

The Seeker's Aspiration for a Summary of the *Shamā'il*

Shaykh Muhammad 'Abd al-Ḥayy al-Kattānī

KARIMA AL-MARWAZIYYA FOUNDATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الذي
وفى علي بن أبي طالب

'Allāmah Muḥammad bin Qāsim Jassūs said: It is incumbent upon every believer to make mention of and understand the Prophet's (God bless him and give peace) characteristics and his outward and inward beauty which is reported from the companions (God be pleased with them all).

Dedication: For the Karima al-Marwaziyya family, this work is before you due to their support for the study and translation of this work in Ramadan 2015

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Publisher's Foreword

In the name of God, Most Merciful, Most Kind. Salutations and Blessings
Be Upon Our Master Muḥammad, His Family and Companions.

This work is a draft translation of the text *Munya al-Sā'il Khulāsa al-Shamā'il* by the great Moroccan scholar, Shaykh Muhammad 'Abd al-Ḥayy al-Kattānī that was originally produced for the Ramadan 2015 *Dowra* in the town of High Wycombe. I came across this text in a bookshop in the city Dammam in Saudi Arabia circa 2006/2007, it caught my attention as I had been looking for a summary of the *Shamā'il al-Tirmidhī* text. In the year 2015 the translator along with other students undertook a reading of this text with Shaykh Khalid al-Turkestani from Mecca, correcting where possible any typographical and translation errors. This translation still requires some work and improvement due to the limited time we had during our reading to review this text. We have however decided to release this revised edition to enable students to access and benefit from this text in its full original format. It is strongly encouraged that where possible it is studied with a teacher. Readers should note the following:

1. All text in the chapters and numbered footnotes are the words of the author. They have been placed as footnotes whereas in the original they appear within the body of the text.
2. Any lettered footnote is from the translator.
3. Chapter numbering has been added by the translator along with some additional headings such as the opening and closing chapters. Likewise the text of the book has been presented as numbered points to aid the comprehension and study of this text.

We pray that this work is of benefit to students and enables them to draw closer to the Messenger of God (God bless him and give him peace).

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Imām Abū ‘Īsā al-Tirmidhī

He is Imām Abū ‘Īsā Muḥammad bin ‘Īsā Sawrah bin Mūsā bin al-Daḥḥāk al-Sulamī, linked to the Banī Sulaym, a well-known tribe. Imām al-Tirmidhī hailed from al-Tirmidh, an ancient city on the banks of the Balkh River named Bayhūn. He passed away in Tirmidh or Buyūgh, which a village of Tirmidh at a distance of six *farsakhs* from it, in the year 279 and it is said 275. His well known works is his *Sunan* (also known as *Jāmi‘ al-Kabīr*) as well as the shorter celebrated text on the description of the Prophet (God bless him and give him peace) known as the *Shamā’il al-Tirmidhī*.

Shaykh Muḥammad ‘Abd al-Ḥayy al-Kattānī

Shaykh Muḥammad ‘Abd al-Ḥayy al-Kattānī was born in to a family well known for its piety and scholarship in the year 1302 Hijri in the city of Fes. His father Shaykh ‘Abd al-Kabīr al-Kattānī said:

“I saw a dream whilst he was in his mothers womb, I saw as if I was by the dome of the *Quṭb*, our Master and Mawlāna Idrīs Allah be pleased with him. A man from the great *awliyāh* of God spoke to me and said: You will have a son, name him ‘Abd al-Ḥayy, for Allah will give life to the religion by means of him.”

His lineage

He was a noble Sayyid of the Ḥasanī line via Idrīsī ancestry. His full lineage was: Muḥammad¹ ‘Abd al-Ḥayy, the son of ‘Abd al-Kabīr, the son of Muḥammad, the son of ‘Abd al-Wāḥid, the son of, the son of ‘Abd al-Wāḥid, the son of ‘Amr, the son of Idrīs, the son of Aḥmad, the son of ‘Alī, the son of Qāsim, the son of ‘Abd al-‘Azīz, the son of Muḥammad, the son of Qāsim, the son of ‘Abd al-Wāḥid, the son of ‘Alī, the son of Muḥammad, the son of ‘Alī, the son of Mūsā, the son of Abū Bakr, the son of Muḥammad, the son of ‘Abdullah, the son of Al-Ḥādī, the son of Yāḥyā al-Kattānī, the son of ‘Imrān, the son of ‘Abd al-Jalīl, the son of Yāḥyā, the son of Yāḥyā, the son of Muḥammad, the son of Idrīs the second, the son of Idrīs al-Azhar the first, the son of ‘Abdullah al-Kāmil, the son of Ḥasan al-Muthanna, the son of Ḥasan al-Sibt, the son of ‘Alī and Fātima, the daughter of the Messenger of God.

1. As for his being named Muḥammad, this was because he took from his father the pattern chained narration (*musalsal*) of narrators called Muḥammad. Therefore he was named Muhammad ‘Abd al-Ḥayy in the year 1318.

Studies & Other Matters

He was raised by his father and other pious family members, his pursuit of knowledge began at the *Qarawiyyīn* alongside studies with his father and brother, in the course of which he read a number of different sciences such as *fiqh*, *tasawwuf* and hadith. He travelled extensively inside and outside of his native Morocco and met numerous scholars from whom he took. In addition to this he amassed a large library of fine and rare works on the Islamic sciences. Shaykh ‘Abd al-Ḥayy al-Kattānī (God have mercy on him) passed away in 1962 in the city of Nice in France, leaving behind a rich collection of works on the Islamic sciences.

A Miraculous Blessing

Shaykh Yūsuf al-Nabhānī who personally met the author recorded the following:

“From his beautiful qualities, and amazing miracles, is that what he related to me, God protect him and benefit us by him. He said, ‘When I was in Egypt last year heading towards the Ḥijāz for Ḥajj to Allāh’s sacred house, and visitation of his most noble Prophet, upon him be salutations and peace, I heard that in Medina the illuminated there existed a volume of the *Musnad* of al-Dārimī in the handwriting of Ḥāfiẓ ‘Abd al-Aẓīm al-Mundhirī, which had many hearings (*sama’āt*) in its margins in the handwriting of some of the Ḥuffaẓ and well known scholars. I longed to see this book, and hoped to own it, such that I said, ‘O Messenger of Allah, my being a guest with you is that you gift me this book such that I own it.’ I said this a number of times whilst heading towards Medina.

When we reached near it some of its residents came out to welcome the visitors, the first person to meet me was a man who owned this book and was from the people of Tunis who had taken up residence in Medina from a long time. He greeted and welcomed me, and accompanied me till we entered Medina. Before our reaching the Ḥaram al-Nabawī he said to me, ‘Come rest a little in my home, then we will go for the visitation.’ So I went with him to his home, with my mere entering he passed me a book and said, ‘Take this book from me as a gift to you, for it is not befitting except for you.’ I looked at it and found it to be the copy of the *Musnad al-Dārimī* which I had asked for from the Messenger of Allāh (God bless Him and give Him peace). I felt such happiness which I cannot describe, but I forbade myself from looking through it despite my intense longing to until

I had visited the Messenger of Allāh (God bless Him and give Him peace) who had gifted it to me. After the visitation I read it, and it was, as it had reached me, in the handwriting of Ḥāfiẓ al-Mundhirī, along with many hearings (*sama'āt*) with the handwriting of scholars, amongst them Ḥāfiẓ al-Sakhāwī.”

Shaykh Yūsuf Al-Nabhānī said,

“He showed it to me, and I saw that it was as he said. . . .by my life this is a great miracle.”¹

An *Ijāzah* Granted to the Author by Shaykh Aḥmad Riḍā Khān al-Baraylawī

What follows below is a partial translation of the *ijāzah* granted to the author by the eminent Ḥanafī jurist of India, Shaykh Aḥmad Riḍā Khān al-Baraylawī. The text is as follows:

“In the Name of Allah, the All Merciful, the Most Merciful. All praise is due to Allah, the one for those who have no one, and the support for the one who has no support. May the most excellent blessings and perfect peace be upon the master of the generous and support of the creation, the seal of the series of honoured Prophets, and upon his family and companions, the narrators of his knowledge and preservers of his manners.

To proceed: The righteous hadith specialist, complete scholar, the Sayyid of noble lineage, expert, gathering point of virtues, source of excellence: Mawlānā, the Sayyid, Shaykh Muḥammad ‘Abd al-Ḥayy the son of the great scholar, the Sayyid ‘Abd al-Kabīr al-Kattānī al-Ḥasanī al-Idrīsī al-Fāsī. The Muḥaddith of the West, rather the Muḥaddith of the non-Arabs and the Arabs, the Lord willing, visited me whilst I was staying in the holy land (*Balad al-Ḥarām*), with three days remaining from Dhūl Ḥijjah in the year 1323.

He came and heard from me the pattern chained hadith of firstness (*musalsal bil awwaliyyah*), and this was the first ḥadīth he heard from this weak servant. Just as I heard it from my master and guide, my liege lord and support in this world and the next: My master Shāh Āl-Rasūl al-Aḥmadī, may God be pleased with him eternally. This was the first ḥadīth he heard from the Muḥaddith of India, well known to

1. *Jāmi’ Karamāt al-Awliyah* (1/379)

the Arabs and those in Sindh: Mawlānā Shāh ‘Abd al-Azīz al-Dehlawī. This was the first hadith he heard from his Shaykh and father: Shāh Waliullah al-Dehlawī. His chain is well known and mentioned in his work on pattern chained narrations (*musalsalat*). He also requested from me an *ijāzah* and permission for all that I narrate from my noble Shaykhs who are:

1) Our master and guide whose noble mention has just passed.

2) My master and father, the patron of the blessings upon me, the seal of the verifying scholars, the Imām of the earlier scholars, the defender of the sunnah and effacer of tribulation, author of amazing works, overpowering proofs and upon the radiant path: Haḍrat Mawlānā Muḥammad Naqī ‘Alī Khān, al-Qādirī al-Barkātī al-Baraylawī, may God sanctify his powerful secret (died 1297). He narrates from his noble father the knower of Allāh, our master Mawlawī Ridā ‘Alī Khān, may God sanctify his secret.

3) The Shaykh of the scholars of the secure city, the trustworthy Imām, ḥadīth specialist, the jurist: Our master Sayyid Aḥmad bin Zaynī Dahlān al-Makkī, may God sanctify his angelic secret, narrating in turn from Shaykh Uthmān al-Dimyāṭī.

4) Mawlānā, Imām al-Hummām, the lantern of God in the Holy Land: ‘Abd al-Rāḥmān bin Mawla ‘Abdullah al-Sirāj, the Muftī of the ḥanafīs in Mecca the protected, God protect them both, narrating from Mawla Jamāl bin ‘Abdullah bin ‘Umar the Muftī of the ḥanafīs.

5) Mawlānā, the pious Sayyid, Hussain Ṣāliḥ Jamal al-Layl, the Shaykh of the preachers and Imām of the Shāfi’īs in the Holy Lands, God the Most High protect him, narrating from Mawla ‘Ābid al-Sindhī.

6) Mawlānā, the grandson of my guide and his successor, the possessor of exalted mastery, beautiful felicity and immense stations: Our master Shāh Abil Hussain Aḥmad al-Nūrī, God Most High perpetuate his enlightenment with both metaphorical and actual light, in turn narrating from Shāh ‘Alī Hussain al-Muradabādī.

This low servant was not at that rank (such that he be requested for an *ijāzah* by Shaykh al-Kattānī) and is not fit for this:

It was incumbent upon me that I should go to him

But was preceded, and the noble ones are the forerunners

Keeping in mind that the one ordered is excused, not least when the order is from the likes of this well-known Sayyid...This is because the Sayyid is from the family of the Messenger, and the household (*aḥl al-bayt*) who are honoured in this world and the next and are under divine care. So whoever attains between himself and them a link, it is hoped for him from the generosity of Allah and his blessings

of His Messenger (Allah the most High bless him and give him peace) every blessing and gifts.

It is due to this beautiful hope and obeying the command of this esteemed Sayyid I have given him permission to narrate all that it is correct for me to narrate from the noble scholars who are praised. I request from him not to forget this low weak servant, his brothers, family and lovers in his righteous supplications. The greatest hope is that with the power of the Lord of the earth and the heavens, on the day we meet his noble grandfather, the master of the Prophets, upon him and them the most excellent blessings and peace.

O Allah the one who sent this beloved as a mercy and blessing, sends salutations, peace and blessings upon him, by the number of that which is in your knowledge and words. By means of his status with you, rectify our actions and realise our hopes, lighten our scales, have mercy on our states. Our last prayer is that all praise is due to Allah the lord of the worlds, peace and blessings upon the master of the Messengers Muḥammad, his family and all of his companions.

Saying this with his tongue and writing with his pen, the needy one: Aḥmad Riḍā al-Muḥammadi al-Sunnī al-Ḥanafī al-Qādirī al-Barkatī. God forgive him for all his sins that have passed and those that are to come. Amīn.”²

2. *Ijāzāt al-Matīnah* p.119 onwards.

Chapter 1

Author's Introduction

△
In
the
Name of
God Most Mer-
ciful Most Kind,
Salutations and
Blessings be Upon Our
Master Muḥammad and
His Family. All praise is due to
God as He is deserving of praise,
salutations and blessings be upon
the best of His Prophets and those who
worship Him, upon his family and their
companions, the leaders and all of the noble
followers, to proceed: Muḥammad ‘Abd al-Ḥayy
the son of ‘Abd al-Kabīr al-Kattānī al-Ḥasanī al-
Idrīsī says: God (Glorified is He) made easy for me
from His Generosity and Kindness to achieve my objective
and facilitated for us the completion of the book *Al-Shamā’īl*
regarding the description of the Master of all people, our Mas-
ter Muḥammad, the greatest Prophet and noble unique Prophet
(Salutations and blessings be upon him and his family). This was on
Wednesday the 28th of Ramadan in the year 1327. I wished to repeat for
the attendees and especially those who attended the final lesson a summary
of the contents of each of the sixty odd chapters the beauty of those special
qualities, more specifically those beautiful qualities which are of manifest virtue.

I therefore dictated it in a refined and adorned fashion, free flowing and without it being disjointed. Some of those who attended and who longed to hear the fine characteristics - by means of which he (God bless him and give him peace) was given excellence over the creation - expressed their desire to me that I record it in writing. I found this request to be favourable, hoping for the virtue of the conveyer of good which exists in doing so. I recorded it in writing in a finely summarized form, easily accessible and beautiful. I exchanged the wording of the complex wording of a narrator with an alternative wording, whilst taking care to preserve the essence of the meaning which indicates to its uniqueness. I removed any repetitions and limited myself to a description which reconciled where the noble companions differed in their descriptions. I have named these pages: THE SEEKER'S ASPIRATION FOR A SUMMARY OF THE SHAMAIL.

When al-Maqrīzī in his guide to Egypt (*Khiṭāṭ Miṣr*) made mention of the museum of relics which was well known in Egypt, and that it housed a piece of wood and metal, he said: How excellent was our Shaykh Jalāl al-Dīn Muḥammad Ibn Khaṭīb Darāyā al-Dimashqī al-Yasānī who said regarding the relics:

*O eye, if the beloved and his home are far, and his meadows are distant
And you find that visiting his tomb is difficult
You will indeed have been successful from time immensely
For if you did not see him, then these are his relics*

He was followed in this by Abū al-Ḥazm al-Madanī who said:

*O eye, how long will you shed tears
Out of yearning for the chosen one and his places of dwelling
You will indeed have been successful from time immensely
So relish O eye by gazing at his relics*

Chain of transmission for the Shamā'il al-Tirmidhī

I narrate the book *Al-Shamā'il* of Imām al-Ḥāfiz Abū Isā Muḥammad bin 'Īsā bin Sawrah al-Tirmidhī (Allāh be pleased with him) via the chains of transmission of the Ḥijāzī, Yemeni, Egyptian, Indian and Moroccan scholars. I will suffice with the finest and most elevated of them, which is the chain of the scholars of al-Shām, so I say: I narrate it from the old aged scholarly treasures: Abū 'Abdullah Muḥammad bin Darwesh al-Rikābī al-

Sukrī and Abū ‘Abdullah Muḥammad Sa’īd al-Ḥabbāl al-Ḥasanī al-Shāfi’ī al-Dimashqī. This was from both of them verbally in Damascus (may Allah protect it) in the year 1326 *Hijri*. From the Shaykh of both of them, the Muḥaddith of al-Shām, ‘Abd al-Raḥmān al-Kuzbarī al-Dimashqī (they both are the last of his students who remain); who heard from his father Al-Shams Muḥammad bin ‘Abd al-Raḥmān al-Dimashqī; from his father ‘Abd al-Raḥmān from Shaykh Abū Mawāhib al-Ḥanbalī al-Dimashqī; from his father Shaykh ‘Abd al-Bāqī; from Al-Shams al-Maydānī; from Al-Shiḥāb al-Tībī al-Kabīr; from Al-Kamal bin Ḥamzah; from Al-Burhān al-Shāmī; from ‘Alā’ al-Dīn al-‘Aṭṭār; from Abū Zakariyyā Yaḥyā al-Nawawī; from Imām Muḥammad bin Abī ‘Umar who said Aḥmad bin Aḥmad bin Qudāmah informed us saying: Abū Ḥafs bin Tabarzad informed us; from Abū al-Faḥ al-Karrūkhī; from Qādī Abū ‘Āmir al-Azdī [who said]: Abū Muḥammad al-Jurjānī informed us saying; Abū ‘Abbās al-Maḥbūb informed us saying, Imām Abū ‘Īsā Muḥammad bin ‘Īsā bin Sawrah al-Tirmidhī informed us saying: Abū Rajā’ Qutaybah bin Sa’īd narrated to us from Mālik bin Anas from Rabī’ah bin Abī ‘Abd al-Raḥmān from Anas ibn Mālik who was heard to say:^a

a. Please note that the chain of transmission presented here is only for the first narration of the *Shamā’il*

The Prophetic Description

1. The Messenger of God (God bless him and give him peace) was neither very tall in stature nor short. He was not extremely pale nor dark skinned, he did not have wavy or tightly curled hair, nor was it totally straight. He was sent by God (Most High) at the age of forty, so he resided in Mecca for ten years and in Medina for ten years. God took him unto Himself at the age of sixty and there were not twenty white hairs upon his head and in his beard.
2. Our Master Anas and others who described him said: Our Master Muḥammad (God bless him and give him peace) was of medium height, neither lanky nor short, he inclined towards tallness as long as he did not walk nor sit with tall people in which case he appeared taller than them.²
3. His magnificent skin tone was similar to colour which was praised by the Arabs, white with a reddish tinge.
4. His noble hair was not crisply curled like the hair of the people of the Sudan, nor was it like the hair of the non-Arabs in being lank and straight, rather it was slightly wavy.
5. He was sent by God, meaning as both a Prophet and a Messenger, at the age of forty after which his being a Messenger to all of creation manifested.
6. He resided in Mecca the ennobled for ten years, and in Medina for a similar amount, rather more than this. God took him unto Himself at the age of sixty, meaning rounding down, for he (God bless him and give him peace) in fact passed away when he was sixty three years of age, may my soul be sacrificed for him.
7. There were not any white hairs in his magnificent head and splendid beard, meaning without taking in to account that which was in the chin area of the beard and temples.
8. He was broad shouldered, meaning broad in the upper back area, and was of a moderate nature in his height and stockiness. His hands and feet were sturdy and he had a splendid head, shoulder joints and knees.

2. His green dome is also blessed with this special quality, for it is situated in a depressed area of land in Medina the illuminated, but despite this it is observed that it is elevated above others from the *Awālī al-Mushrifā*.^b

b. This is an elevated area of Medina the illuminated from which one could in the past look downwards to the city.

9. He had hair extending like a line from his chest to his blessed navel. The likes of him in every aspect was not seen by anyone before him and after him.
10. His face was not wide but rather was round, the whiteness of his eyes was intensely white and black was intensely black and his eyelashes were long.
11. Hair did not cover all of his noble body, rather it was on his face, shins, arms and shoulders.
12. When he turned around he would turn with this whole body and not just turn his head.
13. He was the most beautiful of people in his inner state due to it being free from every bad character trait.
14. He was the most truthful of people in speech, gentlest of people in temperament and noblest of them in company.
15. Whoever saw him unexpectedly was awestruck by him due to his presence, and whoever spent time and interacted with him came to love him more than anything.
16. He was magnificent in of himself and was held in esteem by people.
17. His noble face shone like the moon on the fourteenth night.
18. That which was above his temples was wide.
19. His eyebrows were arched but did not join each other.³
20. Between his eyebrows was a vein which would pulsate red in colour when he was angry.
21. He had a long nose with a fine tip, with a curve in the middle.
22. He possessed a light which rose over it such that the one who did not pay close attention might think the bridge of his nose was raised when it was in fact level.
23. His blessed beard was thick set and did not extend up on to his face nor cheeks.
24. He had a wide mouth and between his teeth or his medial teeth there as a gap.
25. He had a fine line of hair extending from his chest to his navel.
26. His noble neck appeared like ivory and lucent like silver.
27. His body parts were well proportioned and he was fully fleshed

3. I say: It is said: They were joined, and the secret behind the difference over this was the inability of the observer to fully comprehend that radiant face and gaze upon it for a lengthy period of time.

without being overweight.⁴ His stomach and chest were completely level.

28. Any body part which was not covered by cloth or hair appeared with the utmost luminosity and there were no hairs on his noble stomach and chest.
29. He had large hands, both physically and metaphorically, he had long fingers which were not overly long.
30. He had a high instep, which is the middle part of the foot which does not come in contact with the ground when walking. There were no splits nor cracks in his feet, if water was poured upon them both it would flow off quickly due to their softness.
31. When he walked he would lift his leg up firmly, not walk in the manner of the lazy. He would walk in the direction which he intended with tranquillity and in a dignified manner. He would not strike his sandal upon the earth nor drag it and took long strides.
32. His looking towards the ground was more than his looking up to the heavens with the majority of his observation being via the corners of his eyes if he was not talking.
33. When he walked with his companions he would let them walk in front of him. He would be first to give greetings (*Salām*) to those he met.
34. He wore a red garment on a night of the full moon, the one who saw him was certain that he was more illuminating than the moon. The Prophets were presented to him⁵ and our Master Ibrahim al-Khalīl (Peace be upon him) bore resemblance to him (God bless him and give him peace).

4. I say: This was towards the end of his worldly life when he (God bless him and give him peace) grew older.

5. Meaning in a waking state - in their original forms, and this was because it was as if he was the Sultan and they were his subjects.

Chapter 2

A Mention of the Seal of Prophecy

1. There was upon his back (God bless him and give him peace) a physical seal, which was a piece of flesh inclining to a reddish colour.
2. It was similar to a dove egg, meaning that when it was small in size and if it became large it was similar to a clenched hand in form or its like.⁶
3. There may have been hairs surrounding it.
4. It was between his two shoulders, or closer to the left side.
5. There were spots upon it similar to chickpeas or smaller in size.
6. Anyone who wished to see it could do so, because it was from the signs of his Prophethood as mentioned in the ancient scriptures. Salman and others saw it and believed.

6. I say: The correct view is that this was due to the differences of those describing at the time of their sighting it from up close or from a distance.

Chapter 3

The Hair of His Head (God Bless Him & Give Him Peace)

1. He (God bless him and give him peace) would grow his hair⁷ and he did not shave except four times, namely in Ḥajj or ‘Umrah. Yes, he would shorten it and would at times leave it.
2. Whoever saw him in a particular state described him in that manner, thus his noble hair was seen up to half way of his ears and to his earlobes.
3. At times he would have locks, placing a lock either side of each ear.
4. He would let his hair hang behind him without parting it, having previously parted his hair.⁸

7. I say: Not because it was the custom of his people but because it was the custom of the Prophets. Al-Asyūṭī said in *al-Iklīl* regarding His (Glorified is He) words in Surah *Tāḥā*, “O son of my mother, do not seize me by my beard nor my hair”^c that: This contains the desirability of leaving the hair of the head to grow and not shaving it.

8. Benefit: It is said that the number of his (God bless him and give him peace) hairs is equivalent to the number of Prophets and Messengers, this being an indication to their relationship to him as the hair is to the body or an indication that each one of them took from him.^d

c. *Tāḥā*:94

d. The author uses the term “*It is said*” thereby indicating that which follows is not a validated fact. This is a term generally employed in islamic works to denote a weaker position or a view which is not fully verified but is still mentioned as an interesting point of benefit.

Chapter 4

His Combing of His Blessed Hair (God Bless Him & Give Him Peace)

1. Our lady 'Āi'shah (God be pleased with her) would take care [of his blessed hair], even when she was menstruating.
2. He would take great care in applying oil and combing it just as with the hairs of his noble beard.
3. He would begin from the right side, rather this was his practice in every noble matter.
4. He did not comb his hair on a daily basis, but rather every few days, and he forbade us from practising that which conflicted with his practice.

Chapter 5

His Fragrant White Hairs & Pure Dying Of His Hair

1. That which we learn from the narrations is that his white hairs were in three places: At the parting of the hair, the temples and the chin area of the beard, which is specifically between the chin and lower lip, this area containing more white hairs than the other areas.
2. Collectively that which was in all of those areas came close to forty white hairs, thus the one who counted a lesser number observed that which was in a particular area.⁹
3. It is said: He dyed it with henna - meaning changed the colour of his hair - when it became white, and it is said that he did not, and the correct view is that he did dye his hair and then left the practice.

9. I say: His hair did not turn white due to worry nor sorrow, but rather due to a spiritual matter arising from his concern for his community and his observing that which was between him and his Lord which that which the heavens all that is below it cannot bear.

Chapter 6

**His Applying of Antimony
(God Bless Him & Give Him Peace)**

1. He possessed an antimony bottle from which he applied it every night before going to sleep, thrice in one eye and thrice in the other. He instructed us that we also do the same.
2. He encouraged the use of *Ithmid* saying, “It strengthens the eyesight – meaning increases its brightness – and nourishes the growth of the eyelashes.”

Chapter 7

His Clothing (God Bless Him & Give Him Peace)

1. The most beloved of garments to him was the shirt.
2. His sleeve extended up to the wrist bone.
3. Sometimes he would unfasten the buttons and its placket (opening) was from the chest area.
4. He also wore clothing manufactured in Yemen containing a red colour and patterns, it was of a coarse texture, and he would place it upon his shoulders.
5. When he wore a new garment he would give it a specific name other than the name it was usually known by and say, "O God, to You belongs praise just as You have clothed me, I ask You of the goodness of it and the goodness of that which it was made for. I seek refuge in You from its evil and the evil of that which it was made for."
6. From the most beloved of garments to him were those made from cotton or linen which was embroidered and of a good quality.
7. He wore a red garment (*hullah*), a green mantle - meaning a garment which has green stripes. He also wore threadbare garments. On occasion his garments were dyed with saffron though his customary practice was to wear white. He instructed us to wear it and shroud [the deceased] in it.
8. He also wore clothing with black hairs and a roman long outer garment (*jubbah*) with narrow sleeves.¹

1. I say: He also purchased a garment (*hullah*) for thirty odd camels and had specific garments for Juma'h and the two 'Eids separate from his general everyday clothing.

Chapter 8

His Manner of Living (God Bless Him & Give Him Peace)

1. He (God bless him and give him peace) at the beginning could not find from poor quality dates that which to fill his noble stomach, this was out of his choice for this state, and this was not due to being compelled to do so.
2. A month would pass and a fire would not be lit in his home, nothing would be eaten in his home except for water and dates.
3. Sometimes he would tie a stone to his stomach due to the intensity of the hunger.
4. On occasion he would visit some of his companions to eat, such as the two Shaykhs, or accompany them and eat as occurred on the day when they visited Abū Haytham bin al-Tayyihān. He first brought them moist dates and then fresh dates still on their branch. He then sacrificed [an animal] for them and he (God bless him and give him peace) drank from the water that he fetched. He (God bless him and give him peace) in turn rewarded him for his generosity with a slave from the captives. He however freed him upon the advice of his wife, acting upon the counsel of the Messenger to do so.
5. People in the beginning of Islam lived under harsh conditions, from them being the members of an expedition who did not have food to eat except leaves which cut the insides of their mouth, and a single cloth was shared by a number of them. After the spreading of Islam each one of them became a governor of a city.
6. The Chosen One (Al-Muṣṭafā) informed us regarding his noble self with his truthful words, “I was threatened in the way of God like no one else has. I was injured in the way of God like no one else has. I

10. I say: After the conquest of Khaybar people began to live in comfort. He (God bless him and give him peace) ate fine food and flat soft (*muraqqaq*) bread, and the one who negates this is not aware of that which has been affirmed by others.

experienced a time in which thirty days and nights passed during which neither Bilal nor I had food which an animal could eat [meaning to their fill] except for something which could be concealed in the Bilal's armpit."¹⁰

Chapter 9

His Leather Socks (God Bless Him & Give Him Peace)

1. He (God bless him and give him peace) wore two plain black leather socks. They were from the gifts of al-Najāshi to him who was a non-believing King who then accepted Islam.
2. He performed *Wūdū'* and wiped over them both and then prayed.
3. He did not ask whether they were from leather [which was from an animal] that had been slaughtered in the manner outlined in the sacred law.
4. He continued to wear them till they had significant tears in them.

Chapter 10

**The Sandal of Our Master the Messenger of
God
(God Bless Him & Give Him Peace)**

1. They both had two straps, a strap which was between the middle toe and the toe adjacent to it, and they both passed over the top of the foot.
2. There were no hairs upon them both, they were removed by tanning or another means.
3. He would pray in sandals which were stitched.
4. He forbade that any of us should walk whilst wearing one sandal, rather they should both be worn or both be taken off.
5. He likewise forbade that a man should eat with his left hand.
6. He instructed that the right sandal should be begun with when wearing a sandal and at the time of removal the left foot should be started with. This was because he loved to begin from the right hand side in all of his matters.

Chapter 11

His Ring (God Bless Him & Give Him Peace)

1. At first he (God bless him and give him peace) wore a ring made of gold, which he subsequently discarded and forbade from wearing.
2. He wore a ring made of silver, the bezel being from *jaz'* or *'aqīq* which was brought from an Abyssinian mine.
3. He would turn it such that it faced the palm of his hand.
4. On occasion he would not wear it but rather use it to seal correspondences with Kings because they would only accept letters which were sealed.
5. Upon it was engraved Muḥammad, Rasūl, Allāh, each word being on a line in an ascending order. It was due to this that when he entered the bathroom he would remove it.
6. It was passed on to Abū Bakr after him, then Umar, then 'Uthmān until it fell from his hand in the well of 'Arīs.¹¹
7. He (God bless him and give him peace) would wear the ring on his right and left hands, and the one who saw him at such a particular time described it as he witnessed.

11. I say: There was in this an indication to the gradual breakdown of his affairs and that it was the beginning of the tribulations until the final hour and the gradual collapse of the Islamic state until our present time.

Chapter 12

His Sword, Armour & Helmet (God Bless Him & Give Him Peace)

1. He (God bless him and give him peace) possessed a number of swords, the handle of which were of silver and they were produced in the style of the tribe of Banī Ḥanīfah.
2. At times of battle he would wear armour, which is interlinked chain mail.
3. On the day of Uḥud he (God bless him and give him peace) wore two sets of armour, combining between both of them by wearing one over the other.
4. He also wore a coif, and it is that which is worn upon the portion of the head underneath a helmet.
5. He entered Mecca on the day of the conquest (*al-Fath*) whilst wearing a helmet.

Chapter 13

His Turban (God Bless Him & Give Him Peace)

1. He entered Mecca wearing a black turban, whilst wearing it he delivered the sermon.
2. When he wore a turban he hung its tail between his shoulders.
3. He delivered a sermon and upon his head was an oily cloth (*Īsābah*), meaning its colour was altered by the fatty oil due to his copious application of oil to his noble head.¹²

12. I say: It does not have a specific amount, and it is said: It is between seven and twelve cubits.^e An interesting point of benefit: Abū Ḥāmid Sayyidī al-‘Arabī Ibn al-Shaykh Yūsuf al-Fāsī relates in his commentary on the *Dalā’il* from Shaykh Abū ‘Abdullah al-Kharūbī the following: Our Shaykh Abū ‘Abdullah al-Ḥaṭṭāb taught us the method which the Prophet (God bless him and give him peace) wore the turban, which was by hanging the tail, wound part of it under his chin and then wound it twice around the head, with the third on the middle of the top of the head, and the fourth around the head tying it all up. The Shaykh and most of his companions would tie the turban in this manner. And God knows best. I say: I had the turban tied upon me in Mecca by the its elderly historian, Shihāb Aḥmad bin Ḥasan al-Ḥaḍrāwī al-Shāfi‘ī in the year 1323 *Hijri*, in the manner that he hung an end of the turban behind me and the other from the front, in front of the ear, and placed the end of the turban upon my neck like the *taḥnīk* of the Moroccan scholars and passed it over my mouth - which is an option - just as the turban was tied upon him by his Shaykh, the gnostic Muḥammad bin Mas’ūd al-Fāsī al-Makkī, as the turban was tied upon him by Shaykh ‘Abd al-Mu’min al-Tinbuktī, as the turban was tied upon him by Shaykh Ḥussain al-Ghatī, as the turban was tied on him by Qāḍī Shamhūrīsh al-Jinnī, as the turban was tied upon him by the Messenger of God (God bless him and give him peace).

e. This is a correction to a typing error in the Arabic edition

Chapter 14

**His Waist Wrap
(God Bless Him & Give Him Peace)**

1. It is that which covers the lower half of the body as opposed to the shawl which is for the upper half.
2. He had a thick cloth which he was wearing when he passed away.
3. It was up to half way on his shins and he forbade that it extend below this.¹³

13. I say: This was not address this to women nor children whom are those that people desire to look at their shins.

Chapter 15

His Manner of Walking (God Bless Him & Give Him Peace)

1. When he walked it was as if the earth was rolled up for him. A companion said: We exert ourselves – meaning tire ourselves out and experience difficulty and exhaustion due to walking at a fast pace whilst he was at ease.
2. When he walked he did so with firm steps as if he was descending from a height – meaning as if stepping down in to a depressed area of the ground.
3. He would lean forward just as a ship leans forward when its sails.¹⁴

14. I say: He did not incline to the right and left, for that is the walk of the people of bad character. Our Master ‘Abd al-‘Azīz al-Dabbāgh’s^f mention of his seeing him (God bless him and give him peace) walking inclining to the left and the right was in a spiritual event.

f. Sayyidī ‘Abd al-‘Azīz al-Dabbāgh was of noble Idrisi lineage from Fes. He was a Sufi Shaykh who was born in the year 1095 Hijri and passed away on Thursday the 20th of Dhul Qa’dah in the year 1132 Hijri.

Chapter 16

**His Headcloth
(God Bless Him & Give Him Peace)**

1. He (God bless him and give him peace) would make extensive use of oil and wished to avoid discolouring his turban.
2. He would place a cloth between his turban and head.

Chapter 17

**His Manner of Sitting
(God Bless Him & Give Him Peace)**

1. He (God bless him and give him peace) would support himself with his arms, and this was usually how he sat.
2. On occasion he would lie down in the masjid and place one of his legs over the other.

Chapter 18

**His Manner of Reclining
(God Bless Him & Give Him Peace)**

1. He would lean against cushions, at times on his left side and at times on his right side which was the most common.
2. He forbade that a person eat whilst reclining and did not do this himself.
3. When he was unwell and wished to go out he supported himself upon one of his companions such as Usāma or Ibn 'Abbās.¹⁵

15. I say: And also 'Alī (God be pleased with them all).

Chapter 19

A Description of His Eating & Bread (God Bless Him & Give Him Peace)

1. When he would finish eating he would lick his fingers thrice or lick three of his fingers, for he usually would eat with three fingers.
2. He ate dates whilst he was reclining against a wall due to the intensity of his hunger.
3. A majority of that which he ate was bread made from barley. There would be nothing left over from the barley bread for his family due its scarcity.¹⁶
4. He did not eat from a table consisting of legs which is also called a *Khiwān*. Neither were small plates which are passed around when eating for digestion [of food] presented to him.¹⁷
5. He (God bless him and give him peace) did not eat his fill of bread and meat twice in one day.¹⁸
6. He did not eat his full of barley bread for two consecutive days until he passed away.¹⁹

16. I say: Towards the end of his worldly life he ate finely ground bread (*al-Huwwārā*), which is flour that is sifted a number of times, whereas this was not the case before, as they did not possess sieves. They would blow in to the barley grains and some of the chaff would fly away, after which they would knead the dough.

17. I say: In *Ṣaḥīḥ Muslim* the narrator said: "If a *khiwān* was brought close to them." Al-Qurṭubī said: In this is the permissibility of the using a *khiwān* and eating from it, for he (God bless him and give him peace) had a *khiwān* which was eaten from in his presence. That which is related that he did not possess one, rather only his companions did, and that they would eat upon a mat, then that was most of the time.[End of quote] This is a great point of benefit which gives joy, and God knows best.

18. I say: This does not negate eating till satiated once during the day, for example once in the morning or once in the evening.

19. I say: All of this was out of his own personal choice, not due to being compelled. For the treasures of the world were presented to him and he refused in order to comfort the weak

ones of his community, despite the easing of general living conditions due to increasing number of military conquests. Entering in to a state of disbelief is feared for the one who says that he (God bless him and give him peace) was poor, because God has affirmed his being wealthy in the Qurān, “He found you in need and made you wealthy.”^g

g. Duḥā:8

Chapter 20

His *Idām* (God Bless Him & Give Him Peace)

1. He would say, “Vinegar is a fine *idām*.”
2. He (God bless him and give him peace) ate chicken²⁰ and also ate bustard meat which is better known as *Ḥubar* in our times.
3. He said, “Partake of oil and apply it for it is from a blessed tree.”
4. He loved pumpkin and would seek it out from the plate, and it would be prepared for him to honour him.²¹
5. He (God bless him and give him peace) loved sweet items (*ḥalwā*) and honey.

20. I say: It is mentioned [the authenticity of which] has been discussed by scholars that it was after it was caged for three days.^h

21. I say: There is some difference of opinion regarding them both Shaykh Aḥmad bin ‘Abd al-Qādir al-Qādirī in his travelogue *Tuḥfat al-Ās* said that the gourd (*Qar’*) which he (God bless him and give him peace) loved does not exist in the *Maghrib*. His contemporary, Imām Abū Zayd ‘Abd al-Raḥmān bin ‘Abd al-Qādir al-Fāsī said in one of his books: It is better known today as the *Ṣillawī* gourd, and he argued this from a number of points, amongst them being: First: That it is the best type in terms of quality and he (God bless him and give him peace) did not love except that which was the best. Second: They have mentioned when describing it that it was long and round, its inside at the furthest tips goes bad. It is used as a vessel for things, and this is the form which we have mentioned. Third: That which I was informed by the Qadi, Abū ‘Abbās Ḥumayd bin Muḥammad bin ‘Abd al-Salām Bannānī by way of *ijāzah* from Abū ‘Abdullah Muḥammad bin Abū al-Naṣr al-‘Alawī al-Ismā’īlī from his Shaykh by way of spiritual unveiling (*kashf*) (It is supported by that which is in the two *Ṣaḥīhs* regarding his (God bless him and give him peace) forbidding the manufacture of *nabīdh* from pumpkin, and the Arabs until now do not manufacture *nabīdh* for the *Ṣillawī* gourd and this.) It remains to be said: God named *al-Yaqṭīn* which is a gourd as a tree, when it has no trunk, and a tree is used for that which possesses a trunk, and it is possible to say: God created for it at that point a trunk as a miraculous event and to honour it. And it is said: It is specific, because it was not possible for it to cover him and

h. It is reported that Ibn ‘Umar (God be pleased with him) would cage a chicken for three days before slaughtering and consuming it. Imam Malik saw no harm in consuming without following this procedure. See *Subul al-Salām* (4/1831) of al-Ṣanānī.

6. He (God bless him and give him peace) was brought roasted side meat which he ate from, and he did not regard touching that which was cooked well over fire to invalidate ablution, so he prayed and did not perform ablution.
7. On occasion he would use a knife and on occasion tear the meat with his hand.
8. The fore-leg piece was the most beloved of the meat to him, he would bite it [and eat], and it would increase for the Prophet (God bless him and give him peace) if it was a small amount.²²
9. He gave preference to *tharīd* over other foods, and it is crumbs/pieces of bread in something similar to a broth.
10. When he had his wedding feast for Ṣafīyyah (God be pleased with her) he served dates and *sawīq*, which is wheat or barley which is fried, then ground and to which fat and honey are added.
11. He liked it when barley was ground, placed in a pot, after which oil, fine pepper and spices were added. He enjoyed eating it and thought it excellent.
12. Fruits such as moist dates were presented to him on a plate.
13. He partook from dates on their branches, but forbade ‘Alī to eat with him because he had an eye complaint. He instructed him to eat from that was brought to them both from the well known *silq* plant and barley.
14. He would enter upon ‘Āi’shah, if he did not find any food with her he would say, “I am fasting.” On one occasion when *Hays* had been gifted to them, which consists of dates and fat without their both mixing. She said: He would eat after he had started fasting, because the person fasting an optional fast is in charge of himself.

protect him except if it was standing upon a trunk. I say: Some of the righteous people of Sale’ narrated to me from him that he would say: This (gourd) is attributed to Sale’ because our Master Yunus was washed up by the sea there, and it was there that God caused the *al-Yaqīn* tree to grow, and claimed that he was buried there, and God knows best.

22. I say: The unique Imām, Safī al-Dīn Abūl Abbās Aḥmad bin Idrīs al-Arāishī said: His (God bless him and give him peace) love for the fore-leg piece is in accordance with the hadith: “Whoever draws closer to me a handspan I draw closer to him an arms length.”ⁱ Also, one of the scholars was mistaken when he said: They would not fully cook the meat, for the fore-leg and shoulder meat is quick to cook. He also said: He (God bless him and give him peace) loved the fore-leg and shoulder piece. His love for the shoulder was because God placed his hand which is free of anything resembling it between his shoulders. This is what is mentioned in *‘Iqd al-Nafīs*, and God knows best.

i. Muslim (2687)

15. On occasion he took a piece of barley bread and placed a date upon it and said: “This is the *idām* for this”, and then ate it.
16. He loved *al-Thufl*, meaning the leftovers from food.²³

23. A fine point: All of that which he (God bless him and give him peace) loved was in accordance with that which the Prophets loved. Thus he (God bless him and give him peace) loved pumpkin because it grew over Yūnus, He (Most High) said, “We grew over him a Yaḳṭīn tree.”^j He loved the staff because of the staff of Mūsā (upon him be peace), the shirt because of the shirt of Yusuf (upon him be peace), the *Salāt al-Ibrāhīmiyyah* due to the mention of Ibrāhīm therein, and the ring due to the ring of Sulaymān. This was in accordance with His (Most High’s) words, “Follow their guidance.”^k

j. Al-Ṣāffāt:146

k. Al-ʿAnām:90

Chapter 21

**The Ablution of our Master the Messenger
of God Before & After Eating
(God Bless Him & Give Him Peace)**

1. He (God bless him and give him peace) came from the bathroom, food was brought to him and they said: Shall we bring you water to perform ablution? He replied, "I have been ordered to perform ablution when I stand to pray."
2. The washing of the hands before eating is a *sunnah*, and after it is a *sunnah* of Moses, for Salmān al-Fārisī said: I read in the Torah, the blessing of food is in washing the hands after eating it, so I mentioned this to the Prophet (God bless him and give him peace) who said, "The blessing of food is to wash the hands before and after eating it."

Chapter 22

The Invocation of the Prophet Before Eating Food & After It (God Bless Him & Give Him Peace)

1. His habitual practice was to begin eating with the *basmalah*. A man once ate and did not recite the *basmalah* such that the food not being sufficient became apparent, so he said, “I mentioned the name of God when we ate – meaning because of this the blessing became evident and then said - Whoever eats and does not mention the name of God has the devil eat with him.”
2. He said, “If any of you eats and forgets to make remembrance of God - meaning upon his food - should say: In the name of God at its beginning and end.”
3. Umar bin Abī Salamah entered upon the Prophet (God bless him and give him peace) when he had some food before him. He said, “Come closer my son, make mention of the name of God (Most High), eat with your right hand and eat from that which is before you.”²⁴
4. The Prophet (God bless him and give him peace) would say after he finished eating, “All praise is due to God who has fed us, given

24. I say: We have received this narration in an elevated form by means of the Jinn. The elderly scholar Mūsā bin Muḥammad bin Aḥmad al-Marsafī at the Ḥarrāh al-Za'farānī in Egypt in 1323 *Hijri*; from 'Alī al-Khanā'ī from Abū 'Alī al-Ḥasan bin Darwesh al-'Alawī al-Quwaysānī from Abū Hurayrah Dāwūd bin Muḥammad al-Qal'ī who said; we were informed by Aḥmad bin 'Abd al-Mun'im bin Yūsuf al-Madhāhibī al-Damanhūrī. [Another chain] I was informed of this more elevated by a two levels by Aḥmad bin Ṣāliḥ al-Suwaydī al-Baghdādī; from Jamāl al-Dīn Murtaḍa al-Wāsiṭī; from Khalīl bin Shams al-Dīn Ibn Aḥmad bin Zuhr, both of them from 'Abd al-Dā'im bin Aḥmad bin Salām al-Ajhūrī who said; we were informed by 'Alī bin Ibrāhīm bin Aḥmad bin 'Abdullah al-Shāfi'ī; from Muḥammad bin Aḥmad bin 'Abd al-Fattāḥ on the island of Shandawayl in the year 1071 who said; we were informed by Qādī 'Abd al-Rā'uf al-Jinnī who said; we were informed by Qādī Shamhūrish who said: The Prophet (God bless him and give him peace) was brought food whilst his foster son 'Umar bin Abī Salamah was with him and then he mentioned the ḥadīth.

*The Invocation of the Prophet Before Eating Food & After It
(God Bless Him & Give Him Peace)*

us to drink and made us from the Muslims.” When the small table (*khiwān*) was removed from in front of him he would say, “All praise is due to God abundantly, our Lord who is never abandoned and whom all are in need of praising.”

Chapter 23

His Cup
(God Bless Him & Give Him Peace)

1. He possessed a wooden cup, which was bridled with iron to prevent it breaking.
2. He would drink water, *nabīdh*, honey and milk from it.

Chapter 24

His Fruit (God Bless Him & Give Him Peace)

1. He ate cucumber, which is a type of *khiyār* with wet dates.²⁵
2. He ate watermelon along with wet dates.
3. When people would see the first crop of dates they would bring it to the Prophet, who when taking it would say, “O God, bless us in our fruits, bless us in our city (Medina), bless us in our *Sā’*, bless us in our *Mudd*. O God, Ibrāhīm is Your slave, intimate friend and Prophet, and he supplicated to You for Mecca. I supplicate to You for Medina for the likes of that which he supplicated for Mecca, and the equivalent of it in addition.” He would then give that date to the youngest child present that he saw.²⁶

25. I say: So that the warmth of this would be cancelled out by the coolness of this. This contains a taking in to account of the natures [of food].

26. I say: He ate grapes, pomegranates, raisins and other than them from the fruits of al-Shām and Ṭā’if.

Chapter 25

The Prophet's Drink (God Bless Him & Give Him Peace)

1. The most beloved of drinks to him was that which was sweet and cold, admixed with honey, dates or raisins (*zabīb*).
2. When he drank he gave preference to whom was on his right hand side and say, "It is your turn to drink."
3. He also said, "Whomever is given food by God to eat, he should say: O God, bless us in it and give us to eat that which is better than it. If he is given milk to drink he should say: O God, bless us in it and give us increase of it."
4. He also said, "Nothing suffices like milk as both a drink and food."

Chapter 26

**The Prophet's Method of Drinking
(God Bless Him & Give Him Peace)**

1. He drank both standing and sitting.²⁷
2. He would breathe in his vessel three times when he drank.
3. He drank from the mouth of a leather water bag which was subsequently cut off for seeking blessings.

²⁷. I say: The second was his usual habit, perhaps the first being to indicate the permissibility of doing so, or you may say that it specifically applies to when drinking Zamzam.

Chapter 27

**The Prophet's Fragrance
(God Bless Him & Give Him Peace)**

1. He had fragrance which was made from a black substance, which was admixed with musk.
2. He said, "Three things are not rejected, cushions, oil and milk."²⁸

28. Likewise fragrance is neither rejected.

Chapter 28

His Manner of Speaking (God Bless Him & Give Him Peace)

1. He spoke in a clear manner such that each word could be understood, those in attendance being able to memorize it.
2. He repeated a word thrice in order that it be understood.
3. He always appeared concerned.²⁹
4. He (God bless him and give him peace) was perpetually in a state of deep reflection from which he had no break, maintaining long periods of silence, not speaking without a need.
5. When he spoke he would use his whole mouth and not limit himself to just moving his lips as is the habit of the arrogant.
6. His speech was comprehensive in nature, meaning he used words which were small in number but contained multiple layers of meaning.³⁰
7. His blessed speech differentiated between truth and falsehood, and

29. I say: Ibn al-Qayyim regarded this as problematic and said: How could he always appear concerned when he was forgiven, moreover he was always of a cheerful disposition.* The correct view is that there is no contradiction between both of these descriptions. The soundest explanation which can be offered is that he was in a state of concern inwardly and joyful outwardly. The inner sorrow was in relation to the immensity of what he knew was incumbent for God or in relation to the immense divine manifestations upon his noble inner self. For God does not manifest Himself to a thing except that it humbles itself, and this in turn becomes evident outwardly. This does not negate a joyful disposition with those whom he met out of necessity, notwithstanding that he was also addressed with conveying to the ummah, and he is pure mercy. Thus he would couple conveying the message with a joyful disposition in order to put the people at ease and dispel any feelings of fear so that they be able to take from him.

30. I say: All of his (God bless him and give him peace) speech was like this. Thus the one who confined his comprehensive speech to a small number of words did so on the basis of his comprehension, for we find that all of his words are comprehensive in nature whether they are lengthy or short.

did not extend beyond the meaning that he intended. It was neither too brief nor lack necessary detail.

8. He was not of a foul temperament and did not ridicule those who kept his company.
9. He would honour a blessing even if it was small and not find fault with anything.
10. He would not criticise food nor praise it.
11. He was not angered by the world, such as the matters related to it, nor was he personally unconcerned regarding the world.
12. When he pointed he pointed with his whole hand. When he was amazed by a thing he turned his hand over.
13. When he spoke he struck the palm of his right hand with the thumb of his left hand.
14. If he became angry he distanced himself and turned away.

Chapter 29

His Laughter
(God Bless Him & Give Him Peace)

1. He would relate astonishing incidents and laugh such that his molar teeth would become apparent, though his laughter usually consisted of smiling which he would do often.
2. He would specify some his companions with a smile whenever he saw them.³¹

31. I say: When he laughed he would place something over his mouth.

Chapter 30

His Humour (God Bless Him & Give Him Peace)

1. He would say to Anas, “O two eared one!”
2. Anas’s younger brother had a bird, he (God bless him and give him peace) would say to him, “O Abū Umayr, what happened to the *Nughayr*?”
3. Along with this he only spoke the truth, thus he said to the elderly lady who asked him regarding entering Paradise, “The elderly will not enter it” meaning by it that she would enter it as a young person.³²

32. I say: One of the early Muslims (*Salaf*) was asked regarding his (God bless him and give him peace) humour, he replied: He had an awe inspiring presence and so would make people feel at ease by means of humour.

Chapter 31

Description of His Speech

33. I say: I saw in Medina the illuminated the nobleman of his generation Sayyid Muḥammad bin ‘Abd al-Rasūl al-Barzanjī al-Ḥussainī’s affirmation of writing, reading^m and poetry for the Prophet (God bless him and give him peace) in a treatise in which he said: It is established in the hadith that poetry is wisdom and it is not befitting that he (God bless him and give him peace) should be lacking in any aspect of perfection, as he is the comprehensive and perfect embodiment of the attributes of human perfection, rather also the angelic. As for the accusation that could be levelled with regards to the Qurān, then it would be levelled if it was before the descending of revelation and confirmation of Prophethood, as for after it then no, as it is also said regarding writing and reading. All that emanated from him from the reciting of poetry was after Prophethood, for he (God bless him and give him peace) recited it and related it and this is not a deficiency in his Prophethood but rather an additional miracle and aspect of perfection, thus there is nothing preventing the possibility of this. This is a summary of his words. I say: Rather it related that he (God bless him and give him peace) recited poetry as well.ⁿ Our lady ‘Āi’shah (God be pleased with her) said: He did not combine between two verses of poetry except his words:

*Take good omen from that which you wish, it will come to be
For rarely it is said for something “Be” except it is realised*

This was related by al-Ḥākim and al-Bayhaqī.^o Al-Dārquṭnī relates that the Prophet (God bless him and give him peace) would say in his prostration the verse of poetry:

I cover my face in dust for my Master My Master,
it is befitting that my face be covered in dust^p

l. In the *Shamā’il* only the first verse is mentioned.

m. The majority of the scholars of the *Ahl al-Sunnah* hold the view that the Prophet (God bless him and give him peace) was unlettered. For further details interested readers can refer to the work *Ummiyah al-Nabī al-Karīm Ṣallahu ‘Alaihi Wa Sallam* by Dr. Khalīl Mullā Khāṭir on this issue.

n. The Quran negates the recitation of poetry by the Messenger of God (God bless him and give him peace) as in the verse, “We have not taught him (the Prophet) poetry, nor could he ever have been a poet.” Yasin:69

o. *Sunan al-Kubra* of al-Bayhaqī (13070); the editor of the Arabic original could not locate this narration al-Hakim. The Arabic text of the poem does not fit the criteria of poetry and thus cannot be strictly described as Arabic poetry.

p. The editor of this text could not locate this narration in the reference provided, and God knows best. Shaykh Muḥammad bin Darwesh al-Ḥūt in his work *Asnā al-Maṭālib* (220) said regarding this narration that it was attributed to Dāwūd (Upon him be peace), however this is not authentically established as his language was Hebrew. This narration was cited by Shaykh ‘Abd al-Ḥayy al-Luknawī in his *Athār al-Marfūah fī Akhbār al-Mawḍūah* (p.114)

(God Bless Him & Give Him Peace)

1. He would cite the poetry of the earlier poets such as Ibn Rawāha and Umayyah and say: Everything apart from Allah is false; and every blessing will no doubt pass.¹

2. He placed a pulpit in the masjid for Ḥassān bin Thābit which he would stand upon and recite his (God bless him and give him peace) excellent qualities.³³

Chapter 32

**His Speech at Night
(God Bless Him & Give Him Peace)**

1. His companions would discuss in front of him the matters of the pre-Islamic times (*Jāhiliyyah*) and he would remain silent and not speak.
2. He would occasionally join in with them and benefit them with information regarding that period such as with the hadith of Khurāfah and the hadith of Umm Zar'.

Chapter 33

A Description of His Sleep (God Bless Him & Give Him Peace)

1. When he lay down on his bed he would place the palm of his right hand below his right cheek and say, “O God, protect me from Your punishment on the day you send forth Your servants.”
2. He would join the palms of his hands and lightly spit in them, recite *al-Ikhlās*, the *Mu’awadhatain* and then wipe with both hands that which he was able to of his body, starting from his head and face and the front part of his body. He would repeat this three times.
3. When he slept he would breathe heavily via his mouth and thereafter pray without performing *wudū’*, because his sleep did not invalidate *wudū’*.

The Worship of the Prophet (God Bless Him & Give Him Peace)

1. He prayed standing to the point that both his feet swelled, it was said to him, “Why do you exert yourself when you are infallible? He replied: Should I not be a thankful servant?”
2. He slept for the first part of the night and then would awake, if it was the time closely preceding dawn (*Sahr*) he would offer the *Witr* prayer, after which he would retire to his bed.
3. If he wished he would have marital relations with his wives, and if he heard the call to prayer (*Adhān*) he would immediately stand up. If he was at this time in a state of major ritual impurity (*janābah*) he would purify himself with water, otherwise he would perform *wudū’* and go out to the prayer.
4. If he did not pray during the night, having been prevented from doing so by sleep or falling asleep due to tiredness he would offer twelve *rak’ats* during the day.
5. Our lady ‘Āi’shah (God be pleased with her) said, “He would not exceed in Ramaḍān nor outside of Ramaḍān upon eleven units. He would offer four units, and do not ask about their beauty and length. He would then offer four units, and do not ask regarding their beauty and length. He would then offer three units.”
6. Our lady ‘Āi’shah said, “O Messenger of God, do you sleep before you

34. I say: That which was negated by ‘Āi’shah (God be pleased with her) was in accordance with what she was aware of, as I have seen in the *Musnad* of ‘Abd bin Ḥumayd: Abū Nu’aym narrated to us saying; from Abū Shaybah; from Al-Ḥakam; from Muqsim; from Ibn ‘Abbās who said that our Master the Messenger of God would offer twenty units of prayer in Ramadan and perform *Witr* with three units. This was graded as Ḥasan by some of the later scholars due to its multiple chains of transmission.

35. I say: As he became heavier he would pray sitting down until their remained from his portion of recitation thirty or forty verses, at which point he would stand and recite, then bow and then prostrate. In the second unit he would repeat the same as this.

offer the *Witr* prayer? He replied, “O Āi’shah, both of my eyes sleep, but heart does not sleep.”³⁴

7. At the end of his earthly life he sometimes stood for the whole night reciting one verse.³⁵
8. He would offer two units before the *Zuhr* prayer, and two units after it, two units after *Maghrib* in his home, likewise two units after *‘Ishā* in his home.
9. He would offer the *Ḍuhā* prayer as four units and increase upon it as he wished. He also offered it as six as well as eight.³⁶
10. He offered four units after the decline of the sun, this was before the *Zuhr* prayer. He said, “It is an hour in which the doors of heaven are opened, so I love that my good action ascend at this time.”
11. He loved to offer the optional prayers in his home despite its close vicinity to the mosque, and he would give that as an answer to whoever asked him regarding it.³⁷

36. I say: He did not go beyond eight units, and did not exceed in his encouragement of it beyond twelve units. The most detailed statement in regards to it is the statement of Abū Sā’id al-Khudarī who said, “He would pray until we would say that he would not leave them, and leave them until we would say that he would not pray them.” It was due to this that they were negated and affirmed.

37. I say: It was requested from me that I add a section here regarding his (God bless him and give him peace) method of prayer, which you may not come across except after the review of numerous works spanning several generations. So I say:

HIS METHOD OF PRAYER (GOD BLESS HIM & GIVE HIM PEACE)

1. His (God bless him and give him peace) habit was that the person calling the *Iqamah* would not pronounce the words *Qad Qāmatīs Salāh* until all of the companions were standing.

2. He would then order them to straighten their rows, and they would tightly fill their rows such that each of them would adjoin his ankle to the ankle of the person adjacent to them and likewise their shoulder.

3. He (God bless him and give him peace) would then raise his hands for the *ihrām* and pronounce the *takbīr* loudly.

4. His left hand would be grasped by his right hand and placed upon the chest. There is nothing in contravention of this *sunnah* established from the Prophet (God bless him and give him peace), and this was indicated to by Shaykh Muḥammad Sa’id al-Madanī Safr in his poem:

*The placing of the hand upon the hand is related
From the Ḥāshimī Prophet and is not rejected
It was narrated by Mālik and the authors of the Sunan works
Also by Muslim and al-Bukhārī, so know this
He who claims it is an innovation has lied
Leave him and do not venture to where he has gone
Thus the placing [of the hands] below the navel
Or above it or upon the chest is not disliked
However the narrators have authenticated above the chest*

As is narrated by Wā'il bin Hujr

5. All of his companions would pronounce *takbīr* after him in unison, falling silent after the opening *takbīr* and before his recitation, reciting in this period of silence on occasion the following: *Subḥānak Allahumma wabi Ḥamdika, Tabārakasmuka, Wa Tā'ala Jadduka, Wa Lā Ilāha Ghayruka*

6. He would then recite the *Ta'awudh*, the recite the *basmalah*, occasionally loudly in prayers of loud recitation and silently in the silent prayers, and on occasions not at all.

7. He would then recite the *Fātiha* and pause at the end of each verse.

8. He would prolong his voice with the *Amin*.

9. Those praying behind him would say it such that the masjid would reverberate. On some occasions he would recite it silently.

10. He would then pause silently between the *Fātiha* and the *Sūrah*, the pause being for the duration that the follower was able to recite the *Fātiha*, whilst he (God bless him and give him peace) would recite *tasbīh* as he wished.

11. When he estimated that they had completed their recitation he would begin the *Surah* with *basmalah* also, pausing at the head of the verses as with the *Fātiha*, then he would pause for a brief moment and then descend for the *takbīr** whilst raising his hands and reciting the *takbīr*, prolonging in until he came to rest. Those praying behind him did so in unison, reciting the *takbīr* silently.

12. He recited the glorification thrice up to ten times or fifteen times on occasion in his *rukū'*.

13. He would then raise his head from *rukū'* whilst also raising his hands saying: *Sami'Allahu Liman Ḥamidahu, Rabbanā Wa Lakal Ḥamd Mila' al-Samawāt wal-Ard Wa Mila' Ma Baynahuma Ma Shi'ta Min Shayin Ba'd.*

14. He then descended to prostration whilst reciting the *takbīr*, however no one else would descend with him until his forehead would be placed on the ground and he would complete pronouncing the *takbīr*, at which point they would follow him, reciting the *takbīr* silently in unison.

15. He would say in his prostration (*sujud*): *Subhāna Rabiyyal 'Ala*

16. He would then raise his head from prostration reciting the *takbīr* and no one would raise their heads along with him until he was fully seated in an upright position and had completed pronouncing the *takbīr*.

17. When he would be seated in an upright position he would say: *Allahumma-ghfirli Warḥamnī, Wasturnī, Wajburnī, Warzuqnī, Wahdinī, Warfa'nī, Wanşurnī, Wa'fu Annī, Afinī, Wa Tajāwaz Annī.*

18. He would then prostrate for another prostration in a similar fashion, and when he wished to stand for the second unit he would seat himself in an upright position and the ascend to a standing position coupled with the *takbīr* from his raising his head from the ground to his completing the standing up, repeating in the second unit that which he performed in the first except for the pause of silence before the *Fātiha*. As for the *Duā'* which is in it then no*

19. When he had completed the second unit in the manner of the first he sat and recited the *tashahhud*, and then stood for the third pronouncing the *takbīr* from the time he began standing up till he was standing upright, raising his hands with the *takbīr*. This is the fourth place in which he (God bless him and give him peace) raised his hands according to the more well-known narrations, as was his practice in all of his prayers.

20. His *tashahhud* was: *Attahiyātu Lillāhi, Wassalawātu Wattayyibātu, Assalāmu 'Alaika Ayyuhan Nabiyyu Wa Raḥmatullahi Wa barakātuhi. Assalamu alayna wa 'ala Ibādillahis Sālihin. Ashadu an Lā Ilāha Illa Allah, Wa Ashadu Anna Muḥammadan 'Abduhu Wa Rasūluhu.* Other than this is also reported, however the most authentic is the *tashahhud* of Ibn Mas'ūd which is that which we have mentioned, then the *tashahhud* of Ibn 'Abbās

and Ibn 'Umar. Or you could say: They are like the variant readings of the Quran, all of them are sufficient and blessed however we select that which we have mentioned just as in the case of the salutations.

21. Then after this he (God bless him and give him peace) would select a prayer with which he would supplicate.

22. He would then give two salutations, to his right and his left with: *Assalamu 'Alaikum Wa Rahmatullah, Assalamu 'Alaikum Wa Rahmatullah*.

This is the Muḥammadan prayer which we have been ordered to in his (God bless him and give him peace) words: "Pray as you have seen me praying" regarding which there are numerous authentic narrations for each of its constituent parts that it may even be mass transmitted (*tawātur*) as was stated by the *Quṭb*, Abūl 'Abbās Sayyidī Aḥmad bin Idrīs al-Maghribī (God be pleased with him) who is buried in Yemen, and God knows best.

Chapter 35

His Fasting
(God Bless Him & Give Him Peace)

1. He would fast to the point it was said he would never stop fasting, and at other times he did not fast to the point it was said he would not fast again.
2. Since his arrival in Medina he did not fast a complete month except for Ramadan.
3. He fasted most of the month of Sha'bān.
4. He fasted the first days of each month for a period of three days.
5. He was particular in fasting on Mondays and Thursdays and said, "Actions are presented on Mondays and Thursdays, and I love it that my action is presented whilst I am fasting."

Chapter 36

The Prophet's Recitation (God Bless Him & Give Him Peace)

1. His recitation was clear such that each letter could be clearly heard. It was also lengthened (*Madd*).
2. He would pause in his recitation, he would say: *Alḥamdulillah Rabbil 'Ālamīn* then he would say: *Ar-Raḥmānnir Raḥīm* then pause.³⁸
3. He (God bless him and give him peace) would sometimes recite silently and at other times recite loudly.

38. I say: I recited the *Fātiḥa* to the elderly Khaṭīb Abi 'Alī Ḥasan bin Muḥammad al-Faraghī al-Shāfi'ī al-Miṣrī in the *Jāmi'* al-Ḥussaini in Egypt in the year 1323 along with the *Isti'ādḥah* and the *Basmalah*, pausing upon the word *al-Raḥīm*. He recited to his grandfather, the teacher of the teachers, Abī al-Ma'Alī al-Saqqā al-Azharī al-Shāfi'ī, he likewise recited it to the Muftī of Alexandria Muḥammad bin Maḥmūd al-Jazā'irī al-Ḥanafī. He likewise recited it to his father Maḥmūd; he likewise recited it to his father Muḥammad bin Ḥussain by his reciting it, likewise to his uncle Shaykh Muṣṭafā bin Ramaḍān by his recitation of it, likewise from his Shaykh Muḥammad bin Shaqrūn al-Maqqarī al-Tilmisānī by his reciting of it, likewise from Abi 'Abdullah Muḥammad al-Jazarī who recited it to the notable companion, the Qāḍī of the Jinn, Shamhūrīsh who recited it in this manner to the Messenger of God (God bless him and give him peace). Shamhūrīsh reported that he (God bless him and give him peace) would lengthen his recitation and pause upon the words: *Al-Rajīm, Al-Raḥīm, al-'Ālamīn, al-Raḥīm, Al-Dīn, Nasta'in, the first 'Alaihim and Dālin*. He (God bless him and give him peace) would recite, "*Māliki Yaum al-Dīn*" I say: In a version it is *Mālik* with a *Madd*, and this how many recite it. For it was recited to me in this form by Abū Muḥammad 'Abdullah bin al-Hashimī in the year 1319 *Hijri* from his Shaykh Aḥmad Zayn al-'Ābidīn in Mecca from 'Uthmān bin Ḥasan al-Dimyāṭī from 'Abdullah al-Sharqāwī, the Shaykh of *Jāmi' al-Azhar* from Abī al-Ḥussain 'Alī al-Sā'idī, the author of marginal notes upon the text of al-Zarqānī and al-Kharashī. He said: It was recited to me by 'Alī al-Fayyūmī who said: It was recited to me by Muhammad bin 'Isā al-Burullasī who said: It was recited to me by Sayyid al-Jazīrī who said: It was recited to me by Qāḍī Shamhūrīsh al-Jinnī who said, "I heard the Messenger of Allah (God bless him and give him peace) recite the *Fātiḥā*, and I heard him recite *Māliki* with a *madd*." [This is how this patten chain narration (*Musālsal*) was cited by Imām al-Sharqāwī in his *Fihrist*.] We also narrate it as *Malik* in the *Fātiḥa* also without the *alif* from Shihāb al-Suwaydī in a written form from Abī al-Fayḍ al-Zabidī from Ibn Sinnah from Muḥammad bin Abi Bakr al-Murābiṭ reciting from Shamhūrīsh. This is how it was related by the Imām, the hadith master, Sayyid 'Alī bin 'Abd al-Barr al-Wanā'ī in *Sharḥ al-Awrād al-Bakriyyah*.

4. He possessed a beautiful voice.
5. There were occasions when those present in a room of his home heard his voice whilst he was in the house.

Chapter 37

The Prophet's Weeping (God Bless Him & Give Him Peace)

1. When he prayed he would emit a sound which was similar to the bubbling sound of a pot when it is being boiled.³⁹
2. He wept when, "We have brought you upon them as a witness" was recited to him.⁴⁰
3. His eyes welled with tears when his daughter died, weeping out of mercy.
4. He also wept when 'Uthmān bin Maz'ūn died and he kissed him.
5. When his daughter Umm Kulthūm died he wept and said, "Is there any man amongst you who has not disputed with another and nor engaged in marital relations last night?" Abū Ṭalḥa said: Me. He said: You may go down in to her grave."

39. I say: This was due to what he witnessed in his prayer of Divine Majesty (*jalāl*), beauty and perfection. Likewise the different types of divine manifestations which if anyone other than him was to receive even the minutest drop from it would result in their being annihilated and decimated. It is therefore incumbent upon all his followers when praying to observe reverential fear as much as is possible, and God knows best.

40. I say: Rather it is established that he (God bless him and give him peace) slapped his noble face when he heard this, and this is the basis of what is practised by the Sufis (God sanctify their secrets) from shrieking and striking their heads when they overcome by spiritual states, and God knows best.^q

q. The author of presents no reference for this supposed event, and neither does the editor of the Arabic edition of this work comment regarding this claim. Rather the works of *sirah* point to his (God bless him & give him peace) exercising great patience and fortitude under testing circumstances, therefore great caution should be exercised with the author's claim. Shaykh Khalid al-Turkestani of Mecca whilst teaching this text commented that what may be meant by this is that the Prophet (God bless him and give him peace) gently placed his noble hands upon his blessed face, and God knows best.

Chapter 38

The Prophet's Bedding (God Bless Him & Give Him Peace)

1. His bedding which was in the home of Āi'shah which he would sleep upon was from tanned leather filled with date palm fibres.
2. That which was in the home of Ḥafsa was of cloth manufactured from fur or a rough cloth made from wool. Once she folded it four times to which he said, "Change it back to the way it was before, for its softness prevented me from prayer during the night."⁴¹

41. I say: It is mentioned in *Al-Isti'āb* in the biography of Shifā' bint 'Abdullah al-'Adawiyah that our Master the Messenger of God would visit her and take his siesta there. She had placed bedding and a waist wrap for him to sleep in. This remained in her son's possession until it was taken from them by Marwān.

Chapter 39

His Humility (God Bless Him & Give Him Peace)

1. He would say, “Do not exaggerate in my praise as the Christians did for Jesus son of Mary. For indeed I am a slave, so say the slave of God and His Messenger.”
2. A woman came to him with a need to whom he said, “Sit in any of the streets of Madinah you wish and I will sit with you.”
3. He would visit the sick, attend their funerals, ride a donkey and respond to the invitation of a slave.
4. On the day of Banī Qurayzah he was riding on a donkey whose rein was from palm fibre and upon which there was a saddle made of palm fibre.
5. He would be invited to eat wheat bread, oil and fat whose odour had altered and he would accept.
6. He had armour which was given as a guarantee to a Jewish person, and he did not find that which to reclaim it until he passed away.⁴²

42. I say: In his (God bless him and give him peace) giving as collateral a weapon of war to a Jewish person is an indication of the dominance of disbelief over Islam, for it was from the last of his (God bless him and give him peace) transactions. This is similar to that which is related by Abū Dāwūd and al-Bayhaqī from Thawbān who said: The Prophet (God bless him and give him peace) said, “The different nations will gather against you just as people are called to eat at a plate. A person said: Will it be due to our small numbers on that day? He replied: No, you will be great in number, but like the scum of the flood. God will remove from your enemies their awe of you and will place weakness in your hearts. The person asked: What is weakness? He replied: Love of the world and dislike of death.”^r Al-Bazzār and al-Ṭabarānī relate that he (God bless him and give him peace) said, “It will be that the Non-Arabs become a large number amongst you, consuming your spoils and striking your necks.”^s

r. Abū Dāwūd (4297)

s. Al-Bazzār in his *Musnad* (2882); al-Ṭabarānī (6921) with slight variations in wording.

7. He (God bless him and give him peace) performed Ḥajj upon a worn out saddle upon which was a garment which was not worth four dirhams, he said, “O God, make it a Ḥajj in which there is no showing off nor seeking fame.”
8. His companions would not stand for him due to their knowing his dislike of it.⁴³
9. When he would retire to his home he would divide his time in to three portions, a portion for God, a portion for his family, and a portion for himself. He further subdivided his portion between himself and people, of those who came to him at this time, precedence would be given to those closest to him, these were the people he confided in completely.
10. He would give precedence to people in accordance with their rank in matters of religion and say to them, “Those who are present convey to the one who is absent, convey to me the needs of those who are unable to convey them. For the one who conveys the need of a person who is unable to convey it, God will firmly establish him on the day of judgement.” Nothing but this was mentioned to him and he did not accept from anyone except this.
11. They would enter upon him needy of that which he possessed of knowledge and manners and did not depart except after having eaten or gaining knowledge. They would leave subservient to the good.^t
12. He (God bless him and give him peace) would safeguard his tongue except from that which contained a public interest or benefit.
13. He did not drive away his companions rather honoured the nobleman of a people and appointed him over them.
14. He socialised with people.
15. He would admonish the people and be wary of them without holding back his smile and noble character.
16. He would ask people about others wellbeing, he would support that which was good and further strengthen it, and discourage from evil and weaken it.

43. I say: This was if he came back to them after he was originally with them, for the basis of standing up for another person is legislated and there is no problem in this. Al-Nawawī authored a work on this to which Ibn al-Ḥājj responded in his *Al-Madkhal*. Ibn Ḥajar al-Makkī wrote in defence of him (al-Nawawī) in a one-volume work and I also have a treatise on the topic, it being the first of my written works.

t. The original *Shamā'il* has slightly variant wording which would be translated as, “Guided towards the good.”

17. He was always moderate and never temperamental.
18. He was never unmindful of his companions out of concern for them not to be heedless or complacent.
19. He would be prepared for all situations and did not compromise upon that which was correct and would not exceed it.
20. Those who were closest to him were the elect of the people, the most virtuous to him were those who would offer general advice. Those who were regarded by him to have a great rank were those who were exceptional in sharing and aiding the Muslims.
21. He (God bless him and give him peace) would be in a state of remembrance when standing and sitting.
22. If he entered upon a people he sat where there was space available and ordered others to do the same.
23. He made all those in his presence feel welcome and accorded them respect that was befitting for them. All those in his presence believed they were the one honoured most in the gathering.
24. If a person came seeking his counsel he remained seated and would not get up nor end the conversation until the person himself was the one who finished.
25. Anyone who asked him a need was not turned away except with at least kind words.
26. His affection and good manners were for all people, such that he was akin to a father like figure to them.
27. He was just with them and his gathering was one of knowledge in which voices were not raised, those advanced in age were honoured and those who were young were shown mercy.

44. I say: This hadith of *Hāla* in regards to the description of his character (God bless him and give him peace) and which has preceded regarding his noble physical form is a comprehensive narration regarding his outward and inward attributes and the perfection of his complete upbringing which the people of wisdom from the people of insight are agreed that every attribute from it is indicative of the sum of all goodness. For he is the most perfect of the creation of God in form and the soundest of them in upbringing. This is because he is the first thing which existed which was created in the soundest of forms resulting in perfection, beauty and splendour. Thus all those who draw near to this blessed character in terms of its moderation, are more perfected than others in proportion to that which God places in him of the complete moderate character traits which are indicative of the nobility of the person both in physical form and meaning. It is therefore incumbent upon you O loving believer to visualize this immense character and reflect upon it at all time until it becomes your sole focus and guide thereby linking yourselves to the companions. If it is not possible for you to do so continuously then at least visualise this noble form and its perfections when reciting salutations upon him (God bless him and give him peace).

28. He said, "If I was gifted a hoof I would accept, and if I was invited to it I would accept."
29. He travelled both by riding and walking, and go to one whom had invited him.
30. He would milk his goat and look after himself.⁴⁴

Chapter 40

The Prophet's Character (God Bless Him & Give Him Peace)

1. Anas served him for ten years during which he never reprimanded him.⁴⁵
2. He would not directly confront anyone with that which they disliked.
3. He would not speak more than was appropriate.
4. He would not recompense evil with evil, rather he would forgive and overlook.
5. He did not strike anyone with his hand except when fighting in the way of God.
6. He did not personally take revenge for an injustice which was done to him, except if there was a violation of that which was prohibited by God (Most High).
7. He was not given a choice between two matters except that he chose the easier of the two as long as it was not a sin.
8. He was never asked for a thing to which he said: No.
9. He would address his speech to the worst of a group of people seeking to draw them near by means of it.
10. When he spoke those sitting with him lowered their heads as if there were birds perched on their heads.
11. When he was silent they spoke, they did not dispute in front of him and they fell silent for the one who spoke in his presence.
12. Whoever arrived first would be the first to speak to him.
13. He would laugh at what they laughed at and express surprise at that which they expressed surprise over.

45. I say: This is from the excellent traits of Anas (God be pleased with him) for he would not do except that which was in accordance with his wish (God bless him and give him

14. He maintained patience with any strangers who displayed a coarse manner of speech and asking when addressing him.
15. If his companions mentioned worldly matters to him he would participate with them in it. If they mentioned matters related to the afterlife he would join in with them.
16. He did not store any provisions for the next day.
17. He would accept gifts and gift something in return.

Chapter 41

**The Prophet's Modesty
(God Bless Him & Give Him Peace)**

1. His modesty was greater than the unmarried woman in her home whom no man had ever touched.
2. He would not look at the private parts of his wives and they did not see his.⁴⁶

46. I say: The opposite of this has been reported.

Chapter 42

**The Prophet's Cupping
(God Bless Him & Give Him Peace)**

1. He was cupped and gave the cupper his wage.
2. He had cupping performed on the vein on the side of the neck and between the shoulders.
3. He would have cupping performed on the seventeenth, nineteenth and twenty first day of the month.
4. He had cupping performed on the upper part of his foot whilst he was a pilgrim en-route between Mecca and Medina.

Chapter 43

His Names (God Bless Him & Give Him Peace)

He has multiple names such as:

- Muḥammad,
- Aḥmad,
- *Al-Māḥī* (The Effacer) by means of whom God will wipe out disbelief;
- *Al-Ḥāshir* (The Gatherer) the one at whose feet people will be gathered;
- *Al-Āqib* after whom there will be no prophet;
- The Prophet of Mercy;
- The Prophet of Repentance;
- *Al-Muqaffa'*, meaning the culmination of the prophets;
- The warrior Prophet, which is from the word meaning fighting and physical combat, this was because he was sent with the sword.⁴⁷

47. I say: His names (God bless him and give him peace) are many, to the point some have enumerated them to be a thousand in number, all of them consisting of attributes which he possesses. The name Muḥammad however is the most joyful of them to the ears and well known, whereas Aḥmad precedes it in terms of existence (*ḥukman*) and is more elevated than it in presence, and it is analagous to the Divine name *Raḥmān* in its generality and primordially.^u God has prevented another person being named Aḥmad, and that someone being called such before him, from the existence of the world and up to his lifetime and even in to the time of the companions. Thus his (God bless him and give him peace) possessing this name is from his unique qualities. When it is the case that Divine Names (*Asmā' al-Ḥusna*) are included within the generic inclusive names which are *al-Zāhir* and *al-Bāṭin*, the name Muḥammad is analagous to the name *al-Zāhir*, and Aḥmad is analagous to the name *al-Bāṭin*, and say this for *al-Awwal* and *al-Akhir*.^v Each of these two names with their

u. An expert in Islamic theology should be consulted to understand passages such as these which are difficult to translate and may be misunderstood.

v. The last few words of this line are unclear in meaning.

being comprehensive is inclusive of the other, this is along with all of the names referring back to it. Thus either one of these you call by, you will be calling by all of His Names.

“Say: Call upon Allah or call upon the All-Merciful, whichever you call upon, the beautiful names are His.”^w

This was stated by the great teacher, the well known hadith scholar, the gnostic: Abū Maḥāsīn Muḥammad bin Khalīl al-Qawaqjī al-Ṭarablusī al-Shāmī in his *Sharḥ al-Dawr al-ʿAla* where he said:

Call on the Prophet Muḥammad or Aḥmad
 Whichever of them you call by you will be praising him
 Both of them have a comprehensiveness and encompassing
 So if you call by them you will be upon guidance
 How fine are the letters which have manifested to us
 A secret which manifests in a general and specific manner
 All perfection is for Him and there is nothing like Him
 Exalted is His praise which cannot be disputed
 All of existence has the person of Aḥmad as its essence
 How amazing is the combination in which he is unique

These verses are of Shaykh al-Akbar (God be pleased with him), refer to our book *Sirr al-Haqqī al-Imtīnānī*.

w. Al-Isra’:110

Chapter 44

**His Age
(God Bless Him & Give Him Peace)**

1. It is said that he passed away at sixty years of age, or sixty-five years of age, and the more correct view is that it was at sixty-three. ⁴⁸

48. I say: Some of them have deduced his earthly life (God bless him and give him peace) from His Most High's words,

“God will not delay for a soul if its time has come.”

It is at the end of the sixty third chapter and is followed by *al-Taghābun*, this is so that the immensity of his (God bless him and give him peace) passing on may be manifested. The number of years of his earthly life (God bless him and give him peace) is also deduced from the name Aḥmad when the *nūn* is read with a *tanwīn*, and from *Aḥmadī*, and from the word *Nabī* based on the principles of extracting events from numbers, if you wish refer to my book *Sirr al-Ḥaqqī*.

The Prophet's Passing Away (God Bless Him & Give Him Peace)

1. He passed away on Monday whilst he was reclining supported by our lady Āi'shah (God be pleased with her).
2. In the moments before his passing away he had a cup with him which

49. I say: Here are mentioned some beneficial points that you will not find in the books that you have before you.

First: Some of our Shuyūkh needed to research regarding who lead the prayer and delivered the sermon to people during the period of his illness (God bless him and give him peace). I did not find anything which relates to this matter except that which is in the *Nūr al-Nibrās* of Ḥāfiẓ Burhān al-Dīn al-Ḥalabī from the *Marāsīl* of Ḥasan al-Baṣrī that he (God bless him and give him peace) was unwell for ten days, our Master Abū Bakr (God be pleased with him) lead the people in prayer for nine days, and on the tenth day he came out. This was related by al-Dārquṭnī. Al-Ḥalabī before him reported that it is established that the Prophet (God bless him and give him peace) deputized our Master Abū Bakr three times. I subsequently read in *Kitāb al-Faṣl* of Ḥāfiẓ Ibn Ḥazm his clearly stating this saying, "We have found that he (God bless him and give him peace) deputized Abū Bakr to lead the prayer for the days wherein he was unwell." He also said in another place, "We found that the Prophet (God bless him and give him peace) deputized Abū Bakr al-Siddīq (God be pleased with him) to lead the prayers in his presence for the duration of his illness, and all of the senior companions were present." See if this contradicts the apparent meaning of the hadith of Abū Bakr being commanded to lead the prayers shortly before his passing away (God bless him and give him peace), as this informs us that he did not step forward to lead the people in prayer before his passing away (God bless him and give him peace) except by a day or its like, not from the beginning of the illness, much rather delivering the sermon and the Friday prayer. Look for the description of the sermon of Abū Bakr for this period and what its subject matter was, and God knows best.

Second: His pain (God bless him and give him peace) due to which he passed away was the pain of the lower spine. This was mentioned by the aforementioned al-Ḥalabī in his notes upon al-Bukhārī.

Third: He (God bless him and give him peace) was bathed with water from the well of *Ghalas* on the pattern of *Falas*. Some of the blessed scholars (*Mubārakīn*) have mentioned as in the *Faṭḥ al-Mubīn* of the Gnostic al-Ḥārūshī - and I have not seen others mention this - that God has appointed angels with that water, who carry it in vessels and pour a drop of it in the throat of all those able to die upon faith at the point of their soul leaving their body.

Fourth: He (God bless him and give him peace) was perfumed with *Kāfūr*, and it is said Musk. Both of these were mentioned by Mughlaṭāī.

contained water, he would enter his hand in to it and then wipe his face with the water and say, "O God help me with the pangs or agonies of death."

3. They differed over his burial, Abū Bakr said, "I heard him say: God does not take a Prophet except in the place which he wishes to be buried in. Bury him in the spot where his bed was."
4. Abū Bakr kissed him between his eyes and said, "Alas O Prophet! Alas O Pure One! Alas O Beloved!"
5. He was buried on Tuesday at night (God bless him and give him peace) may my life be a ransom for his breaths!⁴⁹

Chapter 46

**His Inheritance
(God Bless Him & Give Him Peace)**

1. He did not leave anything except his weaponry, a mule and land that he designated for charity. He said, “We are not inherited from and that which we leave behind is charity.”
2. He did however leave behind knowledge to be inherited.

Chapter 47

Beholding Him (God Bless Him & Give Him Peace)

1. He said, “He who sees me in his dream has most certainly seen me, for the devil cannot impersonate me.”⁵⁰

50. I say: In this chapter the author was aware that he saw ‘Alī bin Ḥujr who saw Khalaf bin Khalifah who saw ‘Amr bin Ḥuraith, the companion of the Prophet (God bless him and give him peace). Thus there are three narrators between him in terms of physically sighting. Similar to this has been attained by this needy one, which is that I saw the elderly Sayyid, the *Hāj*, the worshipper, Abū ‘Abdullah Muḥammad, the son of the pious Muhaddith Abū al-‘Abbās Aḥmad, the son of the Muhaddith and Gnostic Abū ‘Abdullah Muḥammad bin al-Quṭb Abū al-‘Abbās Aḥmad bin Muḥammad al-Ḥussain al-Kazimī al-Fāsī, he embraced me, interlaced his fingers with me and shook my hand and granted me a license for all that he had. He met and sought blessings from the pious elderly Abū Ḥafṣ ‘Umar bin al-Makkī bin al-Quṭb Sayyid al-Mutī’ bin Ṣāliḥ al-Tādilī who is buried in Fes. He in turn met the notable companion, ‘Abd al-Raḥmān al-Jinnī, better known as Shamhūrish and took from him, and was granted a license to transmit in his jinn handwriting. He is a companion whom I have authored a number of works regarding, a large one of them containing statements from around one hundred and fifty notable scholars, hadith experts and Sufis who established his companionship to the Messenger of God (God bless him and give him peace). Ibn Ḥajar clearly stated in *al-‘Īsābah* that he would make specific mention of those Jinn whose companionship was established as being from the companions, it was due to this that he wrote biographical entries for many of the Jinn companions in *al-‘Īsābah*. The Imām and Muhaddith, Shihāb Aḥmad bin ‘Alī al-Manīnī al-Dimashqī, the commentator of al-Bukhārī said in his *Fihrist* entitled *Qawl al-Sadīd fī Ittiṣāl al-Asānid* where he mentioned his father’s meeting Sayyid Shamhūrish the companion and his narrating from him by means of his brother ‘Abd al-Raḥmān from him saying, “With this chain there are between me and the Prophet (God bless him and give him peace) three intermediaries, and it is correct for my father to counted amongst the *Tabi’īn* due to his meeting a companion from the Jinn.” Sayyid Jalāl al-Din Muḥammad said: Maqsūd al-‘Ālam al-Riḍawī al-Ḥindī said in *Qawl al-Ṣawāb fī Ta’rīf al-Aṣḥāb*, after confirming that the Jinn are counted amongst the companions said: From this perspective the Master of the Poles (*Sayyid al-Aqtāb*) Makhdūm Jahanyān is a Tabi’ī, because he studied with a Jinn who was a companion who would narrate hadith from the Messenger of God (God bless him and give him peace), and the Master of the Poles Makhdūm Jahanyān narrated from him. This was also mentioned by his son ‘Allāmah Ja’far al-Riḍawī in *Fayḍ al-Tārī Sharḥ al-Bukhārī*.

In the marginal notes of Shaykh al-Islām Abū Sa’ūd ‘Abd al-Qādir bin ‘Alī al-Fāsī upon al-Bukhārī that I have in my possession contains, “Transmitting hadith from the Jinn if they are in accordance with the principles of the sacred law are taken in to consideration.”

Chapter 48

Closing Words

I say: The Prophet (God bless him and give him peace) is a magnet who pulls everything in creation towards him. It is because of this that we attach and link ourselves to every means to him (God bless him and give him peace), and it is no wonder. He is the perfect completed one who if a person was to see him in his complete illuminated form he would say: The Messenger is commensurate with the One who sent him. This is why we here declare God to be transcendent and sanctified from there occurring in His dominion that which is not in accord with His wisdom. Thus all that manifests in the world of this complete comprehensive individual is that he is deserving of all that he merits. This is why we conclude this abridgement of ours with the hadith of *tasbīḥ*. So we say: We were informed by the hadith scholar (*Musnid*): Abū ‘Abdullah Muḥammad Sa’īd al-Qa’qa’ī hearing from him whilst facing the Noble Ka’bah in Mecca, he said: We were informed by Muḥammad bin ‘Umar bin ‘Abd al-Rasūl al-Makkī from ‘Alī bin ‘Abd al-Barr al-Wanā’ī who said; we were informed by Ṣālīh Muḥammad al-Fulānī from Muḥammad bin Sinnah al-‘Umarī who said; we were informed by Muḥammad al-Sharīf al-Wawlatī from Muḥammad bin ‘Ikrimash al-Ḥanafī from the (*Sayyid al-Ḥuffāz*) master of the ḥadīth masters Ibn Ḥajar who said; we were informed by Abū Ishāq Ibrāhīm al-Ba’lī from Aḥmad bin Abī Ṭālīb al-Ḥajjār from Ḥussain bin Mubārak al-Zabīdī from Abū al-Waqt ‘Abd al-Awwal bin ‘Īsā al-Harawī from Abū al-Ḥasan al-Dawūdī from ‘Abdullah bin Aḥmad al-Sarkhasī, from al-Firabrī who said;

Muḥammad bin Ismā'il al-Bukhārī narrated to us saying; Muḥammad bin Ashkab informed us from Muḥammad bin Fuḍayl from 'Umarah bin al-Qa'qa'a from Abū Zurah from Abū Hurayrah (God be pleased with him) who said; Our Master and Liegelord the Messenger of God (God bless him and give him peace) said, "Two words are beloved to the All-Merciful, light upon the tongue and heavy upon the scales: Glory be to God and His is the praise, glory be to God the Magnificent *Subhān Allahī Wa bi Ḥamdihī, Subhān Allahī al-Aẓīm.*"The compilation and fair copy of this work was completed a little before 'Aṣr on Monday the third of *Shawwāl* in the year 1327.

I added some additional notes to the original and I brought forth in every chapter interesting points which were relevant to the books subject matter. May God make it an accepted action, Amin by means of the trustworthy one upon whom be peace.

It is completed, all praise be to God Most High, by means of His help and facilitation, salutations be upon our Master Muḥammad and his family.

