safiyyah with dates and sawiq (roasted barley flour)"*** (ash-Shama'il 176) — sahih. The wedding feast of the leader of a state was a very simple meal.

Jabir رضى الله عنه related that he visited a woman of the Ansar who slaughtered a sheep for him; he ate from it, then a dish of fresh dates was served, and he ate from it. Then he performed ablution for the Zuhr prayer and prayed, then ate again from what was left of the sheep, and prayed 'Asr ***without renewing his ablution*** (ash-Shama'il 179) — sahih.

Anas رضى الله عنه also mentioned that he ***liked what was left at the bottom of the dish*** (ash-Shama'il 183) — sahih. This agrees with the Sunnah of not wasting: he did not leave leftovers in the dish, but finished them. Abu Hurayrah saw him perform ablution after eating dried curd (aqit), then eat from a shoulder of mutton and pray without ablution (ash-Shama'il 175) — sahih chain; scholars explain that the obligation of ablution after eating food cooked by fire was abrogated.

**NOTE: WEAK NARRATIONS ABOUT MEALS (ASH-SHAMA'IL 177–178)**

The narration of Salma about the dish he liked (No. 177) and the narration of Jabir that he said "It is as if they knew that we love meat" (No. 178), both have ***weak chains*** according to Zubayr 'Ali Za'i.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 177–178. https://sunnah.com/shamail:177

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## "THEN I AM FASTING"

A beautiful narration shows how he faced ***a house with no food***:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 181**

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، عَنْ سُفْيَانَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِينِي فَيَقُولُ: أَعِنْدَكِ غَدَاءٌ؟ فَأَقُولُ: لا قَالَتْ: فَيَقُولُ: إِنِّي صَائِمٌ قَالَتْ: فَأَتَانِي يَوْمًا، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّهُ أُهْدِيَتْ لَنَا هَدِيَّةٌ، قَالَ: وَمَا هِيَ؟ قُلْتُ: حَيْسٌ، قَالَ: أَمَا إِنِّي أَصْبَحْتُ صَائِمًا، قَالَتْ: ثُمَّ أَكَلَ.

**TRANSLATION:**

'A'ishah, Mother of the Believers رضى الله عنها, said: The Prophet ﷺ would come to me and ask: "Do you have any lunch?" I would say: "No." He would say: ***"Then I am fasting."*** One day he came, and I said: "O Messenger of Allah, we have been given a gift." He asked: "What is it?" I said: "Hays (a mix of dates, ghee and dried curd)." He said: "I began this morning fasting." Then he ate.

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Mahmud ibn Ghaylan, from Bishr ibn as-Sari, from Sufyan ath-Thawri, from Talhah ibn Yahya, from 'A'ishah bint Talhah, from 'A'ishah, Mother of the Believers رضى الله عنها.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 181; also Sahih Muslim No. 1154.

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

*Source:* https://sunnah.com/shamail:181

### LESSONS FROM THIS HADITH

When there was no food, he ***did not become angry or complain***. He made it an opportunity for worship — intending a voluntary fast. This is the attitude of a believer: every situation becomes a way of drawing closer to Allah.

This hadith is also ***evidence in fiqh***: a voluntary fast may be intended in the morning if one has eaten nothing since dawn, and one fasting voluntarily may break the fast for a need or good reason, such as accepting a gift. This is the ease in voluntary worship.

Notice too his habit of ***asking his wife*** gently, "Do you have any food?", without demanding or criticising. He did not burden his wife, but accepted the state of the house with contentment. This is a great lesson for husbands in the home.

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## CHAPTER 26: ABLUTION AND MEALS

The twenty-sixth chapter discusses ***ablution at meals***. Ibn 'Abbas رضى الله عنهما said that the Messenger of Allah ﷺ came out of the toilet and food was brought to him. They asked: "Shall we not bring you water for ablution?" He said: ***"I have only been commanded to perform ablution when I stand for prayer"*** (ash-Shama'il 184) — sahih chain; also (Jami' at-Tirmidhi 1847) and (Sahih Muslim 374).

In another narration he said: "Am I about to pray, that I should perform ablution?" (ash-Shama'il 185) — sahih chain. This hadith shows that ablution is ***not obligatory*** before eating. Yet washing the hands before and after eating remains a good practice for cleanliness.

**NOTE: THE BLESSING OF FOOD IN THE TORAH (ASH-SHAMA'IL 186)**

Salman said he read in the Torah that the blessing of food is washing after it, and he said: "The blessing of food is washing before it and washing after it." Its chain is ***weak*** according to Zubayr 'Ali Za'i. Ablution here means washing the hands, not the ablution for prayer.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 186 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:186

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## CHAPTER 27: BISMILLAH BEFORE EATING

The twenty-seventh chapter gathers ***his words before and after eating***. The most famous narration is his advice to a child:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 189**

حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، وَعِنْدَهُ طَعَامٌ، فَقَالَ: ادْنُ يَا بُنَيَّ، فَسَمِّ اللَّهَ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ.

**TRANSLATION:**

'Umar ibn Abi Salamah رضى الله عنه went in to the Messenger of Allah ﷺ while food was before him, and he said: ***"Come near, my son. Mention the name of Allah the Exalted, eat with your right hand, and eat from what is in front of you."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from 'Abdullah ibn as-Sabbah al-Hashimi, from 'Abd al-A'la, from Ma'mar ibn Rashid, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr (his father), from 'Umar ibn Abi Salamah رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 189; also Sahih al-Bukhari No. 5376.

**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:189

### LESSONS FROM THIS HADITH

'Umar ibn Abi Salamah was his stepson, the son of Umm Salamah. In al-Bukhari's narration, he said: "I was a boy under the care of the Messenger of Allah ﷺ, and ***my hand used to wander around the dish***" (Sahih al-Bukhari 5376). He corrected him gently — "my son" — and taught him ***three manners***: mentioning the name of Allah, eating with the right hand, and eating from what is near.

If one forgets to mention the name of Allah at the start of a meal, he taught: "Let him say: ***Bismillahi awwalahu wa akhirahu***" (in the name of Allah at its beginning and its end) (ash-Shama'il 188) — sahih chain; also (Jami' at-Tirmidhi 1858).

'A'ishah رضى الله عنها related that he was eating with six Companions when a Bedouin came and finished the food in two mouthfuls. He said: ***"Had he mentioned the name of Allah, it would have sufficed you***

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***all"*** (ash-Shama'il 192) — sahih chain. ***Bismillah*** brings a blessing that makes a little food enough for many.

Notice also ***how he taught children***. He did not scold 'Umar ibn Abi Salamah in front of people, pull his hand away, or shame him. He called him "my son", then taught him in short, clear words. 'Umar himself said that from that day on, that was how he ate. A gentle correction stays in the heart longer than harsh anger.

Parents can make mealtimes ***times of teaching***: eating together as a family, saying Bismillah aloud so the children hear, eating with the right hand, and taking from what is near. These small manners, repeated every day, become lasting character.

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## THE SUPPLICATION AFTER EATING

When he finished eating, the Messenger of Allah ﷺ ***praised Allah***:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 191**

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا رُفِعَتِ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ، يَقُولُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مُوَدَّعٍ، وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا.

**TRANSLATION:**

Abu Umamah رضى الله عنه said: When the food was removed from in front of the Messenger of Allah ﷺ, he would say: ***"Al-hamdu lillahi hamdan kathiran tayyiban mubarakan fih, ghayra muwadda'in wa la mustaghnan 'anhu rabbana."*** (All praise is due to Allah, abundant, good and blessed praise; praise that is not bid farewell to, and that we never cease to need, O our Lord.)

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Muhammad ibn Bashshar, from Yahya ibn Sa'id al-Qattan, from Thawr ibn Yazid, from Khalid ibn Ma'dan, from Abu Umamah رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 191; also Sahih al-Bukhari No. 5458.

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

*Source:* https://sunnah.com/shamail:191

### LESSONS FROM THIS HADITH

This supplication carries deep meaning. The praise is ***"not bid farewell to"*** — we do not say goodbye to Allah's blessing, for we will keep needing it. And ***"we never cease to need it"*** — we always depend on Allah for the next provision.

This supplication teaches ***a sense of servanthood***: each time he finishes eating, a believer acknowledges that the food came from Allah, and that he will keep needing Him. It saves the heart from pride and from feeling self-sufficient.

Think how many are involved in bringing a plate of food to us: the farmer who planted, the rain that fell, the sun that shone, the trader who sold and the hands that cooked. All of them are moved by Allah. So praise after eating is an acknowledgement that ***every morsel is provision from Him***, not merely the fruit of our own effort.

This supplication is a little long, but easy to memorise if repeated after every meal. Begin with the shortest — ***"Alhamdulillah"*** — then add a little at a time until the full wording he taught becomes a habit.

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### NOTE: "WHO FED US AND GAVE US DRINK" (ASH-SHAMA'IL 190)

Abu Sa'id al-Khudri narrated the supplication: "Praise be to Allah who fed us and gave us drink, and made us Muslims." Its chain is ***weak*** according to Zubayr 'Ali Za'i. Yet its meaning is good, and praising Allah after eating is established in sahih narrations.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 190 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:190

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## ALLAH IS PLEASED WITH PRAISE

This chapter ends with a hadith that gives great hope:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 193**

حَدَّثَنَا هَنَّادٌ، وَمَحْمُودُ بْنُ غَيْلاَنَ، قَالاَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا.

**TRANSLATION:**

Anas ibn Malik رضى الله عنه said: The Messenger of Allah ﷺ said: ***"Allah is pleased with the servant who eats a morsel and praises Him for it, or drinks a drink and praises Him for it."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Hannad ibn as-Sari and Mahmud ibn Ghaylan, from Abu Usamah, from Zakariyya ibn Abi Za'idah, from Sa'id ibn Abi Burdah, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 193; also Sahih Muslim No. 2734.

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

*Source:* https://sunnah.com/shamail:193

### LESSONS FROM THIS HADITH

Imagine: ***the pleasure of Allah*** — what every believer seeks most — can be gained by a very simple act: eating a morsel or drinking a sip, then saying ***"Alhamdulillah"***. It needs no wealth, effort or much time.

This hadith changes ***how we see food***. Food is not merely filling the stomach, but an opportunity to give thanks. Every meal — breakfast, lunch, dinner, even a sip of water — can be a reason for Allah to be pleased with us.

Teach children to say ***"Bismillah"*** before eating and ***"Alhamdulillah"*** after. These two light words, practised from childhood, become a habit that brings Allah's pleasure throughout life.

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## CHAPTER 28: HIS CUP

The twenty-eighth chapter mentions his ***cup***. Thabit said that Anas brought out to them ***a thick wooden cup, mended with iron***, and said: "O Thabit, this is the cup of the Messenger of Allah ﷺ" (ash-Shama'il 194) — hasan chain.

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 195**

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: أَنْبَأَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: أَنْبَأَنَا حُمَيْدٌ، وَثَابِتٌ، عَنْ أَنَسٍ، قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، بِهَذَا الْقَدَحِ الشَّرَابَ كُلَّهُ، الْمَاءَ، وَالنَّبِيذَ، وَالْعَسَلَ، وَاللَّبَنَ.

**TRANSLATION:**

Anas رضى الله عنه said: ***"I gave the Messenger of Allah ﷺ every kind of drink in this cup (qadah): water, nabidh (date infusion), honey and milk."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from 'Abdullah ibn 'Abd ar-Rahman ad-Darimi, from 'Amr ibn 'Asim, from Hammad ibn Salamah, from Humayd at-Tawil and Thabit al-Bunani, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 195; also Sahih Muslim No. 2008.

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

*Source:* https://sunnah.com/shamail:195

### LESSONS FROM THIS HADITH

His cup was ***of wood*** — not gold or silver. The Messenger of Allah ﷺ forbade drinking from vessels of gold and silver, for they are for the disbelievers in this world and for the believers in the Hereafter. This simple cup was used for every kind of drink: water, nabidh, honey and milk.

***Nabidh*** is water in which dates or raisins have been soaked to sweeten it, drunk before it turns sour or intoxicating. It is a nourishing, refreshing drink. Anas kept that cup lovingly — as a remembrance of him.

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# CHAPTER 29: FRUIT

The twenty-ninth chapter mentions the ***fruit*** he ate. 'A'ishah رضى الله عنها said: ***"The Prophet ﷺ used to eat watermelon with fresh dates"*** (ash-Shama'il 197) — sahih. In Abu Dawud's narration, he explained: "The heat of this is broken by the coolness of that, and the coolness of that by the heat of this" (Sunan Abi Dawud 3836) — hasan.

'Abdullah ibn Ja'far رضى الله عنهما said: ***"The Prophet ﷺ used to eat cucumber with fresh dates"*** (ash-Shama'il 196) — sahih chain; also (Sahih al-Bukhari 5440). These combinations show ***his wisdom*** in balancing food: sweet, "warm" dates balanced by cooling, watery cucumber and watermelon.

**NOTE: CUCUMBERS AND ORNAMENTS FROM BAHRAIN (ASH-SHAMA'IL 201–202)**

Ar-Rubayyi' bint Mu'awwidh related that she brought him a tray of fresh dates and cucumbers, and he gave her a handful of ornaments that had come from Bahrain. Both narrations have ***weak chains*** according to Zubayr 'Ali Za'i. That he ate cucumber with dates is established in the narration of 'Abdullah ibn Ja'far above.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 201–202. https://sunnah.com/shamail:201

Modern nutrition also encourages ***variety*** in fruits and vegetables. Dates are rich in energy and fibre, while cucumber and watermelon are rich in water. The combinations he chose suited the hot climate of Arabia.

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## THE PRAYER OVER THE FIRST FRUIT

When the first fruit of the season was brought to him, he did not eat it at once:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 200**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، فَإِذَا أَخَذَهُ رَسُولُ اللهِ صلى الله عليه وسلم، قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدِّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ، بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ، قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ، فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

**TRANSLATION:**

Abu Hurayrah رضى الله عنه said: When the people saw the first fruit (of the season), they brought it to the Messenger of Allah ﷺ. When he took it, he said: ***"O Allah, bless us in our fruits, bless us in our city, and bless us in our sa' and our mudd.*** O Allah, Ibrahim is Your servant, Your intimate friend and Your prophet, and I am Your servant and Your prophet. He prayed to You for Makkah, and I pray to You for Madinah for the like of what he prayed for Makkah, and as much again." ***Then he would call the youngest child he saw and give him that fruit.***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id; and by another route: Ishaq ibn Musa al-Ansari, from Ma'n ibn 'Isa — both from Malik ibn Anas, from Suhayl ibn Abi Salih, from Abu Salih (his father), from Abu Hurayrah رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 200; also Sahih Muslim No. 1373.

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

*Source:* https://sunnah.com/shamail:200

### LESSONS FROM THIS HADITH

This hadith contains ***two beauties***. First, he ***prayed for blessing*** for Madinah — for its fruits, its city and its measures — just as Ibrahim عَلَيْهِ السَّلَامُ prayed for Makkah. To this day, the dates of Madinah are known for their blessing.

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Second, he ***gave the first fruit to the youngest child***. He did not keep it for himself, though the first fruit is the most eagerly awaited. This shows ***his love for children*** and his habit of preferring others.

Parents can bring this Sunnah to life: when buying new fruit, ***give the little children first***, and teach them to pray for blessing. Children who are given priority with love grow up with generous souls.

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# CHAPTER 30: HIS DRINKS

The thirtieth chapter mentions the ***drinks*** he liked. This chapter contains only two narrations, and both have ***weak chains***:

**NOTE: HIS FAVOURITE DRINKS (ASH-SHAMA'IL 203–204)**

'A'ishah said: "The drink most beloved to the Messenger of Allah ﷺ was ***sweet, cold water***" (No. 203). Ibn 'Abbas related that he and Khalid ibn al-Walid went in with him to Maymunah, and milk was served; he drank, then asked Ibn 'Abbas, who was on his right, whether he would give his turn to Khalid. Ibn 'Abbas said: "I will not prefer anyone over your leftover drink." He then taught the supplication for drinking milk (No. 204).

Zubayr 'Ali Za'i graded both chains ***weak***. Yet the etiquette of ***giving first to the one on the right*** when serving drink is established in Sahih al-Bukhari and Muslim, and the supplication for drinking milk is narrated by Abu Dawud and at-Tirmidhi with a chain some scholars graded hasan.

**REFERENCES:**
ash-Shama'il al-Muhammadiyyah No. 203–204 — weak chains. https://sunnah.com/shamail:203

Though this chapter's narrations are weak, their meaning is close to human nature: cool, sweet water is a great blessing, especially in a hot land. The Messenger of Allah ﷺ also said that the first blessing a person will be asked about on the Day of Resurrection is: "Did We not make your body healthy and give you cool water to drink?" (Jami' at-Tirmidhi 3358) — sahih.

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# CHAPTER 31: HOW HE DRANK

The thirty-first chapter, the last in this book, describes ***how the Messenger of Allah ﷺ drank***:

**HADITH — AL-SYAMA'IL AL-MUHAMMADIYYAH, NO. 209**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيُوسُفُ بْنُ حَمَّادٍ، قَالا: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم: كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاثًا إِذَا شَرِبَ، وَيَقُولُ: هُوَ أَمْرَأُ، وَأَرْوَى.

**TRANSLATION:**

Anas ibn Malik رضى الله عنه narrated: ***"When the Prophet ﷺ drank, he would breathe three times (outside) the vessel, and say: It is more wholesome and more thirst-quenching."***

**CHAIN OF NARRATION:** Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id and Yusuf ibn Hammad, from 'Abd al-Warith ibn Sa'id, from Abu 'Isam, from Anas ibn Malik رضى الله عنه.

**REFERENCE:** Narrated by Imam at-Tirmidhi in ash-Shama'il al-Muhammadiyyah, Hadith No. 209; also Sahih Muslim No. 2028.

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

*Source:* https://sunnah.com/shamail:209

## LESSONS FROM THIS HADITH

He drank in ***three sips***, breathing outside the vessel between each one. In al-Bukhari's narration, he forbade ***breathing into the vessel*** (Sahih al-Bukhari 5630). So "breathing three times in the vessel" means drinking in three parts, moving the vessel away from the mouth to breathe.

He himself mentioned the wisdom: ***"It is more wholesome and more thirst-quenching."*** Drinking slowly gives the body time to absorb the water, prevents choking, and stops one from drinking too much at once. Anas himself practised it and said the Prophet did so (ash-Shama'il 212) — sahih chain.

He also taught us to ***drink with the right hand*** (Sahih Muslim 2020) and to begin with the name of Allah. These small manners, taken together, turn the ordinary act of drinking into rewarded worship.

Try practising this Sunnah the next time we drink: sit down, say Bismillah, hold the cup in the right hand, drink in three sips while breathing outside the cup, then say ***Alhamdulillah***. An ordinary sip of water becomes an act of worship filled with five Sunnahs at once.

**NOTE: TWO BREATHS (ASH-SHAMA'IL 210)**

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Ibn 'Abbas narrated that when he drank, he took two breaths. Its chain is ***weak*** according to Zubayr 'Ali Za'i. What is established is three times, as in the sahih narrations above.

**REFERENCES:**

ash-Shama'il al-Muhammadiyyah No. 210 — weak chain (Zubayr 'Ali Za'i). https://sunnah.com/shamail:210

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## DRINKING WHILE STANDING

The same chapter contains several narrations that he ***drank while standing***. Ibn 'Abbas رضى الله عنهما said: ***"The Prophet ﷺ drank Zamzam water while standing"*** (ash-Shama'il 205) — sahih; also (Sahih al-Bukhari 1637). 'Amr ibn Shu'ayb narrated from his father, from his grandfather: "I saw the Messenger of Allah ﷺ drink both standing and sitting" (ash-Shama'il 206) — hasan chain.

'Ali رضى الله عنه performed a light ablution at ar-Rahbah, then drank while standing and said: "This is how I saw the Messenger of Allah ﷺ do it" (ash-Shama'il 208) — sahih chain; also (Sahih al-Bukhari 5615).

Kabshah also related that he drank from the mouth of a hanging waterskin while standing, and she cut off its mouth to keep it (ash-Shama'il 211) — hasan chain.

**NOTE: PROHIBITION AND PERMISSION OF DRINKING WHILE STANDING**

In Sahih Muslim there is a hadith ***forbidding drinking while standing*** (Sahih Muslim 2026). Scholars reconcile these proofs: the prohibition is ***makruh tanzih*** (better avoided), and he drank standing ***to show that it is permitted***, or out of need, such as in a crowded place (Zamzam) or from a hanging waterskin. So ***drinking while sitting is better***, and drinking while standing is not a sin.

**REFERENCES:**

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## LESSONS AND CONCLUSION

Chapters 23 to 31 of ash-Shama'il introduce us to the ***meals and table manners*** of the Messenger of Allah ﷺ. Among the most important lessons:

| CHAPTER | KEY LESSON |
|---|---|
| 23. How he ate | Three fingers; licking the fingers; not reclining |
| 24. Bread | Barley bread; often hungry; no dining table |
| 25. Condiments | Praising vinegar; olive oil; gourd; never criticising food |
| 26. Ablution and meals | Ablution is for prayer, not for eating |
| 27. Words at meals | Bismillah; eating with the right; Alhamdulillah |
| 28–30. Cup, fruit, drinks | A wooden cup; the first fruit for a child |
| 31. How he drank | Three sips; sitting is better |

### A MESSAGE FOR US

We live in an age of abundant food, while the Messenger of Allah ﷺ often spent the night hungry. May we not forget ***to be grateful***, not ***waste***, and always ***share*** with those in need. Begin every meal with Bismillah, and end it with Alhamdulillah.

In sha Allah, this series will continue with ***The Shama'il of the Prophet ﷺ, Book 4***: his perfume, speech, laughter, joking, poetry, night conversation, sleep and worship — the next chapters of ash-Shama'il. And Allah knows best.

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## APPENDIX: A CHECKLIST OF MEAL MANNERS

Here is a summary of the meal manners of the Messenger of Allah ﷺ discussed in this book, with their sources. This list can be printed and placed in the kitchen or by the dining mat as a reminder for the whole family.

| MANNER | SOURCE |
|---|---|
| Before eating, saying Bismillah | Sahih al-Bukhari 5376 |
| If forgotten: "Bismillahi awwalahu wa akhirahu" | Jami' at-Tirmidhi 1858 |
| Eating and drinking with the right hand | Sahih Muslim 2020 |
| Eating from what is near | Sahih al-Bukhari 5376 |
| Not eating while reclining | ash-Shama'il 138 |
| Eating with three fingers and licking them afterwards | ash-Shama'il 140 |
| Picking up a fallen morsel, removing any dirt and eating it | Sahih Muslim 2034 |
| Never criticising food | Sahih al-Bukhari 5409 |
| Not filling the stomach: a third for food, a third for drink, a third for breath | Jami' at-Tirmidhi 2380 |
| Praising Allah after eating and drinking | ash-Shama'il 193 |
| Drinking in three sips and not breathing into the vessel | Sahih al-Bukhari 5630 |
| Drinking while sitting (preferred) | Sahih Muslim 2026 |
| Giving the first fruit to a child | ash-Shama'il 200 |

Begin with two or three manners, practise them until they become habits, then add the next. A small Sunnah done consistently is more beloved to Allah than a great deed that is abandoned.

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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 |
|---|---|
| Idam | Anything eaten with bread as a condiment: vinegar, oil, broth, meat, dates |
| Khiwan | A raised dining table, the custom of the wealthy and of kings |
| Sukurrujah | Small dishes for side dishes and appetisers |
| Sufrah | A leather mat spread on the floor to eat on |
| Iq'a' | Sitting hunched or squatting, as he did when eating out of hunger |
| Tharid | Bread torn into pieces and soaked in meat broth |
| Sawiq | Roasted barley flour, mixed with water or fat |
| Hays | A mixture of dates, ghee and dried curd |
| Aqit | Dried curd made from milk |
| Dhira' | The foreleg (shoulder) of a sheep or goat |
| Dubba' | Gourd, a soft vegetable he loved |
| Halwa' | Sweet food in general |
| Daqal | Poor-quality dates |
| Jallalah | An animal whose food is mostly filth |
| Walimah | The wedding feast |
| Nabidh | Water in which dates or raisins were soaked, drunk before it ferments |
| Qadah | A drinking cup |
| Qirbah | A waterskin made of leather |
| Qana'ah | Contentment with what Allah has given |
| Makruh tanzih | Disliked, better avoided, but not sinful |
| Sahih / Hasan / Da'if | Grades of a chain: authentic, good, weak |

Many of these words describe a simple life: a leather mat instead of a table, barley instead of fine flour, a wooden cup instead of silver. The vocabulary itself reminds us how plain the table of the Messenger of Allah ﷺ was.

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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."

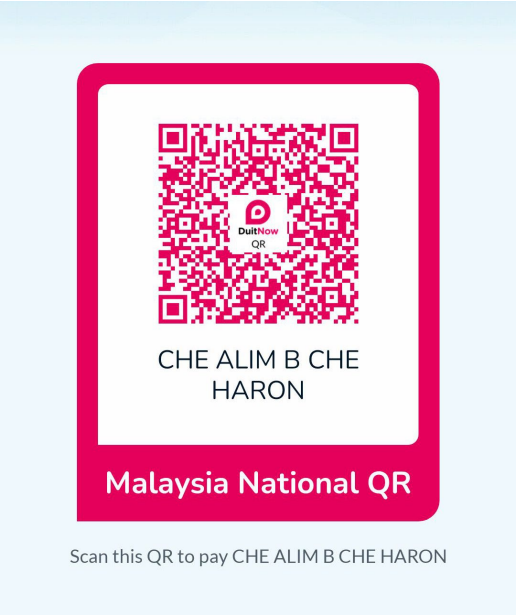
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