

Malik, who seated them among his other pupils without giving them any distinction .

In his latter days, his mind was so much absorbed in the immensity of Divine attributes and perfection, that He lost sight of all more insignificant objects . Hence he gradually withdrew himself from the world and became indifferent to its concern and after some years of complete retirement he died in Madina in 179A.H (795A.D). One of the most authoritative books of Tradition and Sunnah was compiled by him. His principal pupil was Ash-Shafi`i.

3.Imam Ash-Shafi`i

Imam Muhammad ibn Idris Ash-Shafi`i was born in Askalon in Palestine in 150 A.H. He was of the same tribe as the Prophet (peace and blessings of Allah be upon him)and is distinguished by the appellation of all-ul-Muttalibi or Quraish Muttalibi because of his descent from the Prophet's grandfather Abdul Muttalib. He derived his patronymic Ash-Shafi`i from his grandfather Shafi`i ibn as-Sa`ib. His family was at first among the most inveterate of the Prophet's enemies. His father, carrying the staddard of the tribe of Hashim at the battle of Badr, was taken prisoner by the Muslims, but released on ransom and afterwards became a convert to Islam.,Ash-Shafi`i is reported by muslim scholars to be the most accurate of all the traditionists, ,and if their accounts were well founded, nature had indeed endowed him with extraordinary talents for excelling in that branch of literature. It is said that at seven years of age he had committed to memory the whole of the Qur`an, at ten he knew by

heart the Al-Muwatta of Imam Malik and at fifteen he obtained the rank of Mufti. He passed the earlier part of His life in Gaza, in Palestine. There he completed his education and afterwards moved to Makka. He came to Baghdad in 195 A.H., where he gave lectures on the traditions and composed his first work entitled al-Usul or (Fundamentals). From Baghdad he went on pilgrimage to Makkah and from thence forwards passed into Egypt, where he met Imam Malik. It does not appear that he ever returned from that country, but spent the remainder of his life there in the composition of his later works. He died in Cairo in 204 A.H. He is said to have been the first who reduced the science of jurisprudence to a regular system, and made a systematic collection of traditions. Imam Ahmad ibn Hanbal remarks that until the time of Ash-Shafi`i men did not know how to distinguish between the traditions that were in force and those that were cancelled. His first work was, as mentioned before, al-Usul or (Fundamentals) containing all the principles of the Muslim civil and canon law. His next literary productions were the Sunan and Musnad, which were both works on traditional law, which are held in high esteem among the Muslims. His tomb can still be seen in Cairo where the famous Salah ud-Din afterwards (587A.H.) founded a college for the preservation of his works and the propagation of his doctrine. The Mosque at Hirah was built by Sultan Ghiyas ud Din for the same purpose. Imam ash Shafi`i is said to have been a person of acute discernment and agreeable conversation. His manners were mild and friendly and he reprobated all unnecessary seriousness and severity in a teacher. It was a saying of his that whoever advised his brother

tenderly and in private did him a service, but that public reproof could only operate as as reproach. His principal pupils were Imam Ahmad ibn Hanbal and Az-Zuhairi.

4.Imam Ahmad Ibn Hanbal

Imam Abu Abdullah Ahmad ibn Hanbal was born in Baghdad in 164 A.H. where he received his education under Yazid ibn Harun and Yazid ibn Sa'id. .When Ash-Shafi'i came to Baghdad in 195A.H., Ibn Hanbal attended the lectures delivered there by that Imam, and was instructed by him in the traditions. After some time, he acquired a high reputation because of his profound knowledge of both civil and spiritual law, and particularly for the extent of his erudition with respect for the precepts of the Prophet (peace and blessings of Allah be upon him) of which it is said that he could repeat more than a million. He was a man of great piety and uncompromising opinions and was therefore imprisoned by Caliph Al-Mutasim because he adhered to his own views on certain points of divinity and refused to subscribe to the opinions finding favour at the court. For this uncompromising attitude, afterwards he received some satisfaction from al-Mutawakkil, the son of Mu`tasim, who upon succeeding to the throne, set the persecuted Imam at liberty and received him at his court with the most honourable marks of distinction and offered him a compensatoty present of 1000 pieces of gold, which, however he refused to accept. After having attained the rank of Imam, he retired from the world and led a reclusive life for several years. He obtained so high a reputation for sanctity that his funeral was attended by 800,000 men and 60,000 women; and it is asserted as a kind of

miracle , that on the day of his demise no fewer than 20,000 jews and Christians embraced Islam. The Hanbali School of thought had a strong following in Iraq and Syria until the Ottoman conquest. The well-known mystic and sufi-Shaikh Abdul Qadir al –Jilani of Baghdad belonged to the Hanbali school of thought. In the 18th century it was revived (Under the name of Wahabism) in central and Northern Arabia and is now the dominant school in that country. The Wahabis are supposed to follow (to some extent) the teachings of Imam Ahmad ibn Hanbal. His Musnad contains about 30,000 traditions selected from 750,000. His collection of Ahadith is not arranged according to subject –matter but under the name of the companion to whom a Hadith is ultimately traced. He had several eminent pupils, particularly Isma`il al –Bukhari and Muslim ibn Dawud.

Chapter 1

**Chapter on the noble features of the Messenger of Allah
(May the peace and blessings of Allah be upon him)**

1).. Al Fahith Abi Iasaa Muhammed Bin Iasaa Bin Sarah At Tirmidhi Sa'id : Abu Rajba Kutaibah b. Sa'id Reported from Malik b. Anas from Rabia bin Abu Abdur Rahman from Anas bin (may Allah be pleased with them) that he heard him saying :

The Messenger of Allah (may Peace and blessings of Allah be upon him) was neither tall nor short. He was also neither dark nor fair. His hair was neither curly nor straight. Allah (the Exalted and Almighty) appointed him as His prophet at the age of forty. He stayed in Makkah for ten years, and in Madinah ten years. Allah (the Exalted and Almighty) caused him to die at the age of sixty. There were no more than twenty white hairs in his hair and bread.

•It was narrated by Al Bukhari in the book of the merits and virtues[6/3548}and in the book of clothing[10/5900]and Muslim in the book of merits [4/113/1824], Malik in Al Muwatta{2/1/919}

2) .. From Anas bin Malik (May Allah pleased with him) reported :

the Messenger of Allah (May peace and blessings of Allah be upon him) was of a medium build and was neither tall nor short. He was very handsome of medium build and his hair was neither very curly nor very straight but was slightly wavy. His complexion was the color of wheat. When he walked he leaned slightly forward.

•It was narrated by Al Bukhari in the book of the merits [6/3547] Muslim in the book of virtues [4/1819]At-tirmidhi in the book of clothing [4/1754]and Imam Ahmad in Al Musnad [3/240]Abu Iassa said : it is hadith hasan gharib.

3) .. From Al Bara (May Allah be pleased with him) who reported that Allah's Messenger (May peace and blessings be upon him) was of medium height, having broad shoulders, with his hair hanging down past the lobes of his ears. He wore a red mantle, and I have never seen anyone more handsome than Allah's Apostle (May peace be upon him).

•It was narrated by al Bukhari in the book of merits [6/3551]Muslim in the book of virtues{4/91 /1818}and Abu Dawud in the book of clothing [4/4072}, ibn Majah in the book of clothing [2/3599]and imam Ahmad in Al Musnad[4/281]

4) .. From Al Bara (May Allah be pleased with him) who reported : never did I see anyone more handsome than Allah's Apostle (May peace and blessings be upon him) in the red mantle. His hair was hanging down onto his shoulders and his shoulders were broad and he was neither very tall nor short in – stature.

•It was narrated by Muslim in the book of merits [4/92/1818] and Abu Dawud in the book of combing [4/4183], At-tirmidhi in the book of clothing [4/1724]and in the book of merits[5/3635]and said that this hadith is hasan sahih and An Nisa' in the book of adornment [8/5248]

5) .. From Ali bin Abu Talib (may Allah be pleased with him) who reported the Messenger of Allah (may peace and

blessings be upon him) was neither very tall nor short. The soles of both feet were fully fleshed. He had a large head. The joints of his bones were also large. There was a thin line of hair from his chest to his navel. When the Apostle of Allah walked, it appeared as if he was descending from a high place. Ali said: I did not see anyone like him neither before him, nor after him.

•It was narrated by At Tirmidhi in the book of virtues [5/3637] and said : it is hadith hasan sahih and Al hakim in Al Mustadrak and Adhahabi agreed with him. The chain of the transmitters {isnad} of the compiler is da'if {week} but the hadith has other correct characteristics, and some parts of the hadith were narrated by Al Bukhari in the book of clothing [15/5910]

6).. It is related from Ibrahim bin Muhammed (may Allah be pleased with him) who is from the sons (grandsons) of Ali bin Abi Talib (may Allah be pleased with him), that when Ali (may Peace be upon him) described the noble features of the Messenger of Allah (may peace and blessings of Allah be upon him), he used to say:"the Messenger of Allah (may Peace and blessings be upon him) was neither very tall nor short, but of a medium statue among people. His hair was neither very curly nor very straight, but his face was slightly round. The complexion of the Messenger of Allah (may peace and blessings of Allah be upon him) was white with a slight redness about it. The eyes of the Messenger of Allah (may peace and blessings be upon him) were extremely black. His eye-lashes were long. The joints of his body were large, likewise the portion between his two shoulders was broad and fully fleshed. The amount of hair on his body was no more than usual. He had a thin line of hair running from his chest to his navel. The hands and feet of the Messenger of Allah (may

peace and blessings of Allah be upon him) were fully fleshed. When he walked he lifted his legs with vigor as if he were descending to a low-lying place. When he addressed a person, he turned his whole body towards that person. The seal of Prophethood was situated between his shoulders. He was the last of all prophets, and he was the most generous and the most truthful. He was the most kind hearted person and came from noble family. Any person who saw him would inevitably be filled with awe. Anyone who come in close contact with him, and knew his excellent character was smitten with love for his excellent attributes. Anyone who described his noble feaures could only say: I have not seen anyone like the Messenger of Allah (may peace and blessings of Allah be upon him) neither before nor after him!

•It was narrated by the compiler of the book of virtues{5/3638}and said that the hadith was hasan gharib. Its isnad is not muttasil or mausul {contiguous}. It was also narrated by Ibn Sa'd in Al Tabaqaat {1/411/412}and Al Bayhaqi{1/269/270} from Umar bin Abdullah the slave of Ghafrah ,who is da'if {weak} as Hafith Ibn Hajar thus said that the isnad of the hadith is da'if.

7) .. Hassan bin Ali (may Allah be pleased with him) reported:

I inquired from my maternal uncle, Hind bin Abi Haalab (may Allah be pleased with him) about the noble features of the Messenger of Allah (may peace and blessings be upon him). He had often described his noble features in detail. I felt that I should hear from him personally some of the noble features of the Messenger of Allah (peace and blessings be upon him) so that I could make his description a proof and testimony for myself and memorize them and

then if possible try to emulate and adopt them. My uncle described his noble features by saying: He had great qualities and attributes in him, others also held him in high esteem. His face shone like the full moon. He was slightly taller than a person of medium height, but was shorter than a tall person. His head was moderately large. His hair was slightly wavy .If his hair parted naturally in the middle, he left it so, otherwise he didn't make an effort to part his hair in the middle. The Messenger of Allah (may peace and blessings of Allah be upon him) had a very luminous complexion and a wide forehead. His eyebrows were dense and fine. Both eyebrows were separate and did not meet each other in the middle. There was a vein between them, which used to expand and when he became angry. His nose was prominent and had a lustre about it. When one first looked at him, it seemed as if he had a large nose, but looking more carefully it was the lustre that made it look large, otherwise in itself his nose was not large. His beard was full and dense. The pupils of his eyes were black. His cheeks were smooth and full of flesh. The mouth of the Messenger of Allah (may peace and blessings of Allah be upon him) was moderately wide. His teeth were thin and bright. His front teeth had a slight space between them. There was a thin line of hair, from his chest to his navel. His neck was beautiful and thin, like the neck of a statue which had been shaved clear, shining and beautiful like silver. All the parts of his body were of a moderate size and fully fleshed. His body had large joints. His chest and stomach were in line, and his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were large, denoting strength. When he removed his clothing, his body looked bright and had a lustre between his chest and his navel, where there was a thin line of hair. Besides this line, neither his

chest nor his stomach had any other hair. Both sides, the shoulders and the upper portion of his chest had hair. His forearms were long and his palms were wide. His palms and both feet were fully fleshed. His fingers and toes were moderately long. The soles of his feet were smooth because of their clean lines. They were so smooth that water flowed away quickly off them. 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 long steps. He didn't 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. While walking, he asked his companions (may Allah be pleased with them) to walk in front and he himself walked behind. He gave salaams (greeted) first whoever he met.

• *It was narrated by Ibn Sa'd in Al tabaqat {1/422/423} and Al bayhaqi {1/286} its isnad is very weak because of Abi Abdullah At tamimi who is maghul {unknown} and Jumay' who is da'if, as the scholars of hadith stated.*

8) .. Jabir bin Samura reported that Allah's Messenger (May peace and blessings of Allah be upon him) had a broad face with reddish (wide) eyes, and lean heels. Shu-ba reported: I said to Simak: What does this (dali-ul-fam) mean? He said: Long in the slit of the eye. I said: What is this (Manhus ul - aqibain)? He said: It implies little flesh at the heels.

• *It was narrated by Muslim in the book of virtues. {4/97/1820} And At-Tirmidhi {5/3646/4647} and said it is hadith hasan sahih.*