

## MUHAMMAD'S PROPHECY AND HIS PHYSICAL AND SPRITUAL BEAUTY IN HADITH LITERATURE

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### Abstract;

*Hadith* literature is the main source for Muslims in order to extract information in regard with Muhammad as a prophet. This article is aiming at presenting the prophecy of Muhammad and his physical and spiritual beauty as found in *hadith* literature. By analyzing the content of the *hadith* and the chains of their transmission, it is found that the Prophet is presented in two different forms. On the one hand, presented in good and sound *hadiths*, he is pictured as an ordinary human charged with conveying a divine revelation. On the other hand, he is described as having an extraordinary power and exhibiting a kind of "sainthood."

### Keywords;

*Hadith, Muhammad, Shama'il, Tirmidhi, Prophecy*

### I. Introduction

Next to the Qur'an itself, the most important source of Islamic textual material is the *Hadith*: the body of transmitted sayings and actions of the Prophet and his Companions.<sup>1</sup> Due to this fact, many historians of the Prophet's biography have turned to *Hadith* in order to extract information on the life of the prophet.

A *Hadith* is a report that comprises a record of the Prophet's actual words or report on his deeds as transmitted by one of his trusted Companions who in turn related it to someone in the next generation. These Companions, known as the *sahabah*, played a key role in preserving the Prophetic traditions. A *Hadith* may treat of a ritual problem; it can discuss details of faith and doctrine, tell about the punishment in the next world, or simply describe the Prophet's behavior while eating, sleeping, walking or giving advice. To the chain of transmitters, or *isnad*, every generation added new members, until long lines of traditionists developed, each link connected with the previous one, in a well-documented relationship.<sup>2</sup>

However, many western scholars are skeptical of the usage of *Hadith* as a reliable source. They have taken a critical approach to the study of *Hadith* and have questioned whether or not the Prophet and his Companions truly transmitted what is related on their authority. The literature on this subject is extensive, and has its origin in the works of Ignaz Goldziher. In his

*Muhammedanische Studien* or *Muslim Studies*, Goldziher claimed, for instance, the *Muwaththa'* of Ma>lik, was not in "the proper sense a collection of traditions". It was "a *corpus juris*, not a *corpus traditionum*." This implies that the book just recorded the result of *ijma'* among the *Medinan* people.<sup>3</sup> Moreover, he maintained that the chains of transmission of *Hadith* attributed to the Prophet were easily completed by "simply adding without much scruple a few names at random."<sup>4</sup> Joseph Schacht in fact later arrived at a similar conclusion in his *The Origins of Muhammadan Jurisprudence* where he asserts that most traditions were originally the products of second century scholarship.<sup>5</sup> He was convinced that the chains of transmission had undergone a kind of 'projecting backwards', "from the original creator of the tradition back to higher authorities".<sup>6</sup>

According to John Alden Williams, *Hadith* seems at first paradoxical; there are huge numbers of hadiths which are admitted by Muslim scholars to be fabricated. Furthermore, there are many that were admitted by medieval scholars, which latter-day scholars would reject. He therefore asserts that no compilation of absolutely sound *Hadith* has ever been established. Certain compilers are recognized as more reliable than others, and some schools and sects accept *Hadiths* not accepted by others. For example, the founder of the Hanbali law-school, Ahmad ibn Hanbal, was a great and highly respected collector of Hadith, but his standards of criticism were not considered sufficiently rigorous, so his collection has never won full acceptance from law-schools other than his own.<sup>7</sup>

Saunders adds that memory, by which traditionists preserved the *Hadith* is fallible. Furthermore, *isnads* may be forged and the desires of parties or groups in later years to vindicate their particular beliefs or practices by citing the authority of Muhammad for them undoubtedly produced an alarming amount of falsification. He even claims that, in order to construct a life of the prophet on the basis of *Hadith*, Muslims of an earlier generation had invented chains of transmission.<sup>8</sup>

Uri Rubin, on the other hand, argues that such a notion can not be applied to an investigation of the chain of transmission or *Isnad*.<sup>9</sup> Although he does not say whether or not he believes the traditions to be authentic, he does not agree with Goldziher's and Schacht's opinion regarding the tradition. He stated:

"...there is no evidence that the name of the Prophet was merely added--to use Goldziher's terminology--to an already existing Companion *Isnad*. The name of the prophet seems rather to have been part of the hardcore of the *Isnad* in which it occurs. Likewise, there is no evidence that the Companion's name was merely added to an already existing Successor *Isnad*...Even if one could find an incomplete versions in which the Companion is missing, the equally logical possibility would always remain that his name was omitted from the "perfect" *Isnad*, rather than added to the "imperfect" *Isnad*".<sup>10</sup>

Rubin therefore argues against Schacht's proposal insisting that there is no reason to discard "the possibility that the bulk of traditions with prophetic and Companion *Isnads* were put into circulation...during the first century A.H".<sup>11</sup>

Besides, Muslims have come to rely on *Hadith* ever since they were aware that some issues were not regulated or were still unclear in the Qur'an. They were able to clarify a number of matters by making reference to the Prophet's messages, performance, daily life, personality and so forth. Since the earliest period of Islamic history, the Prophet's words and actions were related time and again by his family and those close to him. These reports were often used to explain certain remarks in the Qur'an which were short and enigmatic. Thus the *h}adith* developed into a kind of early commentary on the Qur'an. It is perfectly understandable that the number of stories about Muhammad should have grown in proportion after the Prophet's death.<sup>12</sup>

A significant portion of the *Hadith* existing at this since dealt with events in the life of the Prophet, these were compiled by Muhammad ibn Ishaq of Madinah (died c. A.H. 151/A.D. 768). According to Williams, his work is of the greatest importance, for it is the earliest and presumably the most authentic biography of the Prophet, as well as the one most free of miraculous elements and pious fabrications.<sup>13</sup>

In subsequent years, other works providing information on the life of the Prophet began to appear in the world of Islamic scholarship, all of them based on hadith literature. Muslims and non-Muslims started to provide new light on the actual life of the Prophet. This dwelt not on his personal religious experience as a messenger but also on his role as an exemplary leader, and model of the Islamic way of life. Such a work which is under consideration here is *Shama'il* written by al-Tirmidhi.

The *Shama'il* by al-Tirmidhi is regarded as a "highly reliable work concerning the social and private life of the Prophet."<sup>14</sup> It is considered as the first *Hadith* collection of its genre in which the Prophet's lofty and outward qualities are faithfully recorded.<sup>15</sup> Although many *Hadith* books had been written before *Shama'il* or at the same time, such as al-Bukhari's *Sahih*, Muslim's collection and other books considered as making up *al-Kutub al-Sittah* (the six canonical *Hadith* compilations), they concentrate for the most part on *Hadiths* containing Islamic teachings including doctrinal, religious, and legal issues, the virtues of the Companions and many other kinds of materials.

The *Shama'il* was also a pioneer work which inspired later generations to compose similar works, for instance Abu Nu'aym al-Isfahani (d. 1037), al-Bayhaqi (d. 1066), and Qadi 'Iyad, a medieval scholar who wrote an extensive study of the significance of the Prophet entitled *Kitab al-Shifa' fi Ta'rif Huquq al-Mustafa*.<sup>16</sup>

On this basis, this paper will be dedicated and for better description, it will first try to show, by reference to information on the Prophet contained in the *hadith* literatures, how the prophet himself was portrayed in the tradition. In doing so, I will limit to the *Hadith* compilations used by A. J. Wensinck in his *al-Mu'jam al-Mufahras li Alfaz al-Ahadith al-Nabawiyah*. In the next part, we will focus on *Shama'il* by al-Tirmidhi, which records many *Hadiths* on the biography of Muh}ammad in various dimensions of his life. Due to limited space, the present paper will report on just three aspects i.e. the seal of Muh}ammad's prophecy, his physical and spiritual beauty. Later on, some *Hadiths* will be briefly examined to discover whether they are sound, good or weak, according to the traditional classification. Lastly, the result will be presented in terms of how the prophet was depicted in each type of *Hadith*, on other words, how sound and good *Hadiths* presented the picture of the prophet compared to how the weak ones do.

## II. The Prophet in *Hadith* Literature.

One must always keep in mind that Muhammad never proclaimed himself to be a person whose qualities were extraordinary in any way.<sup>17</sup> He was, and wanted to remain, "a servant to whom revelation has come" (*su>rah* 41:5). When he was challenged by the Meccans to perform miracles, he used to say that the only miracle in his life was that he had received the Divine revelation in clear Arabic language, which was proclaimed through him as the inimitable Qur'an. He realized that he was only a mediator. When the people of the Hija>z at that time asked him to substantiate his mission by performing miracles, it was revealed to him: "Say: If men and *jins* would unite to bring something like this Qur'an, they could not bring it, even if they would support each other" (*su>rah* 17:90; cf. *surah* 6:37).<sup>18</sup>

Muhammad was himself aware of his position as a messenger in, that he believed that whatever occurred to him was nothing except God's will. He was just a mediator between God and the people assigned to deliver God's words to human beings.<sup>19</sup> For God says in the Qur'an; *Qul innama ana basharun mithlukum yuha ilayya* (*surah* 18: 110). However, it may easily be seen that in some passages of the Qur'an, Muhammad's role is referred so in exceptional term.<sup>20</sup> For instance, God sent him as "a mercy to the worlds," *Rahmatan li al-'alamin* (*surah* 21: 107) and he was "a beautiful model," *Qad kana lakum fi rasul Allah uswah hasanah* (*surah* 33: 21). In other passages of the Qur'an, one may find "the Divine command" such as, "whatever the messenger gives you, take it and whatever he forbids you, abide it" (*surah* 59: 17).

Muslims throughout the history have written books related to the life and personality of the prophet. Not only in the form of *maghazi*, and *sirah* but also in that of *Hadith*.

In the *Mu'jam ma Kutiba 'an al-Rasul wa Ahl al-Bayt*, it is stated that at least eight out of the nine books used by A.J. Weinsinck as sources for his *al-Mu'jam al-Mufahras li Alfaz al-Ahadith al-Nabawiyah* include many *hadiths* containing

material on the life and personality of the prophet.<sup>21</sup> Al-Bukhari (d. 869 C.E), whose book was regarded as containing the most trustworthy and authoritative *Hadiths*, represents a selection of 7275 out of 600,000 traditions.<sup>22</sup> His book, together with that of Muslim (discussed below) is usually called one of the *Sahihain*, "the two sound ones". These *Sahihayn* have long been highly appreciated by the Muslim community, for which the *Sahih* of Bukhari was even regarded as "second in importance only to the Qur'an".<sup>23</sup> Although the *Sahih* of Bukhari contains *Hadith* of the Prophet on every page, the biographical material is to be found chiefly in the so-called *manaqib* (virtues) chapter and the book of the stories of the prophets.

Bukhari, for instance, reports:

"Narrated Ibn 'Abbas (may God be pleased with him): Allah's messenger (peace be upon him) was inspired divinely at the age of forty. Then he stayed in Makka for thirteen years. And then was ordered to migrate, and he migrated to al-Madinah and stayed there for ten years and then died."<sup>24</sup>

The same may be found to be the case in the *Sahih* compiled by Abu al-H}usayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi. He was born in Khurasan in 817 C.E. and died in the year 874 C.E. In spite of being compiled approximately at the same time as that of Bukhari, his *Sahih* was regarded as next to Bukhari's in authenticity and accuracy. Indeed, the term "*muttafaq 'alayh*" or 'agreed upon' is addressed to both works. This book comprises 9,200 *Hadith* selected out of a pool of 300,000.<sup>25</sup> Most of the *Hadiths* related to the excellent qualities of Muh}ammad's character and personality are contained in the chapter entitled *Kitab al-Fada'il*.

The next *Hadith* collection under consideration here is *Sunan Abi Dawud* written by Abu Dawud Sulayman ibn al-Ash'ath al-Sijistani. He was born in the year 203 A.H. and died in 275 A.H. As is generally agreed by early *Hadith* experts, Abu Dawud traveled to all the centers of hadith in his day, and collected whatever was available. Subsequently he was considered as a great traditionist. His book *Sunan Abi Dawud* was popular until the 8<sup>th</sup> century, after which, however, its popularity declined.<sup>26</sup>

This book contains 5,274<sup>27</sup> *Hadiths* which were excerpted from a total of 500,000. Its contents are mainly related to *ahkam* or "issues concerning with matters of worship and all walks of life in general", based on the practice of the Prophet.<sup>28</sup> Most prominent scholars and traditionists accepted it as an authentic compilation next to the *Sahih*s of Bukhari and Muslim.<sup>29</sup>

Abu Dawud devotes two chapters to presenting the ideal figure of the prophet. The first one is entitled *Kitab al-Sunnah* (Book of Model Behavior of the Prophet) which consists of 175 hadiths. The other one is *Kitab al-Adab* (Book of General Behavior) comprising 499 *Hadiths*.

A case in point is the following *Hadith*:

"A'ishah said: the Apostle of Allah (may peace be upon him) was never given his choice between two things without taking the easier (or lesser) of them provided it involved no sin, for if it did, no one kept farther

away from it than he. And the Apostle of Allah (may peace be upon him) never took revenge on his own behalf for anything unless something Allah had forbidden has been transgressed, in which even he took revenge for it for Allah's sake."<sup>30</sup>

Ahmad b. Shu'ayb b. 'Ali b. Sinan Abu 'Abd al-Rahman al-Nasa'i was also an erudite hadith expert of his time. He was born in Nasa', Khurasan, in about 214 A.H. and died in 303 A.H. He wrote two books on traditions, the largest of these being a work called *al-Sunan al-Kubra* and the smaller one was *al-Sunan al-Sughra* or *al-Mujtaba*. The former is still only available in the form of manuscript<sup>31</sup> while the latter one is now considered as one of the *al-Kutub al-Sittah*.

His *al-Mujtaba* consists of 5761 *Hadiths*, abridged from his *al-Sunan al-Kubra*. Al-Nasa'i admits that there are many weak and doubtful traditions in his larger work. For this reason, he therefore composed the smaller one, which contains only reliable traditions.<sup>32</sup>

Another *Hadith* work that needs to be taken into account is the *Sunan of Ibn Majah*. Its author's complete name was Abu 'Abd Allah Muhammad b. Yazid b. Majah al-Rab'i al-Qazwini. He was born in 209 A. H. and died in 295 A.H.<sup>33</sup> His *Sunan* was considered to be one of the six authentic traditional works by certain scholars, such as Abu al-Fadl al-Maqdisi (d. 507 A.H.), and 'Abd al-Ghani al-Maqdisi (d. 600 A.H.) although al-Sarqasti (d. 525 A. H.) and Ibn Athir al-Jazari (d. 606 A. H.) rejected its inclusion in favor of *al-Muwatta'* of Malik.<sup>34</sup>

The *Sunan* of Ibn al-Majah, according to Fu'ad 'Abd al-Baqi, contains approximately 4341 *Hadiths* of which 3002 are also recorded by the other authoritative traditionists such as al-Bukhari, Muslim, Abu Dawud, and al-Nasai. The remaining 1339 *Hadiths* represent his own additions and are differently graded as sound, good, and weak.<sup>35</sup> Ibn Majah's collection was intended by him to exhibit the 'practical aspects of *Hadith*; therefore does not restrict *Hadith* related to the life of the Prophet in one special chapter, but includes them in almost all.

The *Muwatta'* of Malik, as mentioned above, was regarded by some scholars as one of the six canonical books of hadiths. *Al-Muwatta'* was written by Malik b. Anas b. Malik b. Abi 'Amir b. 'Amr Abu 'Abd Allah al-Madani. Malik devotes very little space to *Hadith* on the Prophet's life, confining himself to a single *Hadith* on the subject in a chapter on the attribute of the Prophet.

Despite the fact that its contents are not restricted to sound *Hadith*, *Sunan al-Darimi*, written by 'Abd Allah b. 'Abd al-Rahman al-Darimi al-Samarqandi (181-255 A.H.) cannot be ignored. It contains 3550 traditions in 1408 chapters. Al-Darimi dedicates a few chapters to presenting the personality of the Prophet.

Another kind of *Hadith* compendium is called *musnad* which is arranged according to the names of the Companions to whom the last sanad refers. The most well-known is *Musnad al-Imam Ahmad b. Hanbal*. Its author was born in 164 A.H. at Baghdad and died there in 241 A.H.<sup>36</sup> The book contains 30,000 traditions reported by approximately 700 Companions of the Prophet. Ibn

Hanbal died before he gave the work its final shape, and so his son 'Abd Allah completed it.<sup>37</sup>

In his *Musnad*, Ahmad b. Hanbal includes many *Hadith* related to the life and personality of the prophet. However, as it is structured according to the names of the Companions, *Hadith* on our topic are scattered throughout the work.

In sum, it is clear enough that in *Hadith* literature, the life and personality of the Prophet have been preserved in the accounts of many *muhaddithun* (*Hadith* experts) even though their prime interest is in the legal precedents he set. As we have seen, the *Hadith* present many different aspects of the Prophet, portraying him as both a physical and a spiritual model, as well as an ideal leader.

### III. The Prophet in *Shama'il* of Tirmidhi

Al-Tirmidhi was one of the six famous traditionists who compiled the traditions of the Prophet. His complete name was Muhammad b. 'Isa b. Sawrah b. Musa al-Dahhak Abu Isa.<sup>38</sup> He had at least four *laqab*; al-Bughi, al-Darir (blind), al-Sulami, and al-Tirmidhi;<sup>39</sup> but he was most well known by the last one. He was born in 209 A. H.<sup>40</sup> He is reported to have proclaimed that his grandfather's hometown was Marw, but in the time of al-Layth b. Sayyar he moved to Tirmidh,<sup>41</sup> a town on the north bank of the upper Amu Darya, where he died in 279 A. H.<sup>42</sup>

Little is known about his life. It is reported that al-Tirmidhi was born blind. But another version has it that he lost his eyesight in later years<sup>43</sup> which is admitted by most *Hadith* scholars.<sup>44</sup> He traveled to Khurasan, Iraq and Hijaz in search of knowledge and learned about *Hadith*, *fiqh*, *'ilal* and biographies of *Hadith* transmitters from many erudite scholars of that time. Some of them were Mahmud b. Ghaylan (d. 239)<sup>45</sup>, Qutaybah b. Sa'id (d. 240 A.H.), Suwayd b. Nasr (d. 240), 'Ali b. Hujr (d. 244)<sup>46</sup>, Sa'id b. Ya'qub al-Taliqani (d. 244)<sup>47</sup>, Ahmad b. 'Abdah (d. 245)<sup>48</sup>, Bishr b. Hilal al-Sawwaf al-Basri (d. 247)<sup>49</sup>, 'Abd Allah b. 'Abd al-Rahman al-Samarqandi (d. 255)<sup>50</sup>, al-Bukhari (d. 256) and Muslim (d. 261).<sup>51</sup>

It is reported by al-Hakim that when al-Bukhari died, none of his potential replacements in Khurasan at that time could compare with Tirmidhi in knowledge, memory, piety and asceticism.<sup>52</sup>

There was also an exciting story reported by Abu Sa'd al-Idrisi, which was told to demonstrate al-Tirmidhi's power of committing traditions to his memory. The story is:

"On the way to Mecca he met a *shaykh* from whose traditions he had copied out two juz'. Thinking he had these notes with him, he began to question the *shaykh* about his traditions, but he was surprised to find that, instead of his notes, he had brought some blank sheets of paper. He continued his questions with these sheets in his hand, and after a time the *shaykh* noticed that they were blank and rebuked him, whereupon Tirmidhi assured him that he knew his traditions by heart. The *shaykh* was unconvinced of his genuineness even when he recited his traditions

to him, so Tirmidhi asked him to recite some others. The *shaykh* recited 40 traditions and Tirmidhi repeated them without making a single mistake, thus showing his remarkable powers of committing traditions to memory."<sup>53</sup>

During his lifetime, he composed at least nine books on mostly *Hadith* related topics.<sup>54</sup> Those books are:

1. *al-Jami'* or *al-Sunan*. This first book was also named *al-Jami' al-Sahih* and contains many *Hadiths* which are mostly structured in the form of legal issues. He also compiled in this work many *Hadiths* related to the physical and spiritual life of the Prophet in his so-called *manaqib* (virtues). One of its characteristics is that it assesses a *Hadith* as to whether it is sound (*Sahih*), good (*hasan*), or weak (*da'if*). However, al-Tirmidhi never gives a clear explanation of every technical term he uses in assessing the quality of a *Hadith*.

2. *Al-'Ilal al-Saghir*. This work was first attached to the end of *al-Jami'*. In subsequent years, it became a separate book and commentaries on it were written such as *Sharh 'Ilal al-Tirmidhi* by Ibn Rajab al-Hanbali. This book mostly discusses the notion of 'illah (defect) in *Hadiths*.

3. *Al-Shamail al-Muh}ammadiyyah* (shortened as *Shamail*). This book will be discussed in this paper.

4. *Al-'Ilal al-Kabir*. The latest edition of this book comprises two volumes. It collects many *Hadiths* which are not in his *al-Jami' al-Sahih*.

5. *Tasmiyat al-Sahabah* (No record is found about this book).

6. *Al-Zuhd al-Mufrad*. It is mentioned by Ibn Hajar al-'Asqallani in his *Tahdhib al-Tahdhib*.

7. *Al-Asma' wa al-Kuna*. It is also mentioned in *Tahdhib al-Tahdhib*.

8. *Al-Tarikh*. Nur al-Din 'Itr mentions this book in the introduction to *Sharh 'Ilal al-Titmidhi* of Ibn Rajab as reported by the author of *Hadiyyat al-'Arifin*. Ibn al-Nadim in his *al-Fihrist* also mentions this book of al-Tirmidhi.

9. *Kitab al-Athar*. Nur al-Din 'Itr also claims this book as al-Tirmidhi's work in the above introduction.

His book, *Shamail*, includes specific *Hadiths* concerning the physical and spiritual aspects of the Prophet's life. This book comprises 383 *Hadiths* and is divided into 56 chapters dedicated to presenting the details of these aspects.

It is a natural assumption that one must present detailed information on a public figure. Such a condition is also applied in relation to the life of the Prophet. Respect for every single matter of his life developed in the same measure as the spread of Islam outside Arabia.<sup>55</sup> Muslims have always tried to elaborate on the life of him whom they believe in. They even have had a great desire to attempt to dig into the depth of the Prophet's daily life, his deeds, his words, his looks and his personality. An illustration of such a genre of writing can easily be found in *Shamail of Tirmidhi*.

Since the book presented the Prophet according to two aspects, his physical qualities as well as his spiritual ones, one could possibly draw a



picture of the Prophet based on it. The description of the Prophet's physical beauty can be found elsewhere in the first parts of *Shamail*. It is narrated by Anas b. Malik as follows: "Allah's messenger (may peace be upon him) was neither very conspicuously long nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight..."<sup>56</sup>

al-Barra' b. 'Azib said: "The Apostle of Allah (may peace be upon him) was of medium height, having broad shoulders, with his hair hanging down on the lobes of his ears. He put on a red mantle over him, and never have I seen anyone more handsome than Allah's Apostle (may peace be upon him)."<sup>57</sup>

In a longer version, 'Ali b. Abi Talib (may Allah be pleased with him), as reported by his grandson Ibrahim b. Muhammad, narrated:

"the Apostle of Allah was middle-sized, did not have lank or crisp hair, was not fat, had a white circular face, wide black eyes, and long eyelashes. When he walked, he walked as though he went down a declivity ... he was bulky. His face shone like the moon in the night of full moon. He was taller than middling stature but shorter than conspicuous tallness. He had thick, curly hair. The plaits of his hair were parted. His hair reached beyond the lobe of his ear. His complexion was *azhar* [bright, luminous]. Muhammad had a wide forehead and fine, long, arched eyebrows, which did not meet. Between his eyebrows there was a vein which distended when he was angry. The upper part of his nose was hooked; he was thick-bearded, had smooth cheeks, a strong mouth, and his teeth were set apart. He had thin hair on his chest. His neck was like the neck of an ivory statue, with the purity of silver. The messenger of Allah was proportionate, stout, firm-gripped, even of belly and chest, broad-chested and broad-shouldered."<sup>58</sup>

Another *Hadith* reported that when al-Barra' b. 'Azib was asked by a man whether or not the face of the Prophet was like a sword. He replied that his face was like a moon.<sup>59</sup>

The Prophet was also described as having such a special mark, which was located between his shoulders. It was the seal of his prophethood. The mark was described as "a fleshy protuberance or kind of mole the size of a pigeon's egg".<sup>60</sup> Al-Sa'ib b. Yazid said: "my mother's sister took me to Allah's messenger (may peace be upon him) and said: Allah's messenger, here is the son of my sister and he is ailing. He touched my head and invoked blessings upon me. He then performed ablution and I drank the water left from his ablution; then I stood behind him and I saw the seal between his shoulders. It was like moles".<sup>61</sup> Jabir b. Samurah narrated: "I saw the seal on his back as if were a pigeon's egg".<sup>62</sup> In a longer version, 'Abd Allah b. Sarjis reported: "I came to the Apostle of Allah while he was among the people ... I saw the seal between his shoulders having spots on it like moles".<sup>63</sup>

In *Sirah Ibn Hisham*, it is said that when the young Muhammad traveled with his uncle in a merchant caravan, the Christian monk Bahira invited them to have meal close to his monastery due to his knowledge that one of them was the 'promised last prophet'. He then recognized the young Muhammad by the seal between his shoulders.<sup>64</sup>

Respect and illustration given by Muslims towards the Prophet were not only in the frame of his physical qualities but also his spiritual ones. The prophet reportedly had a perfect inner quality, which was reflected in his external beauty. His favorite wife, 'A'ishah was once asked about his character, she just replied that the Prophet's "character was the Qur'an, he liked what the Qur'an liked, and grew angry when the Qur'an was angry".<sup>65</sup>

Schimmel in her *And Muhammad is His Messenger* maintained that the western reader might be surprised to see the fact that in all reports and illustrations, a quality that was specifically most mentioned about the Prophet was his "humility and kindness".<sup>66</sup>

It is said that the Prophet Muhammad never suggested to his followers that they respect him more than his being the servant of Allah. He never asked to be regarded as an extraordinary people whose position was divine in any sense.

'Umar b. Khattab narrated that the Prophet stated: "Do not extol me like Christians have extolled 'Isa b. Maryam. I am just a servant. Call me as the servant of Allah and His Messenger".<sup>67</sup>

Anas said: "I never like someone much more than the Apostle of Allah. And if they (muslims) see him, they never do anything the Apostle does not like it".<sup>68</sup>

The charisma of the Prophet seemed to be part of the souls of Muslims. His kindness and friendliness were taken for granted by them. The sources show his kindness in a broad sense. Whoever needed him, the Prophet never regarded himself as a very important person. Anas b. Malik narrated that a woman once came to meet him by saying that she had some needs with him. The Prophet simply answered: "Sit in the any street of Madinah you wish, I shall sit with you".<sup>69</sup> Another aspect of the Prophet's inner quality was his modesty. Abu Sa'id al-Khudri said that the Prophet was more modest than the virgin behind the curtain. When he disliked anything, it could be recognized from his face.<sup>70</sup>

All the information excerpted from the above *Hadiths* which were collected in *Shamail* exhibit how appreciative early Muslims were towards the performance of the Prophet and how they regarded him as an exemplary and ideal model of moral perfection. Their veneration seems to place him at a particular space in the history of humanity as being of note for both his physical and spiritual qualities.

#### IV. Examination on some *Hadiths*:

In this chapter, we will examine the quality of some *Hadiths* of *Shamail Tirmidhi* which are taken at random in order to determine whether or not their chains of transmission are authentic and reliable.

A *Hadith* is determined as *Sahih* (sound) in its *sanad* or chain of transmission, if its reporters have fulfilled the following conditions<sup>71</sup> :

) The continuity of the transmitters (*ittisal al-sanad*). It must be clear that reporter of a *Hadith* really has received the information directly from the principal source. It must that, having a contemporary of this source, he is very likely to have met him.

) It is not isolated (*shudhudh*). A *Hadith* is said to be free of *shadh* if it is reported by a trustworthy transmitter and the same *Hadiths* is reported by other reliable transmitters with no difference.

) Its transmitters must have an honorable record (*'adil*). This record is based on four considerations that the person is: (1) Muslim, (2) mature (*mukallaf*), (3) performs the teachings of Islam, and (4) shows a sense of honor.

) The transmitters have apprehending ability (*dabt*). It means that the transmitter has a remarkable ability to understand a *Hadith*, record it and then convey it to others in its complete form.

Such conditions will be used to determine the validity of the following *Hadiths*.

#### A. The First *Hadith* is:

*Sanad*: Tirmidhi, (*haddathana*) Sa'id b. Ya'qub al-Taliqani, (*akhbarana*) Ayyub b. Jabir, (*'an*) Simak b. Harb, (*'an*) Jabir b. Samurah.

*Content*: "I saw the seal between the shoulders of Allah's Messenger like a pigeon's egg".<sup>72</sup>

In order to prove the authenticity of this *Hadith*, we will briefly examine the chain of its transmission.

##### 1. Sa'id b. Ya'qub al-Taliqani (d. 244 A. H.).

It was reported that al-Taliqani received his knowledge about *Hadith* and its transmission from several teachers, including Ayyub b. Jabir.

Ibn Hajar said that al-Athram claimed to have seen Sa'id studying *Hadiths* from Ahmad b. Hanbal, while Abu Zar'ah, Maslamah, al-Daruqutni and al-Nasai declared him trustworthy.<sup>73</sup>

##### 2. Ayyub b. Jabir (d.?)

He transmitted *Hadiths* from Simak b. H}arb, al-A'mash, 'Abd Allah b. 'As}m and many others. None of the *Hadith* scholars described him as reliable transmitter. Ibn Ma'in, as reported by al-Duri, said that he was weak. This was also the assessment al-Nasai, Abu Zar'ah and Abu Hatim. Even 'Ali b. al-Madini disqualified his *Hadiths*.<sup>74</sup>

##### 3. Simak b. H}arb (d. 123 A.H.)

Simak received his transmission of *Hadiths* from Jabir b. Samurah. Ibn Ma'in and Abu Hatim declared him trustworthy, but other scholars like Shu'bah, Ibn

al-Mubarak, SalihJazarah and al-Thawri thought him weak. Ibn Hibban in his *al-Thiqa* claimed that he committed numerous errors in his transmission.<sup>75</sup>

#### 4. Conclusion.

By looking at these three reporters, one may assume that the *sanad* of this *Hadith* is weak, because the conditions a sound *Hadith* do not exist. As far as the *Isnad* is concerned, the presence of the two weak transmitters casts on the authenticity of this *Hadith*. It is possible that the transmitters had seen each other, based on what is known about them. But because of their lack of credibility in the transmission of *Hadiths*, the *sanad* of this *Hadith* may be declared weak (*da'if*).<sup>76</sup>

#### B. The Second *Hadith* is:

*Sanad*: Tirmidhi, (*haddathana*) Ah}mad b. 'Abdah al-Dibbi and 'Ali b. Hujr and the others, (*anba'ana*) 'Isa b. Yunus, ('*an*) 'Umar b. 'Abd Allah mawla Gufrah, (*haddathani*) Ibrahim b. Muhammad b. 'Ali b. Abi Talib.

Content: "If 'Ali put some on the Apostle of Allah, (then he mentioned the long *Hadith*), and he said that between his shoulders was the seal of prophethood; the apostle of Allah was the seal of the prophets."<sup>77</sup>

##### 1. Ahmad b. 'Abdah al-Dibbi (d. 245 A. H.)

He is a learned scholar in his time. All but al-Bukhari reported *Hadiths* on his authority. He was described as a reliable person by many *Hadith* experts, including Abu Hatim, Ibn Abi al-Dunya, Abu Zar'ah and al-Nasai.<sup>78</sup>

##### 2. Isa b. Yunus (d. 191 A.H.)

He received his *Hadiths* from a huge number of scholars at that time. Many hadith critics had made their assessment about him. Ahmad, Abu Hatim, Ya'qub b. Shaybah, Ibn Kharrash declared him trustworthy.<sup>79</sup>

##### 3. 'Umar b. 'Abd Allah (d. 146 A.H.)

Ibn H}ajar said that 'Umar transmitted *Hadiths* from many transmitters including Anas, Abu al-Aswad al-Du'ali and Ibrahim b. Muhammad b. 'Ali b. Abi Talib. He was accused as a *murasil* who admitted to have transmitted *Hadiths* from the Companions when in fact, he did not. Ibn Ma'in, as reported by al-Duri, claimed that 'Umar never met any Companion. Al-'Ijli simply stated that his *Hadiths* could be written but it was not strong.<sup>80</sup>

##### 4. Ibrahim b. Muhammad (d. )

His complete name was Ibrahim b. Muhammad b. 'Alib. Abi Talib. He reported *Hadiths* from his father and his grandfather as *mursal*. Al-'Ijli and Ibn Hibban regarded him as trustworthy.<sup>81</sup>

#### 5. Evaluation.

The *sanad* of this *Hadith* seems to be reliable. Most of its transmitters were regarded as trustworthy by *Hadith* critics. However, because Ibrahim b. Muh}ammad was dubbed as a *murasil* and rather weak in reporting *Hadith*, it is difficult to consider it sound. The personality and intellectual background of Ibrahim are questionable. Nevertheless, I conclude that this *Hadith* is good in *sanad*.

#### C. The Third *Hadith* is:

*Sanad:* Tirmidhi, (*akhbarana*) Abu Raja' Qutaybah b. Said, (*'an*) Malik b. Anas, (*'an*) Rabi'ah b. 'Abd al-Rah}man, (*'an*) Anas ibn Malik.

*Content:* "Allah's messenger (may peace be upon him) was neither conspicuously tall nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight; Allah commissioned him (as a Prophet) when he had reached the age of forty. He stayed in Mecca for ten years and for ten years in Madinah;

Allah took him away when he had just reached the age of sixty, and there had not been twenty white hairs on his head and beard."<sup>82</sup>

1. Abu Raja' Qutaybah b. Sa'id (d. 241 A.H.)

He transmitted *Hadiths* from Malik, al-Layth, Ibn Lahi'ah and others. Many *Hadith* scholars, such as Ibn Ma'in, Abu Hatim and al-Nasai, admitted his trustworthiness. Even al-Bukhari narrated some 308 *Hadiths* on the authority of Qutaybah.<sup>83</sup>

2. Malik b. Anas (d. 179 A.H.)

He was the founder of one of the four Islamic schools. In *Hadith* transmission, none denied his reliability and thoroughness. It was reported that he cited only sound *Hadiths* and from trustworthy sources.<sup>84</sup>

3. Rabi'ah b. Abi 'Abd al-Rahman (d. 136 A.H.)

Rabi'ah was reported to have received *Hadiths* from Anas b. Malik, al-Sa'ib b. Yazid and many others. Among those who transmitted *Hadiths* from him were Malik b. Anas and Shu'bah. He was a trustworthy scholar, as admitted by Ahmad, al-'Ijli, Abu Hatim, al-Nasai, and many other critics afterwards. He was even regarded Mas'ab al-Zubayri as a *mufti* of Madinah at that time.<sup>85</sup>

4. Conclusion.

It is not necessary to go into greater detail concerning this *sanad*, since its transmitters were generally thought to be reliable. In sum, this *Hadith* may be taken to be sound.

D. The Fourth *Hadith* is:

*Sanad:* Tirmidhi, (*haddathana*) 'Abd Allah b. 'Abd al-Rah}man, (*akhbarana*) Ibrahim b. al-Mundhir al-Huzami, (*akhbarana*) 'Abd al-'Aziz b. Thabit al-Zuhri, (*haddathani*) Isma'il b. Ibrahim b. Akhi Musa b. 'Uqbah, (*'an*) Kurayb, (*'an*) Ibn 'Abbas (may God be pleased with them).

*Content:* "The Apostle of Allah ... If he speaks, he looks as if a light had shined from inside him."<sup>86</sup>

1. 'Abd Allah b. 'Abd al-Rahman (d. 255 A.H.)

He was an erudite scholar whose transmission was taken by Muslim, Abu Dawud, al-Tirmidhi and al-Bukhari.<sup>87</sup> He was also thought to have a remarkable memory and great piety. Al-Kha>tib reported from Ah}mad b. H}anbal that 'Abd Allah b. 'Abd al-Rah}man was trustworthy.<sup>88</sup>

2. Ibrahim b al-Mundhir (d. 236 A.H.)

It was reported that Ibrahim transmitted *Hadiths* from many *Hadith* scholars at that time including Malik and Ibn Uyaynah. Al-Daruqutni expressed

confidence in his authority and said that he was a truthful person. Ibn Hibban also included him in his *al-Thiqat*.<sup>89</sup>

3. 'Abd al-'Aziz b. Thabit (d. 196 A.H.)

His proper name was 'Abd al-'Aziz b. 'Imran b. 'Abd al-'Aziz and was well known as Ibn Abi Thabit. Many *hadith* scholars denied his aptitude in *Hadith*. Al-Bukhari said that *Hadiths* which he reported were rejected. This was also the view of al-Nasai, who prohibited the writing down of his *Hadith* reports.

Ibn Hibban explained that this was due to the fact that he narrated rejected *Hadiths* from well-known untruthful sources at that time.<sup>90</sup>

4. Isma'il b. Ibrahim (d. 169 A.H.)

It was reported that he received his transmission from his uncle Musa, al-Zuhri and Nafi'. Ibn Ma'in and al-Nasai determined him as to be trustworthy, and Abu Hatim and Abu Dawud found no problem in his transmission.<sup>91</sup>

5. Kurayb (d. 98 A.H.)

He was Kurayb b. Abi Muslim al-Hashimi. Ibn Sa'd said that he was trustworthy and that he reported good *Hadiths*. Ibn 'Abbas, 'Ikrimah, al-Nasai and Ibn Hibban declared him reliable.<sup>92</sup>

6. Conclusion.

The main problem with this *Hadith* is the third transmitter. All the transmitters except 'Abd al-'Aziz b. Thabit were trustworthy. Ibn Thabit's weakness in this *Hadith* does not help and tends to weaken this chain of transmission.

## V. The Image of the Prophet in Both Kinds of *Hadith*.

Having reviewed the status of *Hadiths* about the Prophet, let us note the differences between sound/good and weak *Hadiths*. The second and third which are considered good and sound *Hadiths* pertain to the actual physical form of the Prophet. The Prophet is described as having medium features with respect to his physical character, color, and even hair type. These show the external, physical aspects of the Prophet, which are quite important in shaping the internal, spiritual ones of him.

In the first *Hadith*, the Prophet is pictured rather differently. The *matn* or content of the former discusses the seal of the Prophet, which is regarded as the sign of his prophethood. This seal, which resembles a pigeon egg, is reportedly located between his shoulders. This first *Hadith* differed from the second by comparing the Prophet's seal to a pigeon's egg. While the second *Hadith* is held to have a good *sanad* does not give any likeness.

Al-Bukhari, whose *Hadiths* Muslims generally regard as the most trustworthy, reported an account similar to the first. However, the version contained in his *Sahih* bears a slight difference. Al-Tirmidhi recorded the *Hadith* from Sa'id b. Ya'qub al-Taliqani as "Narrated Jabir b. Samurah: 'I saw the seal between the shoulders of Allah's Messenger like a pigeon's egg [*bayd*] at *al-hamam*'" while al-Bukhari reported "...like mole [*zirr al-hajalah*]"<sup>93</sup>

Moreover, the fourth *Hadith* was somewhat exaggerated in description of the Prophet. In this *Hadith*, the Prophet was pictured as having an inner power.

When he spoke, the power seemed to overcome him, to the surprise of the audience. This seems to be ascribed to the Prophet as a sign of respect.

## VI. Conclusion.

Veneration of the Prophet and attention to details about the Prophet have played a significant role in the Muslims's efforts to present various aspects of the Prophet's life. Many books dedicated to his personal qualities have been written in form of *tafsir*, *sirah*, and *Hadith*. In this last genre, al-Tirmidhi composed his *Shamail*, a collection of *Hadiths* relating to the Prophet's physical and spiritual qualities. It is considered the first and most reliable work regarding both aspects of the Prophet's life. However, the author collected these *Hadiths* from his masters with no commentary. It was later generations which composed a kind of commentary on his *Shamail*, which soon grew to at least six commentaries.<sup>94</sup>

As a well-known *Hadith* scholar, al-Tirmidhi seemed to collect *Hadiths* in his *Shamail* which are specifically related to both physical and spiritual qualities of the prophet, without any assessment or further examination. In his *al-Jami'*, on the other hand, he gives the status of *Hadiths* whether sound, good, or weak.

In *Shamail Tirmidhi*, the Prophet is presented as an intermediary figure and "model of moral perfection". His external and internal qualities were covered in any sense of honor. This kind of presentation seems to show that Muhammad possessed both exceptionally physical and spiritual qualities, making him more convincing as a Prophet to be followed and obeyed.

It also seems that the Prophet here is presented in two different forms. On the one hand, presented in good and sound *Hadiths*, he is pictured as an ordinary human charged with conveying a divine revelation. On the other hand, he is described as having an extraordinary power and exhibiting a kind of "sainthood," which he never proclaimed to possess it.

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### Endnotes

<sup>1</sup> John Alden Williams, *Islam* (New York: George Braziller, 1962), 57.

<sup>2</sup> Annemarie Schimmel, *And Muhammad is His Messenger* (Chapel Hill: The University of North Carolina Press, 1985), 26.

<sup>3</sup> Ignaz Goldziher, *Muslim Studies*, trans. C.R.Barber and S.M.Stern, 2<sup>nd</sup> vol. (London: George Allen and Unwin Ltd., 1971), 198.

<sup>4</sup> *Ibid.*, 148.

<sup>5</sup> Uri Rubin, *The Eye of the Beholder, The Life of Muhammad as Viewed by the Early Muslims* (Princeton: The Darwin Press, Inc., 1995), 235.

<sup>6</sup> *Ibid.*, 234.

<sup>7</sup> Williams, *Islam*, 57.

<sup>8</sup> J.J. Saunders, *A History of Medieval Islam* (London and New York: Routledge, 1996), 19-22.

<sup>9</sup> Uri Rubin, *The Eye of the Beholder*, 236-7.

- <sup>10</sup> *Ibid.*
- <sup>11</sup> *Ibid.*, 237.
- <sup>12</sup> 'Ali S. Asani and Kamal Abdel Malek, *Celebrating Muh}ammad* (Columbia: University of South Carolina Press, 1995), 5-6.
- <sup>13</sup> Williams, *Islam*, 59.
- <sup>14</sup> M. Hidayat Hosain, "Translation of ash-Shama'il of Tirmizi," *Islamic Culture* 7 (1933): 395.
- <sup>15</sup> Schimmel, *And Muhammad is His Messenger*, 33.
- <sup>16</sup> *Ibid.*
- <sup>17</sup> It may be proved by looking at the *Hadiths* compiled in *Shamail* of al-Tirmidhi by which the Prophet never shows a kind of self asseveration.
- <sup>18</sup> Schimmel, *And Muhammad is His Messenger*, 24.
- <sup>19</sup> *Ibid.*, 25.
- <sup>20</sup> *Ibid.*
- <sup>21</sup> 'Abd al-Jabbar al-Rifa'i, *Mu'jam ma Kutiba 'an al-Rasul wa Ahl al-Bayt*, 2<sup>nd</sup> ed. (Tihiran: Sazman-I Chap va Intisharat, Vizarat-I Farhang va Irshad-i Islami, 1992),
- <sup>22</sup> Khatib al-Tabrizi, *Mishkat al-Masabih*, trans. Al-Haj Mawlana Fazlul Karim, M.A,B.L. (Pakistan: Rafique Press, 1960), 38.
- <sup>23</sup> Schimmel, *And Muhammad is His Messenger*, 27.
- <sup>24</sup> Zayn al-Din Ahmad b. 'Abd al-Latif al-Zubaydi, *Mukhtas}ar Sahih al-Bukhari*, trans. Muhammad Muhsin Khan (Riyad}: Maktabat Dar al-Salam, 1994), 734-5.
- <sup>25</sup> Khatib al-Tibrizi, *Mishkat al-Masabih*, 39.
- <sup>26</sup> Khatib al-Tibrizi, *ibid.*, 39-40.
- <sup>27</sup> Abu Dawud Sulayman b. al-As'ath al-Sijistani, *Sunan Abu Dawud*, ed. Kamal Yusuf al-Hut, 2<sup>nd</sup> vol. (Bayrut: Dar al-Janan, 1988).
- <sup>28</sup> Suhaib Hasan Abdul Ghaffar, *Criticism of Hadith among Muslims with Reference to Sunan Ibn Majah* (London: Taha Publishers, 1986), 122.
- <sup>29</sup> Khatib al-Tibrizi, *Mishkat al-Masabih*, 40.
- <sup>30</sup> Abu Dawud Sulayman b. al-Ash'ath al-Sijistani, *Sunan Abu Dawud*, trans. Ahmad H}asan, (Lahore: Sh. Muh}ammad Ashraf Publishers, 1984), 3: 1341.
- <sup>31</sup> Suhaib Hasan Abdul Ghaffar, *Criticism of Hadith*, 120.
- <sup>32</sup> Khatib al-Tibrizi, *Mishkat al-Masabih*, 40.
- <sup>33</sup> *Ibid.*
- <sup>34</sup> Suhaib Hasan Abdul Ghaffar, *Criticism of Hadith*, 140.
- <sup>35</sup> This notion is quoted from: *Ibid.*, 139.
- <sup>36</sup> Khatib al-Tibrizi, *Mishkat al-Masabih*, 41.
- <sup>37</sup> *Ibid.*
- <sup>38</sup> In Muhammad 'Abd Allah b. al-Shaykh Muhammad al-Shinqiti, *al-Salasabil fi man Dhakarahun al-Tirmidhi bi Jarh wa Ta'dil* (Riyad}: Tawzi' Mu'assasat al-Mu'taman, 1415 A.H.), 14, its author says that al-Tirmidhi's lineage was also described as either Muhammad b. 'Isa b. Yazid b. Sawrah b. al-Sakan or Muhammad b. Isa b. Sawrah b. Shadad b. Isa. But the above mentioned lineage is the most well known among muslims.
- <sup>39</sup> 'Abd al-Ghaffar Sulayman al-Bundari and Sayyid Kurdi Hasan, *Mawsu'at Rijal al-Kutub al-Tis'ah* (Bayrut: Dar al-Kutub al-'Ilmiyyah, 1993), 3: 440.
- <sup>40</sup> Zayn al-Din 'Abd al-Rahman b. Ahmad b. Rajab al-Hanbali, "Tarjamat al-Imam al-Tirmidhi", in *Sharh 'Ilal al-Tirmidhi*, ed. al-Sayyid Subhi Jasam al-Hamyad (Baghdad: al-'Ani, 1976), 9..
- <sup>41</sup> James Robson, "The Transmission of Tirmidhi's *Jami'*," *Bulletin of the School of Oriental and African Studies* 16 (1954): 258. Several opinions are held respecting the pronunciation of the name of Tirmidh. Concerning these various opinions, see Syams al-Din Ahmad b. Muhammad b. Abi Bakr Ibn Khallikan, *Ibn Khallikan's Biographical Dictionary*, trans. Bn MacGuckin De Slane (Paris: Printed for the Oriental Translation Fund of Great Britain and Ireland, 1843), 2: 602.



<sup>42</sup> A.J. Wensick, "al-Tirmidhi," in *First Encyclopaedia of Islam* (Leiden: E.J.Brill, 1987), 8: 796.

<sup>43</sup> *Ibid.* Many reasons have been offered by scholars regarding the cause of his blindness. In his "Translation..," M. Hidayat Hosain said that Tirmidhi shed so many tears in the fear of God that he finally lost his eyesight. James Robson in "The Transmission of Tirmidhi's *Jami'*", following the notion put forward by al-Dhahabi's, inclines to say that his blindness was caused by his weeping over Bukhari's death. He seems not agreeing on the opinion that al-Tirmidhi was born blind; See also Syams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, *Siyar A'lam al-Nubala'* ed. Shu'ayb al-Arna'ut and 'Ali Abu Zayd (Bayrut: Mu'assasat al-Risalah, 1986), 12: 270.

<sup>44</sup> See Robson, "The Transmission of Tirmidhi's *Jami'* ", 258; al-Dhahabi, *ibid.*; Ibn Rajab al-Hanbali, "Tarjamat al-Imam al-Tirmidhi", 10.

<sup>45</sup> Ahmad b. 'Ali ibn Hajar al-'Asqallani, *Tahdhib al-Tahdhib*, (Deccan: Da'irah al-Ma'arif al-Nazamiyah, 1326 A.H.), 6: 56.

<sup>46</sup> Ibn Rajab, "Tarjamah al-Imam al-Tirmidhi", 9.

<sup>47</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 4: 103.

<sup>48</sup> *Ibid.*, 1: 59.

<sup>49</sup> *Ibid.*, 462.

<sup>50</sup> *Ibid.*, 5: 295.

<sup>51</sup> Al-Shinqiti, *Al-Salsabil fi man...*, 14.

<sup>52</sup> al-Dhahabi, *Siyar A'lam al-Nubala'*, 273.

<sup>53</sup> This English version is taken from James Robson, "The Transmission...", 259; see also al-Dhahabi, *ibid.*; Ibn Hajar al-'Asqallani, *Tahdhib al-Tahdhib*, 9: 388.

<sup>54</sup> *Ibid.*, 15.

<sup>55</sup> Schimmel, *And Muhammad is His Messenger*, 32.

<sup>56</sup> Al-Tirmidhi, *Shamail Tirmidhi*, 7-8.

<sup>57</sup> *Ibid.*, 10.

<sup>58</sup> Al-Tirmidhi, *Shamail Tirmidhi*, 12-13. The translation of the *Hadith* is taken from Schimmel, *And Muhammad is His Messenger*, 34.

<sup>59</sup> *Ibid.*, 18.

<sup>60</sup> Schimmel, *And Muhammad is His Messenger*, 34.

<sup>61</sup> Al-Tirmidhi, *Shamail Tirmidhi*, 21-22.

<sup>62</sup> *Ibid.*, 23.

<sup>63</sup> *Ibid.*, 31-32.

<sup>64</sup> 'Abd al-Malik b. Hisham, *al-Sirah al-Nabawiyah* (Bayrut: Dar Ihya' al-Turath al-'Arabi, 1985), 1: 193. An extensive discussion about the Prophet's seal may be found in Abu 'Abd Allah Muhammad b. Sa'd b. Mani' al-Zuhri al-Basri, *Kitab al-Tabaqat al-Kabir*, trans. S. Moinul Haq and H.K. Ghazanfar (Karachi: Pakistan Historical Society, 1967), 1: 503-6.

<sup>65</sup> Schimmel, *And Muhammad is His Messenger*, 45-46; see also Ibn Sa'd, *ibid.*, 426-7.

<sup>66</sup> Schimmel, *ibid.*, 46.

<sup>67</sup> Al-Tirmidhi, *Shamail Tirmidhi*, 281.

<sup>68</sup> *Ibid.*, 285.

<sup>69</sup> *Ibid.*, 281-282.

<sup>70</sup> *Ibid.*, 320.

<sup>71</sup> These criteria have been discussed in M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis* (Jakarta: Bulan Bintang, 1988), 111-129.

<sup>72</sup> The Arabic text of this *Hadith* may be found in Muh}ammad b. 'Isa ibn Sawrah al-Tirmidhi, *Shamail Tirmidhi* (Urdu commentary by Muh}ammad Zakariya) (Karachi: Nur Muh}ammad, n.d.), 7-8. See also Ahmad b. 'Ali b. Hajar al-'Asqallani, *Fath al-Bari bi Sharh Sahih al-Bukhari*, (Bayrut: Dar al-Ma'rifah, 1980), 1: 296; 6: 561, 10.; Abu al-Husayn Muslim b. al-Hajjaj al-Qushayri al-Naysaburi, *Sahih Muslim*, ed. Muhammad Fu'ad 'Abd al-Baqi, (Egypt: Dar Ihya' al-Kutub al-'Arabiyyah, 1955), 4: 1823, 1824; Ah}mad b. Hanbal, *Musnad al-Imam Ahmad b.*

*Hanbal* (Bayrut: Dar al-Fikr, 1980), 1: 223; 3: 69, 434, 442; 4: 19; 5: 35, 77, 82, 83, 90, 95, 98, 104, 340, 341, 354, 437, 442, 443; and 6: 329.

<sup>73</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 4: 103.

<sup>74</sup> *Ibid.*, 1: 40; see also Muhammad b. 'Isa b. Sawrah al-Tirmidhi, *Awsaf al-Nabi Salla Allah alaihi wa Sallam*, edited and commented by Samih 'Abbas (Bayrut: Dar al-Jayl or al-Qahirah: Maktabat al-Zahrak, 1987), 39.

<sup>75</sup> *Ibid.*, 4: 233-234.

<sup>76</sup> The same assessment may be found in al-Tirmidhi, *Awsaf al-Nabi...*, 39.

<sup>77</sup> Al-Tirmidhi, *Shamail Tirmidhi*, 24. More explanation about this *Hadith* may be referred to al-Tirmidhi, *Awsaf al-Nabi...*, 26-27 and 40.

<sup>78</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 1: 59.

<sup>79</sup> *Ibid.*, 8: 238.

<sup>80</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 7: 471-472.

<sup>81</sup> *Ibid.*, 1: 157.

<sup>82</sup> Al-Tirmidhi, *Shamail Tirmidhi*, 7-8; See also al-'Asqallani, *Fath al-Bari*, 6: 564, and 10: 356; Muslim, *Sahih Muslim*, 1818,1819,1824; Ahmad ibn Hanbal, *Musnad al-Imam Ahmad ibn Hanbal*, 3: 135, 203,240; Jalal al-Din al-Suyuti, *Sharh Sunan al-Nasai* (Egypt: al-Maktabah al-Tijariyyah al-Kubra, 1930) 8: 131.

<sup>83</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 8: 361.

<sup>84</sup> *Ibid.*, 10: 5.

<sup>85</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 3: 258.

<sup>86</sup> Al-Tirmidhi, *Shamail Tirmidhi*, 20-1; See also 'Abd Allah b. 'Abd al-Rahman al-Darimi al-Samarqandi, *Sunan al-Darimi*, (Bayrut: Dar al-Kitab al-'Arabi, 1987), 1: 44; This *Hadith* also reported by al-Tabrani and al-Bayhaqi. Al-Suyuti in his *al-Jami' al-Saghir* describes this *Hadith* to be sound. See al-Tirmidhi, *Awsaf al-Nabi...*, 36.

<sup>87</sup> Al-Bukhari includes *Hadiths* taken from 'Abd Allah b. 'Abd al-Rahman not in his *al-Jami'*.

<sup>88</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 5: 295-296.

<sup>89</sup> Al-'Asqallani, *Tahdhib al-tahdhib*, 1: 166-167.

<sup>90</sup> *Ibid.*, 6: 350-351.

<sup>91</sup> *Ibid.*, 1: 272.

<sup>92</sup> Al-'Asqallani, *Tahdhib al-Tahdhib*, 8: 433.

<sup>93</sup> Al-'Asqallani, *Fath al-Bari*, 1: 296.

<sup>94</sup> Among them are *Kitab Jam' al-Wasa'il fi Sharh al-Shamail* written by 'Ali b. Sultan Muhammad al-Qari and *Awsaf al-Nabi li al-Imam al-Tirmidhi* edited and commented by Samih 'Abbas.