

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 1

بَابُ مَا جَاءَ فِي خَلْقِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the physical description of the Messenger of Allah ﷺ.

- Important points to clarify before beginning the *sharḥ* (explanation):
 1. You can follow along with the text via sunnah.com/shamail. However, there is a difference in the number of *ahadith*. Sunnah.com lists 417 *aḥādith*, while the explanation of Sheikh Abdul Razzaq Al-Badr contains 415. This discrepancy returns to how the different *riwayāt* (narrations) are counted. For consistency, we will follow the numbering used by Sheikh Abdul Razzaq Al-Badr.
 2. Al-Imam at-Tirmidhi did not restrict himself to including only *Saḥīḥ* (authentic) *aḥādith*. Therefore, his book *al-Shama'il*, like his book *al-Sunan*, contains a mix of *Saḥīḥ*, *Ḥassan*, and *Ḍa'if aḥādith*. We will rely on the gradings of Sheikh al-Albani, which he gave for the *aḥādith* of *al-Shama'il*.
 3. Although al-Imam at-Tirmidhi included the full chain of narration (*isnād*) for each *ḥadith*, we will only mention the *Saḥābi* (companion), and if necessary, the *tabi'i* as well.
- In this chapter, al-Imam at-Tirmidhi mentions the *aḥādith* which describe the physical attributes of the Prophet ﷺ (*ṣifāt khalqiyah*) such as his height, complexion, hair, and other similar features. As for his character traits (*ṣifāt khuluqiyyah*), that will be mentioned in the subsequent chapters.
- Allah honored the Prophet ﷺ with the most complete and most beautiful physical qualities, just as He honored him with the best moral qualities. Therefore, Allah honored him with a beautiful form and excellent appearance. All forms of beauty were gathered in him ﷺ.

Hadīth 1

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدَمِ، وَلَا بِالْجَعْدِ الْقَطَطِ وَلَا بِالْسَّبْطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةَ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَحَيْثِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ.

Anas ibn Malik said: 'Allah's Messenger ﷺ was neither very tall nor short, neither extremely white nor dark, and his hair was neither tightly curled nor completely straight. Allah sent him at the age of forty; he remained in Makkah for ten years and in Madinah for ten years, and Allah took his soul at sixty years, with fewer than twenty white hairs on his head and beard.' (Sahih)

- (كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ) – **'Allah's Messenger ﷺ was neither very tall nor short'**. This is a description of the height of the Prophet ﷺ. He was medium-built, meaning he was between being excessively tall and being short to the extent that his body was gathered in shortness (compacted). He was closer to being tall than being short, as mentioned in other narrations. This is why Anas described him as not very tall (*taweel ba'in*), but did not mention the opposite extreme of shortness, because he was closer to tallness. However, he ﷺ did not exceed the limits of moderation (meaning he was not *ba'in*).
- (وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَا بِالْأَدَمِ) – **'Neither extremely white nor dark'**. This is a clarification of his complexion or colour. He was not extremely white, whereby it was a pure whiteness not mixed with any redness or darkness. The term *ādami* means dark-skinned. The meaning is that he was neither intensely white nor dark, but his colour, as will be mentioned in some narrations, was a whiteness mixed with redness.
- (وَلَا بِالْجَعْدِ الْقَطَطِ وَلَا بِالْسَّبْطِ) – **'And his hair was neither tightly curled nor completely straight'**. This is a clarification and description of his hair. His hair was between being very curly, whereby the strands of hair twist and entwine upon each other (*al-ja'd al-qatat*), and between being very straight and flat (*al-sabt*). His hair was a middle ground between the two (wavy hair).
- (بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً) – **'Allah sent him at the age of forty'**. Meaning, he became a prophet at the age of forty, because this is the age that a man is at his peak intelligence and strength.
- (فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ) – **'He remained in Makkah for ten years'**. The ten years refers to the period after his prophethood was made public. Other narrations mention thirteen years, which may seem contradictory at first. However, this can be reconciled by understanding that the ten-year period began after the revelation of *Surat al-Mudathir*, when he was commanded to openly preach and warn the people. The three years before that were spent giving *da'wah* privately and discreetly. Therefore, those who report thirteen years in Makkah include this initial three-year period of hidden *da'wah*. Alternatively, some narrators may have rounded the figure down to ten years, omitting the fraction, which was a common practice among the Arabs.
- (وَبِالْمَدِينَةَ عَشْرَ سِنِينَ) – **'And in Madinah for ten years'**. He stayed there ten years after the *Hijrah*.

- (وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً) – ‘**And Allah took his soul at sixty years**’. It is authentically narrated that the Prophet ﷺ passed away at the age of sixty-three. Therefore, this narration omits the *kasr* (fraction) and rounds down.
- (،، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءً) – ‘**With fewer than twenty white hairs on his head and beard**’. Meaning, the grey hair in his beard and in his head was very little, to the extent that it did not reach twenty hairs.

Hadīth 2

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ رُبْعَةً، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ،
وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ وَلَا سَبِطٍ، أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَّأُ.

Anas ibn Malik said: ‘Allah’s Messenger ﷺ was of medium build, neither very tall nor short. He had a beautiful physique, and his hair was neither tightly curled nor completely straight. He was slightly dark in complexion. When he walked, he leaned forward.’ (Sahih)

- (كَانَ رَسُولُ اللَّهِ ﷺ رُبْعَةً) – ‘**Allah’s Messenger ﷺ was of medium build.**’ The term “rab’atan” is the same as the term “marboo’an” in the next hadith. It means that he had a medium build and was well-proportioned. This is explained further by Anas saying “he was neither very tall nor short”. Meaning he was a middle ground between the two, but he was closer to being tall.
- (حَسَنَ الْجِسْمِ) – ‘**He was of handsome physique.**’ Meaning that Allah blessed him with a body that was balanced in its creation and proportionate its limb. His body beautiful and his limbs were proportionate. Ibn Taymiyyah said: ‘His physical form and appearance were among the most perfect, most complete and most comprehensive of beautiful qualities, indicating his perfection (as a human)’.
- (وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ وَلَا سَبِطٍ) – ‘**His hair was neither tightly curled nor completely straight.**’ Meaning his hair was moderate between being very curly and very straight, as mentioned in the previous hadith.
- (أَسْمَرَ اللَّوْنِ) – ‘**Slightly dark in complexion**’. In the previous hadith of Anas it was mentioned that he was neither very white (أَبْيَضُ أَمْهَقُ) nor dark (آدَمُ) in his complexion. This is why many scholars consider this wording of (أَسْمَرَ) to be incorrect as only one narrator narrated from him. All the other narrators narrated the wording of (أَرْهَرَ اللَّوْنِ), which means his complexion was white mixed with redness (pinkish). Other scholars mention that (أَسْمَرَ) (darkness) refers to the redness mixed into his whiteness. Therefore, his complexion was white mixed with a touch of redness. And Allah knows best.
- (إِذَا مَشَى يَتَكَفَّأُ) – ‘**When he walked, he leaned forward**’. Meaning, when he walked, it was as if he was descending from a slope, as will be described in the upcoming hadith of ‘Ali. Therefore, this is the description of his walk or gait.

Hadīth 3

عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ الْيُسْرَى، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

Al-Bara' ibn 'Azib said: 'The Messenger of Allah ﷺ was of medium build, broad between the shoulders. He had thick jummah that reached his earlobes. I once saw him wearing a red garment, and I have never seen anything more beautiful than him.' (Sahih)

- (كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا مَرْبُوعًا) – **'The Messenger of Allah ﷺ was of medium build'**. This is similar to the previous hadith where he was described as being رَبْعَةً. Meaning, he had an average stature which was neither excessively tall nor short, but rather in the middle. This is an approximate description, otherwise there are other narrations which show that he was closer to being tall than short.
- (بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ) – **'Broad between the shoulders'**. Meaning, the distance between the right and left shoulder was "ba'eed" (wide or far), indicating the broadness of his upper body.
- (عَظِيمَ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ) – **'He had thick hair that reached his earlobes'**. The hair, according to its length, has three descriptions:
 1. الْوَفْرَةُ: the hair that descends to the ear lobes.
 2. اللَّمَّةُ: the hair that passes the ear lobes, whether it reaches the shoulders or not.
 3. الْجُمَّةُ: the hair that touches the shoulders.
- All these lengths of hair are reported in describing the Prophet ﷺ. Therefore, in this narration جُمَّتُهُ that reached his ear lobes. Strictly speaking, the hair that reached the ear lobes is referred to as a وَفْرَةٌ, however since the Prophet ﷺ was described with all three lengths of hair, then it is not a problem.
- (عَلَيْهِ حُلَّةٌ حَمْرَاءُ) – **'I saw him wearing a red garment'**. A garment is called a حُلَّةٌ if it consists of two pieces such as the lower wrap (إِزَار) and the upper cloak (رِدَاء). This is understood to mean that his حُلَّةٌ was red but was mixed with other colours, such as white or black. This is because there are other narrations which forbid the wearing of pure red clothing.
- (مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ) – **'I have never seen anything more beautiful than him'**. Al-Bara' ibn 'Azib did not say 'a person' but he said anything' to include everything that he had ever seen, to include the sun, the moon, and other beautiful things. This shows the perfection of his creation, the beauty of his form, and the radiance of his appearance, and what Allah granted him of beauty and handsomeness.

Hadīth 4

عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ، وَلَا بِالطَّوِيلِ.

Al-Bara' ibn 'Azib said: 'I have never seen anyone with a limmah, wearing a red garment, more beautiful than Allah's Messenger ﷺ. He had hair touching his shoulders, and was broad-shouldered. He was neither short nor tall.' (Sahih)

- (مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ) – **'I have never seen anyone with a limmah'**. As has preceded, a لِمَّةٌ is the hair that passes the earlobes whether it reaches the shoulders or not.
- (فِي حُلَّةٍ حَمْرَاءٍ) – **'Wearing a red garment'**. Meaning a garment which is predominantly red but has another colour(s) mixed with it.
- (أَحْسَنَ مِنْ رَسُولِ اللَّهِ) – **'More beautiful than Allah's Messenger ﷺ'**. Meaning, I have never seen anyone with hair past their earlobes wearing a red garment more beautiful than the Messenger of Allah ﷺ. The Prophet ﷺ was more beautiful than anyone seen with these characteristics.
- (لَهُ شَعْرٌ يَصْرُبُ مَنْكَبَيْهِ) – **'He had hair touching his shoulders'**. Meaning his hair extended down and reached his shoulders, touching them.
- (لَمْ يَكُنْ بِالْقَصِيرِ، وَلَا بِالطَّوِيلِ) – **'He was neither short nor tall'**. Meaning he was of moderate height. He was neither extremely tall nor short, but between the two, though he was closer to being tall.

Hadīth 5 & 6

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، شُنُّ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمُ الرَّأْسِ ضَخْمُ الْكَرَادِيسِ، طَوِيلُ الْمَسْرُوبَةِ، إِذَا مَشَى تَكْفَأُ تَكْفُؤًا كَأَمَّا يَنْحَطُّ مِنْ صَبَبٍ، لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ.

'Ali ibn Abi Talib said: 'The Prophet ﷺ was neither tall nor short. He had sturdy palms and feet. He had a stout head and stout limbs. He had a long line of hair on the chest. When he walked, he leaned forward, as if he were descending a downward slope. I have never seen the like of him, neither before him nor after him ﷺ.' (Sahih)

- These are counted as two *aḥādīth* because there are two chains of narration which have a similar *matn* (or *hadīth* text). Essentially, there are two *aḥādīth* which are similar in their meaning, but they have chains of narration which differ from one another.
- (لَمْ يَكُنِ النَّبِيُّ ﷺ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ) – **'The Prophet ﷺ was neither tall nor short'**. Meaning, he was of medium build and stature. This is a description which is shared by everyone who described the Prophet ﷺ.
- (شُنُّ الْكَفَّيْنِ وَالْقَدَمَيْنِ) – **'He had sturdy palms and feet'**. Meaning, they were thick and strong, however, this thickness does not mean that they were rough. This is because Anas said (in an upcoming *ḥadīth*): *'I have never touched silk or brocade or anything softer than the palm of the Messenger ﷺ.'* Therefore, his hands were softer than silk.

- (صَخْمُ الرَّأْسِ) – **'He had a stout head'**. Meaning, his head was substantial and somewhat large. This was a praiseworthy characteristic among the Arabs and is evidence of a strong intellect and intelligence.
- (صَخْمُ الْكَرَادِيْسِ) – **'And stout limbs'**. This is referring to the bone joints. The *karādīs* are essentially the meeting points of the bones, or the limbs. These characteristics – sturdy palms and feet, a stout head and stout limbs – indicate the strength of his build and that Allah granted him a strong and powerful body.
- (طَوِيلُ الْمَسْرِيَّةِ) – **'He had a long line of hair on his chest'**. A *masrubah* refers to the hair that extends from the chest to the navel. Therefore, the Prophet ﷺ had a line of hair from his chest to his navel, not including his breasts (*al-thadyayn*).
- (إِذَا مَشَى تَكْفَأَ تَكْفُؤًا) – **'When he walked, he leaned forward'**. This is as per the previous *ḥadīth* of Anas.
- (كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ) – **'As if he were descending a downward slope'**. The term *ṣabab* refers to the ground that has a slope. Therefore, when he walked, it was as if he was descending or walking down an incline.
- (لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ) – **'I have never seen the like of him, neither before or after him'**. As mentioned previously, this shows the perfection of his creation and the beauty of his appearance that Allah bestowed upon him, and that he was unique in this regard.

Hadīth 7

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ بِالطَّوِيلِ الْمَمَّغِطِ وَلَا بِالْقَصِيرِ الْمُرْتَدِّدِ، وَكَانَ رُبْعَةً مِنَ الْقَوْمِ، لَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ، كَانَ جَعْدًا رَجُلًا، وَلَمْ يَكُنْ بِالْمُطَهَّمِ، وَلَا بِالْمُكَلَّثِمِ، وَكَانَ فِي وَجْهِهِ تَدْوِيرٌ، أَبْيَضُ مُشْرَبٌ، أَدْعَجُ الْعَيْنَيْنِ، أَهْدَبُ الْأَشْفَارِ، جَلِيلُ الْمَشَاشِ وَالْكَتْدِ، أَجْرَدٌ، ذُو مَسْرَبَةٍ، شَشُّ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَنْحَطُّ فِي صَبَبٍ، وَإِذَا التَّفَتَ التَّفَتَ مَعًا، بَيْنَ كَتْفَيْهِ خَاتَمُ النَّبُوءَةِ وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْوَدُ النَّاسِ صَدْرًا، وَأَصْدَقُ النَّاسِ لَهْجَةً، وَأَلْيَنُهُمْ عَرِيكَةً، وَأَكْرَمُهُمْ عِشْرَةً، مَنْ رَأَاهُ بِدَيْهَةٍ هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِتُهُ: لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ.

Ali ibn Abi Talib said: 'The Messenger of Allah ﷺ was not extremely tall nor was he short and stunted; he was of medium build among the people. His hair was neither tightly curled nor was it completely straight; it was wavy. He was not overweight, nor was he fully round-faced; rather, his face was slightly rounded. His was fair skinned with a reddish tinge. His eyes were deep black with long, thick eyelashes. He had stout limbs and a stout upper back. His body was mostly hairless, but he had a long line of hair running from his chest down to his navel. He had sturdy palms and feet. When he walked, he walked firmly, as if he were descending a downward slope. When he turned, he would turn with his whole body. Between his shoulders was the Seal of Prophethood, for he is the Final Messenger. He was the most generous of people in heart, and the most truthful of people

in speech. He was the gentlest in nature, and he was the noblest in companionship. Anyone who saw him unexpectedly was awestruck by him, and anyone who spent time with him and got to know him grew to love him. Anyone who describes him would always end by saying: I have never seen the like of him, neither before him nor after him ﷺ. (Da'if)

- (لَمْ يَكُنْ رَسُولُ اللَّهِ بِالطَّوِيلِ الْمُمَغِطِ) – **'The Messenger of Allah was not extremely tall'**. Meaning, the Prophet ﷺ was not extremely tall. The term *mumaghaṭ* carries the same meaning as 'al-bā'in' in the *ḥadīth* of Anas, which is to be stretched out in height.
- (وَلَا بِالْقَصِيرِ الْمَتَرَدِّدِ) – **'Nor was he short and stunted'**. Meaning, he was not excessively short either.
- (كَانَ رُبْعَةً مِنَ الْقَوْمِ) – **'He was of medium build among the people'**. Meaning, if he was among a group of men his height would be average and medium, not excessively tall nor excessively short.
- (كَانَ جَعْدًا رَجُلًا) – **'It was wavy'**. This is a description of his hair. It clarifies the middle ground between the previous statement, in that his hair was not tightly curled nor was it completely straight but its *ju'ūda* (curliness) was *rajilā*, meaning loose curls or waviness.
- (وَلَمْ يَكُنْ بِالْمُطَهَّمِ) – **'He was not overweight'**. The term *muṭahham* refers to the fat or overly full person. Therefore, the Prophet ﷺ was not bulky, fat or flabby.
- (وَلَا بِالْمُكَلَّثِمِ) – **'Nor was he fully round-faced'**. The *mukaltham* refers to a person whose face is a perfect circle (fully rounded). Therefore, his face was not perfectly round, but rather between being round and elongated. It was round with a slight elongation.
- (أَبْيَضٌ مُسْرَبٌ) – **'He was fair-skinned with a reddish tinge'**. Meaning, he was not pure or pale white, but it was a whiteness mixed with redness.
- (أَدْعَجُ الْعَيْنِ هَدْبُ الْأَشْفَارِ) – **'His eyes were deep black, with long thick eyelashes'**. Meaning, he had a combination of deep black eyes with long thick eyelashes.
- (جَلِيلُ الْمَشَاشِ وَالْكَتَدِ) – **'He had stout limbs and a stout upper back'**. The *mushāsh* are essentially the bone joints and are similar to the *karādees* in the previous *ḥadīth*. Meaning, he had stout limbs and joints which showed that he had strength. The *katad* refers to the meeting points of the shoulders; also called the *kāhil*. Meaning, he was broad shouldered as mentioned in the previous *aḥādīth*.
- (أَجْرُدٌ) – **'He was mostly hairless'**. Meaning, he did not have excessive body hair, however, he did have hair in specific places, such as his *masrubah*, which is the hair from the chest to the navel.
- (إِذَا مَشَى تَقَلَّحَ) – **'When he walked, he walked firmly'**. Meaning, when he walked, he had a strong and firm stride, not the like the one who lifts their feet from the ground lazily.
- (وَإِذَا انْتَفَتَّ انْتَفَتَّ جَمِيعًا) – **'When he turned, he would turn with his whole body'**. Meaning, if he turned to look back, he would turn his entire body. This was from his *waqār* (or dignity). He wouldn't turn his head with his body facing forward, but would turn fully. The does not include a slight glance to the left or to the right.

- (بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوءَةِ) – **‘Between his shoulders was the Seal of Prophethood’**. Meaning, on his back, between his shoulders was the Seal of Prophethood, which was a raised piece of flesh. There is an upcoming chapter dedicated to the Seal of Prophethood.
- (وَهُوَ خَاتَمُ النَّبِيِّينَ) – **‘For he is the final messenger’**. Meaning, the last of them; there is no prophet after him.
- (أَجْوَدُ النَّاسِ صَدْرًا) – **‘He was the most generous of people in heart’**. Meaning, his generosity, kindness and giving stemmed from a generous heart and an open soul, not from pretending to be generous or burdening himself. It was genuine.
- (وَأَصْدَقُ النَّاسِ لَهْجَةً) – **‘And the most truthful of people in speech’**. Meaning, he was the most truthful in what he said. From his youth, he was known among his people as *al-ṣādiq* (the truthful) and *al-ameen* (the trustworthy).
- (وَأَلْيَنُهُمْ عَرِيكَةً) – **‘He was the gentlest in nature’**. The term *‘arīkah* refers to a person’s natural disposition. The Prophet ﷺ was gentle in his disposition and character. He was not harsh or coarse, but was gentle, tolerant, kind, humble and easy-going.
- (وَأَكْرَمُهُمْ عِشْرَةً) – **‘And he was the noblest in companionship’**. Meaning he was noble in how he lived with others and accompanied them. He was the best in how he treated those who lived with him and interacted with him.
- (مَنْ رَأَاهُ بَدِيهَةً هَابَةً) – **‘Anyone who saw him unexpectedly was awestruck by him’**. Meaning, whoever saw him suddenly or for the first time felt awe (*hābahu*) because he was awe-inspiring (*mahīb*). Allah placed awe of him in people’s hearts.
- (وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ) – **‘And anyone who spent time with him and got to know him grew to love him’**. Meaning, whoever accompanied him, sat with him, walked with him and befriended him would love him. This is because they would only see in him noble character, kind treatment and good companionship, all which are reasons to love him.
- (يَقُولُ مَنْ يَصِفُهُ: لَمْ أَرْ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ) – **‘Anyone who would describe him, would always end up saying: I have never seen the like of him, before him or after him’**. This is a statement which is repeated by the many *Ṣaḥābah* who described him. This shows the uniqueness of his beauty and character.
- Although this *ḥadīth* and the one after it are *ḍa‘īf* (weak), *al-Imām al-Tirmidhī* included them because they contain many wordings and meanings which are present in other *aḥādīth* which are *Ṣaḥīḥ* (authentic).