

جميلة (النبي)
صلى الله عليه وآله وسلم

The "Filiya" - Adornment

Hadith from "Al-Shamail" of Imam Abu 'Isa Muhammad ibn 'Isa al-Tirmidhi
Translation and commentary by Imam Zakaria Khandhelwi

1- Hasan bin Ali (Radiallahu anhu) reported:

"I inquired from my maternal uncle (Sayyidina Fatimah Radiallahu anha's step brother) Hind bin Abi Haalah (Radiallahu anhu) about the noble features of the Rasulullah (Sallallahu alaihe wasallam). He had often described the noble features of Rasulullah (Sallallahu alaihe wasallam) in detail. I felt that I should hear from him personally, some of the noble features of Raulullah (Sallallahu alaihe wasallam), so that I could make his description a proof and testimony for myself and also memorize them, and, if possible, try to emulate and adopt them. (The age of Sayyidna Hasan (Radiallahu anhu) at the time of Rasulullah (Sallallahu alaihe wasallam)'s death was seven years. In view of his age he did not have the opportunity to realize fully the features of Rasulullah (Sallallahu alaihe wasallam). The uncle described the noble features by saying: "He had great qualities and attributes in him, others also held him in high esteem. His mubarak face shone like the full moon. He was slightly taller than a man of middle height, but shorter than a tall person. His mubarak head was moderately large. His mubarak hair was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. (This is a more respected translation).

A question may arise that Sayyidina Rasulullah (Sallallahu alaihe wasallam) habitually parted his hair as stated in Ahadith. The Ulama say that this was in the early periods where Rasulullah (Sallallahu alaihe wasallam) did not make an effort to do so. According to this humble servant, the answer to this is bit difficult, because it was the principal of Rasulullah (Sallallahu alaihe wasallam) to oppose the ways of the non-believers, and agree to the ways of Ahlul Kitab, he did not part his hair in the middle. For this reason, according to some Ulama, the best translation will be that he only parted his hair in the middle if it could be easily done, and when

this could not be done easily, and a comb etc. was needed to do it, then he did not part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulullah (Sallallahu alaihe wasallam) was abundant, it used to pass over his earlobes). Rasulullah (Sallallahu alaihe wasallam) had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them that used to expand when he became angry. His nose was prominent and had a nur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large."

His beard was full and dense. The pupil of his eye was black. His cheeks were full and full of flesh. The mouth of Rasulullah (Sallallahu alaihe wasallam) was moderately wide. (He did not have a small mouth). His teeth were thin and bright. The front teeth had a slight space between them. There was a thin line of hair from the chest to the navel. His neck was beautiful and thin, like the neck of a statue shaved clean, the colour of which was clear, shining and beautiful like silver. All the parts of his body were of moderate size, and fully fleshed. His body was proportionately jointed. His chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and had a lustre (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing. According to this humble servant the latter translation is more appropriate). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and smoothness the water did not remain there but flowed away quickly. When he walked, he lifted his legs with vigor, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace and took rather a long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something he turned his whole body towards it. He always looked down. His sight was focused more to the ground than towards the sky (A question may arise here that it is reported in Abu Daawud that Rasulullah (Sallallahu alaihe wasallam) usually looked towards the sky. Both are reconciled thus: His habit was to look down towards the ground, but he also waited for the wahi (revelation), therefore while waiting he often looked towards the sky. Otherwise he usually looked down towards the ground.

His modest habit was to look at something with a light eye, i.e. he looked at a thing, with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Sahabah (Radiallahu anhum) to walk in front, and he himself walked behind. He made salaam to whomsoever he met"

2- Imaam Hasan bin Ali (Radiallahu anhu) says, I asked my (maternal) uncle Hind ibn Abi Haalah, who always described the noble features of Rasoolullah sallallahu alaihe wasallam to describe to me the manner in which Rasoolullah sallallahu alaihe wasallam spoke. He replied that Rasoolullah sallallahu alaihe wasallam was always worried (about the hereafter). And always busy thinking (about the attributes of Allah and the betterment of the Ummah). Because of these things he was never free from thought and never rested (or because of worldly affairs he did not gain rest, but gained rest and contentment from religious well being. It is mentioned in the hadith that the coolness of my eyes is in salaah). He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people). He spoke concisely, where the words are less and meaning more. (Mulla Ali Qaari has collected forty such ahaadith in his commentary which are very short. Those who wish may refer to it and memorise it). Every word was clearer than the previous one. There was no nonsensical talk, nor was there half-talks where the meaning was not complete and could not be grasped. He was not short-tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it.

He did not criticize food, nor over-praised it (The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is gluttonous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things). He was never angered for anything materialistic. (The reason being that he did not pay much attention, and did not care much about materialistic things).

If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. (The ulama say the reason being that it is against humbleness to point with one finger only. Some ulama say it was his noble habit to signal oneness of Allah with one finger, therefore he did not signal anyone in that manner). When he was surprised by something he turned his hands, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasoolullah sallallahu alaihe wasallam was mostly a smile, at that moment his mubarak front teeth glittered like white shining hailstone.

3- Imaam Hasan bin 'Ali Radiyallahu 'Anhu reports that I asked my (maternal) uncle Hind bin Abi Haalab, who usually described particulars and conditions of Rasulullah Sallallahu 'Alayhi Wasallam. I was longing to hear something about it. On my asking, he described the mubaarak features of Rasulullah Sallallahu 'Alayhi Wasallam. He said:

Rasulullah Sallallahu 'Alayhi Wasallam had great qualities and attributes in him, others also held him in high esteem. His face glittered like the full moon'. He then described the complete features of Rasulullah Sallallahu 'Alayhi Wasallam (as has been mentioned in the first chapter under hadith number seven). Imaam Hasan Radiyallahu 'Anhu says. 'I did not mention this

hadith (due to some reason) to Husayn (Radiyahallahu 'Anhu) for some time. Then I once narrated it to him whereupon I found that he had heard it before me. He had asked him (our uncle) already what I had asked. I also found that he had asked our father ('Ali Radiyahallahu 'Anhu) about Rasulullah Sallallahu 'Alayhi 'Wasallam entering and coming out of the house. He did not leave out anything about the ways and manners of Rasulullah Sallallahu 'Alayhi 'Wasallam. Imaam Husayn Radiyahallahu 'Anhu said: 'I asked my father regarding the manner in which Rasulullah Sallallahu 'Alayhi 'Wasallam entered the house?' He replied: 'When Rasulullah Sallallahu 'Alayhi 'Wasallam entered the house he distributed his time into three portions; He spent a portion for Allah. (In devotion, performing salaah etc.); A portion towards his family (fulfilling their duties. i.e. laughing, speaking, enquiring about their welfare etc.); and a portion for himself (resting etc.). He distributed his personal portion in two, one for himself and one for the people, in such a manner that the near one's among the Sahaabah Radiyahallahu 'Anhum came to visit him. Through these Sahaabah Radiyahallahu 'Anhum he conveyed messages to the people. He did not conceal anything from them. From the portion of the unimah he adopted this method, that he gave preference to the Ahlul-Fadl (i.e. people of 'ilm and 'amal). He distributed this time according to their religious fadl. From among those who came, some had one requirement, some had two requirements, and some had many requirements. Rasulullah Sallallahu 'Alayhi 'Wasallam fulfilled all their requirements. He busied them in things that benefited them and the entire ummah. When they questioned Rasulullah Sallallahu 'Alayhi 'Wasallam on religious matters, he replied to them in a manner that benefited them. He used to say: 'Those that are present, should inform those that are not present regarding these beneficial and necessary matters'. He also used to say: 'Those people who for some reason (purdah, distance, shyness or awe) cannot put forward their requirements, you should inform me about their requirements, because, that person who informs a king of the need of another, who is unable to put forward that need, Allah Ta'aala will keep that person steady on the day of qiyaamah'. Only important and beneficial matters were discussed in his gathering. He happily listened to these matters from the Sahaabah Radiyahallahu 'Anhum. Besides this there was no wasteful or non-beneficial talks in his assemblies. The Sahaabah Radiyahallahu 'Anhum came to the assemblies of Rasulullah Sallallahu 'Alayhi 'Wasallam for their religious needs, they did not depart before tasting something (by tasting, may be meant the acquiring of religious knowledge. It could mean 'Hissi' tasting too. Whatever Sayyidina Rasulullah Sallallahu 'Alayhi 'Wasallam possessed, he offered it in humbleness. Whenever close friends gather, whatever is available is presented to them). The Sahaabah Radiyahallahu 'Anhum returned from his assemblies as torch bearers of hidayah and goodness. (They spread. these teachings amongst others). Imaam Husayn Radiyahallahu 'Anhu says: 'I asked (my father) regarding the coming out of Rasulullah Sallallahu 'Alayhi 'Wasallam from the house'. He replied: 'Rasulullah Sallallahu 'Alayhi 'Wasallam controlled his tongue and only spoke that which was necessary. He did not waste his time in useless conversations. He made those who came to visit him feel at home he did not make them feel scared or ill at ease. (i.e. When advising them, he did not scold them in a manner that they become scared, or tell them such things that would keep them away from the deen). He respected and honoured the respected ones of every nation. He also chose a leader for them. He warned the people of Allah's punishment (or he emphasised that the people be cautious). He also protected himself from troubling or harming people. Besides being cautious and commanding others to be cautious, he never lacked in courtesy towards others. He was concerned for the affairs of his friends, made himself aware about the

relationships between them and rectified their faults. He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these. He followed the middle path in all matters. (He did not at times say this and at other times that). He did not neglect the guiding of people, it is possible that they became unmindful of their religious duties, or exceeded in a matter resulting in them becoming disheartened. For everything there was a special arrangement. He did not fall back in the truth, nor did he exceed the limits in this.

Those who attended his gatherings were the best of people. The best person in the eyes of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was the one who wished everybody well. The one with the highest status in the eyes of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was that person who considered, comforted and helped the creation the most'. Sayyidina Imaam Husayn Radiyallahu 'Anhu says: 'I then enquired from him regarding the assemblies of Sayyidina Rasulallah Sallallahu Wasallam'. He replied: 'He began and ended all his sitting with the dhikr of Allah. When he went to a place, he sat where he found a place, and also instructed the people to do so. They should not leap over peoples heads and go ahead. It is a different matter, that where Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam sat, that place became the focal point of the gathering. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam fulfilled the rights of every person present. That means, whatever right was due in talking and showing happiness, was fulfilled by him, so much so, that every person present would think that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam is honouring me the most. The person that came to sit by Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam or came to him for some purpose, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam would remain seated till that person began to stand up. Whenever one asked him for something, he kindly fulfilled that request, and did not refuse it, (if he did not possess the thing) he would give a soft and humble answer. His cheerfulness and pleasant manner were for everybody. He was like a father to them. The whole creation was equal before him as far as rights were concerned. His gatherings were the gatherings of knowledge, modesty, patience and honesty. (i.e. These four things were attained there or are a description of his gatherings). Voices were not raised therein, nor was anyone degraded or disgraced. If anyone committed a fault, it was not made known publicly. All were regarded as equals amongst themselves. (A person was not regarded according to his lineage or genealogy). The virtues of one over the other was according to the taqwa (piety) possessed. The small ones were loved. The needy were given preference. Strangers and travellers were cared for"

4- Imaam Hasan Radiyallahu 'Anhu says, (my younger brother) Husayn said:

"I asked my father (Sayyidina 'Ali Radiyallahu 'Anhu) about the conduct of Rasulallah Sallallahu 'Alayhi Wasallam in his assemblies' He replied.. 'Rasulallah Sallallahu 'Alayhi Wasallam was always happy and easy mannered. There was always a smile and a sign of happiness on his blessed face. He was soft-natured and when the people needed his approval, he easily gave consent. He did not speak in a harsh tone nor was he stone-hearted. He did not scream while speaking, nor was he rude or spoke indecently. He did not seek other's faults. He never over-praised anything nor exceeded in joking, nor was he a miser. He kept away from undesirable

language and did not make as if he did not hear anything. If he did not agree with the next person's wish he did not make that person feel disheartened, nor did he promise anything to that person. He completely kept himself away from three things: from arguments, pride and senseless utterances. He prohibited people from three things. He did not disgrace or insult anyone, nor look for the faults of others, he only spoke that from which thawaab and reward was attained. When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads. (They did not shift about, as birds will fly away on the slightest move). When he completed his talks, the others would begin speaking. (No one would speak while Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam spoke. Whatever one wanted to say, it would be said after he had completed speaking). They did not argue before him regarding anything. Whenever one spoke to him the other would keep quiet and listen till he would finish. The speech of every person was as if the first person was speaking. (They gave attention to what every person said. It was not as is generally found that in the beginning people pay full attention, and if the talk is lengthened they became bored, and begin to pay less attention). When all laughed for something, he would laugh too. The things that surprised the people, he would also show his surprise regarding that. (He would not sit quietly and keep himself aloof from everyone, but made himself part of the gathering). He exercised patience at the harshness and indecent questions of a traveller. (Villagers usually ask irrelevant questions. They do not show courtesy and ask all types of questions. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not reprimand them but exercised patience). The Sahaabah would bring travellers to his assemblies (so that they themselves could benefit from the various types of questions asked by these people, and also hear some questions regarding which they themselves, due to etiquette, would not ask). Rasulallah Sallallahu 'Alayhi Wasallam' would say: 'When you see a person in need, then always 'help that person'. (If someone praised him, he would detest it). If someone, by way of thanks praised him, he would remain silent, (because it is necessary that one 'thank a person for a good favour or good deed. It is like one fulfilling one's duty. Some of the 'ulama have translated this as: 'If one did not exceed in praising him, he would keep silent'. That means if he exceeded he would prohibit him). He did not interrupt someone talking and did not begin speaking when someone else was busy speaking. If one exceeded the limits he would stop him or would get up and leave (so that that person would stop)."