

## Chapter 34

**Chapter on the speech of the Messenger of Allah (peace and blessings of Allah be upon him) .**

**215).. From A'isha (may Allah be pleased with her) who relates that the Messenger of Allah (may the peace and blessings of Allah be upon him) did not narrate traditions quickly one after another as you narrate quickly, but he spoke clearly, word for word. A person sitting in his company remembered what he said.**

*•It is a sound tradition. It was narrated by At Tirmidhi in the book of the merits and virtues of the Prophet (peace and blessings of Allah be upon him) (5/3639) and said: This is a fine radiation (hadith hasan). It was narrated also by Imam Ahmad in Al Musnad (6/257)and Abu Al Shaikh (page 94). It was narrated by Muslim in the book of the virtues of the companions (4/160/1940), Abu Dawud in the book of (Al-ilm), knowledge (3/3555)and Imam Ahmad (6/118/138) and also in another way from Shihab, from Urwah from A'isha.*

**216).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) (sometimes) repeated a word (as was necessary), thrice, so that his listeners understood well (what he was saying).**

*•It is a sound traditon. It was narrated by At Tirmidhi in the book of the virtues and merits of the Prophet (5/3640) and said: It is a sound, fine and scarce tradition (hadith, hasan, sahih, gharib). It was narrated also by Al Hakim in Mustadrak (4/273) and said: It is a sound tradition. It was also narrated by Al Bukhari in the book of*

*knowledge(1/95) from the way of Abdullah bin Muthanah, from Anas, and it reached the degree of elevated (Marfu).*

217).. From Hasan (may Allah be pleased with him) who said: I asked my (maternal) uncle Hind bint Abi Haalah, who always described the noble features of the Messenger of Allah (peace and blessings of Allah be upon him) : I said to him: Describe to me the manner in which the Messenger of Allah (peace and blessings of Allah be upon him) spoke. He said: The Apostle of Allah (peace and blessings of Allah be upon him) was always worried about the Hereafter and was always busy thinking about Allah and his Ummah,so he never rested. If he stayed for a long time, he wouldn't speak if there was no necessity. He began talking and ended his talk by mentioning Allah, the Almighty. He always spoke with short rich expressions (Jawami-u-al-Kalim).(1). He always spoke clearly. He spoke concisely .He was not short-tempered, nor did he disgrace any one. He always greatly appreciated the blessings of Allah even though it might be very minute. He neither criticized food, nor over-praised it. He was never angered for anything materialistic.

If someone exceeded the limits in religious matters or against the truth, he became very angry so 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 using his whole hand. When he was surprised by something he turned his hand, and when he spoke sometimes while talking, he moved his hand. 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. When he was happy due to humility it seemed as if he had closed his eyes. The laughter of the Messenger of Allah (peace

**and blessings of Allah be upon him) was mostly smiling, and at that moment his front teeth glittered like white shining hailstones.**

*•It is a very weak tradition. It was narrated by Ibn Sa' d in the book of At Tabaqaat (1/422/423), Al Baihaqi in Ad Dalil (1/288), Ibn Adi in Al Kamil (7/134)from Ibn AbdurRahman Al Ajli. The chain of the transmission is very weak. Revise hadith number seven of this book.*

### **Chapter 35**

**Chapter on the laughter of the Messenger of Allah (peace and blessings of Allah be upon him) .**

**218).. From Jabir bin Samurah (may Allah be pleased with him) who said: The calf of the leg of the Messenger of Allah (peace and blessings of Allah be upon him) was slightly thin. His laughter was a smile. When I looked at the Messenger of Allah (peace and blessings of Allah be upon him) I thought he had used (kuhl) on his eyes,whereas he had not used it at that time.**

*•It is a weak tradition. It was narrated by At Tirmidhi in the book of the merits and virtues of the Prophet (peace and blessings of Allah be upon him) (5:3645) and said: it is hadith hasan gharib (A fine and strong tradition). It was narrated by Imam Ahmad in Al Musnad (5:105) and Al Hakim in Al Mustadrak (2:606) and said: this is a correct chain of transmission. Adh dhahabi said: Hajjaj bin Artas' is not authentic in the sight of the experts of hadith (Abl-ul-Hadith). He reported mudallas traditions and mingled things with one another. So the hadith is weak (daif).*

**219).. From Abdullah bin Al Haarith (may Allah be blessed with him}who said :I did not see any one who**

**smiled more than the Messenger of Allah {peace and blessings of Allah be upon him} .**

*•It is a sound tradition. It was narrated by At Tirmidhi in the book of the merits of the Prophet (5:3641), and said: it is Hasan gharib (A fine and Strong tradition). It was narrated by Al Imam Ahmad in Al Musnad (4:190/191). Its isnad (chain of transmission) is weak because of Ibn Lahah who used to report Mudallas traditions, and he has transmitted it from (Bil an ana),but the hadith was narrated by Abdullah bin Yazid Al Maqr, who narrated from Ibn Lahah before his confusion arose, thus the hadith is sahih as it has other correct evidence.*

**220).. From Abdullah bin Harith {May Allah be pleased with him} who relates: The laughter of the Messenger of Allah (peace and blessings of Allah be upon him) was but a smile.**

*•It was narrated by At Tirmidhi in the book of the meriets and virtues of the Prophet (5:3642),and said: it is a sahih, gharib and the compiler is solitary in mentioning it.*

**221).. From Abu Dhar (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: I know well the first person who will enter paradise and the last one who will be taken out of the fire ( Hell) on the Day of Resurrection. A person is put forward to him and the major sins will be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them. He will begin to tremble and say (in his heart) that these are only the minor sins and what will happen when the major sins are exposed? Then it will be commanded that for every sin of that person he will be given the (Thawaab), a reward, of a good dead. Upon hearing this, the person himself will say :**

**I still have many sins left to account for that are not seen here. Abu Dhar (May Allah be pleased with him) said: I saw the Messenger of Allah (peace and blessings of Allah be upon him) laughing until his teeth began to show.**

*•It is righteous tradition. It was narrated by At Tirmidhi in the book of the attributes of Hell (Jahanam) (4:2596) and said: it is hadith hasan sahih. It was narrated also by Muslim in the book of Faith (1/314/177) and Imam Ahmad in Al Musnad (5:157/170) on the authority of Abu Dhar.*

**222).. From Jarir bin Abdullah (may Allah be pleased with him) who narrated: Allah's Apostle (may the blessings and peace of Allah be upon him) never prohibited me from attending his assemblies, since I embarrassed Islam. Whenever he saw me, he would laugh.**

*•It was narrated by Al Bukhari in the book the Holy struggle (Al Jihad) (6:3035) and Imam Muslim in the book of the great merits and virtues of the Prophet (4/135/1925), and At Tirmidhi (5:3821) and said it is hadith hasan. It was also narrated by Ibn Majah (1/159), and Imam Ahmad in Al Musnad (4:358/359/362/363).*

**223).. From Jarir bin Abdullah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) did not screen himself from me since I embraced Islam, and whenever he saw me, he would receive me with a smile.**

*•It was narrated by Al Bukhari in the book of Ar Riqaq (the ahadith that make the heart tender by affecting the emotions and feelings of the one who hears it) 11:6571, Tawheed (the Divine Triumph 13:7511) and Imam Muslim in the book of faith (1:307/173), At Tirmidhi in the book of the attributes of the fire (Hell) 4:2595) and said: It is hadith hasan sahih. It was also narrated by Ibn Majah in the book of (Az - Zuhd), Asceticism*

*(2:4339), and Imam Ahmad in Al Musnad (3595) on the authority of Ibrahim ibn Ubaydah bin Abdullah and it reached the degree of (Marfu) elevated.*

**224).. From Abdullah bin Masud (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said: Verily I know the last man of the denizens of the fire who will be brought out of it. A man who will come out of the fire clawing and he will be told: Go and enter paradise. He will go there and find that all the places therein are occupied. He will return and say: O Allah the people have taken all the places. It will be said to him: Do you remember the places in the world where you lived? (The vastness of this world) He will reply: O My creator, I remember well. He will be commanded: Make your wish in whichever way your heart desires. He will put forward his desires. It will be said to him: All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will then reply: O My creator! Are you jesting with me? O Allah, and you are the king of kings? Ibn Masud (may Allah be pleased with him) said:: I saw the Messenger of Allah (peace and blessings of Allah be upon him) laugh till his front teeth showed.**

*•It was narrated by Al Bukhari in the book of Arqaq (11:6571) and Imam Muslim in the book of faith (1:308/173), At Tirmidhi in the book of the attributes of Hell:4:2595 and said: it is hadith hasan sahih. Ibn Majah in the book of Asceticism 2:4339, and Imam Ahmad in Al Musnad (3595) on the authority of Ibrahim from Ubaid bin Abdullah, and it reached the degree of (Marfu) elevated.*

**225).. From Ali bin Rabiah who said: I was present with Ali while a beast was brought for him to ride. When he put his foot in the stirrup he said: In the name of Allah.**

Then when he sat on its back he said: Praise be to Allah. He then said: Glory be to Him who has made this subservient to us, for we had not the strength, and to our lord do we return. He then said: Praise be to Allah (Thrice), Allah is Most Great (Thrice), glory be to Thee, I have wronged myself forgive me for only Thou forgivest sins. He then laughed. He was asked: At what did you laugh? He replied: I saw the Apostle of Allah (may peace and blessings of Allah be upon him) do as I have done, and laugh after that. I asked the Apostle of Allah, at what are you laughing? He replied: Your Lord, the Most High, is pleased with His servant when he says: Forgive me my sins. He knows that no one forgives sins except Him.

*•It was narrated by Abu Dawud in the book of the Holy struggle (Al Jihad) 3:2602, At Tirmidhi in the book of the supplications (5:3446) and said: it is hadith hasan sahih and it was also narrated by Imam Ahmad in Al Musnad (1/97), Al Hakim (2/98/99) in Al Mustadrak and said it is a sound tradition on the conditions stipulated by Muslim and Adh Dhahbi agreed with him.*

226).. From Amir bin Sa'd (may Allah be pleased with him) who said: My father Sa'd said: The Messenger of Allah (peace and blessings of Allah be upon him) laughed on the day of the Battle of Khandaq till his teeth showed. Amr (may Allah be pleased with him) said: I asked him why did he laugh? He replied: Al kaafir (a non believer) had a shield and Sa' d was a great archer. The non-believer protected himself by swaying the shield from side to side covering his forehead. Sa'd (may Allah be pleased with him) took an arrow and kept it ready in the bow and when the non-believer removed the shield from his head he quickly aimed at him and did not miss the target. i.e:the enemy 's forehead, and the enemy immediately fell down with his legs raised in the air. On that the Messenger of

**Allah (peace and blessings of Allah be upon him) laughed till his teeth showed. I asked why did The Messenger of Allah laugh? He replied: Because of what he had done to the man.**

*•It is is a weak tradition. It was narrated by Imam Ahmad in Al Musnad (1:186). According to Az Zawaid it was narrated by Ahmad and Al Bazar. The Hadeth is recorded on the authority of Muhammad bin Al Aswad who is reliable. Shaikh Ahmad Shakr said its isnad is sahih but the chain of the hadith contains Muhammed bin Muhammed bin Al Aswad who is one of the unknown narrators and no one said that he is reliable. Al Hafiz said: He is Mastu {has a blameless record}, so Hadith is weak as Shaikh Al Bani stated.*

### **Chapter 36**

**Chapter on the description of how the Messenger of Allah (peace and blessings of Allah be upon him) joked.**

**227).. From Anas (May Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) addressed me as, O you with the two ears. Abu Usama (may Allah be pleased with him) said: i:e He is joking with him.**

*•It is a sound tradition but the isnad of the compiler is weak.It was narrated by At Tirmidhi in the book of Al Bir (4:1992) and the book of merits (5:3828) and he said: it is hadith hasan sahih.It was also narrated by Abu Dawud in the book of Al Adab (4:5200),and Imam Ahmad in Al Musnad (3:127/260). The chain of the transmission of this hadith is weak but it was narrated from another way on the authority of An Nadr bin Anas and its isnad (chain of transmission) from this way is sahih (correct), so the hadith is correct.*

228).. From Anas bin Malik (may Allah be pleased with him) said: The Messenger of Allah (may peace and blessings of Allah be upon him) used to associate with us and joke. He even said to a younger brother of mine called Abu Umair. Abu Umair! What has happened to the little sparrow (1)Imam At Tirmidhi says that the gist of this hadith is that the Messenger of Allah was joking with this young boy by his Kuniyyah (surname).

•It was narrated by Al Bukhari (10/6/29), Muslim (4:30/1692/1693) and Abu Dawud (4:4969) in the book of Al Adab (the general behaviour). It was also narrated by At Tirmidhi in the book of Salat (prayer) 2:333 and the book of Al Bir (4:1989) and said: it is a hadith hasan sahih. It is also narrated by Ibn Majah in the book of Al Adab (2:372), Imam Ahmad in Al Musnad 3:115/119/171/188/190/212/222), Al Bukhari in As Sunnan (10:248) and An Nisa'i (page : 286-287) on the authority of Anas.

229).. From Abu Hurairh (may Allah be pleased with him) who said: The Sahaabah (the companions) asked: O Messenger of Allah you joke with us? The Messenger of Allah (peace and blessings of Allah be upon him) replied: Yes, I don't say but the truth.

•It is a fine tradition. It was narrated by At Tirmidhi in the book of Al Bir 4:1995 and said: It is a hadith hasan sahih. It was also narrated by Imam Ahmad in Al Musnad (2/360). In its (isnad), chain of transmission, there is Usama bin Zaid Al Yaithi, who is true with a large number of lapses and Ubaidullah ibn Salih who is da'if and the hadith in general is hasan. And Allah knows best.

230).. From Anas bin Malik (may Allah be pleased with him) who said: A man requested from the Messenger of Allah (peace and blessings of Allah be upon him)\_ to give him a means of conveyance and the Messenger of Allah (peace and blessings of Allah be upon him) replied: A child of a camel shall be given to you. The man said: What shall I do with the child of a camel O Messenger of Allah? The Messenger of Allah (peace and blessings of Allah be upon him) replied: Every camel is a child of a camel.

*•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Bir (4:1991) and said: it is a hadith hasan ghariband it was also narrated by Abu Dawud in the book of Al Adab ( general behaviour (4:4998), Imam Ahmad in Al Musnad (3:267) and Abu Shaikh page {88}*

231).. From Anas bin Malik (may Allah be pleased with him) who said: There was a resident of the wilderness whose name was Zaahir. Whenever he visited the Messenger of Allah (peace and blessings of Allah be upon him) he brought with him some gifts from the wilderness, and presented it to the Apostle of Allah . When he intended to leave Madinah the Messenger of Allah (peace and blessings of Allah be upon him) presented him with provisions of the city. Once the Apostle of Allah said: Zaahir is our wilderness, and we are his city. The Messenger of Allah (peace and blessings of Allah be upon him) was attached to him. Zaahir (may Allah be pleased with him) was not very handsome. The Messenger of Allah (peace and blessings of Allah be upon him) came to him once while he was standing in a place and selling his merchandise. The Messenger of Allah (peace and blessings of Allah be upon him) caught him between the arms from the back in such a manner that he could not see him. Zaahir (may Allah be pleased with him) said: Who is this?