

حليته النبي ﷺ

صلى الله عليه وآله وسلم

"Al-Hiliya" - The Adornment

Hadith extracted from

"*Shamail al-Habib al-Mustafa*"

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English Translation provided by Scholarly Heritage

1

Hadith No. 18 in Shamail al-Habib al-Mustafa

Hasan ibn 'Ali (peace be upon them both) said: I asked my maternal uncle, Hind ibn Abi Halah – who was known to describe the physical features of the Messenger of Allah ﷺ – about the physical description of the Messenger of Allah ﷺ, as I was eager for him to describe some of his qualities to me, for me to hold on to them, so he said:

The Messenger of Allah ﷺ was august and awe-inspiring. His face would glitter like the moon on a night when it is full. He was taller than average, but not exceedingly tall. His head was well-proportioned, his hair straight. If his hair parted naturally, he made it a middle parting, if not he would not let his hair grow below his earlobes. His complexion was fair with a pinkish hue. His forehead was broad, and his eyebrows were arch-shaped like a bow yet did not



connect in the middle. Between them was a vein that would rise/fill when he was angry. His nose was long, which when light shone on it made the tip of the nose looked raised although it wasn't. His beard was full and dense, his cheeks were smooth, his mouth was wide with a gap between his two front teeth. The fine line of hair from his chest to his navel was thin. His neck was like that of a statue cast in the purest silver. His body was well-proportioned, sturdy and firm, while his stomach was inline with his chest. His chest was wide, his shoulders broad, and his joints large. His body would be shining when he was seen without an upper garment. A fine line of hair ran like a thread connecting his upper chest with his navel. Other than that, his chest and naval were without hair; but there was hair on his arms, shoulders and uppermost part of the chest. His forearms were long and his palms large, his hands and feet robust, his limbs were long and smooth – or the narrator may have said: his limbs were raised. The arch of his feet was perfectly shaped. His feet were so smooth that water easily flowed over them. When he walked, he lifted his legs firmly, he stepped forward with his body leaning forward, and walked gently. He took long strides, walking as if descending from a height. When he turned, he turned with his whole body. His gaze would remain lowered: he looked more to the earth than he looked at the sky. His look was mostly a quick glance. He used to walk behind his companions, and he would be the first to greet whomever he met.

2

Hadith No. 290 in Shamail al-Habib al-Mustafa

Hasan ibn 'Ali (peace be upon them both) said: 'I asked my maternal uncle, Hind ibn Abi Hala (Allah be pleased with him) who was known to often describe the Messenger of Allah ﷺ, to describe for me the Messenger of Allah's ﷺ speech'. He said,

'The Messenger of Allah ﷺ was constantly in a state of grief and reflection, without rest. He ﷺ would remain silent for long periods of time, only speaking when necessary, beginning and finishing his speech with the name of Allah. He spoke with succinct words that encompassed huge meanings. His speech was organised and apportioned, neither too long or short and neither harsh or abusive. He would praise every bounty of Allah regardless of how small, and would never speak ill of it. He would neither praise nor criticise food. The world

and its affairs would not anger him, but if the truth was transgressed no one and nothing could abate his anger until he had stood up for the truth. He would not get angry for his own sake. When he pointed he did so with his full hand, when amazed at something he would turn the palm of his upwards, and when he would speak he would move his hand, striking the right palm on to the inside of the left thumb. When he was angered by someone, he would turn away from them and deprive them of his attention. When happy, he would look towards the ground. The extent of his laugh was a smile, his teeth therein appearing like hailstones.

3

Hadith No. 364 in Shama'il al-Habib al-Mustafa

Hasan ibn 'Ali (peace be upon them both) reports that Husain said: 'I asked my father regarding the conduct of the Prophet ﷺ with those who sat with him.' He said,

'The Messenger of Allah ﷺ was always charming, easy going and soft. He was not harsh, or tough. He did not shout, nor was he obscene. He did not mention defects of people or slander them. If there was something which he did not like he would not mention it. If people had hopes in him he would not cause them despair. He abandoned three things: argumentation, extravagance, and that which did not concern him. He abstained from three things with regards to people: he would not debase people, nor mention their faults and he would not expose them. He would not speak except about that which begat hope for its reward. When he would speak, people around him would listen silently as if birds were perched upon their heads. They would speak only when he was silent, and they would not interrupt each other in his presence. They maintained silence whilst another spoke to him, until he had finished. The discussion in his company was the first discussion that was initiated. He would laugh at what made them laugh, he would be amazed at what amazed them. He would bear up with the stranger despite the coarse manner in his speech and his tough questions, such that his companions would love to bring strangers to him. He used to say: "Whenever you see someone in need, help him." He would not accept people's praise except if they wanted to repay for something good he did. He would not interrupt someone's speech as long as it was permissible; in which case he would either prohibit him from speaking or stand up and leave.'

Hasan ibn ‘Ali (peace be upon them both) said, ‘I asked my maternal uncle Hind bin Abi Hāla (Allah be pleased with him), as he was the one who described the characteristics of the Prophet ﷺ, and I desired that he describe some of them.’ So he mentioned the narration. I kept this narration from Husayn for some time. Then I narrated it to him and found that he had heard this before me. He asked him (i.e. Hind) regarding that which I had asked of, and I found that he had asked his father regarding his ﷺ entering and exiting his home and he did not leave anything out. Husayn said, ‘I asked my father about the conduct of the Messenger of Allah ﷺ in his home. He said,

When he would arrive in his home, he would divide his time into three parts: a part for Allah, a part for his family and a part for himself. Then he would further divide the part for himself between himself and the people. He would give preference to the people honour and dignity, and he would not keep anything from them. It was his practice that from the portion allocated for the people he would give preference to the people of virtue, and he would divide this time according to their rank in virtue and righteousness. Amongst them were those who had a single need, and those who had two or more needs; thus he would spend time with them. He would be preoccupied with them in order to amend their affairs and he expected them to tell him what they needed to say. He would say, ‘let he who is present from amongst you convey to he who is absent. And convey to me the need of he who is unable to convey it. For indeed, whoever conveys to a ruler the need of one who is unable to convey it, Allah will keep his feet firm on the Day of Judgement.’ Nothing was mentioned before him but this and he would not accept anything else. People would come exploring, seeking knowledge and would not depart except having benefitted from him, and they would leave as guide for good. Husayn said, ‘I asked my father about the conduct of the Messenger of Allah ﷺ outside his home.’ He said: ‘The Messenger of Allah ﷺ would guard his mouth and would only speak about that which concerned him. He would bring people together and not scare them away. He would honour the noble of every tribe and would appoint a leader of them. He would be cautious from people yet would not be less charming to any of them. He would ask about his companions and about the matters that are occurring between the people. If something good happened before him, he would praise

and support it, and if something bad happened before him he would point it out and warn of it. He was stable in his state and did not go to extremes. He was never heedless due to the fear of them becoming negligent. He was prepared for every situation. He was never short of supporting the truth. Those who were close to him were the best of people, and the best of them in his eyes were those who advice was the most general(encompassing). The greatest of them in rank in his eyes were those who were the most helpful to others.' Husayn said, 'I asked him regarding his ﷺ sessions when he would sit.' He said, 'The Messenger of Allah ﷺ would not stand (to leave a session) or sit (to start a session) except with the remembrance of Allah. When he would visit a gathering, he would sit wherever space was available (even if it was at the back of the circle), and he always recommended this. He would grant every attendee enough attention such that each attendee would presume themselves to be his ﷺ best friend/companion. Whenever someone would sit with him or approach him to speak, he would wait until the person has finished speaking. He would answer all who asked him by fulfilling their need or at least offering a good word. His character reached all people until he became like a father for them. They were all equal before him in terms of establishing the truth or law. His sessions were a session of knowledge, tolerance, shyness, trustworthiness and forbearance. Voices were never raised in his presence, nor was anyone's honour tainted, nor faults publicised. All were equal and humble with best among them being the one who was the most righteous. The elderly were honoured and the young were shown mercy. The needy were given preference, and they would take care of the stranger.