

وجه الأرض أحدَ رَأهُ غيرى ، قلت: صِفهُ لى ، قال: كان أبيض ،  
مَلِيحًا مُقَصِّدًا ،

١٤ - (١٤) حدثنا عبد الله بن عبد الرحمن ، أخبرنا إبراهيم بن  
المنذر الحزامى ، أخبرنا عبد العزيز بن ثابت الزهرى ، حدثنى  
إسماعيل بن إبراهيم بن أخى موسى بن عقبة عن كُريب عن ابن  
عباس رضى الله عنهما قال: كان رسول الله صلى الله عليه وسلم  
أفْلَجَ الشَّيْئَيْنِ ، إذا تكَلَّمَ رُؤى كالنُّورِ يخرج من بين ثناياه ،

## Chapter on the noble features of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

THE AUTHOR has quoted in this chapter those ahaadith that have been narrated on the noble features of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. It is impossible to accurately describe the actual beauty and elegance of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. To draw a pen-picture of his appearance is beyond one's capability, but the Sahaabah Radiyallahu 'Anhum have endeavoured, according to their capabilities, to preserve what little they could, of which some is written here. Qurtubi says: "The full beauty and elegance of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has not been made manifest, otherwise it would not have been possible for man to look at him". The Sahaabah Radiyallahu 'Anhum, have done the ummah an immense favour by conveying to them the perfect intrinsic

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knowledge, as well as the perfect conspicuous elegance and beauty of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. When an unfulfilled lover is deprived of meeting the beloved then he stands in front of the beloved's house remembering the features of his beloved, in an attempt to gain some solace. It is from habits and features that the heart is appeased.

Imaam Tirmidhi has collected from these about 400 ahaadith and divided them into fifty five chapters. In the first chapter fourteen ahaadith are quoted.

### (1) Hadith Number 1

Anas Radiyallahu 'Anhu reports: "Rasulullah Ṣallallahu 'Alayhi Wasallam was neither tall nor was he short (like a dwarf—He was of medium stature). In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness (he was illuminant, more luminous than even the full moon on the 14th night). The hair of Rasulullah Ṣallallahu 'Alayhi Wasallam was neither very straight nor very curly (but slightly wavy). When he attained the age of forty, Allah Most High granted him nubuwwah (prophethood). He lived for ten years in Makkah (see commentary) and in Madinah for ten years. He passed away at the age of sixty years. 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 Rasulullah Ṣallallahu 'Alayhi Wasallam.)

### Commentary

Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was of a medium stature, but slightly taller. This has been reported in a narration from Sayyidina Hind bin Abi Haalah Radiyallahu 'Anhu and others. An objection may arise concerning these two hadith, that it is stated in one hadith that when Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam used to stand up in a group, he appeared to be the tallest among them. This was not due to his height, but was a result of a mu'jizah (miracle). In the manner that no one had reached a higher status than Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam in 'Kamaalati Ma'nawiyah', likewise in the 'Surah Zaahiri' (apparent appearance) no one could excel him.

It is stated in the hadith under discussion that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam lived for ten years in Makkah Mukarramah after nubuwwah (prophethood). For this reason it is stated that he attained the age of sixty years. This is contrary to what has been

reported in the other ahaadith, where it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam lived there for thirteen years and attained the age of sixty-three years. In some ahaadith it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam attained the age of sixty-five years. At the end of this kitaab all three ahaadith will be quoted. Imaam Bukhaari RA. says: "Most narrations show that Rasulullah Sallallahu 'Alayhi Wasallam lived for sixty-three years". The 'ulama have summed up these ahaadith in two ways. First, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam received nubuwwah at the age of forty and risaalah three years thereafter, and after that he lived for ten years in Makkah Mukarramah. According to this, the three years between nubuwwah and risaalah have been omitted in the hadith under discussion. The second explanation is that frequently in calculating, fractions or small numbers are not included. For this reason Sayyidina Anas Radiyallahu 'Anhu has only calculated in tens in his narration and omitted the units. In the hadith where the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is mentioned as sixty-five, the years of birth and death are included as separate years. In short, the content of all the ahaadith is the same. According to most authentic ahaadith, the age of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sixty-three years, therefore all the other ahaadith will corroborate this.

### (2) Hadith Number 2

Anas bin Maalik Radiyallahu 'Anhu reports, "Rasulullah Sallallahu 'Alayhi Wasallam was of a medium stature, he was neither very tall nor short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly".

### Commentary

In this hadith Sayyidina Anas Radiyallahu 'Anhu states that the complexion of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was wheat-coloured. In the previous hadith, also narrated by Sayyidina Anas Radiyallahu 'Anhu, he states that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have a wheat-coloured complexion. This has been mentioned in the translation of the hadith. Actually, what is derived from the two hadith is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not of such a dark complexion that would decrease the lightness and beauty of a person, but had a radiant and light colour, which was slightly wheat-coloured.

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In this hadith the word 'Yata-kaf-fa-oo' is used regarding the walking of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama interpret this word in several ways. Some say it means to walk at a fast pace. Some are of the opinion that it means to lean a bit forward while walking. Some say that it means to lift the leg with force. All three explanations are correct because the walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fulfilled all three descriptions and the word also conveys these three meanings. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam walked quickly and not like the Romeos of this age who walk like women. It was also the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to walk with a slight forward inclination of the head and shoulders. He did not walk with his chest pushed out in pride. He lifted his legs as men do while walking and did not drag his legs on the ground.

### (3) Hadith Number 3

Baraa bin 'Aazib Radiyallahu 'Anhu relates that: "Rasulullah Sallallahu 'Alayhi Wasallam was a man of medium build, (slightly tall, as explained before); he had broad shoulders (from which we may gather that he had a wide chest); he had dense hair which reached his ear-lobes; he wore a red striped lungi and shawl. I never saw anybody or anything more handsome than him".

### Commentary

In this hadith the word 'Rajulam Marbu'an' is used, which if the letter 'jeem' has a dammah (pesh), means a man. This could be correct. This type of word is used in the 'Arabic language for connecting words, but because no special quality or attribute is derived, some muhadditheen (hadith scholars) are of the opinion that this word with a fathah (zabar) (on the 'jeem'), means something that is between straight and bent. It may also be possible that in this case it refers to the description of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and as described before, his mubaarak hair had a slight curl in it. From this hadith, some 'ulama are of the opinion that it is jaa-iz (permissible) for men to wear red coloured clothing. According to the Hanafis there is a detailed explanation on this subject. Before selecting red clothing, the 'ulama should be consulted regarding its permissibility.

The 'ulama have written that in this hadith the Sahaabi did not see 'anything' more handsome and beautiful than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This is said because besides human beings, the moon, sun, etc. are also included.

### (4) Hadith Number 4

Baraa bin 'Aazib Radiyallahu 'Anhu reports: "I have never seen someone with long hair and in red clothing more handsome than Rasulullah Sallallahu 'Alayhi Wasallam. His hair reached his shoulders. The portion between his two shoulders was wide. He was neither very tall nor short".

### Commentary

The description of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this hadith is different from the one mentioned before. There it is stated that his hair reached his ear-lobes. In reality there is no difference between the two hadith, as the hair does not always remain the same length but grows. Sometimes the hair was shortened, sometimes longer hair was kept.

### (5) Hadith Number 5

It is reported from 'Ali Radiyallahu 'Anhu: "Rasulullah Sallallahu 'Alayhi Wasallam was neither very tall nor short. The soles of both feet were fully fleshed. (This quality is praiseworthy in a man as it denotes strength and courage but is not praiseworthy for a woman). He had a large head. The joints of the bones were also large. There was a thin line of hair from the chest to the navel. When Rasulullah Sallallahu 'Alayhi Wasallam walked, it appeared as if he was descending from a high place". 'Ali Radiyallahu 'Anhu says: "I did not see anyone like him neither before him, nor after him".

### Commentary

The use of a sentence like: "I have not seen anyone like him", is primarily for emphasis. By describing Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in this manner, there is however no exaggeration because the complete beauty of appearance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cannot be fully described. Munaawi wrote that every person is required to believe that with whatever beautiful qualities and attributes the body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is described, no other person can compare with it. This is not merely a belief. Books on seerah (history of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) and ahaadith are replete with descriptions of his beautiful qualities. Therein it is stated that Allah

Ta'aala bestowed fully on Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam all the inner kamaalaat (perfection) and zaahiri (apparent) beauty. Two verses (couplets) are narrated from Sayyiditina 'Aayeshah Radiyallahu 'Anha, the meaning of which is: "That if the friends of Zulaykha could see the blessed face of Rasulallah Sallallahu 'Alayhi Wasallam, they would have cut their hearts instead of their hands". How true! If you wish to read more about the love of the Sahaabah Radiyallahu 'Anhum—male and female—for Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam read Chapter Eight of my book 'Stories of the Sahaabah (Radiyallahu 'Anhum).

### (6) Hadith Number 6

It is related from Ebrahim bin Muhammad Radiyallahu 'Anhu, who is from the sons (grandsons) of 'Ali Radiyallahu 'Anhu, that whenever 'Ali Radiyallahu 'Anhu described the noble features of Rasulallah Sallallahu 'Alayhi Wasallam, he used to say: "Rasulallah Sallallahu 'Alayhi Wasallam was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, but in between the two). The complexion of Rasulallah Sallallahu 'Alayhi Wasallam was white with redness in it. The mubaarak eyes of Rasulallah Sallallahu 'Alayhi Wasallam were extremely black. His eye lashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. (Some people have profuse hair on their body. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not have hair on the other parts of his body, besides places like the arms and legs etc.). He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulallah Sallallahu 'Alayhi Wasallam were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam faced the person he spoke to, with his chest and body. Some 'ulama have translated this as, when Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation). The Seal of Prophethood was situated between his shoulders. He was the last of all prophets. He was the most generous

and the most truthful. He was the most kind-hearted and came from a most noble family. (It means his character, family back-ground and everything else was of the best). Any person who saw him suddenly would become awe-inspired. (Sayyidina Rasulallah ﷺ 'Alayhi Wasallam had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro'ib (awe) for physical beauty, with this when other kamaalaat are added what more could then be said of the ro'ib (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulallah ﷺ 'Alayhi Wasallam, ro'ib (awe) is also one of the special qualities granted to him) Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: 'I have not seen anyone like Rasulallah ﷺ 'Alayhi Wasallam neither before nor after him''.

### (7) Hadith Number 7

Hasan bin 'Ali Radiyahallahu 'Anhu reported: "I inquired from my maternal uncle (Sayyidina Faatimah Radiyahallahu 'Anha's step-brother) Hind bin Abi Haalah (Radiyahallahu 'Anhu) about the noble features of Rasulallah ﷺ 'Alayhi Wasallam. He had often described the noble features of Rasulallah ﷺ 'Alayhi Wasallam in detail. I felt that I should hear from him personally some of the noble features of Rasulallah ﷺ 'Alayhi Wasallam, so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them. (The age of Sayyidina Hasan Radiyahallahu 'Anhu at the time of the death of Sayyidina Rasulallah ﷺ 'Alayhi Wasallam was seven years. In view of his age he did not have the opportunity to realise fully the features of Sayyidina Rasulallah ﷺ 'Alayhi Wasallam). The uncle described his noble features by saying: "He had great qualities and attributes in him, others also held him in high esteem. His mubaarak face shone 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 twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. (This is a more accepted translation. A question may arise that Sayyidina Rasulallah ﷺ 'Alayhi Wasallam habitually parted his hair as stated in the ahaadith. The 'ulama say that this is in the early periods

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where Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not make an effort to do so. According to this humble servant, the answer to this is a bit difficult, because it was the principle of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to oppose the ways of the non-believers, and agree to the ways of the Ahlul-Kitaab, he did not part his hair in the middle. For this reason, according to some 'ulama, the best translation will be that he only parted his hair in the middle if it could be easily done, and when this could not be done easily, and a comb etc. was needed to do it, then he did not part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulallah Sallallahu 'Alayhi Wasallam was abundant, it use to pass over his ear-lobes). Rasulallah Sallallahu 'Alayhi Wasallam had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them which used to expand when he became angry. His nose was prominent and had a nur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large. His mubaarak beard was full and dense. The pupil of his eye was black. His cheeks were smooth and full of flesh. The mubaarak mouth of Rasulallah Sallallahu '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 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 body was proportionately jointed. 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 had a lustre (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing. According to this humble servant the latter translation 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 forearm was long, and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and



smoothness the water did not remain there but 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 took a rather long step. 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 sight was focussed more to the ground than towards the sky. (A question may arise here that it is reported in Abu Daawud that 'Rasulullah Ṣallallahu 'Alayhi Wasallam usually looked towards the sky'. Both are reconciled thus: His mubaarak habit was to look down towards the ground, but he also waited for the wahi (revelation), therefore while waiting he often looked towards the sky. Otherwise he usually looked down on the ground.

*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 sharif 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 Ṣahaabah (Radiyallahu 'Anhum) to walk in front, and he himself walked behind. He made salaam (greeted) first to whomsoever he met".

### Commentary \*

The 'ulama say that Sayyidina Rasulallah Ṣallallahu '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 Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam that while on a journey, he used to stay at the back to visit the bereaved and the weak.

This is a very long hadith in which the noble features, etiquette and habits of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam are described. Imaam Tirmidhi has mentioned this hadith in many chapters where it is relevant. Portions of this hadith will be mentioned in the chapters where the speech and humility of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam are described.

### (8) Hadith Number 8

Jaabir bin Samurah Radiyallahu 'Anhu says: "Rasulullah Ṣallallahu 'Alayhi Wasallam had a wide mouth. There were red lines in the whiteness of his eyes. He had little flesh on his heels".

### Commentary

It is desirable for 'Arab men to have wide mouths. According to some, a wide mouth means eloquence (fluency of language). The translation adopted in the description of the eyes has been taken from accepted sayings. However, in this hadith, Imaam Tirmidhi has translated this to mean wide eyes, as a narrator of this hadith has done, which according to the linguists is not correct.

*These intoxicated eyes on which thousands of my kindred be sacrificed.*

*That endless destroyer remains intoxicated day and night.*

### (9) Hadith Number 9

It is related from Jaabir Radiyallahu 'Anhu that he said: "I once saw Rasulullah Sallallahu '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 Rasulullah Sallallahu 'Alayhi Wasallam. Ultimately I came to the conclusion that Rasulullah Sallallahu '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) Hadith Number 10

Abu Is-haaq RA. says: "A person once asked Baraa bin 'Aazib Radiyallahu 'Anhu, 'Was the mubaarak face of Rasulullah Sallallahu 'Alayhi Wasallam shining like a sword?' He replied: 'No, but like a full-moon with its roundness'"

### Commentary

In making a comparison with a sword, it may have meant that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had a long face. However, the glitter of a sword has more whiteness than being luminous. For this reason Sayyidina Baraa Radiyallahu 'Anhu gave the similarity of the full moon, and not that of a sword. All these similarities are approximate descriptions, otherwise even a thousand moons cannot give the brightness of Sayyidina Rasulullah Sallallahu '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) Hadith Number 11**

Abu Hurayrah Radiyallahu 'Anhu says: "Rasulullah Sallallahu '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 narration mentioned by Sayyidina Anas Radiyallahu 'Anhu, it is denied that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was very white. From the above hadith, it 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) Hadith Number 12**

Jaabir bin 'Abdullah Radiyallahu 'Anhu narrates from Rasulallah Sallallahu 'Alayhi Wasallam that he said: "The ambiyaa (prophets) were shown to me. I saw Musa 'Alayhis Salaam, he had a thin body, like one from among the tribe of Shanu'ah. I saw 'Eesa 'Alayhis Salaam. From among all those whom I have seen, he somewhat resembled 'Urwah bin Mas'ud. I saw Ebrahim 'Alayhis Salaam. From among all those that I have seen, I, more a less, look like him. In the same manner I saw Jibra-eel 'Alayhis Salaam. From among all those I had seen, he more or less looked like Dihyah Kalbi".

**Commentary**

This was on the night of mi'raaj or in a dream. Imaam Bukhaari RA. has narrated both, on the night of mi'raaj 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 Sayyidina Musa 'Alayhis Salaam as having a light body, in my opinion, is made from more accurate sayings. Some 'ulama in the translation of this sentence, have expressed other opinions. These three ambiyaa (prophets) were described because Sayyidina Musa 'Alayhis Salaam and Sayyidina 'Eesa 'Alayhis Salaam are the nabis of the Bani Israel and Sayyidina Ebrahim 'Alayhis Salaam, besides being the great grandfather of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, was also accepted by all 'Arabs.

**(13) Hadith Number 13**

Sa'eed Jariri RA. says: "I heard Abu Tufayl Radiyallahu 'Anhu say: 'There is no one left on the face of this earth, besides me who had seen Rasulullah Sallallahu 'Alayhi Wasallam'. I asked him to describe to me the noble features of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'Rasulullah Sallallahu 'Alayhi Wasallam had a white complexion, which was a bit reddish, and had a medium sized body'".

**Commentary**

Sayyidina Abu Tufayl Radiyallahu 'Anhu was the last one among the Sahaabah Radiyallahu 'Anhum to pass away. He died in the year 110 hijri. That is why he said, that there was no one left besides him who had seen Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama say that he used the phrase 'face of the earth' because Sayyidina 'Eesa 'Alayhis Salaam is also from the ones who had seen Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and is present in the skies (heavens).

**(14) Hadith Number 14**

Ibn 'Abbaas Radiyallahu 'Anhu says: "The mubaarak front teeth of Rasulullah Sallallahu 'Alayhi Wasallam were a bit wide (spread out). They were spaced and were not close together. When Rasulullah Sallallahu 'Alayhi Wasallam talked, a nur emitting from his mubaarak teeth could be seen".

**Commentary**

According to the 'ulama, it is a well-known fact that it was something similar to nur which emitted from the mubaarak teeth.

The opinion of 'Allaamah Munaawi is that it was something sensory, and not a similarity, which emitted miraculously from between the teeth of Rasulullah Sallallahu 'Alayhi Wasallam.

*With modesty lower the head and with grace, smile.*

*How easy it is for the beautiful to strike like lightning.*

Everything of his noble features was perfect and beautiful. In the manner that his real and intrinsic beauty had reached its last stage, in the same manner his zaahiri (apparent) beauty had also reached its fullest and proper stage.

Allahumma salli 'alaa Sayyidina Muḥammadiw wa 'alaa aalihi biqadri ḥusnihi wa jamaalihi.

## باب ما جاء في حاتم النبوة

١٥ - (١) حدثنا قتيبة بن سعيد حدثنا حاتم بن إسماعيل عن الجعد بن عبد الرحمن قال: سمعت السائب بن يزيد يقول: ذهبت بي خالتي إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله إن ابن اختي وجع ، فمسح رسول الله صلى الله عليه وسلم رأسي ، ودعا لي بالبركة ، وتوضأ فشربت من وضوءه ، وقمت خلف ظهره ، فنظرت إلى الخاتم الذي بين كتفه فإذا هو مثل زرّ الحجلة ،

١٦ - (٢) حدثنا سعيد بن يعقوب الطالقاني ، أخبرنا أيوب بن جابر عن سيماء بن حرب عن جابر بن سمرة قال: رأيت الخاتم بين كتفي رسول الله صلى الله عليه وسلم غدة حمراء مثل بيضة الحمامة

١٧ - (٣) حدثنا أبو مصعب المدني يوسف بن الماجشون عن أبيه عن عاصم بن عمر بن قتادة عن جدته رُمَيْثَةَ قالت: سمعت رسول الله صلى الله عليه وسلم ولو أشاء أن أقبل الخاتم الذي بين كتفيه من قُرْبِهِ لفعلتُ - يقول لسعد بن معاذ يوم مات: إهترَّ له عرش الرحمن ،

١٨ - (٤) حدثنا أحمد بن عبدة الضبي وعلي بن حُجر وغير واحد

قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غفرة قال: حدثني إبراهيم بن محمد من ولد علي بن أبي طالب رضى الله عنه قال: كان علي إذا وصف رسول الله صلى الله عليه وسلم فذكر الحديث بطوله وقال: بين كتفيه خاتم النبوة ، وهو خاتم النبيين ،

١٩ - (٥) حدثنا محمد بن بشار ، حدثنا أبو عاصم ، حدثنا عزرة بن ثابت قال: حدثني علباء بن أحمد اليشكري ، قال حدثني أبو زيد عمرو بن أخطب الأنصارى قال: قال لى رسول الله صلى الله عليه وسلم يا أبا زيد أدن منى فامسح ظهري ، فمسحت ظهره ، فوقعت أصابعى على الخاتم ، قلت: وما الخاتم؟ قال: شعرات مُجمعات .

٢٠ - (٦) حدثنا أبو عمّار الحسير بن حريث الخزاعى ، حدثنا علي بن الحسين بن واقد ، حدثني عبد الله بن بريدة قال: سمعت أبا بريدة يقول: جاء سلمان الفارسى إلى رسول الله صلى الله عليه وسلم حين قدم المدينة بمائدة عليها رطب فوضعها بين يدي رسول الله صلى الله عليه وسلم ، فقال يا سلمان ما هذا؟ فقال صدقة عليك وعلى أصحابك . فقال: ارفعها فإننا لا نأكل الصدقة . قال: فرفعها ، فحساء الغد بمثله ، فوضعه بين يدي رسول الله صلى الله عليه وسلم فقال: ما هذا يا سلمان؟ فقال: هدية لك ، فقال رسول الله صلى الله عليه وسلم لأصحابه ابسطوا ، ثم نظر إلى الخاتم على ظهر رسول الله صلى الله عليه وسلم فأمن

به ، وكان لليهود فاشتراه رسول الله صلى الله عليه وسلم بكذا وكذا درهماً على أن يغرس لهم نخلاً فيعمل سلمان فيه حتى تُطعمَ ، فغرس رسول الله صلى الله عليه وسلم النخل إلا نخلة واحدة غرسها عمر ، فحملت النخل من عامها . ولم تحمل النخلة ، فقال رسول الله صلى الله عليه وسلم ما شأن هذه النخلة؟ فقال عمر: يا رسول الله أنا غرستها ، فنزعها رسول الله صلى الله عليه وسلم فغرسها فحملت من عامها .

٢١ - (٧) حدثنا محمد بن بشار . حدثنا بشر بن الوضّاح ، حدثنا أبو عقيل الدورقي عن أبي نضرة العوفي قال: سألت أبا سعيد الخدري عن خاتم رسول الله صلى الله عليه وسلم يعني خاتم النبوة . فقال: كان في ظهره بضعة ناشرة .

٢٢ - (٨) حدثنا أحمد بن المقدام أبو الأشعث العجلي البصري ، أخبرنا حمّاد بن زيد عن عاصم الأحول عن عبد الله بن سرجس قال: أتيت رسول الله صلى الله عليه وسلم وهو في ناس من أصحابه فدرت هكذا من خلفه فعرف الذي أريد ، فالقى الرداء عن ظهره ، فرأيت موضع الخاتم على كتفيه مثل الجمع حولها خيلاً كأنها ثآليل فرجعت حتى استقبلته فقلت غفر الله لك يا رسول الله ، فقال ولك ، فقال القوم استغفر لك رسول الله صلى الله عليه وسلم ، فقال نعم ، ولكم ، ثم تلا هذه الآية ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾