

Leave me, but when he saw (through the corner of his eye) that it was the Messenger of Allah, he straightened his back and began pressing it to the chest of the Messenger of Allah (peace and blessings of Allah be upon him) who said: Who will purchase this slave? Zaahir (may Allah be pleased with him) replied: O the Apostle of Allah, if you shall sell me, you will sell a defective thing, and earn a very little sum. The Messenger of Allah (peace and blessings be upon him) said: No, you are not defective in the sight of Allah, but much more valuable.(1)

•It is a sound tradition. It was narrated by Imam Ahmad in Al Musnad (3:161), and Abdur Raziq in his (Musanaf) (10:19688), Abu Yaala in his Musnad (6:174) and Al Baihaqi in As Sunnan Al Kubra (10:248). According to Az Zawaid its authorities are sahih. {Al Bukhari}. The hadith is correct (sahih). Al Baghawi narrated it in Sharh us sunnah {6/3498}.

232).. From Hasan Basri (may Allah be pleased with him) who says that an old woman came to the Messenger of Allah (SAW) and made a request: O Messenger of Allah make a supplication to Allah that He may grant me entrance into the paradise. The Messenger of Allah (SAW) replied: O Mother: an old woman cannot enter the paradise. That woman began crying and began to leave. The Messenger of Allah (SAW) said: say to the woman that one will not enter in a state of old age, but Allah will make all the woman of the paradise virgins. Allah the Exacted and the Al Mighty say: Lo! We have created them (maidens) of special creation. And made them virgins loving (their has bands only) equal in age. {surah Waaqiah}.

•It is a fine tradition and the isnad of the compiler is weak. It is Mursal {forwarded}. Hassan Al Basri who is a tabi' transmitted it from the Prophet. The chain

contains Mis'ab bin Miqdaam, who is true with many lapses, and Mubarak bin Fadalāh who is mudālis and he traced it back, but the hadith has other evidence narrated by Abu Shaikh page 88 from the hadith of Anas. With the hadith that the Prophet said to the man who asked him for a conveyance: We shall carry you on a child of a camel then he said at the end of the hadith, no old woman will enter paradise, and its isnad is sahih. Abu Shaikh also narrated another hadith from A'isha but it is Mursal from Mujahid. It was narrated in Az Zawaid {10/419} and it was narrated by Tabarani but its isnad contains Misidah ibn Alyasa' who is da'if. Shaikh Al Bari made it hasan {in Mukhtasar Il Shamaa-il}

chapter 37

Chapter on the description of the Sayings of the Messenger of Allah (peace and blessings of Allah be upon him) in poetry.

233).. From A'isha (May Allah be pleased with her) who said: Someone enquired from her: Did the Messenger of Allah recite poetry? She replied: He sometimes did and as an example recited the poetry of Abdullah bin Rawahah. He sometimes recited this couplet: sometimes that person brings news to you whom you have not compensated(1).

•It was narrated by At Tirmidhi in the book of Al Adab (General Behaviour) (5:2848) and said: it is a hadith hasan sahih. Imam Ahmad in Al Musnad (6:138/156/222), Abu Naim in Al Hilyah (7:264), Al Bazar page 250 and At Tabarani in Al Kabir (3/134). The hadith is sahih (correct) as scholars of hadith stated.

234).. From Abu Hurairah (may Allah be pleased with him) who narrated: The Messenger of Allah (may peace

and blessings of Allah be upon him) said: The most true words said by a poet were the words of Labid. He said: Verily, everything except Allah is perishable and Umaiya bin Abi As-salt was about to embrace Islam.

•It was narrated by Al Bukhari in the book of Al Adab (10:6147), Muslim in the book of poetry (2/4/6/:1768-1769) and At Tirmidhi in the book of Al Adab (5:2849) and said: it is hadith sahih. It was also narrated by Ibn Majah in the book of Al Adab (2:3757) and Imam Ahmad in Al Musnad (2:248).

235).. From Jundub who narrated: While the Prophet (peace and blessings of Allah be upon him) was walking, a stone hit his foot and he stumbled and his toe was injured. He then (quoting a poetic verse) said: You are not more than a toe, which has been bathed in blood in Allah's cause.

•It was narrated by Al Bukhari in the book of Al Adab (10:6146), Muslim in the book of Al Jihad (the Holy Struggle) 3:112/112/1421) and At Tirmidhi in the book of (Tafsir)5:3345. and said: it is hadith hasan sahih. It was narrated by Imam Ahmad in Al Musnad (4:313). The hadith is hasan (correct) as the scholars of hadith stated.

236).. From Baraa ibn Aazib (may Allah be pleased with him) who narrated: A man came and said to him, O Abu Umarah, did you flee, leaving Allah's Apostle (peace and blessings of Allah be upon him)(1)?{on the day of Hunayn}. He replied: No, by Allah! And the Messenger of Allah (peace and blessings of Allah be upon him) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time the Messenger of Allah (peace and blessings of Allah be upon him) was riding his white mule while Abu Sufyan was holding its reins and he was saying: Surely I am the Prophet. I am the son of Abdul Muttalib.

•It was narrated by Imam Al Bukhari in the book of military expeditions led by the Prophet (peace and blessings of Allah be upon him) (7:4315/4317), Imam Muslim in the book of Al Jihad (the Holy Struggle) (3:78/80) (1400-1401) and At Tirmidhi in the book of the Holy struggle (4:1688) and said: it is hadith hasan sahih, and it was also narrated by Imam Ahmad in Al Musnad (4:289).

237).. From Anas bin Malik (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) went to Makkah for Umratul Qadaa. Abdullah bin Rawahah (may Allah be pleased with him) was walking ahead of him reciting those couplets: **O non-believers clear his path and leave today. Do not prohibit the Messenger of Allah from entering Makkah as you did last year for today we shall smite you. We will take such action against you that will separate the brain from its body and will make a friend forget a friend.** Umar (may Allah be pleased with him) stopped him and said: **O Ibn Rawahah, in the presence of the Messenger of Allah (may peace and blessings of Allah be upon him) and in the Haram Mosque of Allah you are reciting poetry? The Messenger of Allah (peace and blessings of Allah be upon him) said: Leave him O Umar, these couplets are more forceful than showering arrows onto them (1).**

•It was narrated by At Tirmidhi in the book of Adab (5:2847), An Nisa'i in the book of Hajj (pilgrimage) (5:2873) and At Tirmidhi who said: it is a hadith hasan sahih gharib and this hadith is narrated from another way that the Messenger of Allah entered Makka for Umratul Qadaa and Ka'b bin Malik was walking ahead of the Messenger of Allah (peace and blessings of Allah

be upon him) reciting those couplets ... and this narration is more correct than the previous narration as some say that Abdullah bin Rawahah was killed in the Battle of Mu'ta and Umratul Qadaa was after that. But this opinion is not correct as Umratul Qadaa was before the Battle of Mu'ta not after it. Thus, this hadith is correct as the scholars of hadith stated.

238).. From Jabir bin Samurah (may Allah be pleased with him) who says: I attended the assemblies of the Messenger of Allah (peace and blessings of Allah be upon him) more than a hundred times, wherein the companions (may Allah be pleased with them) recited poetry and related the stories of the pre-islamic era. The Messenger of Allah (peace and blessings of Allah be upon him) silently listened to them and did not forbid them. At times he smiled with them.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Adab (5:2850) and said: it is hadith hasan sahih. It was also narrated by Imam Ahmad in Al Musnad (5:105), Muslim in the book of the Mosques (1:286/463) and An Nisa'i (3:81).

239).. From Abu Hurairah (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) said: The truest word spoken by an Arab (pre-islamic) in poetry is this verse of Labid: "Verily! Everything except Allah is perishable.

•It is a sound tradition. It was narrated by Al Bukhari in the book of Al Adab (10/6/47), Muslim in the book of the poetry (2/4/6:1768-1769) and At Tirmidhi in the book of Al Adab (5:2849) but the isnad of the compiler contains Shuraiq bin Abdullah and he is weak in memorization

but the correct narration has been transmitted by Al Bukhari and Muslim on the authority of Sufyan Al Thawri. Thus it is a correct hadith.

240).. From Amr bin Sharid who reported what his father had said: One day when I was riding behind Allah's Messenger (may peace and blessings of Allah be upon him) and I recited one hundred verses of Ummayya bin Abi as salt to the Messenger of Allah (peace and blessings of Allah be upon him) after every verse, he would say: recite some more verses, and he said: He was about to embrace Islam.

•It was narrated by Muslim in the book of poetry (4:1:1767), Ibn Majah in the book of Al Adab (2:3758) and Imam Ahmad in Ala Musnad (4:389:390).

241).. From A'isha (may Allah be pleased with her) who said: The Apostle of Allah (may peace and blessings of Allah be upon him) used to set up a pulpit in the Mosque for Hassan who would stand on it and satirise those who spoke against the Apostle of Allah (may peace and blessings of Allah be upon him). The Apostle of Allah (may peace and blessings of Allah be upon him) would say: The spirit of holiness (i:e Jibreel) is with Hssan as long as he speaks in defence of the Apostle of Allah (may peace and blessings of Allah be upon him).

•It is a fine tradition. It was narrated by At Tirmidhi in the book of Al Adab (5:2847) and said: it is hadith hasan sahih gharib. It was also narrated by Abu Dawud in the book of Al Adab (4:50/5),and Imam Ahmed in Al Musnad (6:72). The scholars of hadith stated it is a hadith hasan as Hisham bin Urwah is reliable but others say he is weak.

Chapter 38

Chapter on how the Messenger of Allah used to tell stories at night.

242).. From A'isha (may Allah be pleased with her) who said: Once, at night, the Messenger of Allah (peace and blessings of Allah be upon him) related an event to his family members. One of the ladies said this story is just like the stories of (Khuraafah). The Messenger of Allah (peace and blessings of Allah be upon him) asked: Do you know what is the original story of khuraafah? Khuraafah was a man from the tribe of Bamu udh-rah whom the jinnas took away. They kept him for some time. Then left him among the people. He related to the people strange things of his stay there and the people were astonished. After that time every amazing story is called (Khuraafah).

•Its isnad is weak. It was narrated by Imam Ahmad in Al Musnad (6:157) from Mujald bin Sa'eed from Ash Shaibi from Masroj, from A'isha. Mujald bin Sa'eed is a (da'if), questionable transmitter. A number of the scholars of hadith have declared him da'if and said he is a Munkar ul hadith' and he transmits unheard of things as Ibn Kathir said, thus, the hadith is weak.

243).. From A'isha (may Allah be pleased with her) who said: One day, there sat together eleven women making an explicit promise amongst themselves that they would conceal nothing about their spouses.

•**The first one said:** My husband is like the meat of a lean camel placed at the top of a hill, which is difficult to climb up, nor (the meat) is good enough that one finds in oneself the urge to take it away from the top of that mountain.

•**The second said:** My husband is so bad that I am afraid I would not be able to describe his faults completely.

•**The third said:** My husband is a tall fellow i.e. he lacks intelligence. If I give vent to my feelings about him, he would divorce me and if I keep quiet I would be made to live in a state of suspense (neither completely abandoned by him nor entertained as a wife).

•**The fourth said:** My husband is like the night of Tihama (the night of Hijaz and Makkah)neither too cold nor too hot, there is neither any fear of him nor grief.

•**The fifth said:** My husband is like a leopard as he enters the house, and behaves like a lion when he gets out, and he does not ask about that which he leaves in the house.

•**The sixth said:** As far as my husband is concerned, he eats so much that nothing is left and when he drinks, no drop is left behind, and when he lies down he wraps his body and does not touch me so that he may know my grief.

•**The seventh said:** My husband is heavy in spirit, having no brightness in him, impotent, suffering from all kinds of conceivable diseases, having such as rough manners so that he may break my head or wound my body, or may do both.

•**The eighth said:** My husband is as sweet as a sweet-smelling plant, and as soft as the softness of a hare.

•**The ninth said:** My husband is the master of a lofty building, long-statured, having heaps of ashes (at his door)and his house is near the meeting place and the inn.

•**The tenth said:** My husband is Malik, and how fine Malik is! Far above appreciation and praise. He has many folds of his camel, more in number than pastures. When they (the camels)hear the sound of music they become sure they are going to be slaughtered.

•**The eleventh said:** My husband is Abu'Zara'! He suspended heavy ornaments in my ears and fed me liberally so that my sinews and bones are covered with fat. So he made me happy. He found me among the shepherds living in the

side of the mountain, and he made the owner of the horses, camels, lands and heaps of grain and he finds no fault with me. I sleep and get up in the morning at my own sweet will and drink to my heart's content. The mother of Abu'Zara'! How fine is the mother of Abu'Zara'! Her bundles are heavily packed for receptacles in her house are filled to the brim and the house is quite spacious. As far as the son of Abu'Zara is concerned, his bed is as soft as a green palm-stick drawn forth from its bark, or like a sword drawn forth from its scabbard, and whom just an arm of a lamb is enough to satiate. As far as the daughter of Abu'Zara is concerned, how fine is the daughter of Abu'Zara and how obedient she is to her father, obedient to her mother, having sufficient flesh and a source of jealousy for her co-wife. As for the slave-girl of Abu'Zara', how fine is she! She does not disclose our affairs to others (outside the four walls of the house) She does not remove our wheat, or provision, or take it forth, or squander it, but she preserves it faithfully (as a sacred trust). And she does not let the house get filled with rubbish. One day Abu'Zara' went out (of his house) when the milk was churned in the vessels, and he met a woman with two children like leopards playing with her pomegranates (chest) under her vest. He divorced me (Umm Zara' and married that woman (whom Abu'Zara' met on the way. I (Umm Zara' later on married another man, a chief, who was an expert rider and a fine archer. He bestowed upon me many gifts and gave me one pair of every kind of animal and said: Umm Zara' make use of everything (you need) and send forth to your parents (but the fact) is that even if I combine all the gifts that he bestowed upon me, they stand in no comparison to the least gift of Abu'Zara'. A'isha reported that Allah's messenger (may peace be upon him) said to me: I am for you as Abu'Zara was for Umm Zara.

•It was narrated by Al Bukhari in the book of marriage (10\5189)and Muslim in the book of the virtues of the companions (4\921896\1901).

Chapter 39

Chapter on how the Messenger of Allah (peace and blessings of Allah be upon him) slept:

244).. From Al Bara bin Azib (may Allah be pleased with him) who said: When the Apostle of Allah (may peace and blessings of Allah be upon him) wanted to go to sleep, he put his right hand under his right cheek and would then say: O Allah, guard me from Thy punishment on the day when Thou raisest up Thy servants.

•It was narrated by At Tirmidhi in the book of invocations (5:3399) and said: it is hadith hasan gharib. It was narrated also by Imam Ahmad in Al Musnad (4:281/290/298) and An Nisa'i (451-449) from many narrations. This hadith has other evidence. It was narrated by Abu Dawud in the authority of Hafsa in the book of Al Adab (5045),and Ibn Majah (3877). According to Az Zawaid, the authorities of its isnad are reliable but it is Munqati {disjointed} and Abu Ubaida did not hear any thing From his father,but This hadith has other correct narrations in An Nisa'i page: (452), Ahmad in Al Musnad (6:287/288) and At Tirmidhi on the authority of Hudhaifa bin Yaman (5:3398) and Imam At Tirmidhi said: it is hadith hasan sahih. Thus the hadith, with all this evidence, is considered correct (sahih) as the scholars of hadith stated. And Allah knows best.

245).. From Huthaifah (may Allah be pleased with him) who said: When the Prophet (peace and blessings of Allah be upon him) went to bed, he would say: (Bismika amutu