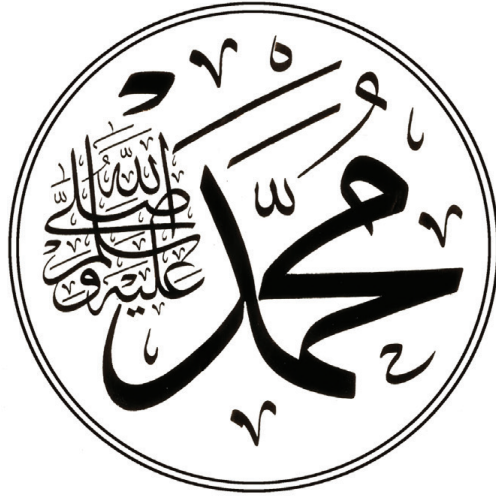


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khaṣā'il

A COMMENTARY OF THE

Shamā'il



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A COMMENTARY OF THE

Shamā'il

SHEIKH AL-ḤADĪTH

MUḤAMMAD ZAKARIYYĀ KĀNDHLAWĪ

Translated by

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Mouhamad Annsary 



اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ

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Publisher's Foreword



IN THE NAME OF ALLĀH, the Beneficent, the most Merciful. I bear witness that there is no god but Allāh, the Absolute, the One, to whom belongs all praise; and that Muḥammad ﷺ is the Seal of His Messengers. May Allāh's ﷻ peace and blessings descend forever on his family and Companions.

The poet of our beloved Prophet ﷺ, Hassān ibn Thābit ﷺ, spoke the truth when he said, "My eyes have not seen anything more beautiful than you (i.e. the Prophet ﷺ). No woman has borne such perfection, you were created free from all deficiencies; it is as though you were created as you wished."

Out of love for our beloved Prophet ﷺ, our salaf (pious ancestors) dedicated their time, energy and wealth to preserve his ﷺ traditions. These efforts gave rise to volumes of authentic narrations which detail descriptions of every possible act performed by our beloved Prophet ﷺ. Such transmissions were compiled to form publications, of which the most often cited is the treatise that you hold in your hand, *Shamā'il Muḥammadiyya* of Imām Tirmidhī ﷺ.

In order for us to be included in the saying of our dear Prophet ﷺ, "None of you is a believer until I am dearer to him than his children, his parents and all mankind" (*Bukhārī and Muslim*), it is necessary that we study his sublime qualities, so that this love can grow stronger and stronger in our hearts and so that we may be worthy of his intercession on the day when all will turn to him and when no person will be able to assist us besides him ﷺ.

This work is a follow up from the *The Khulāṣa*, which was a concise summary of the same work published in 2014. It may be referred to if any individual would like an overview of the publication at hand.

Similarly, it also shares a link with another publication titled, Bidāyat as-Su'l fī Tafdīl ar-Rasūl which again, is a concise work summarising forty distinctive virtues and characteristics of the Messenger of Allāh ﷺ.

Finally, I would like to thank our dear friend and Sheikh, Muftī Abdus Subhan for working tirelessly to translate this work with meticulousness, after our Sheikh Abdul Raheem (HLCe/Tafseer Raheemi) suggested that we have this work retranslated by him. May Allāh ﷻ reward them both that they thought us worthy of publishing this esteemed publication.

May Allāh ﷻ reward all those who have helped in preparing this work for print and make it a means of salvation for those who have benefitted from it. *Āmīn.*

YAHYA BATHA
February 19th 2020

Foreword 1



SHEIKH AL-ḤADĪTH MUḤAMMAD ZAKARIYYĀ ﷺ is a personality who needs no introduction. His publications, most notably *Awjaz al-Masālik* and the *Faḍā'il al-A'māl* collection, are sufficient to highlight his scholarly insight. Allāh ﷻ has granted his works such acceptance that many scholars have said that they are the most widely read books in the world.

While studying history, it can be ascertained that Allāh ﷻ has taken religious work from spiritual figureheads in accordance with the needs of that era. Imām Abū Ḥanīfah ﷺ established the principles of jurisprudence, Imām Shāfi'ī merged knowledge of ḥadīth and jurisprudence. 'Umar ibn 'Abd al-'Azīz ﷺ compiled ḥadīth in the form of books. Imām Bukhārī ﷺ worked on preserving authentic narrations and separating them from weak and fabricated transmissions. Likewise, Imām Ghazālī ﷺ refuted the philosophical objections which targeted religion. Ḥāfiẓ ibn Ḥajar ﷺ wrote the best commentary of *Ṣaḥīḥ al-Bukhārī* and Suyūṭī ﷺ wrote books which discussed contemporary issues. Furthermore, Shāh Walī Allāh ad-Dehlawī ﷺ diverted the attention of subcontinental scholars solely towards ḥadīth. The scholars of Deoband spread religious knowledge and thereby eradicated ignorance from the community. Sheikh al-Ḥadīth Muḥammad Zakariyyā ﷺ wrote *Faḍā'il al-A'māl*, which was the need of the time, to direct people towards the importance of ritual worship. All these services were inspired by Allāh ﷻ.

Sheikh al-Ḥadīth Muḥammad Zakariyyā ﷺ has contributed magnificently to the service of our faith. In fact, having love for him could be regarded as a sign of bearing love for Allāh ﷻ. I recall one ḥadīth of *Ṣaḥīḥ Muslim* regarding the *Anṣār*, “Only a believer would love them and only a

hypocrite would hate them.” This means that if one loves them due to their huge sacrifices for the religion, then this is a sign of the validity of his belief. The same can be said regarding Sheikh al-Ḥadīth Muḥammad Zakariyyā ؒ who was a *Ṣiddīqī* i.e. from the descendants of Abū Bakr aṣ-Ṣiddīq ؓ. His desire to serve the faith was immense and his main attachment was with the science of ḥadīth. He was the Sheikh al-Ḥadīth of one of the greatest Islamic seminaries in Asia, namely Maẓāhir al-ʿUlūm, Sahāranpūr.

He spent his whole life teaching for free. In such a material world, it is unthinkable for an individual to voluntarily teach for over half a century! His reliance upon Allāh ﷻ was truly amazing. He had hundreds of students, and the students of his students run in to the thousands.

He authored over one hundred and thirty books. Some of his amazing works are commentaries of renowned books such as *Ṣaḥīḥ al-Bukhārī*, *Sunan at-Tirmidhī*, and *Muwaṭṭa' Imām Mālik*. In fact, his commentary of *Muwaṭṭa'* took him over thirty years to complete. It is an encyclopaedia which most would think only a team could complete, however, he wrote the commentary independently—in spite of his teaching commitments and other responsibilities.

Allāh ﷻ had granted him much prosperity in his time that some of his books were completed in less than two days.

Ash-Shamā'il al-Muḥammadiyah of Imām Tirmidhī is a distinguished book which discusses the perfect features and characteristics of the Messenger of Allāh ﷺ. Throughout history, many scholars have written commentaries on it. Sheikh al-Ḥadīth Muḥammad Zakariyyā ؒ also authored an exposition which he entitled *Khāṣā'ile Nabawī Sharḥ Shamā'ile Tirmidhī*. His simple and lucid explanations regarding ḥadīth based intricacies compounded with brevity in delivery made his publication one of the best commentaries of the original compendium of ḥadīth.

The original work is in Urdu and had been rendered in to English by some scholars from South Africa. May Allāh ﷻ reward them for their efforts. However, there were many mistakes in the translation and some poetry had been left out.

Turath Publications have translated many classical works and revived their contents by making them accessible to the public. I requested them to work on *Ash-Shamā'il al-Muḥammadiyah* as well. I further suggested that Muftī Abdus Subhan would be the best person for this huge task. He

has an excellent command of all three languages, Arabic, Urdu, and English. All praise is to Allāh, he worked very hard and produced this masterpiece which is in your hands.

May Allāh ﷻ accept this publication and reward all those who participated in its production. May Allāh ﷻ give us true and complete love of our beloved Prophet Muḥammad, the Leader of both worlds ﷺ.

SHEIKH ABDUR RAHEEM
Teacher of Ḥadīth
Hulton Lane Centre for Education
Tafseer Raheemi

Foreword 2



ALL PRAISE IS FOR ALLĀH ﷻ, the One to whom magnificence and beauty is attributed. He is the One who has dispensed all forms of wealth upon His creation. May salutations and peace be upon the [guiding] full moon, the eradicator of darkness [Muḥammad ﷺ]—by whose emulation the people of guidance and misguidance are discerned. May salutations and peace be upon his family, his Companions, and his followers who have collated fragments of the [documented] qualities of the Master of Mankind—may the greatest of salutations and blessings be upon him.

To proceed:

The present publication is the English translation of the Urdu book, ‘*Khaṣā’ile Nabawī*’ which is the commentary of *Shamā’il an-Nabī* ﷺ.

The narrations within the *Shamā’il* are in reality discussions surrounding the appearance, character and the blessed life of the Messenger of Allāh ﷺ. Amongst these are manifestations of the Messenger of Allāh’s ﷺ qualities, praiseworthy traits, character, conduct and lifestyle. For the lover of the Messenger ﷺ, this [publication] is a recognition of his ﷺ being and appearance, and also a provision by which the heart is soothed. It is a beautiful example and a core text on the [Prophet’s ﷺ] blessed lifestyle for the one who wishes to emulate his characteristics. From this perspective, a compendium of such narrations is like sweet liquor for those who take the name of the Messenger of Allāh ﷺ.

The respected ‘*Ulamā*’ have authored many publications on the subject of the *Shamā’il*; including independent compilations and comprehensive collections, prophetic practices, his biography, history and virtues.

Among these, the *Shamā'il an-Nabī* ﷺ of Abū 'Isā Muḥammad ibn Sawrah at-Tirmidhī (209–278AH according to the most authentic opinion), possesses a distinguished position. He has chaptered the book in a wonderful order and has presented evidence of significant insight for the transition between topics. Some scholars are of the opinion that this [book] is the culmination of the *Jāmi' at-Tirmidhī's* [last] chapter, *Abwāb al-Manāqib* (the Chapter of Qualities). However, the majority hold this treatise to be a separate publication altogether. In this discussion, both parties possess their own evidence and reasoning [to support their idea].

Shamā'il an-Nabī ﷺ has many commentaries in the Arabic language but nothing credible had been published in the Urdu language. Subsequently, upon the request of the honourable Muḥammad 'Uthmān Khān (may Allāh ﷻ enlighten his resting place), the remnant of the pious predecessors, the fragrance of al-Hind, Sheikh al-Ḥadīth Muḥammad Zakariyyā Kāndhlawī, then al-Madanī's (1315–1402; may Allāh enlighten his resting place) pen commenced writing. It did not stop to suffice at a mere translation, but authored a complete commentary in the Urdu language titled '*Khaṣā'ile Nabawī*'. Sheikh al-Ḥadīth Muḥammad Zakariyyā ﷺ had an expert command in the science of ḥadīth to which his innumerable publications bear just testimony. An example of this is the *Shamā'il an-Nabī* ﷺ, which has been readily accepted and distributed among the general public and learned.

The young and efficacious religious scholar Ḥaḍrat Maulānā Muftī Abdus Subhan (may Allāh ﷻ protect and favour him) has rendered the aforementioned book into English for the English-speaking communities. Ḥaḍrat Muftī (may his honour be increased) is an experienced and well-versed author who possesses the required attributes and skills to translate from Urdu to English. Ḥaḍrat Muftī (may Allāh ﷻ preserve him) is worthy of praise and felicitations for his important service in the translation of *Khaṣā'ile Nabawī* to English. May Allāh ﷻ adorn his endeavour with acceptance, bless him in his knowledge, his actions and his age; and grant him the ability to be of further service of this resolute faith.

The owner of Turath Publishing, the honourable brother, Yahya ibn Maulānā Muḥammad Batha (may Allāh ﷻ preserve him) has deep affection and love for our elders. He has published many of their works through his publishing house in a beautiful format. He has also undertaken the

responsibility of publishing this book; may Allāh ﷻ accept his beautiful endeavours and make him successful in both worlds, *Āmīn*.

(MUFTĪ) FĀRŪQ LUHĀRWĪ
Sheikh al-Ḥadīth, Darul Uloom London
4 Rabi^c al-Thāni' 1439 | 23 December 2017

Introduction



ALLĀH ﷻ has blessed and favoured the Muslim Ummah with the preservation and perpetuation of the religion of Islām in its pristine format. It is Allāh ﷻ Himself who has taken the responsibility of its preservation and through His divine protection, He has clearly showed the supremacy and finality of this beautiful religion.

To accomplish this task, it was only natural that the beacon of divine revelation and the primary source of Islām, namely our beloved Nabī ﷺ, be revered, emulated, and his life be recorded to the highest degree possible. His words, actions, validations, personal habits, general disposition and more, all are elements of this religion which demanded acknowledgment, memorisation, protection and emulation.

The Ṣaḥābah ﷺ

May Allāh ﷻ shower His infinite mercy upon the initial group of followers granted to Nabī ﷺ, the Ṣaḥābah ﷺ. They were the blessed souls meticulously chosen by Allāh ﷻ to serve and strive for His beloved Nabī ﷺ. Sayyidunā ‘Abd Allāh ibn Mas‘ūd ﷺ narrates:

إِنَّ اللَّهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ، فَوَجَدَ قَلْبَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِنَفْسِهِ، فَابْتَعَثَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِي قُلُوبِ
الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ،
فَجَعَلَهُمْ وَزَرَءَ نَبِيِّهِ

Indeed, Allāh looked into the hearts of the servants and found

the heart of Muḥammad ﷺ the best of all hearts. Allāh then selected him for Himself and sent with him His message. Thereafter, Allāh looked into the hearts of the servants after the heart of Muḥammad ﷺ and found the hearts of his Companions to be the best of all hearts. Allāh then made them the ministers of His Nabī.¹

The Messenger of Allāh ﷺ himself says:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اخْتَارَنِي، وَاخْتَارَ لِي أَصْحَابًا

Allāh, the Blessed and Exalted, has chosen me and chosen for me Companions.²

The well renowned *Muḥaddith*, Sheikh 'Abd al-Fattāḥ Abū Guddah رحمه الله states: ³

Allāh ﷻ had awarded His Messenger ﷺ Companions who were trustworthy, knowledgeable and noble; they accepted his call and sacrificed their lives, souls, wealth, children and homes for his cause. Their love for the Messenger of Allāh ﷻ had permeated their hearts; they would forgo the most precious of items for his service and assistance. They acquired from the Messenger of Allāh ﷻ his Sunnah and his aḥādīth, which they memorised, recorded, protected and propagated as they had acquired.

They were the greatest benefactors of the following *du'ā'* by the Messenger of Allāh ﷺ:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاَهَا وَحَفِظَهَا وَبَلَّغَهَا

May Allāh enlighten that person who listens to my words thereafter safeguards them and memorises them and disseminates them.⁴

The words of 'Urwah ibn Mas'ūd ath-Thaqafī رحمه الله (who later accepted Islām) upon his return to Makkah from Ḥudaybiyyah, portray the immense

1 An-Namarī, 'Abd Allāh ibn 'Abd al-Barr. *Al-Istī'āb fī Ma'rifah al-Aṣḥāb*. (Jordan: Dār al-Ālām, 2002) pg. 20

2 Aṭ-Ṭabarānī, Abū al-Qāsim Sulaimān ibn Aḥmad. *Al-Mu'jam al-Awsaṭ*. (Cairo: Dār al-Ḥaramain, 1994) 144/1

3 Al-Anṣārī, 'Abd al-Fattāḥ Abū Ghuddah. *Lamaḥāt min Tārīkh As-Sunnah wa 'Ulūm Al-Ḥadīth*. (Beirut: Maktab al-Maṭbū'āt al-Islāmiyyah, 1984) pg. 19

4 *Tirmidhī* #2658

love and resulting behaviour of the Ṣaḥābah ﷺ towards the Messenger of Allāh ﷺ:

أَيُّ قَوْمٍ، وَاللَّهِ لَقَدْ وَفَدْتُ عَلَى الْمُلُوكِ، وَوَفَدْتُ عَلَى قَيْصَرَ وَكِسْرَى
وَالنَّجَاشِيِّ، وَاللَّهِ إِنْ رَأَيْتُ مَلِكًا قَطُّ يُعَظِّمُهُ أَصْحَابُهُ مَا يُعَظِّمُ أَصْحَابُ
مُحَمَّدٍ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَاللَّهِ إِنْ يَتَنَحَّمُ نُخَامَةً، إِلَّا وَقَعَتْ
فِي كَفِّ رَجُلٍ مِنْهُمْ، فَذَلِكَ بِهَا وَجْهَهُ وَجِلْدُهُ، وَإِذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ،
وَإِذَا تَوَضَّأُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ، وَإِذَا تَكَلَّمُوا خَفَضُوا أَصْوَاتَهُمْ
عِنْدَهُ، وَمَا يُحَدِّثُونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ

O my people! By Allāh I have travelled as a delegate to many kings; I have been delegated to Qaiṣar, Kisrā and Najāshī. By Allāh I have never seen a king whose companions revere him as much as the Companions of Muḥammad ﷺ revere Muḥammad ﷺ. By Allāh, he does not clear his throat, but it falls into the palm of one of them, who will rub it onto his face and skin. When he orders them to carry out a certain act they race to fulfil it. When he performs *wuḍūʿ* it would appear as if they are fighting over the remaining water. And they do not look sharply at him out of reverence for him.¹

Due to their extraordinary love, they were zealous to pursue every minute detail of the Messenger of Allāh ﷺ. Their goal and objective had become to diligently view and comprehend each and every word and action of his life. Ibn ʿAbbās ؓ, the first cousin of the Messenger of Allāh ﷺ and also the nephew of the wife of the Messenger of Allāh ﷺ, Maymūnah ؓ, says:

قَالَ بْتُ عِنْدَ خَالَتِي مَيْمُونَةَ فَقُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَطَرِحَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَادَةً فَنَامَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طُولِهَا فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ
وَجْهِهِ ثُمَّ قَرَأَ الْآيَاتِ الْعَشْرَ الْأَوَاخِرَ مِنْ آلِ عِمْرَانَ حَتَّى خَتَمَ

¹ Musnad Aḥmad #19136

I spent a night at the house of my maternal aunt Maymūnah ﷺ and I said (to myself) that I will most definitely study the *ṣalāh* of the Prophet of Allāh ﷺ. A mattress was placed for the Prophet of Allāh ﷺ and he went to sleep on its long side. He (woke up and) started to rub the sleep off of his face then he recited the last ten *āyāt* of *Sūrah Āl 'Imrān* until he completed them.¹

After the Ṣaḥābah ﷺ

Such love and emulation of every minute aspect of the life of Rasūlullah ﷺ remained inherent in their lives and was also inherited by those who followed them. Each era which followed the era of the Ṣaḥābah ﷺ blossomed with such zealous individuals who continued to learn and record the life of Rasūlullah ﷺ from their predecessors. This group of Muslims are known as the *Muḥaddithūn*, who spent day and night in acquiring, recording and disseminating the life of the Messenger of Allāh ﷺ. They may have been deprived of the physical company of the Messenger of Allāh ﷺ, however, their feats in the preservation of the *aḥādīth* and their endless enthusiasm has earned them the title of *Ahl al-Ḥadīth* (the people of ḥadīth). A poet says:

أهل الحديث هم أهل النبي وإن
لم يصحبوا نفسه أنفاسه صحبتوا

The people of ḥadīth are the people of Nabī ﷺ;

They did not attend to him (physically), yet they attend to his breaths (statements).

Such endeavours of our pious predecessors demand our respect and reverence. We are truly indebted to these amazing souls; if it were not for them we would not have the beautiful life of our Nabī ﷺ in front of our eyes today.

Shamā'il

One particular area which was painstakingly recorded by the Ṣaḥābah ﷺ

¹ *Ṣaḥīḥ Al-Bukhārī* #4570

and those who followed them was that of the *Shamā'il* of Rasūlullah ﷺ. Lexically the Arabic word *Shamā'il* is the plural of '*shamīlah*' or '*shimāl*', denoting a good quality, character and nature. When the word is ascribed to our beloved Nabī ﷺ, for example *ash-Shamā'il an-Nabawiyyah* or *ash-Shamā'il al-Muḥammadiyyah*, it denotes the lofty qualities and attributes related to the outer and inner self of the Messenger of Allāh ﷺ. Hence, this word encompasses all aspects of the life of the Messenger of Allāh ﷺ; his characteristics, habits, style, morals and his worship.¹

The early *Muḥaddithūn* would include *Shamā'il* in their compilations of ḥadīth. In later times, *Shamā'il* were compiled separately in short collections with some '*Ulamā'*' discussing *Shamā'il* in biographies of the Messenger of Allāh ﷺ. Luminaries such as: Imām Qaffāl Shāfi'ī (d. 365/976); Imām Bagawī (d. 516/1122); Imām Dhahabī (d. 748/1348); Ḥāfiẓ Ibn Ḥajar al-'Asqalānī (d. 852/1449); Imām Qastallānī (d. 923/1517); Imām Munāwī (d. 1031/1621); and Sheikh Ibrāhīm al-Bājūrī (d. 1276/1860) to name a few, have successfully contributed to this important area. However, the most renowned book in this field is the '*Ash-Shamā'il An-Nabawiyyah wa al-Khiṣāl Al-Muṣṭafawiyyah*' of Imām Abū 'Īsā Muḥammad ibn 'Īsā ibn Sawrah at-Tirmidhī (d. 279/892), more commonly known as *Shamā'il At-Tirmidhī*. Mullā 'Alī al-Qārī (d. 1014/1605) writes:

وَمِنْ أَحْسَنِ مَا صُنِّفَ فِي شَمَائِلِهِ وَأَخْلَاقِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابُ
التِّرْمِذِيِّ الْمُخْتَصَرُ الْجَامِعُ فِي سِيرِهِ عَلَى الْوَجْهِ الْأَتَمِّ بِحَيْثُ إِنَّ مُطَالَعَةَ
هَذَا الْكِتَابِ كَأَنَّهُ يُطَالَعُ طُلْعَةً ذَلِكَ الْجَنَابِ

'From amongst the finest compilations regarding the *Shamā'il* and *Akhlāq* of Nabī ﷺ is the book of Imām Tirmidhī (d. 279/892), which is totally concise and comprehensive regarding his biography. The reader of this book feels as if he is observing the appearance of the Messenger of Allāh ﷺ.'²

1 *Mawsū'ah Ahādīth Ash-Shamā'il* (Riyadh: Al-Bayān, 2012) Pg. 8 Vol. 1

2 Al-Qārī, Mullā 'Alī. *Jam' al-Wasā'il fī Sharḥ ash-Shamā'il* (Egypt: Al-Maṭba'ah ash-Sharfiyyah.) pg. 2

Shamā'il at-Tirmidhī

The eminence of a piece of Islamic literature can be gauged by the amount of attention it receives from great luminaries of the Ummah. Indeed, the *Shamā'il At-Tirmidhī* has acquired much acceptance and many commentaries have been written upon it; the likes of *Jam' Al-Wasā'il* of Mullā 'Alī al-Qārī رحمہ اللہ and *Al-Mawāhib Al-Ladunniyyah* of Imām Bājūrī رحمہ اللہ. Such is its acceptance that, when the word 'Shamā'il' is mentioned, the mind automatically turns to the book of Imām Tirmidhī رحمہ اللہ.

The great Muḥaddith and Sheikh of the recent era, *Barakah Al-Aṣr* Ḥaḍrat Sheikh al-Ḥadīth Maulānā Muḥammad Zakariyyā Kāndhlawī رحمہ اللہ, has also added an invaluable addition to the commentaries of *Shamā'il* by the name '*Khaṣā'ile Nabawī*' in the Urdu language. It is a beneficial commentary, invigorating for the 'Ulamā and the general public alike.

The book at hand is an English translation of *Khaṣā'ile Nabawī*, translated by Maulānā Abdus Subhan Dalvi *zīda majduhū*, an able and talented young 'Ālim. He has adopted a lucid and easy to understand style. May Allāh ﷻ reward Maulānā Abdus Subhan for his affection and good thoughts, that he considered an insignificant student like me to be worthy of writing an introduction to such a noble topic. I conclude by praying that Allāh ﷻ includes us from amongst those who truly emulate the Messenger of Allāh ﷺ in all aspects of our lives and raise us in his company on the Day of Judgement. May Allāh ﷻ grant this translation acceptance and make it a means for all to follow and adopt the beautiful *Shamā'il* and noble traits of Nabī ﷺ. May Allāh ﷻ grant the translator the ability to prepare many more beneficial works for the Ummah. *Āmīn*.

(SHEIKH) MUḤAMMAD SALEEM DHORAT
(*ḥafīẓahullāh*)

Islamic Dawah Academy
Leicester, United Kingdom
3 Dhū al-Ḥijjah 1438
25 August 2017

Translator's Introduction



ALL PRAISE IS TO ALLĀH ﷻ, the Lord of the realms and may peace and blessings be upon His Messenger, Muḥammad, the Seal of the Prophets. Indeed, the Qur'ān exhorts us in numerous places to recognise and follow the Messenger of Allāh ﷺ. Allāh ﷻ has said, 'There is indeed, a good model for you in the Messenger of Allāh ﷺ—for the one who has hope in Allāh and the Last Day, and remembers Allāh profusely.'¹ At another juncture, the Prophet ﷺ himself stated, 'I have been sent to perfect good character.'² However, more strikingly, He has instructed those ardent for His love to follow the Messenger of Allāh ﷺ; therefore, a primary avenue by which one can attain the love of their Creator is in following the Messenger of Allāh ﷺ, whose mannerisms and characteristics were beyond perfection. Qurṭubī (d. 671/1273) narrated that a group from the People of the Book claimed, 'We are the ones who love our Lord!' The Companions (رضي الله عنهم) were perturbed by this statement as they felt that their love was true and pure; clearly, this is reflected by the copious narrations which all highlight their fervour in worship. Thus, they approached the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh! By Allāh! We truly love our Lord.' Subsequently, Allāh ﷻ revealed the verse, 'Say (O Muḥammad), if you love Allāh, follow me; Allāh will love you and will forgive you of your sins. . .'³ Regarding this verse, the great exegete and lexicographer al-Azharī (d. 370/980) com-

¹ Qur'ān 33:21

² Al-Baihaqī, Aḥmad ibn Ḥasan. *Sunan al-Kubrā* (Makkah: Maktabah Dār al-Bāz, 1994) 10/191, Ḥadīth #21301

³ Qur'ān 3:31

mented, 'A servant's love for Allāh ﷻ and His Messenger ﷺ manifests itself in obedience to them and in fulfilment of their instructions.'¹

There are many recorded transmissions which highlight the complete submissive obedience the Companions ﷺ exhibited. Jābir ibn 'Abd Allāh ﷺ (d. 78/697) narrated that [once], the Messenger of Allāh ﷺ ascended the pulpit on the day of Jumu'ah and instructed, 'Be seated.' 'Abd Allāh ibn Mas'ūd ﷺ (d. 29/653) [who at that moment was entering the mosque] heard his command and sat at the door of the mosque. The Messenger of Allāh ﷺ saw him and said, 'Come forth, O 'Abd Allāh ibn Mas'ūd.'² This narration demonstrates the weight the Messenger of Allāh's ﷺ words had on the lives of his disciples. They were true believers in Allāh ﷻ and highly responsive to the commands of the Prophet ﷺ.

Thus, the Companions ﷺ, who were the initial addressees of this verse, found love for the Messenger of Allāh ﷺ and his Sunnah to be a means of enlightenment in a morally decadent time and a means of salvation in the hereafter too; Anas ibn Mālik ﷺ (d. 93/721) narrated that a man came to the Messenger of Allāh ﷺ and asked, 'When is the Hour? [i.e. Day of Reckoning]' The Prophet ﷺ replied, 'What have you prepared for it?' The man replied, 'I have not prepared an abundant of prayer, nor fasting, nor charity. However, I do love Allāh and His Messenger.' The Prophet ﷺ said, 'You are with whom you love.' Thereafter, Anas ﷺ stated, 'After the acceptance of Islām, nothing brought us more happiness than this statement.'³

Likewise, Sahl ibn 'Abd Allāh (d. 283/896), the famous ascetic and exegete, commented, 'A sign that one loves Allāh ﷻ is reflected by love for the Qur'ān. A sign that one loves the Qur'ān is reflected by love for the Messenger of Allāh ﷺ. A sign that one loves the Messenger of Allāh ﷺ is reflected by love for his Sunnah. A sign that one loves Allāh, the Qur'ān, the Messenger of Allāh ﷻ and his Sunnah is reflected in his love for the hereafter. A sign that one loves the hereafter is reflected in that he cares for himself. A sign that he cares for himself is that he is appalled by the

1 Al-Qurṭubī, Muḥammad ibn Aḥmad. *Al-Jāmi' li-Aḥkām al-Qur'ān* (Beruit: Ar-Risālah Publishers, 2006). 5/92

2 As-Sijistāni, Abū Dāwūd Sulaimān ibn al-Ash'ath. *Sunan Abī Dāwūd* (Beirut: Dār ibn Ḥazm, 1997), 1/458, Ḥadīth #1091

3 Al-Bukhārī, Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī* (Cairo: Dār ash-Sh'ob, 1987) 5/14, Ḥadīth #3688

world [i.e. he is ascetic]. A sign that he is appalled by the world is that he only takes from it his [necessary] provision and that what is sufficient.¹

An individual may love another and their affection may permit them to overlook their partner's flaws. However, what can be said of the one whom Allāh ﷻ had created flawless? Ḥassān ibn Thābit ؓ (d. 54/675) produced the couplet:

وأحسن منك لم تر قط عيني وأجمل منك لم تلد النساء
خلقت مبرأ من كل عيب كأنك قد خلقت كما تشاء

*My eyes have not seen anything more beautiful than you,
No woman has borne such perfection.
You were created free from all deficiencies,
It is as though you were created as you wished.*

The Messenger of Allāh ﷺ stated, 'There is no entity that is heavier upon the scales than good manners.'² Therefore, an intelligent individual is one who is able to emulate the Messenger of Allāh ﷺ in totality as Allāh ﷻ testified to the sublimity of his mannerisms. He said, 'And you [O Muḥammad] are surely of an excellent standard of character.'³ Hence, one who seeks perfection cannot veer from the Messenger of Allāh ﷺ, they must have his example in their sights.

Thus, the Companions ؓ endeavoured to obey the Messenger of Allāh ﷺ by fulfilling his instructions but their adoration also inspired them to emulate him. Such is the quality of pure, true love for a greater being that it allows one to develop and recognise their own imperfections. Anas ؓ narrated, 'Indeed, a tailor had called the Messenger of Allāh ﷺ to [eat] food that he had prepared. I went with the Messenger of Allāh ﷺ to this invitation. The man ushered barley bread and a broth which contained gourd and meat towards the Messenger of Allāh ﷺ. I saw the Messenger of Allāh ﷺ look for the [pieces of] gourd around the sides of the bowl. From that day onwards, I loved gourd.'⁴

1 Al-Qurṭubī, Muḥammad ibn Aḥmad. *Al-Jāmi' li-Aḥkām al-Qur'ān* (Beruit: Ar-Risālah Publishers, 2006). 5/92

2 As-Sijistānī, Abū Dāwūd Sulaimān ibn al-Ash'ath. *Sunan Abi Dāwūd* (Beirut: Dār ibn Ḥazm, 1997), 6/97, Ḥadīth #4799

3 Qur'ān 68:4

4 At-Tirmidhī, Abū 'Isā Muḥammad ibn Sawrah. (Beirut: Dār al-Ghurb al-Islāmi, 2000), pg.

Accordingly, to make the Messenger of Allāh's ﷺ characteristics and mannerisms accessible to the Muslim community, the scholars of ḥadīth collated transmissions detailing his every action. In truth, a researcher is left in awe of the Companions ﷺ who observed the Messenger of Allāh ﷺ with such focus and attention to detail. Through their exertions, we are able to pin an identity upon the 'mercy to mankind'. Sheikh Muḥammad Zakariyyā ﷺ (d. 1402/1982) reiterates this point and writes, 'The Companions ﷺ have done a magnificent favour upon the *Ummah* by conveying the ample inherent knowledge and cognisance of the Sanctified Prophet ﷺ. Alongside this, they have also conveyed his patent beauty and grandeur to the extent that [their transmissions] have assisted in providing fond memoirs for lovers. When a perplexed lover becomes despondent of meeting [their beloved], they remain outside the latter's house consoling themselves with the memory of the beloved's face. It is only [by the remembrance of the beloved's] life and habits that the heart is engaged.'

Ash-Shamā'il al-Muḥammadiyyah

Imām Tirmidhī ﷺ was the first individual to collate ḥadīth regarding the Messenger of Allāh's ﷺ appearance and mannerisms. He has collected just over four hundred ḥadīth and has placed them purposefully under fifty-six chapters. He has started his book by presenting portions of longer ḥadīth which describe the Messenger of Allāh's ﷺ beauty, mannerisms and perfection. Indeed, he was as Umm Ma'bad al-Khuzā'iyyah ﷺ described, 'From a distance, he was the most beautiful from among the people and up close, he was the sweetest and most pleasant.'¹

Thereafter, Tirmidhī ﷺ has brought forth chapters describing the application of henna, kohl, clothing, shoes, rings, swords, turbans and so on. The author then discusses his daily activities and chapters headings in accordance to his lifestyle, consumption of foods, drinks and related topics.

Tirmidhī ﷺ then describes his social etiquette by describing his speech, laughter, joking, and behaviour with his spouses. He then presents ḥadīth regarding his sleeping, worship, recital of Qur'ān, bedding, weeping, humility, bashfulness and cupping. Finally, he closes his compilation by discussing his names, age of demise, death, bequest and seeing him in one's dream.

105 Ḥadīth #162

1 As-Suyūṭī, Jalāl ad-Dīn. *Al-Khaṣā'is al-Kubrā* (Beirut: DKI, 1985.) pg. 321

The compilation concludes by mentioning the statements of two prominent Muslim authorities which caution one regarding the avenues from which they acquire knowledge.

Abū ʿĪsā Muḥammad ibn ʿĪsā at-Tirmidhī ﷺ

Abū ʿĪsā Muḥammad ibn ʿĪsā ibn Sawrah ibn Mūsā ibn aḍ-Ḍaḥḥāk As-Sulamī al-Būḡī at-Tirmidhī was born in the year 209/824 according to the soundest opinion. He was born in a suburb known as Bugh which was part of the great city of Termez; historically, this was eight miles away from Termez.

Imām Tirmidhī ﷺ was born during a time in which the study of ḥadīth flourished, especially in areas such as Khorasan¹ and Transoxiana (*mā wa rā al-nahr*). Subsequently, Imām Tirmidhī ﷺ grew up to become an authority, historian, memoriser of ḥadīth and jurist. His academic acumen was coupled with his just, ascetic and righteous nature. He travelled through Khorasan, Iraq and Hejaz to gain further expertise and acquired knowledge of ḥadīth from the likes of Bukhārī ﷺ (d. 194/870) who had spoken of Tirmidhī ﷺ in high esteem. The former praised his student by stating, 'I have benefitted more from you than you have from me.'² Bukhārī's ﷺ statement is in fact praise of Tirmidhī's ﷺ line of question; at times, an intelligent student possesses the tact to enquire questions which warrant the teacher to think deeper or consult their resources further. Subsequently, many from among the *muḥaddithūn* (ḥadīth scholars) recognise Tirmidhī ﷺ to be Imām Bukhārī's ﷺ deputy in the field of ḥadīth upon the latter's demise.

It is worthy to note that Imām Tirmidhī ﷺ was blind and thus, the cognomen *aḍ-ḍarīr* (the blind one) is often found affixed to his title. However, there is a difference of opinion as to whether he was born blind or became blind. The majority of historians favour the opinion that he became blind towards the latter part of his life and that his loss of sight stemmed from his profuse crying out of the fear of Allāh ﷻ.

Dhahabī ﷺ narrated a famous incident regarding Imām Tirmidhī ﷺ in *Siyar Aʿlām an-Nubalā'* which has become well-known among the ḥadīth

¹ This refers to a region which historically covered Afghanistan, eastern Iran and parts of Tajikistan, Turkmenistan and Uzbekistan.

² Al-Mubārakpūrī, Muḥammad ʿAbd as-Salām, *Mirʿāt al-Mafātīḥ* 1/15

scholars. Imām Tirmidhī   narrated, 'I was on the way to Makkah and I had previously written two parts of ḥadīth which had been narrated from a Sheikh. Coincidentally, the Sheikh passed by us. I enquired as to his identity and people replied, 'He is so and so'. Thus, I approached him thinking that the two volumes that I was carrying in my bag contained his ḥadīth. I requested him regarding *simā'* (the recital of ḥadīth from the Sheikh unto the student) and he permitted it. I took hold of the two books and found them to be white [i.e. empty, without content] and became shocked! The Sheikh began to recite the ḥadīth from memory and then looked towards me. He saw the white [pages] in my hand and exclaimed, 'Are you not ashamed?' I informed him of the situation and said, 'I have memorised all of it.' He said, 'Read.' I read every ḥadīth that he recited to me in order and he did not correct me.' The Sheikh stated, 'I do not believe that you have memorised all of these ḥadīth after hearing it from me once.' I requested, 'Narrate different ḥadīth to me.' [i.e. test me] The Sheikh recited forty rare ḥadīth that he had knowledge of and then said, 'Now, read.' I recited them to him from beginning to end in the same manner that he had read them. I did not make a mistake in a single letter! He said, 'I have never seen anyone like you!'¹

He was an incredibly righteous man and his piety has been lauded by scholars. Shāh 'Abd al-Ḥaqq Muḥaddith ad-Dehlawī   states, 'He reached such a rank in acetism, piety and reverential fear of Allāh   that it is inconceivable that anyone [of his era] could have surpassed him.'² Ibn Ḥajar   narrates that when Tirmidhī   passed away, there was nobody left in Khorasān who could succeed him or even match him in knowledge, memory, piety and asceticism.³

According to the soundest opinion, Imām Tirmidhī   passed away at the age of seventy on 13th Rajab 279AH (8th October 892) in Bugh. He is buried in the outskirts of Sherobod, which is sixty kilometres north of Termez.

Praise for Ash-Shamā'il al-Muḥammadiyyah

Tirmidhī had named this collection, 'Ash-Shamā'il al-Muḥammadiyyah'

¹ Adh-Dhahabī, Shams ad-Dīn Muḥammad ibn Aḥmad. *Siyar A'lām an-Nubalā'* (Beirut: Mu'assasah ar-Risālah, 1983) 13/273

² Al-Mubārakpūrī, Muḥammad 'Abd as-Salām, *Mir'āt al-Mafātīḥ* 1/15

³ Ibid

which translates to, 'The Compendium [pertaining to] Muḥammad ﷺ'. Upon its dissemination, it was praised by scholars for its brevity, comprehensiveness, order and chapters.

Ḥāfiẓ ibn Kathīr ad-Dimashqī (d. 774/1373) stated, 'Individuals have written [books] regarding this topic which are both old and new, copious, and in volumes. The best of those who have compiled something is Imām Abū 'Īsā at-Tirmidhī.'¹

Likewise, Mullā 'Alī al-Qārī (d. 1014 /1605) wrote, 'The best of the publications which have been authored regarding the Prophet's ﷺ mannerisms is the book of Tirmidhī which is entirely comprehensive in its purpose. Peering over it is like witnessing that respected individual [i.e. the Messenger of Allāh ﷺ]. His noble beauty can be viewed in every chapter.'²

Many commentaries of *Ash-Shamā'il al-Muḥammadiyyah* have been authored over the centuries. Sheikh 'Abduhu 'Alī Kaushak (d. 1436/2015) has counted its commentaries to be over seventy in number. He has further listed them in his critical edition of *Ash-Shamā'il al-Muḥammadiyyah*.

Notes on the Translation

There are several points which must be highlighted regarding the translation of this book:

1. The Arabic text of *Ash-Shamā'il al-Muḥammadiyyah* has been translated directly from the original script and is not a translation of Sheikh Muḥammad Zakariyyā's Urdu translation. The reason for this is that Sheikh Muḥammad Zakariyyā had translated the Arabic text into Urdu to allow it to be accessible to the public. Therefore, at times, he would colloquially translate the text but also add in commentary or further detail found in other transmissions of the same ḥadīth. In order to keep the translation of the original text accurate (i.e. *Ash-Shamā'il al-Muḥammadiyyah*), the Arabic has been translated from its source and Sheikh Muḥammad Zakariyyā's additional commentary can be found in bold within parentheses.

2. In the original script of *Khaṣā'ile Nabawī*, Sheikh Muḥammad Zakariyyā had also included Arabic footnotes which commented on

1 Ad-Dimashqī, Ibn Kathīr. *Shamā'il ar-Rasūl* (Beirut: Maktabah al-Aṣariyyah, 2007)

2 Al-Qārī, Mullā 'Alī. *Jam' al-Wasā'il fī Sharḥ ash-Shamā'il* (Egypt: Al-Maṭba'ah al-Sharfiyyah.)pg. 2

aspects of Tirmidhī's ﷺ collection. This has been included within the endnotes.

3. The book has been translated literally, in a word-to-word fashion. However, there are occasions where a generic approach has been adopted; primarily to capture the meanings of Urdu idioms and maxims. For example, the idiom, 'the early bird catches the worm' would bear little meaning if it were literally translated into Urdu.

4. *Khaṣā'ile Nabawī* has previously been translated by Sheikh Muḥammad ibn 'Abd ar-Raḥmān (may Allāh ﷻ reward him extensively) of South Africa in 1975. The translation itself is fair but occasionally omits additional key information. Likewise, the translation largely relies on Sheikh Muḥammad Zakariyyā's ﷺ Urdu translation of the *Ash-Shamā'il al-Muḥammadiyyah* and therefore, the majority of ḥadīth are loosely translated.

5. The translator's comments have been put within square brackets and serve only to add to contextual clarity.

6. The referencing of ḥadīth throughout this publication is my own work and is not included in the earlier manuscript. Where Sheikh Muḥammad Zakariyyā ﷺ has indicated to a ḥadīth from a particular source, I have endeavoured to find the exact narration from the mentioned publication despite it being available in other compendiums. Where I have been unable to provide a reference for the ḥadīth, I have left the transmission without a reference or simply noted the citation provided by Sheikh Muḥammad Zakariyyā ﷺ.

Sheikh Muḥammad Zakariyyā ﷺ

After the completion of this work, I was quite saddened at its end. Translating this book allowed me to study the Messenger of Allāh ﷺ and appreciate the depth of Sheikh Muḥammad Zakariyyā's ﷺ knowledge and love of him. There were many times during the production of this work that I sat back and simply applauded the understanding Sheikh Muḥammad Zakariyyā ﷺ possessed. He was the teacher of my teachers and naturally, I had heard and read much regarding his knowledge and love for the Prophet ﷺ. However, one must bear in mind that he had written this book in a time where there were no electronic Islamic databases or software that filtered thousands of ḥadīth at the click of a button. Despite

this, he has produced a masterpiece complete with references to related ḥadīth, scholarly discussion and comprehensive commentary. It was only while providing citations for the numerous ḥadīth mentioned within his commentary did I realise the depth of his knowledge. At times, Sheikh Muḥammad Zakariyyā would bring together several different transmissions to provide a context to the matter in consideration. At times, he would particularly choose a narration from a certain compendium so that it would serve to categorically strengthen his point. Such knowledge can only be presented by an individual who was deeply insightful regarding the subject area and incredibly well read. Furthermore, it is worth noting that Sheikh Muḥammad Zakariyyā ﷺ completed this publication in 1925—this would have made him approximately twenty-seven years of age. Despite being such a young individual, he discusses many topics as a seasoned and conversant scholar. Likewise, within his commentary, he ushers readers to access other books he has published for further information. The second edition of his translation with further additions was published when he was forty years old. It is astonishing how accomplished he was at such a young age. Beyond this is his ability to share his own, informed and unique opinion which adds a new dimension to many debates found within the book. Despite being an ocean of knowledge, he refers to himself as the ‘worthless one’ and the ‘powerless one’ when presenting his ideas; quite simply, his humility was immense. During I‘tikāf in the month of Ramaḍān 1395/1975, he mentioned the following:

O my dear ones, I would like to put a point forward in relation to those criticisms which have been made about me. Please, do inform me about them. In reality, critics are a man’s well-wishers because they divert his attention towards his own mistakes. After hearing criticisms, a man should ponder over the objections which he hears (about himself). [He should ask himself] How truthful is this criticism? When criticisms are made with sincerity, then it feels good. In such an instance, one should rectify this fault. And if this criticism is incorrect, then he should thank Allāh ﷻ [as it is Allāh’s ﷻ favour upon him that this fault is not within him]. The point here is that one should not get angry upon criticism. In fact, I become happy with that person who criticizes me, because I do not have any good deeds and this poor soul is passing over his good actions to me because of his incorrect

criticisms and backbiting. This will be of benefit to me on the day when I will be empty-handed. I have said to this Muftī¹ many times to immediately check whatever is said about me incorrectly, but he has not accepted this statement of mine.²

Thus, I have benefitted tremendously from the time that I have spent with him whilst translating this book. May Allāh ﷻ shower him with infinite blessings, accept his endeavours and make his grave an orchard from the gardens of paradise. *Āmīn*.

Acknowledgements

All praise and thanks is for Allāh ﷻ who allowed this work to be completed for 'my ability to do anything comes from none but Allāh ﷻ. In Him alone I have placed my trust and to Him alone I turn in humbleness.' [Qur'ān 11:88]

I would like to thank my dear friend Yahya Batha for bringing this project to my attention and my dear Sheikh Abdur Raheem (may Allāh ﷻ preserve him) for thinking that I was even capable of such a mighty work. At times, I would translate large portions of the book only to fall prey to my laziness and then remain inactive for several months. Yahya would occasionally ring me for updates, and this would give me the much-needed impetus in completing the task. I would also like to thank my cherished friend Sheikh Tariq Sediq al-Afghānī' al-Azhari (may Allāh ﷻ protect him) for his extensive help regarding the translation of Persian poetry. I enjoyed sitting with him prior to Jumu'ah prayers and found myself pleasantly amused at his passionate reactions to the couplets transmitted by Sheikh Muḥammad Zakariyyā ﷺ. As he would dictate its meaning and bellow multiple *takbīrs*, I would pen down the appropriate translation. I must also make mention of my beloved friend, Muftī Ahmed ibn Sheikh Mohammed Patel; his proofreading, advice and expertise have been essential in the completion of this publication. He, too, has spent a great amount of time behind this project and so I consider myself blessed to have such a reliable and trustworthy friend. I must make a special mention of my dear brother-in-law, Shaykh Ismaaeel Undre (may Allāh protect him), who spent hours

¹ Maulānā Muftī Maḥmūd Ḥasan Gangohī ﷺ is intended here, who was Sheikh Muḥammad Zakariyyā's ﷺ distinguished disciple, and the most distinguished Mufti in India at the time. He was a scholar, jurist and scholar of ḥadīth.

² *Malfūzat Sheikh al-Ḥadīth* (India: Maktabah Ludhyānwī, 2012) pg. 27

editing the book and ensuring the work before you is an accurate reflection of Sheikh Muḥammad Zakariyyā's work.

My gratitude is also reserved for my mother and father who have always provided me with the necessary resources to facilitate my writings and research. My greatest thanks belongs to my dear wife and children who have patiently allowed me to spend hours away from them in order to complete this translation. If it were not for their sacrifice, this work may never have come into fruition.

I pray to Allāh ﷻ that He accepts this meagre offering and makes it a means of salvation for us on the Day of Standing. May Allāh ﷻ reward all of those who have participated in the production of this work. May He bestow infinite blessings upon our beloved Master, Muḥammad, the Seal of the Prophets. *Āmīn*.

ABDUS SUBHAN IBN AMANULLA DALVI
Lecturer of Ḥadīth, Azhar Academy
28 Dhū al-Ḥijjah 1440/30 August 2019

Khaṣā'il

A COMMENTARY OF THE

Shamā'il

Preface



نحمده و نصلي على رسوله الكريم، حامداً و مصلياً و مسلماً

THIS VALUELESS SERVANT had the opportunity to stay in Delhi for a few days at the instruction of my master and leader, al-Ḥājj, Maulānā Khalīl Aḥmad ربه (may Allāh ﷻ cool his resting place), in order to see out the publication of *Badhl al-Majhūd fī ḥall Abī Dāwūd*. Whilst there, a dear friend of mine, the respected Muḥammad ʿUthmān Khān (may Allāh ﷻ increase his nobility) instructed me to pen a concise translation of *Shamāʾile Tirmidhī*. Knowing my own inability, I did not possess the capability to complete this task at all as prior to this, the opportunity to write or deliver a lecture pertaining to this topic had never presented itself. However, he did not accept any excuses on my behalf due to his positive thoughts about me. Due to my weakness and shortcomings, I would not have complied [to his wishes] but because he bore closeness to my father (may Allāh illuminate and cool his resting place) and the injunction of the ḥadīth, ‘Indeed, from the best acts of goodness is to maintain ties with one’s father’s friends after his demise.’ (*Ṣaḥīḥ Muslim*)—thus, due to this, I couldn’t evade [the request]. And so I thought to write a concise translation and after having confessed to readers regarding my inadequacies, I would ask them to pardon the troubles of these pages, the unfamiliarity of the text and the scattered topics [therein]—I would ask them to focus on the actual purpose of the publication, which is to concentrate on the characteristics, descriptions, habits and actions of the Master of the Realm, the Leader of Mankind, the Exalted Prophet [Muḥammad ﷺ] may a thousand blessings and invocations be upon him. An intelligent person does not ignore a beautiful face because of a tatty

veil, nor does a wise man throw away the innards of a fruit because of its unpleasant skin.

A few matters have been given due diligence to in this translation:¹

1. Many of the discussions have been drawn from the discourses of the elders. I have withheld from my own opinions.
2. The primary references for this publication are: *Jam' al-Wasā'il* of Mullā 'Alī al-Qārī al-Ḥanafī رحمہ اللہ, *Munāwī* of Sheikh 'Abd ar-Ra'ūf al-Miṣrī رحمہ اللہ, *al-Mawāhib al-Ladunniyyah* of Sheikh Ibrāhīm al-Bājūrī رحمہ اللہ and *Tahdhīb at-Tahdhīb* of Ḥāfiẓ ibn Ḥajar al-'Asqalānī رحمہ اللہ.
3. As the translation has been facilitated for the general public and has been translated to bear contextual meaning, a word to word [literal] translation has not been adhered too.
4. Discussions beyond the translation have been mentioned as 'commentary'. The word '**commentary**' is written before it.
5. In many places, related topics which are superfluous to the translation have been included in parentheses.
6. If ḥadīth present an apparent contradiction, the issue has been resolved succinctly.
7. The difference between the four schools of thought have also been briefly mentioned in various place. However, the Ḥanafī school of thought has been mentioned exclusively in certain place as the local municipality are Ḥanafī.
8. The Ḥanafī school's evidence has also been presented briefly in various places where it is required.
9. Wherever an expedition or story has been alluded to in a ḥadīth, its concise account has been recalled in the commentary.
10. Ḥadīth that have a subtle link to the chapter heading have been expounded upon.
11. Topics which are beneficial to students and not the public have been mentioned in the Arabic footnotes. Especially discussions relating to the transmission of ḥadīth for example, where there was a need to mention

1 Many of the issues that Sheikh Zakariyyā رحمہ اللہ has highlighted do not exist in this publication. Please read through the translator's introduction to understand how this publication has been translated and formulated for an English-speaking audience. [Trans. note]

the correct formulation of a narrator's name or if there was a requirement to discuss the etymology of an Arabic passage.

12. Most of the detailed references for topics which have been omitted due to brevity have been written down so that they may be accessed with ease.
13. Brevity has been observed in all these matters so that readers are not left tired by the publication's length.

'My ability to do anything comes from none but Allāh. In Him alone I have placed my trust and to Him alone I turn in humbleness.' [Qur'ān 11:88]

ZAKARIYYĀ KĀNDHLAWĪ

(may Allāh ﷻ forgive him)

A resident of Madrasah Maẓāhir 'Ulūm, Sahāranpūr

Friday, 8 Jumāda al-Ukhrā 1344

باب ما جاء في خلق رسول الله

(صلى الله عليه وسلم)

THE APPEARANCE OF THE
MESSENGER OF ALLĀH ﷺ

TRADITIONS PERTAINING TO THE blessed appearance of the Sanctified Prophet ﷺ are revealed by the author ﷺ in this chapter. It is impossible to interpret the beauty of the Sanctified Prophet ﷺ in the manner it deserves. To portray the one who was light in human form is not within man's grasp. The Companions ﷺ however, strove in accordance to their capability and capacity to document [his beauty]. Qurṭubī ﷺ has said, 'The complete beauty of the Messenger of Allāh ﷺ was not made manifest. Had this been the case, man would not have been able to look at him.'

آنچه خوبان همه دارند تو تنهاداری

Whatever qualities others have, you alone possess them all.

The Companions ﷺ have done a magnificent favour to the *Ummah* by conveying the ample inherent knowledge and cognisance of the Sanctified Prophet ﷺ. Alongside this, they have also conveyed his manifest beauty and grandeur to the extent that [their transmissions] have become aids in providing fond reminiscences for lovers. When a perplexed lover becomes despondent of meeting [their beloved], they remain outside the latter's house consoling themselves with the memory of the beloved's face. It is only [in the remembrance of the beloved's] life and habits that the heart is engaged. From such memories, Imām Tirmidhī ﷺ has compiled [approximately] four hundred ḥadīth in this publication and has spread them across fifty-five chapters. There are fourteen ḥadīth in this first chapter.

باب ما جاء في خلق رسول الله (صلى الله عليه وسلم)

Hadīth 1

الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى. قال الشيخ^٣ الحافظ أبو عيسى^٤ محمد بن عيسى بن سورة الترمذي^٥: أَخْبَرَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ^٦، يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَيْسَ بِالطَّوِيلِ الْبَائِنِ^٧، وَلَا بِالْقَصِيرِ^٨، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ^٩، وَلَا بِالْأَدَمِ^{١٠}، وَلَا بِالْجَعْدِ الْقَطِطِ^{١١}، وَلَا بِالسَّبْطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ تَعَالَى عَلَى رَأْسِ سِتِّينَ^{١٢} سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ.

All praise is for Allāh and may peace be upon His chosen slaves. Ash-Sheikh al-Hāfiẓ Abū 'Isā Muḥammad ibn 'Isā ibn Sawrah at-Tirmidhī رحمه الله said: Rabī'ah ibn Abī 'Abd ar-Raḥmān has said that he heard Anas ibn Mālik رحمه الله saying, 'The Messenger of Allāh ﷺ was not extremely tall, nor was he short (dwarf-like, but rather he was of medium stature). He was not intensely fair, nor was he incredibly tanned. His hair was not exceptionally curly nor was it completely straight (rather, it was slightly wavy). Allāh ﷻ bestowed him with Prophethood at the age of forty. [Thereafter] he remained a resident in Makkah for ten years and [thereafter] in Madīnah for ten years. Allāh took his soul at the age of sixty at which time he did not possess more than twenty white hairs on his head and beard.'

Commentary

The Sanctified Prophet ﷺ was of a medium height albeit more inclined towards being tall. In fact, the narration of Hind ibn Abī Hālah and another

give clarity on this issue. Both narrations mention that the Messenger of Allāh ﷺ would appear tall when stood in an assembly of people thus conflicting with the ḥadīth mentioned above. However, his appearance in this regard was of a miraculous nature and not due to height. Thus, just as he had no comparison in regard to his perfected inner qualities, in the same manner, he had no comparison in his physical appearance.

The ḥadīth mentions that the Sanctified Prophet ﷺ remained in Makkah Mukarramah for ten years and it is for this reason that his age [upon demise] was sixty years. However, this narration is in contrast to all other narrations which highlight that the Sanctified Prophet ﷺ remained in Makkah for thirteen years. Consequently, those narrations also mention his age as sixty-three [upon demise]. Other narrations make mention of him being sixty-five years of age. Nevertheless, all three narratives will be presented toward the end of this book. Imām Bukhārī رحمه الله has stated that the narrations of [the Messenger's ﷺ age being] sixty-three years are greater in number.

The scholars have attempted to reconcile between the conflicting narratives in two ways:

1. Prophethood (*Nubuwwah*) was bestowed upon the Messenger of Allāh ﷺ when he had reached the age of forty. Thereafter, he received his Epistle (*Risālah*) three years later. It was then that he remained a resident in Makkah al-Mukarramah for ten years. Hence, it appears that the three years between the Messenger ﷺ receiving Prophethood and the Epistle have been left out [when calculating the Prophetic timeline].
2. Generally, units in numbers are not mentioned. It is for this reason that Anas رضي الله عنه has rounded to the nearest ten in both instances within the ḥadīth (i.e. forty years and sixty years).

The narrations which mention the age of demise as being sixty-five are due to the fact that the year of his birth and demise are considered separate (i.e. not inclusive of the sixty-three years). Quite simply, all the narratives arrive to the same conclusion; which is, according to the soundest of opinions, that the Messenger of Allāh's ﷺ blessed age was sixty-three upon his demise. Therefore, all remaining narrations [which appear to be conflicting] will be taken in light of this opinion [by the above explanations].

Ḥadīth 2

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُبْعَةً^{١٣}، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ^{١٤}، وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ، وَلَا سَبْطٍ أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَّأُ^{١٥}.

Anas ibn Mālik ؓ narrates, 'The Messenger of Allāh ﷺ was of medium height. He was not very tall, nor was he short. His body was beautifully composed and his hair was not exceptionally curly nor was it completely straight (rather, it was slightly wavy). He was of a wheatish complexion. When he walked, he would lean forward.'

Commentary

مر کر کسی کی زلف پر معلوم ہو تجھے
فرقت کی رات کتنی ہے پیچ و تاب میں

*Only after you have died for the tresses [of your beloved's] hair,
will you know how painfully the night of separation is spent.*

In this ḥadīth, Anas ibn Mālik ؓ himself has described the blessed complexion of the Messenger of Allāh ﷺ as being wheatish. The first narration which has also been narrated by Anas ؓ negates this and the given translation also indicates to this. There isn't a conflict between the two narrations but rather, the implication of each narrative is that complexion of the Messenger of Allāh ﷺ was not wheatish to the extent that it would decrease his radiance or beauty. On the contrary, the wheatish tinge in his complexion was a source of radiance and beauty.

The word *yatkaffa'u* (to lean) has been used to describe the stride of the Sanctified Prophet ﷺ. In interpreting this, the scholars have used multiple translations:

1. Some have translated it to mean that he would walk swiftly.
2. Some have articulated that it means he would lean forward as he walked.

3. Some commentators have translated it to mean that he would lift his feet with vigour.

All three translations are correct as each of the aforementioned qualities were attributable to the stride of the Sanctified Prophet ﷺ. Similarly, the word (*yatkaffa'u*) itself bears the possibility of any of the three meanings.

The Sanctified Prophet ﷺ would walk at pace unlike the 'romancers' of our time. Hence, the Prophet ﷺ would walk whilst leaning forward and not with his chest out like the arrogant do. His walk was of a masculine nature where he would raise his feet as he walked and not drag them along.

Hadīth 3

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ^{١٦}، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، رَجُلًا^{١٧} مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَّةِ^{١٨} إِلَى شَحْمَةِ أُذُنَيْهِ الْيُسْرَى، عَلَيْهِ حُلَّةٌ^{١٩} حَمْرَاءُ، مَا رَأَيْتُ شَيْئًا^{٢٠} قَطُّ أَحْسَنَ مِنْهُ.

Barā' ibn 'Āzib رضي الله عنه narrates, 'The Messenger of Allāh ﷺ was of medium height. He was broad shouldered (by which it is deduced that his blessed chest was wide). His hair was thick and would reach his earlobes. He had upon him red apparel (upper and lower garments i.e. fabric and a loincloth/sarong); I have never seen anything more beautiful than him.'

Commentary

The words *rajulan marbū'an* that have been mentioned in this ḥadīth, with a *dhammah* on the letter Jīm (i.e. رَجُلًا), has been translated as 'man'. This may be correct; lexically, such words were used as a compound adjective in the Arabic language. However, because there is no apparent attribute [intended here], some *Muḥaddithūn* (scholars of ḥadīth) are of the opinion that the letter Jīm should have a *kasrah* beneath it (i.e. رَجُلًا). The meaning would then be, 'in-between crookedness and straightness'. Therefore, it is

possible that in such an instance, this description could be of the Prophet's ﷺ hair. As mentioned previously, his hair was slightly wavy.

Some scholars have categorically permitted the usage of red garments for men and have cited this ḥadīth as evidence. There is further detail applicable to this ḥadīth according to the Ḥanafī school of thought. It should be sought from scholars after specifying a cloth.

Barā' ibn 'Āzib ؓ has stated in this ḥadīth, 'I have never seen anything more beautiful than him.' The scholars have said that he has said this [term] as it includes everything; the sun, moon etc. alongside mankind.

Hadīth 4

حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: مَا رَأَيْتُ مِنْ ذِي لَمَّةٍ^{٢١} فِي حُلَّةٍ حُمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدُ مَا بَيْنَ الْمَنْكَبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ، وَلَا بِالطَّوِيلِ.

Barā' ibn 'Āzib ؓ said, 'I have not seen anyone long-haired more beautiful than the Messenger of Allāh ﷺ in red garments. He had hair which would reach his shoulders, he was broad shouldered. He was not short, nor was he tall.'

Commentary

This narration differs from the previous narration which asserts that the hair of the Sanctified Prophet ﷺ reached his earlobes. In reality, there is no contradiction as one's hair does not continuously remain at the same length. At times, it remains short and at times it becomes lengthy. Sometimes, the hair is kept short intentionally and at other times, it is kept lengthy [for the same reason].

Hadīth 5

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ^{٢٢}، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ^{٢٣}، عَنْ عُثْمَانَ بْنِ مُسْلِمٍ بْنِ هُرْمَزٍ^{٢٤}، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ