

# Chapter on the Seal of Prophethood of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

This chapter also being relevant to the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam should have been part of the previous chapter. Because of its great importance, it being a miracle and a sign of nubuwwah (prophethood), it is being discussed separately. The Seal was on the mubaarak body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam since birth, as is stated in the 'Fathul Baari', wherein Sayyidina Ya'qub bin Hasan Radiyallahu 'Anhu relates a hadith from Sayyidina 'Aayeshah Radiyallahu 'Anha. At the time of the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam when some of the Sahaabah Radiyallahu 'Anhum doubted (his death), Sayyidina Asmaa Radiyallahu 'Anha proved that because the Seal was not there anymore, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away. Munaawi has mentioned this incident in detail. There is a difference of opinion as to what was written on this Seal, or if anything was written on it at all. Sayyidina Ibn Hibbaan Radiyallahu 'Anhu and other Sahaabah Radiyallahu 'Anhum have corrected this and said that 'Muhammadur Rasulullah' was written on this Seal. In some other narrations we find that 'Sier fa antal mansur' (Go where ever you wish, you shall be successful) was written on the Seal. Some of the 'ulama say that these narrations do not comply with the principles of authenticity.

In this chapter Imaam Tirmidhi quotes eight ahaadith.

## (15) Hadith Number 1

Saa-ib bin Yazid Radiyallahu 'Anhu said: "My (maternal) aunt took me to Rasulullah Sallallahu 'Alayhi Wasallam and said to him, this nephew of mine is ill. Rasulullah Sallallahu 'Alayhi Wasallam wiped his mubaarak hand over my head, and made du'aa for barakah for me. (According to some 'ulama, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wiped his hand over the head, meant that he -Sayyidina Saa-ib Radiyallahu 'Anhu- had a pain in the head. The opinion of this weak and humble servant is that it is better if this is taken to mean that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wiped his hand in kindness on the head of Sayyidina Saa-ib Radiyallahu 'Anhu. Sayyidina Saa-ib Radiyallahu 'Anhu was born in the second year hijri, and at the time of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's

death, his age was not more than 8 or 9 years. That is why Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam wiped his mubaarak hand in kindness, as is the custom of great personalities. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam also gave him the water of wuḍu to drink as a cure, as will be stated further, or he may have prescribed another remedy, especially when we learn also in a narration in Bukhaari that he -Sayyidina Saa-ib Radiyallahu 'Anhu- was suffering from a pain in his leg). When Rasulallah Sallallahu 'Alayhi Wasallam performed wuḍu, I drank the water of that wuḍu. (Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam may have performed wuḍu for some reason, but here it is clear that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam performed wuḍu so that the water could be used as a remedy and medicine). I happened to stand behind Rasulallah Sallallahu 'Alayhi Wasallam and saw the Seal of Prophethood, which was like the knot on a mosquito net or bedstead". (Which is the size of a pigeon's egg in roundness. The 'ulama differ in the translation of this word. Some have translated it in another manner. Imaam Nawawi, the famous commentator of Sahih Muslim preferred the translation I have chosen).

### Commentary

If, in this hadith, the left-over water of wuḍu is meant, then there is no difficulty or difference of opinion. If that water is meant which falls after washing the limbs etc., which in 'Arabic is known as 'Maa Musta'mal', then too there is no complication or difficulty, because even the excrements of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam is paak. So how can there be a complaint regarding the 'Maa Musta'mal' (used water).

### (16) Hadith Number 2

Jaabir bin Samurah Radiyallahu 'Anhu reports that: "I saw the Seal of Prophethood of Rasulallah Sallallahu 'Alayhi Wasallam between his two shoulders, which was like a red tumour (protruding flesh), the size of which was like that of a pigeon's egg".

### Commentary

There are various and different narrations regarding the size and colour of the Seal of Prophethood of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. Qurtubi has reconciled these by saying that the size changed from time to time, as did the colour. According to this humble servant, this reconciliation may also be possible, that in reality all these are similarities, and every similarity is according to a person's understand-

ing, which is an approximate state. There is no disagreement in explaining approximates. This is a more appropriate explanation.

(17) Hadith Number 3

Rumaythah Radiyallahu 'Anha said: "I heard this subject from Rasulullah Sallallahu 'Alayhi Wasallam and at that time I was so near him, that if I wanted to, I could have kissed the Seal of Prophethood. That subject is: 'Rasulullah Sallallahu 'Alayhi Wasallam was talking about Sa'd bin Mu'aadh Radiyallahu 'Anhu, that because of Sa'd's death, the 'Arsh (Throne) of Allah also started to sway in happiness'".

**Commentary**

There is a disagreement regarding the swinging of the 'Arsh. What is the reason and what does it mean? The above translation is in accordance with well-known sayings. Some are of the opinion that this refers to the People of the 'Arsh. Some are of the opinion that it is the takht (throne) of Sayyidina Sa'd Radiyallahu 'Anhu, etc. Sayyidina Sa'd bin Mu'aadh Radiyallahu 'Anhu is from among the great Sahaabah. In the books of hadith, many of his merits have been mentioned. Before the hijrah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sent Sayyidina Mus'ab bin 'Umayr Radiyallahu 'Anhu to Madinah to teach and propagate Islaam. Sayyidina Sa'd Radiyallahu 'Anhu accepted Islaam at his hands. He was a leader of his community and as a result, his whole family accepted Islaam on the same day. This was the first family in Madinah to accept Islaam. He passed away at the age of 37 in the fifth year hijri. 70,000 malaah-ikah (angels) attended his janaazah salaah. With all this, it appears from the hadith that he also went through hardship for a while in the grave. We should all take heed. A person should not be lax in this matter, and should always remember Allah, repent and fear the punishment of the grave. Whenever Sayyidina 'Uthmaan Radiyallahu 'Anhu passed a grave, he used to weep till his beard became wet. Someone asked him, 'Jannah and jahannam are also discussed, but at that time you do not weep?' He replied: 'I heard Rasulullah Sallallahu 'Alayhi Wasallam say: "The grave is the first stage of the aa-khiraah (hereafter); whoever goes through this easily, all the other stages become easy. And for whom this stage is difficult, all the other stages become more difficult'". He says I also heard Rasulullah Sallallahu 'Alayhi Wasallam say: "Of all the scenes of the aa-khiraah that I have seen, the one of the qabr (grave) is the most difficult'". -Mishkaat. May Allah Ta'aala save us all from it. Imaam Tirmidhi did not intend to relate this incident here, but because the Seal of Prophethood is mentioned, therefore it is included here. Also

Sayyiditina Rumaythah Radiyallahu 'Anha by mentioning her experience of being near Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and seeing the Seal of Prophethood, and by hearing this subject conclusively proves that there remains no place for errors.

**(18) Hadith Number 4**

Ebrahim bin Muhammad Radiyallahu 'Anhu, who is the grandson of 'Ali Radiyallahu 'Anhu said: "Whenever 'Ali Radiyallahu 'Anhu used to describe the noble attributes of Rasulullah Sallallahu 'Alayhi Wasallam, he used to mention the complete hadith. He also used to say that the Seal of Prophethood was between his two shoulders, and Rasulullah Sallallahu 'Alayhi Wasallam was the seal of all prophets".

**Commentary**

This hadith has been explained in detail in the first chapter (hadith number eight). Here it is referred to briefly. Because of the Seal of Prophethood, this hadith is mentioned specifically here.

**(19) Hadith Number 5**

'Ilbaa bin Ahmar Al-yashkari says that the Sahaabi, Abu Zayd 'Amr bin Akhtab Al-Ansaari Radiyallahu 'Anhu said to me: "Rasulullah Sallallahu 'Alayhi Wasallam once asked me to massage his waist. When I began massaging the back, accidentally (by chance) my fingers touched the Seal of Prophethood. 'Ilbaa RA. says: 'I asked 'Amr Radiyallahu 'Anhu, what is the Seal of Prophethood?' He replied: 'It was a collection of a few hair'"

**Commentary**

This is not contrary to the first hadith, because there was hair around the Seal of Prophethood. He only mentioned the hair.

**(20) Hadith Number 6**

Buraydah bin Haseeb Radiyallahu 'Anhu reports: "When Rasulullah Sallallahu 'Alayhi Wasallam came to Madinah, Salmaan Faarisi Radiyallahu 'Anhu brought a tray which had fresh dates on it, and presented it to Rasulullah Sallallahu 'Alayhi Wasallam, who asked: 'O Salmaan, what dates are these?' He replied: 'This is sadaqah for you and your companions'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'We do not eat sadaqah. Remove it from me. (The 'ulama differ in their

opinions as to the meaning of the word 'we'. Some say it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself, and the plural is used as a mark of respect. Others explain that it is the ambiyaa (prophets). According to some it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his relatives, for whom it is not permissible to accept zakaah. According to this humble servant the third ihtimaal (supposition) is superior and more acceptable. 'Allaamah Munaawi's criticism of the third explanation is not forceful and weighty). On the next day this happened again. Salmaan Radiyallahu 'Anhu brought a tray of fresh dates, and in reply to the question of Rasulullah Sallallahu 'Alayhi Wasallam he replied: 'O Messenger of Allah, it is a present for you'. Rasulullah Sallallahu 'Alayhi Wasallam said to the Sahaabah Radiyallahu 'Anhum, 'Help yourselves'. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself ate from it. Bayjuri explains this thus: Sayyidina Salmaan Radiyallahu 'Anhu bringing the dates on both days in this manner was to investigate, and make Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam his master. Sayyidina Salmaan Radiyallahu 'Anhu was an 'aalim (learned) of the old days. He lived for 150 years, and according to some he lived for 300 years. He had seen the signs of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the kitaabs of the previous prophets, that he will not accept sadaqah, but shall accept presents and gifts, and the Seal of Prophethood will be between his two shoulders. After witnessing the first two signs). He then saw the Seal of Prophethood on the back of Rasulullah Sallallahu 'Alayhi Wasallam and embraced Islaam. (At that time Sayyidina Salmaan Radiyallahu 'Anhu was a slave of a Jew from the tribe of Banu Qurayzah). Rasulullah Sallallahu 'Alayhi Wasallam purchased him (This is figuratively speaking. The fact is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made him a mukaatab -one who buys one's freedom for an agreed sum-) and paid many Dirhams for him to become a mukaatab, and also agreed that he (Sayyidina Salmaan Radiyallahu 'Anhu) should plant for the Jew date palms, (the amount of three hundred palms), and until these bore fruit, to tend them. Rasulullah Sallallahu 'Alayhi Wasallam planted the palms with his mubaarak hands and it was his mu'jizah (miracle) that all the palms bore fruit in the same year. One tree among these did not bear fruit. Upon investigating, it was found that 'Umar Radiyallahu 'Anhu had planted this tree, and that it was not planted by Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam removed this palm and re-planted it. Another mu'jizah of Rasulullah Sallallahu 'Alayhi Wasallam is that he planted the palms out of season and they bore fruit the same year.

## Commentary

The 'ulama have made thorough research on this hadith, for example, when Sayyidina Salmaan Radiyallahu 'Anhu was a slave, was his sadaqah and hadiyyah (gift) permissible or not. Also what was the difference between hadiyyah and sadaqah. etc. Due to the discussion being lengthy, it has been omitted to keep the subject short. From this hadith we learn one of the special habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, that he included the servants and those present, in the gifts he received. This was one of the special habits of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. There are thousands of similar instances mentioned in the ahaadith. In this hadith Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also enjoined us to share presents. Those who are present should also be included. According to the muhadditheen there is a variation in the words of this hadith, and that this hadith is weak, but according to the subject matter the incidents strengthen it. What type of presents are meant, and what is meant by those that are sitting together (near)? These need an explanation. Mulla 'Ali Qaari writes that a person brought a present to a pious shaykh of that time. A person sitting in his assembly said: 'Presents are shared'. The shaykh replied: 'We do not make shirk (ascribe partners unto Allah), and believe in One Creator. All these (presents) are for you'. The presents were so many that that person could not carry all of them. The shaykh instructed his servant to deliver it to that person's home. In the same manner, this happened in the assembly of Imaam Abu Yusuf Rahmatullahi 'Alayhi. A person presented him a monetary gift. One from among those present said: 'Presents are shared'. The Imaam replied that those are special types of presents and instructed his servant to put away the present. The 'ulama say that both instances are correct and well balanced. What the pious sufi did was proper and befitting and what the faqih (jurist) did was also proper and befitting, and this is true. Imaam Abu Yusuf Rahmatullahi 'Alayhi was a celebrated and famous Imaam. If he did not do as he had done, it might have become a shar'ee mas-alah that presents should be shared, and this would have made it difficult for the ummah. Shah Waliyullah Dehlawi wrote in one of his kitaabs on 'Dreams and Glad Tidings', many admirable incidents, one of which is of his father. He wrote: 'In my young days I loved to fast. After seeing all the different opinions of the 'ulama. I began hesitating to fast. I saw Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in my dream in which he gave me a loaf of bread. Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu was also sitting there and said: 'Presents are shared' I presented the bread to him, and

he ate a piece from it. Thereafter Sayyidina 'Umar Radiyallahu 'Anhu said: 'Presents are shared'. I presented the bread to him also, and he took a piece from it. Sayyidina 'Uthmaan Radiyallahu 'Anhu then also said: 'Presents are shared'. I then said: 'If all of you will divide this bread among yourselves only, what will be left for me?''.

Sayyidina Salmaan Faarisi Radiyallahu 'Anhu is from among the great Sahaabah. It is stated in the hadith that when this aayah was revealed: "*If you turn away, He will substitute another people instead of you*". -*Surah Muhammad, 38*. The Sahaabah Radiyallahu 'Anhum inquired: "O Messenger of Allah, who are those people who will take our place?" Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then patted Sayyidina Salmaan Radiyallahu 'Anhu on his back and said: "I swear by the Name of the Being in Whose Hands lie my life, if imaan was suspended on Thurayya (Pleiades), the people of Faaris would have taken it from there also". The 'ulama have written that this was a glad tiding in favour of Imaam Abu Hanifah Rahmatullahi 'Alayhi.

Sayyidina Salmaan Radiyallahu 'Anhu stated in detail how he had accepted Islaam (Imaan). This is given in the books of hadith. Therein are mentioned these signs which he investigated. He says that he was a resident in the province of Asbahaan, at a place called Jay. He further says: "My father was a headman and a leader of that place. He loved me very much. I tried very hard at becoming a success in my old religion of Zorastrianism (fire worship), and thus became a caretaker of the temple. Once my father sent me on an errand for him. On the way I passed a Christian church. I went inside to see the place and saw the the Christians praying there. I liked what I saw there. I was attracted to this religion and remained there till the evening. I enquired from them where their headquarters were? They replied that it was in Shaam (Syria). When I returned home in the evening, my family asked where I had been the whole day. I related to them what had happened. My father said: 'That religion is not good. Your religion and the religion of your forefathers is the best'. I replied: 'Never, that religion (Christianity) is the best'. My father feared that I would leave the house and go away to another place. He fastened a chain to my leg and locked me up in the house. I sent a message to the Christians that when the merchants from Shaam, who often came to trade, arrived, they should please inform me. When the merchants arrived, they sent a message to me. At the time of their departure I cut loose the chains, ran away and joined the caravan to Shaam. When I reached Shaam I enquired who was the best and most learned in this religion (Christianity). The people showed me a certain bishop. I went to him and informed him that I would like to become a Christian and

stay in his company. He agreed. I began living with him but found him to be dishonest. He persuaded the people to give charity (tithe) and whatever he collected, he put into his treasure. He did not give the poor anything. After he died, another bishop was appointed in his place. He was a pious and better person, and did not care for material things. I began living with him and started to love him. When his end came near I asked him, to whom should I go after his death. He replied that there was only one person in this world following the same path, and there was no one else besides him. He said: He lives in Mosul and you must go to him. After the bishop's death I went to the person in Mosul and related my story to him. He allowed me to stay in his service. He was a very good person. When his end came near I asked him that after his death to whom should I go? He replied that I should go to a person in Naseebayn. After his death I went to that place. I related my story to the bishop there and he kept me in his service. He was a good man. When his end too came near, I asked him the same question. He replied that I should go to a certain place in Ghamurya. I went to that place and began living with the bishop there. Here I worked and earned some money too. As a result I owned some cattle and sheep. When his end came near, I asked: 'Now what should I do?' He took an oath and said: 'There is no learned person anymore who follows our path. The time has come near when the last of all prophets will appear, who will follow the religion of Ebrahim 'Alayhis Salaam. He will be born in 'Arabia He will migrate to such a place where many dates grow and on both sides of this place the soil is stony. The prophet will accept gifts, but will not eat from sadaqah. The Seal of Prophethood will be between his two shoulders. (This is the sign of prophethood and for this reason Sayyidina Salmaan Radiyallahu 'Anhu looked for the seal). If you can go to this place, try to do so'. After the bishop's death a few traders from the tribe of Banu Kalb passed there. I said to them: 'If you take me with you to 'Arabia, I will give you in return these cattle and sheep'. They accepted and brought me to Wadi al Qura (Makkah Mukarramah). I gave them the cattle and sheep but they oppressed me. They said I was a slave and sold me. A Jew from the tribe of Banu Qurayzah bought me and took me to Madinah. I recognised the signs that the bishop of Ghamurya had explained to me: I said to myself, 'This is that place'. I lived there till Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam migrated from Makkah Mukarramah to Madinah Munawwarah. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was in Quba at that time. When I heard of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, whatever I owned I took with and presented it to him and said: 'This is from sadaqah'.



Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam himself did not partake of it. I said to myself that one sign has been fulfilled and I returned to Madinah and collected a few things. In the meantime Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam came to live in Madinah. I presented something (dates, food etc.) and said: 'This is a gift'. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam partook of this. I said to myself that the second sign has also been fulfilled. Thereafter I once attended his noble assembly. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was at the Baqi (attending a Ṣahaabi's funeral). I greeted him and made an attempt to look at his back. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam understood what I was doing and lifted his sheet. I saw the Seal of Prophethood and in zeal bowed towards it. I kissed it and cried. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam said, 'Come in front of me'. I came before him and related the whole story. After that I continued serving my Jewish master in slavery. Once Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam said: "Make an agreement with your master to let you become a mukaatab (one who purchases his own freedom)". I made an agreement with my master and he made two conditions. The first was that I should pay forty uqqiyyah cash in gold (One uqqiyyah is forty drams and a dram is 3 to 4 maashaa, 3 g to 4 g). The second condition was that I should plant 300 date palms and tend them till they bear fruit. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam planted the date palms with his own hands (as is mentioned above). It happened that some gold arrived from somewhere for Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. He gave this to Sayyidina Salmaan Radiyallahu 'Anhu and told him to go and pay it to his master. Sayyidina Salmaan Radiyallahu 'Anhu asked: 'Will this gold be enough as the amount is much more'. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam replied: 'It will not be surprising if Allah Ta'aala fulfils the need with this gold'. I took the gold and after weighing it paid the amount of forty uqqiyyah". -Jam'ul Fawaa-id.

From this incident it is evident that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam buying Sayyidina Salmaan Radiyallahu 'Anhu over from slavery meant he paid the money so that Sayyidina Salmaan Radiyallahu 'Anhu could become a mukaatab. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam planted the palms with his own hands and gave the gold that was stipulated in the agreement. Sayyidina Salmaan Radiyallahu 'Anhu says: 'I was the slave of ten different people'.

In the Battle of Khandaq, a trench was dug according to his advice, otherwise there was no knowledge or custom of digging trenches.

(21) Hadith Number 7

Abi Nadrah Al-'Awfee RA. reports: "I asked Abu Sa'eed Khudari Radiyallahu 'Anhu about the Seal of Prophethood of Rasulullah Sallallahu 'Alayhi Wasallam. He said: 'It was a piece of raised flesh that was on Rasulullah Sallallahu 'Alayhi Wasallam's back'".

(22) Hadith Number 8

'Abdullah bin Sarjas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam while there were people sitting in his company. I went around to the back of Rasulullah Sallallahu 'Alayhi Wasallam (The narrator may have done this physically). Rasulullah Sallallahu 'Alayhi Wasallam understood what I was trying to do. He removed the sheet (body wrap) from his back. I saw the place of the Seal of Prophethood between his two shoulders. It was like a cluster surrounded by til (moles) which appeared to be like a wart. I came before Rasulullah Sallallahu 'Alayhi Wasallam and said to him. May Allah forgive you (or Allah has forgiven you, as is mentioned in Surah Fath, 'That Allah may forgive you, your former and your latter sins'). Rasulullah Sallallahu 'Alayhi Wasallam replied: 'May Allah forgive you too'. The people said to me that Rasulullah Sallallahu 'Alayhi Wasallam has made du'aa for your maghfirah (forgiveness). I replied: 'Yes, and for you too, because Allah Ta'aala has said: 'O Muhammad, seek forgiveness for yourself and the Mu'min males and females also'". (That is why Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked for the forgiveness of Muslims).

باب ما جاء في شعر رسول الله صلى الله عليه وسلم

٢٣ - (١) حدثنا علي بن حجر ، أخبرنا إسماعيل بن إبراهيم عن حميد عن أنس بن مالك قال: كان شعر رسول الله صلى الله عليه وسلم إلى نصف أذنيه ،

٢٤ - (٢) حدثنا هناد بن السرى ، أخبرنا عبد الرحمن بن أبي الزناد عن هشام بن عروة عن أبيه عن عائشة رضى الله عنها قالت: كنت أغتسل أنا ورسول الله صلى الله عليه وسلم من إناءٍ واحدٍ ، وكان له شعر فوق الجمّة ودون الوفرة ،

٢٥ - (٣) حدثنا أحمد بن منيع ، حدثنا أبو قطن ، حدثنا شعبة عن أبي إسحق عن البراء بن عازب قال ، كان رسول الله صلى الله عليه وسلم مربوعا ، بُعِدَ ما بين المنكبين وكانت جُمته تضرب شحمة أذنيه ،

٢٦ - (٤) حدثنا محمد بن بشار ، حدثنا وهب بن جرير بن حازم قال: حدثني أبي عن قتادة قال: قلت لأنس: كيف كان شعر رسول الله صلى الله عليه وسلم؟ قال: لم يكن بالجعد ولا بالسبط ، كان يبلغ شعره شحمة أذنيه ،

٢٧ - (٥) حدثنا محمد بن يحيى بن أبي عمر المكي ، حدثنا سفيان بن عيينة عن ابن أبي نجيح عن مجاهد عن ام هاني بنت أبي طالب قالت: قدم رسول الله صلى الله عليه وسلم علينا مكة قدمته وله أربع غدائر ،

٢٨ - (٦) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن معمر عن ثابت البناني عن أنس أن شعر رسول الله صلى الله عليه وسلم كان إلى أنصاف اذنيه ،

٢٩ - (٧) حدثنا سويد بن نصر ، حدثنا عبد الله بن المبارك عن يونس بن يزيد عن الزهري ، حدثنا عبيد الله بن عبد الله بن عتبة عن ابن عباس رضي الله عنهما: أن رسول الله صلى الله عليه وسلم كان يُسدل شعره ، وكان المشركون يفرقون رؤسهم ، وكان أهل الكتاب يُسدلون رؤسهم ، وكان يجب موافقة أهل الكتاب فيما لم يؤمر فيه بشيء ثم فرّق رسول الله صلى الله عليه وسلم رأسه ،

٣٠ - (٨) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي عن إبراهيم بن نافع المكي عن ابن أبي نجيح عن مجاهد عن أم هاني قالت: رأيت رسول الله صلى الله عليه وسلم ذا ضفائر أربع ،