

بسم الله الرحمن الرحيم
الْحَمْدُ لِلَّهِ، وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى.
قَالَ الشَّيْخُ الْحَافِظُ أَبُو عِيسَى مُحَمَّدُ بْنُ عِيسَى بْنِ سَوْرَةَ التِّرْمِذِيُّ:

- ١ - باب ما جاء في خَلْقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
- ١ - (١) أَخْبَرَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَا بِالْأَدَمِ، وَلَا بِالْجَعْدِ الْقَطَطِ، وَلَا بِالْسَّبِطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشَرَ سِنِينَ، وَبِالْمَدِينَةِ عَشَرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ.
- ٢ - (٢) حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رُبْعَةً: لَيْسَ بِالطَّوِيلِ، وَلَا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ، وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ، وَلَا سَبِطٍ، أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَّأُ.
- ٣ - (٣) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ - يَعْنِي: الْعَبْدِيُّ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ

يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ رَجُلًا مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَةِ إِلَى شَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حُمْرَاءُ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

٤ - (٤) حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَا رَأَيْتُ مِنْ ذِي لَمَّةٍ فِي حُلَّةٍ حُمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ.

٥ - (٥) حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا الْمُسْعُودِيُّ، عَنْ عُثْمَانَ بْنِ مُسْلِمٍ بْنِ هُرْمُزٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالطَّوِيلِ، وَلَا بِالْقَصِيرِ، شَتَّى الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمُ الرَّأْسِ، ضَخْمُ الْكَرَادِيسِ، طَوِيلُ الْمَسْرَبَةِ، إِذَا مَشَى تَكَمَّأً تَكَفُّوًا كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ. صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

٦ - (٦) حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا أَبِي، عَنْ الْمُسْعُودِيِّ، بِهَذَا الْإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ الْبَصْرِيُّ وَعَلِيُّ بْنُ حُجْرٍ وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ - وَهُوَ ابْنُ أَبِي حَلِيمَةَ - وَالْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ

ابْنُ مُحَمَّدٍ - مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ - قَالَ: كَانَ عَلِيٌّ إِذَا وَصَفَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِالطَّوِيلِ الْمُمَغِطِ، وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ، وَكَانَ رُبْعَةً مِنَ الْقَوْمِ، وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطِطِ، وَلَا بِالسَّبِطِ، كَانَ جَعْدًا رَجُلًا، وَلَمْ يَكُنْ بِالْمُطَهَّمِ، وَلَا بِالْمُكَلَّمِ، وَكَانَ فِي وَجْهِهِ تَدْوِيرٌ، أَبْيَضُ مُشْرَبٌ، أَدْعَجُ الْعَيْنَيْنِ، أَهْدَبُ الْأَشْفَارِ، جَلِيلُ الْمَشَاشِ وَالْكَتَدِ، أَجْرَدُ، ذُو مَسْرِيَةٍ، شَتْنُ الْكَفَيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وَإِذَا التَفَتَ التَفَتَ مَعًا، بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْوَدُ النَّاسِ صَدْرًا، وَأَصْدَقُ النَّاسِ لَهْجَةً، وَأَلْيَنُهُمْ عَرِيكَةً، وَأَكْرَمُهُمْ عِشْرَةً، مَنْ رَأَاهُ بِدِيَهَةٍ هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِيَتُهُ: لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ.

قَالَ أَبُو عِيْسَى: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ الْحُسَيْنِ يَقُولُ: سَمِعْتُ الْأَصْمَعِيَّ يَقُولُ فِي تَفْسِيرِ صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: الْمُمَغِطُ: الدَّاهِبُ طَوْلًا، وَقَالَ: سَمِعْتُ أَعْرَابِيًّا يَقُولُ فِي كَلَامِهِ: تَمَغَّطَ فِي نُسَابَتِهِ أَيُّ: مَدَّهَا مَدًّا شَدِيدًا. وَالْمُتَرَدِّدُ: الدَّاخِلُ بَعْضُهُ فِي بَعْضٍ قَصْرًا. وَأَمَّا الْقَطِطُ: فَالشَّدِيدُ الْجُعُودَةُ. وَالرَّجُلُ: الَّذِي فِي شَعْرِهِ حُجُونَةٌ أَيُّ: تَتَنُّ قَلِيلًا. وَأَمَّا الْمُطَهَّمُ: فَالْبَادِنُ الْكَثِيرُ اللَّحْمِ. وَالْمُكَلَّمُ: الْمُدَوَّرُ الْوَجْهِ. وَالْمُشْرَبُ: الَّذِي فِي بَيَاضِهِ حُمْرَةٌ.

وَالْأَذْعَجُ: الشَّدِيدُ سَوَادِ الْعَيْنِ. وَالْأَهْدَبُ: الطَّوِيلُ الْأَشْفَارِ. وَالْكَتْدُ:
مُجْتَمِعُ الْكَتْفَيْنِ، وَهُوَ الْكَاهِلُ.
وَالْمَسْرُوبَةُ: هُوَ الشَّعْرُ الدَّقِيقُ الَّذِي كَأَنَّهُ قَضِيبٌ مِنَ الصَّدْرِ إِلَى الشَّرَّةِ.
وَالشَّنُّ: الْغَلِيطُ الْأَصَابِعِ مِنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ.
وَالْتَقْلُعُ: أَنْ يَمْشِيَ بِقُوَّةٍ. وَالصَّبَبُ: الْحَدُورُ، يُقَالُ: انْحَدَرْنَا فِي صَبُوبٍ
وَصَبَبٍ. وَقَوْلُهُ جَلِيلُ الْمُشَاشِ: يُرِيدُ رُؤُوسَ الْمَنَاكِبِ.
وَالْعَشْرَةُ: الصُّحْبَةُ، وَالْعَشِيرُ: الصَّاحِبُ. وَالْبَدِيَّةُ: الْمَفَاجَأَةُ، يُقَالُ:
بَدَهْتُهُ بِأَمْرِ أَيْ: فَجَأْتُهُ بِهِ.

٧ - (٧) حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ بْنُ عَبْدِ
الرَّحْمَنِ الْعَجَلِيُّ إِمْلَاءً عَلَيْنَا مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ
وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ يُكْنَى أَبَا عَبْدِ اللَّهِ، عَنْ ابْنِ أَبِي هَالَةَ، عَنْ الْحَسَنِ
بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَأَلْتُ خَالَي هِنْدَ بْنَ أَبِي هَالَةَ - وَكَانَ وَصَافًا
- عَنْ حَلِيَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي
مِنْهَا شَيْئًا أَتَعَلَّقُ بِهِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَخْمًا
مُفَحَّخًا، يَتَلَأَلُوْ وَجْهُهُ تَلَأَلُو الْقَمَرِ لَيْلَةَ الْبَدْرِ، أَطْوَلَ مِنَ الْمَرْبُوعِ، وَأَقْصَرَ
مِنَ الْمَشْدَبِ، عَظِيمُ الْهَامَةِ، رَجُلٌ الشَّعْرِ، إِنْ انْفَرَقَتْ عَقِيقَتُهُ فَرَقَهَا، وَإِلَّا
فَلَا يُجَاوِزُ شَعْرُهُ شَحْمَةً أُذُنَيْهِ إِذَا هُوَ وَفَرُهُ، أَزْهَرَ اللَّوْنِ، وَاسِعَ الْجَبِينِ،
أَزَجَّ الْحَوَاجِبِ، سَوَابِغٌ فِي غَيْرِ قَرْنٍ، بَيْنَهُمَا عِرْقٌ يُدْرُهُ الْغَضَبُ، أَقْنَى

العَرَيْنِ، لَهُ نُورٌ يَعْلُوهُ، يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمَّ، كَثَّ اللَّحْيَةُ، سَهَلَ
 الْخَدَيْنِ، ضَلِيعَ الْفَمِ، مُفَلَّجَ الْأَسْنَانِ، دَقِيقَ الْمَسْرُوبَةِ، كَانَ عُنُقُهُ جِيدٌ ذُمِيَّةٌ
 فِي صَفَاءِ الْفِصَّةِ، مُعْتَدِلَ الْخَلْقِ، بَادِنٌ، مَتَمَاسِكٌ، سَوَاءُ الْبَطْنِ وَالصَّدْرِ،
 عَرِيضُ الصَّدْرِ، بَعِيدُ مَا بَيْنَ الْمَنْكَبَيْنِ، ضَخْمُ الْكَرَادِيسِ، أَنْوَرُ الْمُتَجَرِّدِ،
 مَوْصُولٌ مَا بَيْنَ اللَّبَّةِ وَالسُّرَّةِ بِشَعْرٍ يَجْرِي كَالْخَطِّ، عَارِي النَّدَيْنِ وَالْبَطْنِ
 مَا سِوَى ذَلِكَ، أَشَعْرُ الذَّرَاعَيْنِ وَالْمَنْكَبَيْنِ وَأَعَالِي الصَّدْرِ، طَوِيلُ الرَّنْدَيْنِ،
 رَحْبُ الرَّاحِ، شَتْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، سَائِلُ الْأَطْرَافِ - أَوْ قَالَ: سَائِلُ
 الْأَطْرَافِ - ، خُمْصَانُ الْأَخْمَصَيْنِ، مَسِيحُ الْقَدَمَيْنِ يَنْبُو عَنْهُمَا الْمَاءُ، إِذَا
 زَالَ زَالَ قَلْعًا، يَخْطُو تَكْفِيًّا، وَيَمْشِي هَوْنًا، ذَرِيعُ الْمِشْيَةِ، إِذَا مَشَى كَأَنَّمَا
 يَنْحَطُّ مِنْ صَبَبٍ، وَإِذَا التَّفَتَ التَّفَتَ جَمِيعًا، خَافِضُ الطَّرْفِ، نَظَرُهُ إِلَى
 الْأَرْضِ أَطْوَلُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ، جُلُّ نَظَرِهِ الْمَلَا حَظَةً، يَسُوقُ أَصْحَابَهُ،
 وَيَبْدُرُ مَنْ لَقِيَ بِالسَّلَامِ.

٨ - (٨) حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ،
 حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كَانَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنَّهُوسَ
 الْعَقِبِ. قَالَ شُعْبَةُ: قُلْتُ لِسِمَاكِ: مَا ضَلِيعُ الْفَمِ؟ قَالَ: عَظِيمُ الْفَمِ. قُلْتُ:
 مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شِقِّ الْعَيْنِ. قُلْتُ: مَا مَنَّهُوسُ الْعَقِبِ؟ قَالَ:
 قَلِيلُ لَحْمِ الْعَقِبِ.

قَالَ أَبُو عِيسَى: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ الْحُسَيْنِ يَقُولُ: سَمِعْتُ
الْأَصْمَعِيَّ يَقُولُ فِي تَفْسِيرِ صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: الْمُمَغِطُ:
الذَّاهِبُ طَوَّلًا، وَقَالَ: سَمِعْتُ أَعْرَابِيًّا يَقُولُ فِي كَلَامِهِ: تَمَغَّطَ فِي نَشَابَتِهِ أَيُّ:
مَدَّهَا مَدًّا شَدِيدًا. وَالْمُتَرَدَّدُ: الدَّاخِلُ بَعْضُهُ فِي بَعْضٍ قَصْرًا. وَأَمَّا الْقَطِطُ:
فَالشَّدِيدُ الْجُعُودَةُ. وَالرَّجُلُ: الَّذِي فِي شَعْرِهِ حُجُونَةٌ أَيُّ: تَشَنُّ قَلِيلًا.

٩ - (٩) حَدَّثَنَا هِنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا عَبَثُ بْنُ الْقَاسِمِ، عَنْ أَشْعَثَ
- يَعْنِي ابْنَ سَوَّارٍ - ، عَنْ أَبِي إِسْحَاقَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي لَيْلَةٍ إِضْحِيَانٍ، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ،
فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ.

١٠ - (١٠) حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ
الرُّوَاسِيُّ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ بْنَ عَازِبٍ:
أَكَانَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِثْلَ السِّيفِ؟ قَالَ: لَا، بَلْ
مِثْلَ الْقَمَرِ.

١١ - (١١) حَدَّثَنَا أَبُو دَاوُدَ الْمَصَاحِفِيُّ سُلَيْمَانُ بْنُ سَلَمٍ، حَدَّثَنَا
النَّضْرُ بْنُ شُمَيْلٍ، عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَبْيَضَ
كَأَنَّمَا صِغَ مِنْ فِضَّةٍ، رَجُلَ الشَّعْرِ.

١٢ - (١٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ

أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: «عُرِضَ عَلَيَّ الْأَنْبِيَاءُ فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ ضَرْبٌ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ، وَرَأَيْتُ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةَ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ، يَعْنِي نَفْسَهُ، وَرَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلَامُ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دَحِيَّةً».

١٣ - (١٣) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَسُفْيَانُ بْنُ وَكِيعٍ وَالْمَعْنَى وَاحِدٌ قَالَا: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَعِيدِ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يَقُولُ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَمَا بَقِيَ عَلَى وَجْهِ الْأَرْضِ أَحَدٌ رَأَاهُ غَيْرِي. قُلْتُ: صِفْهُ لِي، قَالَ: كَانَ أَبْيَضَ مَلِيحًا مُقَصَّدًا.

١٤ - (١٤) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ ثَابِتِ الزُّهْرِيِّ، حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ أَخِي مُوسَى بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَفْلَجَ الثَّنِيثَيْنِ، إِذَا تَكَلَّمَ رُئِيَ كَالنُّورِ يُخْرَجُ مِنْ بَيْنِ ثَنَائِيَاهُ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The chapter on Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam’s noble features

IN THIS CHAPTER Imaam Tirmidhii narrated ahaadiith on the noble features of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam. It is impossible to accurately describe Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam’s actual beauty and elegance. To capture his appearance is beyond one’s capability. Yet the Sahaabah, radiyallaahu ‘anhum, endeavoured to preserve some of what they could, and some of what they related is mentioned here. Qurtubii says, “Sayyidinaa Rasuulullah, sallallaahu ‘alayhi wasallam’s full beauty and elegance has not been made manifest, otherwise it would have been impossible for people to look at him.” The Sahaabah, radiyallaahu ‘anhum, have done the ummah an immense favour by conveying Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam’s elegance and beauty

Imaam Tirmidhii collected about 400 ahaadiith, and divided them into fifty-five chapters. In the first chapter, fourteen ahaadiith are related.

(1) Hadiith Number 1

Anas, radiyallaahu ‘anhu, أَنَسٍ رَضِيَ اللَّهُ عَنْهُ said, “Rasuulullaah, sallallaahu ‘alayhi wasallam, was neither tall nor short (like a dwarf – He was of medium stature). His complexion, was neither white like lime, nor dark (he was illuminant, more luminous than even the full moon on the 14th night). Rasuulullaah, sallallaahu ‘alayhi wasallam’s hair was neither straight nor curly (slightly wavy). When he reached the age of forty, Allaah Most High granted him nubuuwwah (نُبُوَّةٌ nabiihood). The first ten years of which he lived in Makkah

Mukarramah (see commentary). He lived for another ten years in Madiinah Munawwarah, and passed away at the age of sixty. At that time, there were not more than twenty white hair on his mubaarak head and beard.” (This will be described in detail in the chapter on the white hair of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam.)

Commentary

Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, was of medium stature, and slightly tall. Sayyidinaa Hind ibn Abii Haalah, radiyallaahu ‘anhu, سَيِّدِنَا هِنْدُ بْنُ أَبِي هَالَةَ رَضِيَ اللَّهُ عَنْهُ and others related this. An objection may arise concerning the two hadiith, since another hadiith states that when Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, stood amongst a group, he appeared to be the tallest. This was not on account of height, but was a mu’jizah (مُعْجَزَة miracle). Accordingly, no one could reach a higher status than Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, in ‘kamaalati ma’nawiyah’ (كَامَالَاتِ مَعْنَوِيَّة intrinsic excellence), or in ‘suurah zaahirii’ (صُورَة ظَاهِرِي apparent appearance).

The hadiith under discussion states that Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, lived for ten years in Makkah Mukarramah after nubuwwah. For this reason it is stated that he attained the age of sixty. This is contrary to what is found in other ahaadiith. It is stated that Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, lived in Makkah Mukarramah for thirteen years, thus reaching the age of sixty-three. Other ahaadiith state that Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, attained the age of sixty-five. At the end of this kitaab (book) all three ahaadiith are mentioned. Imaam Bukhaarii, rahimahullaah, says, “Most ahaadiith indicate that Rasuulullaah, sallallaahu ‘alayhi wasallam, lived for sixty-three years.” The ‘ulamaa have summed up these ahaadiith in two ways. First, Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, received nubuwwah (نُبُوَّة nabiihood) at the age of

forty and risaalah (رِسَالَهُ divine message) three years later, and after that, he lived for ten years in Makkah Mukarramah. According to this, the three years between nubuuwwah and risaalah were omitted in the hadiith under discussion. A second explanation is that often people estimate while calculating and do not include fractions or small numbers. For this reason Sayyidinaa Anas, radiyallaahu ‘anhu, may have calculated by tens in the hadiith and omitted the units. In the hadiith where the age of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, is mentioned as sixty-five, the years of birth and death are included separately. In short, the content of all the ahaadiith is the same. According to most authentic ahaadiith, the age of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, was sixty-three. Therefore, the other ahaadiith can be reconciled with him passing away at that age.

(2) Hadiith Number 2

Anas ibn Maalik, radiyallaahu ‘anhu, أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ said, “Rasuulullaah, sallallaahu ‘alayhi wasallam, was of a medium stature, he was neither very tall nor short. He was very handsome, of medium build. His hair was neither very curly nor very straight (rather was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly.”

Commentary

In this hadiith Sayyidinaa Anas, radiyallaahu ‘anhu, narrated that Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam’s complexion was wheat-coloured. In the previous hadiith, also narrated by Sayyidinaa Anas, radiyallaahu ‘anhu, he did not mention Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, having a wheat-coloured complexion. This was mentioned in the hadiith’s translation. Actually, what is derived from the two hadiith is that Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, was not of such a dark complexion that would decrease a

person's aura and beauty. He had a radiant light colour, with a slight wheat-coloured complexion.

In this hadiith the word 'Yata-kaf-fa-oo' يَتَكَفَّوْ is used regarding the walk of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam. There are several different ways in which the 'ulamaa interpret this word. Some say it means to walk hastily. Some are of the opinion that it means to lean forward a bit while walking. Some say that it means to lift the leg with force. All three explanations are correct because Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam's walk fulfilled all three descriptions. The word conveys all three meanings. Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, walked quickly, not like the Romeos of this age who walk like women. It was also the noble habit of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, to walk with the head and shoulders inclined slightly forward. His chest was not puffed out in pride. He lifted his legs while walking, and did not drag his feet on the ground.

(3) Hadiith Number 3

Baraa ibn 'Aazib, radiyallaahu 'anhu, رَضِيَ اللهُ عَنْهُ related, "Rasuulullaah, sallallaahu 'alayhi wasallam, was a man of medium build (slightly tall, as explained previously); he had broad shoulders (from which we gather that he had a wide chest); he had thick hair that reached his earlobes; he wore a red striped lungii (لُنْجِي waist-wrap) and shawl. I never saw anyone or anything more handsome than him."

Commentary

In this hadiith the word 'Rajulam Marbuu'an' رَجُلًا مَرْبُوعًا is used, which if the letter 'jeem' carries a dammah (پیش pesh), the word means a man. Perhaps this is the correct meaning. This is used in the 'Arabic language for connecting words, but since no special quality is derived, some muhaddithiin (مُحَدِّثِينَ hadiith scholars) say when it is found with a fathah (zabar on the 'jeem'), it means something between straight and bent. Therefore it may also be possible that here it refers to the

description of the hair of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam. As described before, his mubaarak hair had a slight curl. From the description of the lungii (لُنگِي waist-wrap) found in this hadiith, some ‘ulamaa are of the opinion that it is jaa-iz (جائز permissible) for men to wear red coloured clothing. According to the Hanafi’s there is a detailed discussion on this. Hence, before selecting red clothing, the ‘ulamaa should be consulted regarding its permissibility.

The ‘ulamaa mention that in this hadiith the Sahaabii did not see ‘anything’ more handsome or beautiful than Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam. The narrator mentioned ‘anything’ to also include the moon, sun, and all other celestial bodies.

(4) Hadiith Number 4

Baraa ibn ‘Aazib, radiyallaahu ‘anhu, رَضِيَ اللهُ عَنْهُ said, “I have never seen anyone with long hair, in red clothing more handsome than Rasuulullaah, sallallaahu ‘alayhi wasallam. His hair reached his shoulders, and between them the space was wide. He was neither very tall nor short.”

Commentary

The description of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam’s hair differs from the one aforementioned. There it is stated that his hair reached his earlobes. In reality, there is no difference as hair does not always remain the same length but grows, sometimes the hair was short and sometimes long.

(5) Hadiith Number 5

‘Alii, radiyallaahu ‘anhu, عَلِيٌّ رَضِيَ اللهُ عَنْهُ reported, “Rasuulullaah, sallallaahu ‘alayhi wasallam was neither very tall nor short. The soles of his feet were fully fleshed. (It indicates strength and courage). His

head was large as were the joints of his bones. There was a thin line of hair from the chest to the navel. And when Rasuulullaah, sallallaahu ‘alayhi wasallam, walked, it appeared as if he was descending from a high place.” Alii, radiyallaahu ‘anhu, said, “I did not see anyone like him neither before him, nor after him.”

Commentary

A sentence like, “I did not see anyone like him”, is primarily for emphasis. By describing Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, in this manner, there is no exaggeration because the complete beauty of his appearance, sallallaahu ‘alayhi wasallam, cannot be adequately described. Munaawii مُنَاوِي wrote that people are required to believe no other person can compare with the beautiful qualities and attributes of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam. This is not merely a belief. Kitaabs (books) on seerah (history of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam,) and ahaaadiith are replete with descriptions of his beautiful qualities. They state that Allaah Ta’aalaa fully bestowed Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, with all the inner kamaalaat (كَمَالَاتِ) perfections) and zaahiri (ظَاهِرِي) apparent) beauty.

Two verses (couplets) are narrated from Ummul Mu-mineen Sayyiditinaa ‘Aa-i-shah, radiyallaahu ‘anhaa, the meaning of which is, “That if the friends of Zulay^{كُتَيْخَاء}khaa could see the blessed face of Rasuulullaah, sallallaahu ‘alayhi wasallam, they would have cut their hearts instead of their hands.”

How true! If you wish to read more about the love the Sahaabah, radiyallaahu ‘anhum, –male and female– had for Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, then read chapter eight of my kitaab (book) ‘Stories of the Sahaabah, (radiyallaahu ‘anhum,)’.

(6) Hadiith Number 6

Ebraahiim ibn Muḥammad, radiyallaahu ‘anhu, إِبْرَاهِيمُ بْنُ مُحَمَّدٍ رَضِيَ اللَّهُ عَنْهُ one of ‘Alii, radiyallaahu ‘anhu’s, grandsons said, whenever ‘Alii, radiyallaahu ‘anhu, described the noble features of Rasuulullaah, ṣallallaahu ‘alayhi wasallam, he would say, “Rasuulullaah, ṣallallaahu ‘alayhi wasallam, was neither very tall nor short, but of medium stature. His hair was neither very curly nor very straight, but had a slight wave. He did not have a big body nor a round face. Rather his mubaarak face was slightly rounded (meaning he did not have a fully rounded face nor a fully elongated face; it was between the two). Rasuulullaah, ṣallallaahu ‘alayhi wasallam’s, complexion was white with redness in it. His mubaarak eyes extremely black, with long eyelashes. His body joints (e.g. elbows, knees etc.) were large, and he had a broad, fully fleshed area between the two shoulders. There was not excessive hair on his body. (Some people have profuse hair on their body). Rasuulullaah, ṣallallaahu ‘alayhi wasallam, had a thin line of hair running from the chest to navel. The hands and feet of Rasuulullaah, ṣallallaahu ‘alayhi wasallam, were fully fleshed. He lifted his legs with vigour when he walked, as if he was descending to a low lying place. When he addressed another he turned his whole body to face that person. (He did not only turn his face as this is considered impolite; sometimes, it even denotes pride. Therefore Sayyidinaa Rasuulullaah, ṣallallaahu ‘alayhi wasallam, turned his chest and body towards the person. Some ‘ulamaa translated this as, when Sayyidinaa Rasuulullaah, ṣallallaahu ‘alayhi wasallam, addressed another, he completely turned his face towards that person, so as to not give a side glance. This is not an accurate translation). The Seal of Nubuwwah (نُبُوَّةٌ nabiihood) was situated between his shoulders, he was the last of all the Ambiyaa. He was the most generous, most truthful, most kind-hearted and came from a most noble family. (Accordingly his

character, family background, and other traits were the best). Whoever laid eyes upon him suddenly would become awe-inspired. (Sayyidinaa Rasuulullaah, ﷺ, had such a remarkable personality and so much dignity, that whoever saw him for the first time would be overcome by a feeling of profound respect. Firstly, there is the ro'ḥ (رُوح) awe) for his physical beauty, then when other kamaalaat (كَمَالَاتِ) (perfections) are added, what more could be said of the ro'ḥ? Along with the special attributes and qualities granted to Sayyidinaa Rasuulullaah, ﷺ, there is the ro'ḥ. Anyone who came in close contact with him, and knew his excellent character would be struck with love for his admirable attributes. One describing his noble features could only say, 'I have not seen anyone like Rasuulullaah, ﷺ, neither before him nor after him.'"

(7) **Hadiith Number 7**

Hasan ibn 'Ali, radiyallaahu 'anhu, حَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ said, "I asked my maternal uncle (Sayyidinaa Faatimah, radiyallaahu 'anhaa's step-brother) Hind ibn Abi Haalah, radiyallaahu 'anhu, هِنْدُ بْنُ أَبِي هَالَةَ رَضِيَ اللَّهُ عَنْهُ about the noble features of Rasuulullaah, ﷺ, 'alayhi wasallam. He often described the noble features of Rasuulullaah, ﷺ, in detail. And I felt that I should hear from him myself the noble features of Rasuulullaah, ﷺ, in order to make them a proof and testimony for myself, and to memorise them, and to also try to emulate and adopt them. (The age of Sayyidinaa Hasan, radiyallaahu 'anhu, was seven years old when Sayyidinaa Rasuulullaah, ﷺ, passed away. In view of his age, he did not have an opportunity to fully realise the features of Sayyidinaa Rasuulullaah, ﷺ). Hind, the uncle described the noble features and said, 'He had great

qualities and attributes in him, others also held him in high esteem. His mubaarak face shined like the full moon. He was slightly taller than a person of middle height, but shorter than a tall person. His mubaarak head was moderately large. His mubaarak hair was slightly curled. When his hair naturally had a path in the middle, he left it so, otherwise, he did not habitually make an effort to part it as such. (This is a better translation. A question may arise that Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, habitually made a path as stated in the ahaadiith. The 'ulamaa say that was in the early periods when Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, did not try to do so. According to this humble servant, the answer to this is complex, because Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, made it a principle to oppose the ways of the disbelievers, and conform to the ways of the Ahli-Kitaab (أهل كتاب People of the Book - Christians and Jews). Therefore, he did not part his hair in the middle. For this reason, according to some 'ulamaa, the best translation is, he only made a path if it could be done easily, otherwise when a comb or the like was needed, he did not part his hair. When the hair of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, was abundant, it use to pass over his earlobes. Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. His eyebrows were separate and did not meet each other in the middle. There was a vein in between them which use to expand when he became angry. His nose was prominent and had a nuur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking carefully it was the lustre and beauty that made it look large. Otherwise, it was not large. His mubaarak beard was full and dense. His pupils were black. His cheeks were smooth and full of flesh. The mubaarak mouth of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, was moderately wide. (He did not have a small mouth). His mubaarak teeth were thin

and bright. The front teeth had a slight space in between them. There was a thin line of hair from the chest to the navel. His mubaarak neck was beautiful and thin, like the neck of a statue which had been shaved clean, the colour of which was clear, shining and beautiful like silver. All the parts of his mubaarak body were of a moderate size, and fully fleshed. His mubaarak chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and lustrous (or rather those parts of the body that were exposed were also bright and shining, compared with those parts of the body that were covered. According to this humble servant the latter interpretation is more appropriate). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearms were long, and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The arches of his feet were a bit deep. His feet were smooth, because of their cleanliness. The smoothness was such that it did not allow the water to remain there as it flowed away quickly. When he walked, he lifted his legs with vigour, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace, and taking slightly large steps. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something, he turned his whole body towards it. He always looked down. His mubaarak gaze was focused more to the ground than towards the sky. (A question may arise here that it is reported in 'Abuu Daawuud' that, "Rasuulullaah, sallallaahu 'alayhi wasallam, usually looked towards the sky." Both are reconciled thus, his mubaarak habit was to look down towards the ground, but while waiting for the wahii (وحي revelation), he often looked towards the sky.)

*Here the gaze of the killer has'nt even lifted modestly.
There the hand of the lover rest on the heart of the deceased.*

His shariif habit was to look at something with a light eye, i.e., he looked at a thing with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Sahaabah, radiyallaahu 'anhum, to walk in front, while he himself walked behind. He initiated salaam (greeted) with whomever he met.'

Commentary

The 'ulamaa say that Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, walked at the back because of his humbleness. According to this humble servant, if this is applied to his journeys it will be more appropriate. It was the noble habit of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, that while on a journey, he used to stay at the back to visit the bereaved and the weak.

This is a long hadiith in which the noble features, etiquettes and habits of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, are described. Imaam Tirmidhi has also mentioned this hadiith in other chapters where relevant. Portions of this hadiith will be mentioned in the chapters where the speech and humility of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, are described.

(8) Hadiith Number 8

Jaabir ibn Samurah, radiyallaahu 'anhu, سَمُرَةُ رَضِيَ اللَّهُ عَنْهُ said, "Rasuulullaah, sallallaahu 'alayhi wasallam, had a wide mouth. There were red lines in the whites of his eyes. He had a little flesh on his heels."

Commentary

'Arabs believe it desirable for men to have wide mouths, saying it indicates eloquence (fluency of language). The interpretation adopted in the description of the eyes has been taken from accepted sayings.

However, in this hadiith, Imaam Tirmidhi translated it to mean wide eyes, as a narrator did, but according to the linguists is incorrect.

*These intoxicated eyes on which thousands of my kindred be sacrificed.
That endless destroyer remains intoxicated day and night.*

(9) Hadiith Number 9

Jaabir ibn Samurah, radiyallaahu ‘anhu, جَابِرُ بْنُ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ said, “I once saw Rasuulullaah, sallallaahu ‘alayhi wasallam, on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon and at times at Rasuulullaah, sallallaahu ‘alayhi wasallam. Ultimately I came to the conclusion that Rasuulullaah, sallallaahu ‘alayhi wasallam, was more handsome, beautiful and radiant than the full moon.”

*If the illumination in the temple and sanctuary is through the sun and moon, so what.
I desire you, what should I do with my sight.*

(10) Hadiith Number 10

Abii Is-haaq, rahimahullaah, أَبِي إِسْحَاقَ said, “A person asked Baraa ibn ‘Aazib, radiyallaahu ‘anhu, بَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ ‘Was the mubaarak face of Rasuulullaah, sallallaahu ‘alayhi wasallam, shining like a sword?’ He replied, ‘No, but like a full-moon with its roundness.’”

Commentary

In making a similarity with a sword, it may have meant that Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, had a long face. However, the glitter of a sword has more whiteness and no nuuraaniyyah (glow). For this reason Sayyidinaa Baraa, radiyallaahu ‘anhu, gave the similarity of the full moon, and not that of a sword. All these similarities are approximate descriptions, even a thousand moons could not

give the brightness of Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam. An ‘Arab poet says, “If you want to describe a shortcoming of a beloved, then give the beloved the similitude of a full moon. This is enough to insult him.”

(11) Hadiith Number 11

Abii Hurayrah, radiyallaahu ‘anhu, أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ said, “Rasuulullaah, sallallaahu ‘alayhi wasallam, was so clean, clear, beautiful and handsome, as though his body was covered and moulded in silver. His mubaarak hair was slightly curled.”

Commentary

In the first hadiith mentioned by Sayyidinaa Anas, radiyallaahu ‘anhu, it is denied that Sayyidinaa Rasuulullaah, sallallaahu ‘alayhi wasallam, was very white. The above hadiith does not mean that he had a white complexion like silver; rather he had a white and reddish complexion, in which the beauty and brightness was overwhelming.

(12) Hadiith Number 12

Jaabir ibn ‘Abdillaah, radiyallaahu ‘anhu, جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ narrates, Rasuulullaah, sallallaahu ‘alayhi wasallam, said, “The Ambiyaa were shown to me. I saw Muusaa, ‘alayhis salaam, he had a thin body, like one from among the tribe of Shanuu’ah شَنُوءَةَ. I saw ‘Eesaa, ‘alayhis salaam. From among all those that I have seen, he somewhat resembled ‘Urwah ibn Mas’ood عُرْوَةَ بْنِ مَسْعُودٍ. I saw Ebraahiim, ‘alayhis salaam. From among all those that I have seen. I, more or less look like him. In the same manner I saw Jibra-eel, ‘alayhis salaam. From among all those I have seen, he more or less looked like Dihyah Kalbii دَحْيَةَ كَلْبِي.”

Commentary

This was on the night of mi’raaj or in a dream. Imaam Bukhaaarii,

rahimahullaah, has narrated both, on the night of mi'raaj مِعْرَاج and also in a dream. There is no confusion or difficulty in this differences, because he may have seen them on both occasions. The translation of the description of Sayyidinaa Muusaa, 'alayhis salaam, as having a light body, in my opinion, is made from more accurate sayings. Some 'ulamaa in the translation of this sentence, have expressed other opinions. These three Ambiyaa were described because Sayyidinaa Muusaa, 'alayhis salaam, and Sayyidinaa 'Eesaa, 'alayhis salaam, are the nabiis of the Banii Israa-eel and Sayyidinaa Ebraahiim, 'alayhis salaam, besides being the great grandfather of Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, was accepted by all 'Arabs.

(13) Hadiith Number 13

Sa'eed Jurayrii سَعِيدُ الْجُرَيْرِي rahimahullaah, said, "I heard Abaa At-Tufayl, radiyallaahu 'anhu, رَضِيَ اللَّهُ عَنْهُ, say, "There is no one left on the face of this earth, besides me who has seen Rasuulullaah, sallallaahu 'alayhi wasallam." I then asked him to describe to me the noble features of Rasuulullaah, sallallaahu 'alayhi wasallam. He said, 'Rasuulullaah, sallallaahu 'alayhi wasallam, had a white complexion, which was a bit reddish, and he had a medium sized body.'"

Commentary

Sayyidinaa Abaa At-Tufayl, radiyallaahu 'anhu, was the last among the Sahaabah, radiyallaahu 'anhum, to pass away. He died in the year 110 hijrii. That is why he said, that there was no one left besides him who had seen Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam. The 'ulamaa say that he used the phrase "face of the earth" because Sayyidinaa 'Eesaa, 'alayhis salaam, is also from the ones who saw Sayyidinaa Rasuulullaah, sallallaahu 'alayhi wasallam, but is present in the skies (heavens).

(14) Hadiith Number 14

Ibn ‘Abbaas, radiyallaahu ‘anhumaa, رَضِيَ اللَّهُ عَنْهُمَا said, “The mubaarak front teeth of Rasuulullaah, sallallaahu ‘alayhi wasallam, were a bit wide (had a gap). They were spaced and were not close together. And when Rasuulullaah, sallallaahu ‘alayhi wasallam, talked, a nuur (نُور illumination) emitting from his mubaarak teeth could be seen.”

Commentary

According to the ‘ulamaa, it is a well-known fact that it was something similar to nuur which emitted from the mubaarak teeth.

The opinion of ‘Allaamah Munaawii is that it is something hissii (حِسِّي sensory), and not a similarity, which emitted miraculously from between the teeth of Rasuulullaah, sallallaahu ‘alayhi wasallam.

*With modesty lower the head and with grace, smile.
How easy it is for the beautiful to strike the lightning.*

Everything of his noble features was perfect and beautiful. In the manner that his intrinsic beauty had reached its last stage, in the same manner his zaahirii (ظَاهِرِي apparent) beauty had also reached its fullest and most potential point.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ بِقَدْرِ حُسْنِهِ وَجَمَالِهِ