

the pulpit, wearing a black turban (or an oily strap of cloth) on his head.

•It is a righteous tradition. It was narrated by Imam Ahmad in his Musnad {2074} and the origin of the hadith is in Al Bukhari in the book of virtues{6/6328}and in the book of the merits of the Ansar{7/3800}.

Chapter 18

Chapter on lungi, izaar (waist - wrapper, sarong) of the Apostle of Allah (peace and blessings of Allah be upon him) .

114) ..From Abu Burdah who narrated from his father that Aishia showed us a patched sheet and a thick coarse lungi, then said: The spirit of the Apostle of Allah (may peace and blessings of Allah be upon him) was taken in these clothes.

•It was narrated by Al Bukhari in the book of clothing {10/ 5818}, Muslim {3/34/35/1649}, Abu Dawud {4/ 4036} and At-Tirmidhi {4/ 1733} and it is said to be a hadith hasan sahih. Also Ibn Majah {2/ 3551} in the book of clothing. It was also narrated by Imam Ahmad in his Musnad {6/32}, Ibn Sa'd in Atabaqaat {1/453}and Abu Shaikh page 111/112}.

115).. From bin Saleem who said: I heard my aunt narrating on the authority of her uncle Ubayed bin Khaalid (may Allah be pleased with him) who said: While I was walking in the street of Madinah I heard a person from behind me say: Tuck up your lower garment (Izaar), because it avoids physical and spirtual impurities (Najaasah). When I turned to see who was talking, I saw

that it was the Messenger of Allah (peace and blessings of Allah be upon him) and I said: O Messenger of Allah, this is a simple lungi, how can one become proud? He said: wouldn't you like to follow and do like me? I saw that his lungi reached till half his shin.

•It is a righteous tradition but the isnad of the compiler contains da'if{weakness}. It was narrated by Imam Ahmad in his musnad{5/364}, An Nisa'i in Al Kubrah {5/ 484} and Abu Shaikh page 112}briefly. The hadith has other evidence in Al Musnad. Its isnad is sahih and the authorities of the isnad are reliable.

116).. Salamah bin Akwa (may Allah be pleased with him) who says: Uthmaan (may Allah be pleased with him) wore his lungi (izar) till the middle of his shin and said: This is how my companion i:e. the Apostle of Allahwore his lungi.

•It is a righteous tradition but the isnad of the compiler is da'if{weak}. It was narrated by Abu Shaikh page 112. Its isnad contains Musa ibn Ubaid who is da'if [weak]as Hafith said but the hadith has other evidence and Shaikh Alnani corrected it.

117).. From Hudhaifa (may Allah be pleased with him) who reported that: Allah's Messenger (may peace and blessings of Allah be upon him) caught hold of the lower part of my shin or his shin and then said: This is the place of wearing the lower garment (up to half way down the shin). If you don't do that, then keep it lower (than the shin) and if you still cannot observe it, keep it lower and the lower garment has no right in the ankles i:e It is not permissible to trail it down to the ankles.

•It is a righteous tradition. It was narrated by At-Tirmidhi in the book of clothing {4/1783}and said it is

hadith hasan sahih. Also Ibn Majah in the book of clothing {3/3572}, An Nisa'i in the book of adornment {8/5344} and Imam Ahmad in his musnad {5/382/396/398/400}.

Chapter 19

Chapter on the walk of the Messenger of Allah (may peace and blessings of Allah be upon him).

118).. From Abu Hurairah (may Allah be pleased with him) who said: I did not see any one more handsome than the Messenger of Allah (may peace and blessings of Allah be upon him). It was as if the brightness of the sun shone from his face. I did not see anyone walk faster than him as if the earth flooded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him and he was walking at his normal pace.

•It is hadith hasan but the isnad of the compiler is da'if{weak}. It was narrated by At-Tirmidhi in the book of virtues {5/ 3648} and said it is hadith gharib .It was also narrated by Imam Ahmad in his Musnad {2/350/380}, Abu sheikh page {270} and Ibn Sa'd in Atabqaat{1/415}. Its isnad contains I Ibn Lahi'a whose memory became weak in his old age after burning his books but the hadith has other evidence narrated by Ibn Sa'd and Baihaqi with weak isnad. The hadith with its narrations reaches to the degree of being hadith hasan.

119).. From Ibrahim bin Muhammed who says: When Ali (may Allah be pleased with him) described the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say that when the Messenger of Allah (SAW) walked, he lifted his leg with vigor. He did not drag his feet on the ground like woman do. When he walked, because of

the speed and force of his legs, it seemed as if he was descending from a high place.

•Its isnad is weak. It was mentioned before in hadith number {6} of this book. {Ash Shamaa'il}.

120).. From Ali bin Abi Talib (may Allah be pleased with him) who said: When the Messenger of Allah (may peace and blessings of Allah be upon him) walked, he bent slightly forward as if he was descending from a high place . It is a righteous tradition and the isnad of the compiler is weak. It was mentioned before in this book {Ash Shamaa'il} number {5}.

Chapter 20

Chapter on the qinaa(1) of the Messenger of Allah (may peace and blessings of Allah be upon him) [qinaa is the cloth which the Messenger of Allah wore on his head.]

121) ..From Anas bin Malik (may Allah be pleased with him) who says: The Messenger of Allah (may peace and blessings of Allah be upon him) often wore a cloth on his head. His cloth, because of its greasiness, looked as if had been oiled.

•Its isnad is weak. It was mentioned before in this book number 32.

Chapter 21

Chapter on the Messenger of Allah's (peace and blessings of Allah be upon him) way of sitting.

122).. From Qailah, the daughter of Makhramah, who said that she saw the Prophet (may peace and blessings of Allah be upon him) sitting with his arms round his legs. She said:

When I saw the Apostle of Allah (may peace and blessings of Allah be upon him) in such a humble sitting position, I trembled with fear.

•It is a hasan hadith. The isnad of the compiler is da'f{weak}. It was narrated by Abu Dawud in the book of Adab {4/ 4848} and At-Tirmidhi {5/2814}and it is said that we do not know this hadith except from the hadith of Abdullah ibn Hassa .I It has other evidence narrated by Abu Shaikh page 269} but its isnad is weak. The hadith with its narrations reaches the degree of being hadith hasan.

123).. From the uncle of Abbad bin Tamim who narrated: I Saw Allah's Apostle (May The blessings and peace of Allah be upon him) lying on his back in the Mosque and putting one leg over the other.

•It was narrated by Al Bukhari on the book of Asking permission (62 87), Muslim in the book clothing (1662) and At Tirmidhi in the book of Al Adab(2765). It was said that it is a sound, fine tradition. Also Abu Dawud in the book of Al Adab (4866) and Al Muwatta (87).

124).. From Abu Said Al Khudri (may Allah be pleased with him) who said: When the Apostle of Allah (may peace and blessings of Allah be upon him) sat, he had his knees drawn up supported by his hands.

•It is a righteous tradition but the isnad of the compiler is very weak. It was narrated by Abu Dawud in the book of Adab {General behaviour}{4846}, Al Baihaqi in AsSunnan Al Kubrah{3/236}and Ibn Adia in Al Kamil{3/174}. This is a very weak isnad .Abu Dawud said about this hadith: Abdullah ibn Shaikh is Munkarbut

the hadith has other evidence that strengthen it ,such as the hadith of ibn Umar {May Allah be pleased with him}who said :I saw Allah's Messenger {peace and blessings of Allah be upon him) in the courtyard of the Ka'ba in the squatting position putting his hand round his legs like this.[narrated by Al Bukhari {11/6272}]and the hadith of Ibn Abbass{May Allah be blessed with him }who said: The Messenger of Allah prayed eleven rakats and had his knees drawn up supported by his hands. {narrated by Muslim/1/528/185}. Also the hadith of Jabir ibn Sulaim who said: When I came to the Prophet { peace and blessings of Allah be upon him }, he was sitting with his hands round his knees wearing the cloak and its fringe was over his feet.{It was narrated by Abu Dawud {4/4075}, Al Baihaqi{3/236}and Ahmad in his musnad {5/63}

Chapter 22

Chapter on the pillow of the Messenger of Allah (may peace and blessings of Allah be upon him).

125).. From Jabir bin Samurah (may Allah be pleased with him) who said: I saw the Prophet (may peace and blessings of Allah be upon him) sitting reclining on a pillow which was on his left side.

•It was narrated by At-Tirmidhi in the book of Adab {5/2770}and it is said to be a hadith hasan gharib. Abu Shaikh page {270} and Imam Ahmad in his Musnad {50.86/87}. It was also narrated by Abu Dawud in the book of clothing [4/4143}. Also from Jabir bin Sumurah like the narration of Ash-Shamaa'il.

126).. From Abu Bakra (may Allah be pleased with him) from his father who said: The Messenger of Allah said:

Should I inform you about the greatest of sins? They answered: Yes, O Allah's Apostle. He said: To join others in worshipping Allah and to be undutiful to one's parents. The Prophet (may peace and blessings of Allah be upon him) sat up after he had been reclining (on a pillow) and said: And I warn you against giving false witness and he kept on saying that warning till we thought he would not stop.

•It was narrated by Al Bukhari in the book of the witnesses {5/2654} and in the book of Adab {10/ 5976} and in the book of obliging those who revert from Islam {the apostate to repent and those who obstinately refuse the truth [though they know that it is the truth} and fighting against such people}{12/6919}. Also Muslim in the book of faith {1/143/91}, At-Tirmidhi{4/1901}and Imam Ahmad in his Musnad {5/36/38}, Al Baihaqi in As Sunnan Al Kubrah{10/121}.

127).. From Abu Juhaifah who reported the Prophet (peace and blessings of Allah be upon him) said: But I do not eat while reclining.

•It is a sound tradition. It was narrated by Al Bukhari in the book of foods {9/5398/5399}, Abu Dawud {3/3769} and At-Tirmidhi {4/1830} and it is said to be hadith hasan sahih. Also Ibn Majah in the book of food {2/3262} and Imam Ahmad in his Musnad {4/308?309}and Al Baihaqi in AsSunnan Al Kubrah {7/49}.

128).. From Abu Juhaifah (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) said: I do not eat a meal while leaning against a cushion (twice)-(2)

•It was narrated by Ibn Majah (3262) and Abu Dawud (3760). It is a sound tradition like the previous hadith.

129).. From Jabir bin Samurah (may Allah be pleased with him) who said: I saw the Prophet (may peace and blessings of Allah be upon him) sitting while reclining on a pillow.

•It was narrated by At-Tirmidhi in the book of Adab {5/2771} and said it is hadith hasan sahih. It was mentioned before in number 125.

Chapter 23

Chapter on the Messenger of Allah's leaning on something other than a pillow.

130).. From Anas (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) become ill, so he (came out) with the support of Usama ibn Zayd and led the companions (may Allah be pleased with them)in prayer, wearing a yamaani printed shawl at that time.

•It is a sound tradition. It was narrated by Imam Ahmad in his Musnad {3/257 /262/281}, Ibn Hiban in his sahih {4/38} and Abu Shaikh page 120.

131).. From Al Fadl bin Abbass (may Allah be pleased with him) who said: I come to the Messenger of Allah at the time of his last illness before he passed away. A yellow band was fastened around his head. I greeted him and after replying, he asked me to fasten the band tightly around his head. I carried out his request. Therefore the Messenger of Allah (peace and blessings of Allah be upon

him) sat up, then stood up supporting himself on my shoulder and entered the Mosque.

There is a detailed incident in this hadith.

•It is a weak tradition. It was narrated by Abu Yalaa and At Tabarani in Al Kabiir and Alawsat. According to Az Zawaid its chain contains Abu Yalaa Ataa bin Muslim. Ibn Hiban said that he is reliable, while others said that he is da'if {weak}. The rest of the authorities are reliable. Hafith Ibn Kathir said: There is strangeness in its chain and its text. [5/231].

Chapter 24

Chapter on the description of how the Messenger of Allah (May peace and blessings of Allah be upon him) ate:

132).. From Ka'ab bin Malik (may Allah be pleased with him) from his father who said: The Messenger of Allah (may peace and blessings of Allah be upon him) licked his finger thrice (after eating). Abu Easaa said: Muhammed bin Bashar narrated this hadith and said: He (peace and blessings of Allah be upon him) licked his three fingers.

•Its isnad is sahih but it contradicts the narration of the reliable hadith.

133)..From Anas (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to lick his three fingers after eating.

•It was narrated by Muslim in the book of drinks (3/136/1607), At Tirmidhi (1803/4), Abu Dawud (3840/3)

in the book of foods and Imam Ahmad in Al Musnad (3/290).

134).. Abu Juhayfah (may Allah be pleased with him) said: The Apostle of Allah (may peace and blessings of Allah be upon him) said: But I do not eat a meal while reclining.

•It was narrated by Al Bukhari in the book of foods {9/5398/5399}, Abu Dawud in the book of foods {3/3769}, At-Tirmidhi {4/1830} and Ibn Majahin the book of foods {3262}.

135).. From Ka' b bin Malik (may Allah be pleased with him) who said: It was the habit of the Messenger of Allah (may peace and blessings of Allah be upon him) to use three fingers whilst eating and he also licked them.

•It was narrated by Muslim in the book of drinks (3/1605), Abu Dawud in the book of foods (3/3848) and Imam Ahmad in Al Musnad (3/404).

136).. From Anas bin Malik (may Allah be pleased with him) who said: Dates were brought to the Messenger of Allah (may peace and blessings of Allah be upon him). I saw him eating them, supporting his back against a wall (or something).

•It was narrated by Muslim (3/148/1616), Abu Dawud in the book of food (3/3771), Imam Ahmad in Al Musnad (3/180) and Darimi {2/2062}.

Chapter25

Chapter on the bread of the Apostle of Allah (may peace and blessings of Allah be upon him).