

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*.

Hadīth 60, 61

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً، ثُمَّ يَقُولُ: اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

Abū Saʿīd al-Khudrī said: ‘Whenever the Messenger of Allah ﷺ put on a new garment, he would mention it by its name, whether it was a turban, a shirt, or a cloak, then he would say: O Allah, all praise belongs to You, as You have clothed me with it. I ask You for its goodness and the goodness for which it was made, and I seek refuge in You from its evil and the evil for which it was made.’

(Ṣaḥīḥ)

- Both of these *aḥādīth* are narrated by Abū Saʿīd al-Khudrī. al-Imām al-Tirmidhī included them because of their different chains of narration (*isnād*), otherwise their content (*matn*) is identical.
- This *aḥādīth* contains a blessed *duʿāʾ* that a Muslim is encouraged to say when Allah blesses them with a new garment, whether it is a shirt (*qamīṣ*), a turban (*ʿimāmah*), or anything similar.
- (إِذَا اسْتَجَدَّ ثَوْبًا) – **‘Whenever he put on a new garment’**. Meaning, whenever the Prophet ﷺ wore any new clothing.
- (سَمَّاهُ بِاسْمِهِ) – **‘He would mention it by name’**. Meaning, he would specify it by saying a *ʿimāma*, a *qamīṣ* or a *ʿridāʾ*. For example, he would say: ‘O Allah, all praise belongs to You as you have clothed me with this *qamīṣ*’. He did this to remember Allah’s favour upon him. It does not mean that he gave the new garment a personal name.
- (اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ) – **‘O Allah, all praise belongs to You, as You have clothed me with it’**. Meaning, O my *Ilāh* (my object of worship), all praise belongs to You for favouring me with this garment that covers my body and adorns me. This is where he would name the garment. He began by praising Allah for the blessing of clothing, because it covers a person’s nakedness, conceals their *ʿawrah*, beautifies them and serves as an adornment. This is no doubt these are tremendous blessings and favours from Allah
- (أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ) – **‘I ask You for its goodness and the goodness for which it was made’**. Meaning, the Prophet ﷺ would ask Allah for every form of good that is associated with the new garment he was wearing. The good that comes from a garment is not just one thing but many. It covers the body, beautifies a person, protects them from the cold and heat, and provides many other benefits. Therefore, the Prophet ﷺ would ask for every good that can come through this item of clothing.
- (وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ) – **‘And I seek refuge in You from its evil and the evil for which it was made’**. This shows that some clothing can be a source of harm. For example, clothing that is worn in pride and arrogance, clothing that contains prohibited images, clothing that is so tight that it exposes the shape of the *ʿawrah*, or clothing that hangs below the ankles.
- This *duʿāʾ* shows a person’s complete dependence (*iftiqār*) upon Allah in every aspect of their life, including the clothes they wear. They depend upon Allah to provide the clothing, then depend on Him to grant its benefits and to protect from any harms that may come through it.

Hadīth 62

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ ﷺ يَلْبَسُهُ الْحَبْرَةُ.

Anas ibn Mālik said: ‘The garment the Messenger of Allah ﷺ loved to wear the most was the *hibarah*.’ (Sahīh)

- (الْحِبْرَةُ) – ‘**The *hibarah***’. This is a type of garment made from cotton or linen. It is decorated and beautified. The word *hibarah* is derived from the word *taḥbīr* which means decoration or beautification. Therefore, *hibarah* clothing always contains stripes and is distinguished by its colours, such as black and white, or black and red. The Prophet ﷺ loved to wear this type of clothing.

Hadīth 63

عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقِيهِ.

Abū Juhaifa said: ‘I saw the Prophet ﷺ wearing a red *ḥullah*, and it is as though I can still see the brightness of his shins.’ (Sahīh)

- (وَعَلَيْهِ حُلَّةٌ حُمْرَاءُ) – ‘**He was wearing a red *ḥullah***’. Meaning, Abū Juḥayfah saw the Prophet ﷺ wearing a red *ḥullah*. A *ḥullah* is a garment consisting of two pieces, namely the *izār* (lower wrap) and the *ridā’* (upper garment). The ‘red’ *ḥullah* of the Prophet ﷺ was not pure red as mentioned by the scholars. Rather, it consisted of two Yemeni garments woven with red and black stripes.
- (كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقِيهِ) – ‘**And it is as though I can still see the brightness of his shins**’. The term *barīq* refers to the radiance and brightness of his shins. This radiance has already been mentioned regarding the noble body of the Prophet ﷺ. This also shows that the lower garment of his *ḥullah* (or the *izār*) only reached to the middle of his shins.
- Regarding the redness of the *ḥullah* of the Prophet ﷺ, Ibnul Qayyim said in his book *Zād al-Ma’ād*: ‘Those who thought it was completely red without any other colour were mistaken. The red *ḥullah* consisted of two Yemeni burdas woven with red and black stripes, like other Yemeni burdas. They were called ‘red’ because of the red stripes they contained. As for solid red clothing, it is strongly prohibited.’

Hadīth 64

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ أَحْسَنَ فِي حُلَّةٍ حُمْرَاءَ، مِنْ رَسُولِ اللَّهِ ﷺ، إِنْ كَانَتْ جُمَّتُهُ لَتَضْرِبُ قَرِيبًا مِنْ مَنْكَبَيْهِ.

al-Barā’ ibn ‘Āzib said: ‘I have never seen anyone look finer in a red *ḥullah* than the Messenger of Allah ﷺ, and his hair was nearly reaching his shoulders.’ (Sahīh)

- This *ḥadīth* carries the same meaning as the one before it. The point of relevance (*shāhid*) has already been mentioned, and it is the saying of al-Barā’ ibn ‘Āzib:
- (فِي حُلَّةٍ حُمْرَاءَ) – ‘**In a red *ḥullah***’. The red *ḥullah* refers to two Yemeni garments containing red and black stripes. It does not refer to a *ḥullah* that was pure red.

Hadīth 65

عَنْ أَبِي رَمَثَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ.

Abū Rimtha said: 'I saw the Prophet ﷺ wearing two green cloaks.' (Ṣaḥīḥ)

- (عَلَيْهِ بُرْدَانِ أَخْضَرَانِ) – **'Wearing two green cloaks'**. The green colour mentioned here is not a pure green, but it was green mixed with stripes of other colours. If it had been pure green it would not have been called a *burda*, because a *burda* (cloak) is always striped.

Hadīth 66

عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ أَسْمَالٌ مُلَيَّتَيْنِ كَانَتَا بِرَعْفَرَانٍ قَدْ نَفَضَتَا.

Qaila bint Makhrama said: 'I saw the Prophet ﷺ wearing two worn-out wraps that had been dyed with saffron, though its colour had faded.' (Ḍa'īf)

- (عَلَيْهِ أَسْمَالٌ) – **'Wearing two worn-out wraps'**. The term *asmāl* is the plural of *samal*, which refers to a worn-out garment.
- (مُلَيَّتَيْنِ) – **'Two wraps'**. The term *mulayyatayn* is the dual form of *mulayyah* which refers to any garment that is woven as a single piece without being joined by stitching.
- (كَانَتَا بِرَعْفَرَانٍ) – **'That had been dyed with saffron'**. Meaning, the two wraps had been treated with saffron.
- (قَدْ نَفَضَتَا) – **'Though its colour had faded'**. Meaning, the saffron colour had washed out, leaving only a faint trace. In Islam, men have been prohibited from wearing what has been touched by saffron or *waras*, but since the saffron in these wraps had faded until almost nothing remained of it, the Prophet ﷺ wore it.

Hadīth 67

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ، لِيَلْبَسَهَا أَحْيَاؤُكُمْ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ.

Ibn 'Abbās said that Allah's Messenger said ﷺ: 'Wear white garments. Let your living wear them and shroud your dead in them, for they are among the best of your garments.' (Ṣaḥīḥ)

- (عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ) – **'Wear white garments'**. Meaning, adhere to wearing them and be keen to wear them. This is an encouragement from the Prophet ﷺ to wear white. White clothing is better than other colours, whether they are solid colours or striped colours. One reason for the superiority of white clothing will come in the next ḥadīth: *'For they are purer (aṭhar) and finer (aṭyab).'*
- (لِيَلْبَسَهَا أَحْيَاؤُكُمْ، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ) – **'Let your living wear them and shroud your dead in them, for they are among the best of your garments'**. The Prophet ﷺ encouraged the living to wear them and urged that the dead be shrouded in them, and informed us that it is

among the best of our clothing. The Prophet's ﷺ encouragement to wear white indicates that he himself wore it, and this is the point of relevance (*shāhid*) from the *ḥadīth* to the chapter. In an authentic narration in Bukhārī and Muslim, Abū Dharr narrated: 'I came to the Prophet ﷺ and he was wearing a white garment.'

Hadīth 68

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اَلْبَسُوا الْبَيَاضَ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ.

Samura ibn Jundub said: Allah's Messenger ﷺ said: 'Wear white, for it is purer and finer, and shroud your dead in it.' (Saḥīḥ)

- (فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ) – '**For it is purer and finer**'. Meaning, white garments combine between both of these qualities: purity (*aṭḥar*) and fineness (*aṭyab*). They stand out after washing them for their cleanliness, purity and brightness. Also, if any dirt comes on them, it shows immediately, unlike other clothing, which may become dirty without the dirt being visible. This is why the Prophet ﷺ chose it over other colours in his *du'ā*:

اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ

O Allah, cleanse me from my sins as a white garment is cleansed from dirt. (Bukhārī)

Hadīth 69

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْتٌ مِنْ شَعْرِ أَسْوَدَ.

'Āisha said: 'The Messenger of Allah ﷺ came out one morning wearing a mirṭ of black hair.' (Saḥīḥ)

- (ذَاتَ غَدَاةٍ) – '**One morning**'. The term *ghadāt* refers to the early morning.
- (وَعَلَيْهِ مِرْتٌ مِنْ شَعْرِ أَسْوَدَ) – '**Wearing a mirṭ of black hair**'. A *mirṭ* is a long wide cloak that is wrapped around the body. This *mirṭ* was made from black hair, meaning the wool or the fur of an animal that had been tanned. It is not specified which animal it was.

Hadīth 70

عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَبَسَ جُبَّةً رُومِيَّةً، ضَيِّقَةَ الْكُمَيْنِ.

al-Mughīra ibn Shu'bah said: 'The Prophet ﷺ wore a Byzantine robe with narrow sleeves.' (Saḥīḥ)

- al-Imām al-Tirmidhī concluded the chapter of what related to the clothing of the Prophet ﷺ, with the *ḥadīth* of al-Mughīra ibn Shu'bah.
- (أَنَّ النَّبِيَّ ﷺ لَبَسَ جُبَّةً رُومِيَّةً) – '**The Prophet ﷺ wore a Byzantine robe**'. A *jubbah* is similar to a *qamīṣ* (shirt), however it is heavier than a regular shirt. Sometimes it is even worn over the shirt. It is heavier to protect from the cold, and can even be worn as light protection in war.

- (ضَيْقَةُ الْكُمَيْنِ) – ‘*With narrow sleeves*’. The *kummayn* refer to the two sleeves which are the openings in the garment through which the hands are inserted. This shows the permissibility of wearing tight clothes as long as it doesn’t cover the ‘*awrah*’.
- Sheikh Abdul Razzāq concluded his explanation of this chapter by saying: ‘*With this, al-Imām al-Tirmidhi completed what relates to the clothing of the Prophet ﷺ. It can be observed from the chapter that the clothing of the Prophet ﷺ was varied. He wore the izār and ridā’, he wore the kisā’, he wore the qamīṣ, and other types of clothing. This shows that the matter of clothing is broad, and that the basic principle concerning it is permissibility unless there is evidence indicating its prohibition, such as when a garment for a man hangs below the ankles, a garment of fame and pride, a garment made of silk, a garment dyed with saffron, or a garment which involves imitation of the disbelievers. All of this is prohibited. As for whatever the Sharī’ah has not prohibited, the basic principle is that it is permissible, as Allah says:*

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

Say: Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of provision? [al-A’rāf: 32]

In this āyah, Allah condemns those who prohibit clothing, food, and drink which He brought forth for His servants as a blessing and mercy from Him. This demonstrates that their basic ruling is permissibility until something from the Sharī’ah indicates that it is prohibited. This principle extends to all materials from which garments are made, of whatever type; they are permissible. The Shari’ah has only prohibited specific things, all of which relate to averting harm and preserving a Muslim in their religion and their daily lives.