

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 8

بَابُ مَا جَاءَ فِي لِبَاسِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the clothing of the Messenger of Allah ﷺ.

- al-Imām al-Tirmidhī included this chapter to explain matters relative to the clothing of the Prophet ﷺ, such as its description, its different types, its colours and other related matters.
- It is important to know that the basic ruling regarding clothing in Islam is that it is permissible (*mubāḥ*). A Muslim can wear any garment they wish, provided they avoid what is prohibited in the Shariah. The Prophet ﷺ said:

كُلُوا وَاشْرَبُوا وَابْسُوا وَتَصَدَّقُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ.

Eat, drink, dress, and give in charity without extravagance or pride. (Bukhārī)

- Meaning, wear whatever clothing you want, but beware of extravagance (*isrāf*) and beware of pride and arrogance (*makhīlah*).
- The *Sunnah* of the Prophet ﷺ also mentions certain matters relating to clothing that the Prophet ﷺ instructed people to avoid:
 1. *al-Isbāl* – which is a man's garment falling below his ankles. There are many authentic *aḥādīth* which contain a strong warning regarding *al-Isbāl*, and for this reason a number of scholars considered it to be a major sin.
 2. The Prophet ﷺ also forbade men from wearing silk and from wearing clothing of fame (*libās al-shuhrah*), which is clothing worn to make a person stand out noticeably among the people of their community or town. For this reason, the general principle is that a person dresses like the people of their country or community so long as their clothing does not contain anything contrary to the *Shari'ah*. If it does, then it must be avoided.
 3. Another prohibition concerning clothing is the statement of the Prophet ﷺ:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

Whoever imitates a people is one of them. (Abū Dawūd - Ḥassan)

- Therefore, clothing that is specific to the disbelievers by which they are recognised, is not permissible for a Muslim to wear.

Hadīth 54, 55

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ الْقَمِيصُ.

Umm Salamah said: 'The garment most beloved to the Messenger Allah ﷺ was the qamīṣ (shirt).'

(Ḥassan)

- Both of these *aḥādīth* are narrated by Umm Salamah. al-Imām al-Tirmidhī included them because of their different chains of narration (*isnād*), otherwise their content (*matn*) is identical.
- The *qamīṣ* is a well-known shirt or upper garment that has two sleeves (*kummān*) through which the hands are inserted and an opening (*jayb*) through which the neck passes. It has been said that the reason that the Prophet ﷺ loved the *qamīṣ* was because it was easy to put on, easy to remove, and comfortable to move around in, unlike some other garments, such as the *izār* (lower wrap) which requires constant adjustment while moving, or the *ridā'* (upper cloak) which requires constant attention so that it does not fall.

Hadīth 56

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ يَلْبَسُهُ، الْقَمِيصُ.

Umm Salama said: 'The garment the Messenger of Allah ﷺ most loved to wear was the qamīṣ (shirt).'

(Ḥassan)

- This is the third *ḥadīth* in this chapter which is narrated by Umm Salamah. al-Imām al-Tirmidhī mentioned it last, because it is the most correct of the three in its chain of narration. It also varies slightly in its wording with the addition of the word *yalbasuhū* (to wear).

Hadīth 57

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ كُمُ قَمِيصِ رَسُولِ اللَّهِ ﷺ إِلَى الرُّسْغِ.

Asmā' bint Yazīd said: 'The sleeve of the shirt of Allah's Messenger (Allah bless him and give him

***peace) extended to the wrist.'* (Ḍa'īf)**

- The *rusgh* (wrist) is the joint between the hand and the forearm. According to the *ḥadīth*, the sleeves of the Prophet's ﷺ shirt reached his wrist and did not extend beyond it. This could be because it may prevent taking hold of things if it was beyond the wrist.

Hadīth 58

عَنْ قُرَّةَ بِنِ إِيسَى الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنْ مُزَيْنَةَ لِنُبَايَعَهُ، وَإِنَّ قَمِيصَهُ لَمُطْلَقٌ، أَوْ قَالَ: زُرُّ قَمِيصِهِ مُطْلَقٌ قَالَ: فَأَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ، فَمَسَسْتُ الْحَتَامَ.

Qurra ibn Iyās al-Muzani said: ‘I came to the Messenger of Allah ﷺ with a group from Muzaynah to pledge allegiance to him. His shirt was open, or the button of his shirt was undone. So I put my hand through the opening of his shirt and felt the Seal of Prophethood.’ (Ṣaḥīḥ)

- (وَإِنَّ قَمِيصَهُ لَمُطْلَقٌ أَوْ قَالَ زُرُّ قَمِيصِهِ مُطْلَقٌ) – ‘His shirt was open, or the button of his shirt was undone’. Meaning, the button of his shirt was not fastened which caused his shirt to be open. This could have been so that people can easily see the *Khātam* (Seal of Prophethood).
- (فَأَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ فَمَسَسْتُ الْخَاتَمَ) – ‘So I put my hand through the opening of his shirt and felt the Seal of Prophethood’. Meaning, Qurra ibn Iyās inserted his hand in the *jayb*, or the neck opening of the shirt, and touched the *Khātam* (Seal of Prophethood) on his back.
- Sheikh Abdul Razzāq al-Badr gave the following *fā’idah* (point of benefit) regarding this *ḥadīth*: ‘The basic practice is that the button of a shirt should be fastened. If there is a need to leave it open, then it may be opened. As for some people believing that leaving the top button open is itself a *Sunnah*, there is no clear evidence to support this. This *ḥadīth* does not indicate that, either directly or indirectly, because it is unknown whether the Prophet ﷺ left it open as an act of worship and *Sunnah*, or simply for another reason, such as intense heat, discomfort in the chest, or something similar. In fact, it is more likely that he did not do so as a *Sunnah*, because if that were the case, there would have been little purpose in having a button in the first place.’

Hadīth 59

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ خَرَجَ وَهُوَ يَتَكَبَّرُ عَلَى أُسَامَةَ بْنِ زَيْدٍ عَلَيْهِ ثَوْبٌ قِطْرِيٌّ، قَدْ تَوَشَّحَ بِهِ، فَصَلَّى بِهِمْ.

Anas ibn Mālik said: ‘The Prophet ﷺ came out leaning on Usāmah ibn Zayd. He was wearing a qitrī garment wrapped around himself, and he led them in prayer.’ (Ṣaḥīḥ)

- (عَلَيْهِ ثَوْبٌ قِطْرِيٌّ) – ‘He was wearing a qitrī garment’. A *qitrī* garment is a type of Yemeni striped cloth with lines running through it. It is a type of sleeved cloak (*burd*) which is long and covers the lower part of the body.
- (قَدْ تَوَشَّحَ بِهِ) – ‘Wrapped around himself’. Meaning, he draped it over his shoulders without wearing it properly or inserting his hands in the sleeves.
- (فَصَلَّى بِهِمْ) – ‘And he led them in prayer’. Meaning, he served as their *Imām*.