

camel on the Day of fat'h (when Makkah was conquered). He was reciting: Verily, we have given you (O Muhammad) a manifest victory. That Allah may forgive you your sins of the past and the future. He says: He read it and repeated it. Muaawiyah bin Qurrah (may Allah be pleased with him) (who is the narrator in the chain of this hadith) says: If I did not fear that the people would surround me, I should have recited it in the same tone.

•It was narrated by Al Bukhari in the book of the virtues of the Quran (8/5047), Muslim in the book of the travelers (1/237/238/547), Abu Dawud in the book of prayer (2/1467) and Imam Ahmad in Al Musnad (4/85/86) (5:54/55/56) with the same chain. It is hadith sahih.

305).. From Qutaadah (may Allah be pleased with him) who narrated that Allah gave to every Nabi (prophet) that he had sent beautiful features and a beautiful voice. Your Nabi (may peace and blessings of Allah be upon him) also had beautiful features and a beautiful voice. The Apostle of Allah (peace and blessings be upon him) did not recite in a melodious tone as singers do.

•This hadith is da'if (weak). It was mentioned by Al adha habi [Midhha'n'Al aital] when he wrote the biography of Husam bin Ma'sak and said this hadith is one of his Munkar traditions. Strange traditions have been transmitted on his authority. Ibn Hajar said in At Takruib (Husam bin Masak is da'if (weak) and his traditions are to be left.

306)..From Ibn Abbass (may Allah be pleased with him) who said: The Prophet of Allah's (may peace and blessings

of Allah be upon him) recitation was loud enough for one who was in an inner chamber to hear when he was in the house (1).

•It is a fine tradition. It was narrated by Abu Dawud in the book of prayer (2/1327) and in Mishkat-ul Masabih (1203). Its isnad is ha'san and sa'hih (its chain is fine and sound).

Chapter 45

Chapter on the weeping of the Messenger of Allah (may peace and blessings of Allah be upon him).

307).. From Mutarrif Abdullah bin Shaikh - khair (may Allah be pleased with him) who said: I attended the noble assembly of the Messenger of Allah (may peace ad blessings of Allah be upon him) while he was performing salaah (prayer), and a sound come from within him like that of a boiling cauldron, owing to weeping.

•It is a sound tradition. It was narrated by Abu Dawud in the book of prayer (1/904), An Nisa'i in (3/1213) and Imam Ahmad in Al Musnad (4/25).

308).. From Abdullah bin Ma'sud (may Allah be pleased with him) who said: Allah's Apostle (peace and blessings of Allah be upon him) said to me: Recite (from the Quran) for me. I said: Shall I recite it to you although it was revealed to you? He said: I like to hear (the Quran) from others. So I recited Surat-an-Nisa till I reached: How (will it be) then when we bring from each nation a witness, and we bring you (O Muhammed) as witness against these people? Then he said: Stop! Behold, his eyes were shedding tears.(1)

•It was narrated by Al Bukhari in the book of Tafsir (8/4582) and in the book of the virtues of Quran (8:5050), Muslim in the book of travelers (1/247/248/551), Abu Dawud (3:3668), At Tirmidhi in the book of Tafsir (5/3025) and Imam Ahmad in Al Musnad (1/380).

309) ..From Abdullah bin Amr (may Allah be pleased with him) who said: There was an eclipse of the sun during the time of 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) stood up and he was not going to perform bowing till he had bowed, and he was not going to raise his head till he raised (after bowing) and he was not going to prostrate himself till he prostrated himself and he was not going to raise his head till he raised (at the end of prostration) he did similarly in the second rak'ah then he cried saying: My lord, didst thou not promise me that Thou wouldst not punish them so long as I will remain among them? Didst Thou not promise me that Thou will not punish them so long as they continue to beg pardon of You. The Apostle of Allah (may peace and blessings of Allah be upon him) finished the prayer and the sun was clear. The Prophet (peace and blessings of Allah be upon him) said: The sun and the moon are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see that, immediately turn towards Allah, His supplication and His remembrance.

•It is a sound tradition. It was narrated by Abu Dawud in the book of prayer (1/1194), An Nisa'i in the book of the eclipse of the sun (3/1495) and Imam Ahmad in his Musnad (2/159/163) (198/188). Shaikh Ahmad Shakir has corrected its isnad. It was also narrated by Al

Bukhari (6:3203) and Muslim (620/621) with the difference in the number of Rak'at.

310).. From Ibn Abbass (may Allah be pleased with him) reports that one of the daughters of the Messenger of Allah (may Allah be pleased with him) was on her death bed. The Messenger of Allah (peace and blessings of Allah be upon him) picked her up and put her before him. She passed away in his presence. Umm Ayman (who was a slave girl of the Messenger of Allah) began wailing aloud. The Messenger of Allah (peace and blessings of Allah be upon him) said: Are you crying before the Messenger of Allah? Because tears were also flowing from the eyes of the Messenger of Allah (peace and blessings of Allah be upon him) and she said: Do I not see you cry? The Messenger of Allah (peace and blessings of Allah be upon him) replied: This crying is not prohibited. It is a mercy of Allah then said: A Muslim is at peace at all times, even when his soul is being taken out, he is busy uttering the Hamd (praises) of Allah (1).

•It is a sound tradition. It was narrated by An Nisa'i in the book of Funerals (4:1842) and Imam Ahmad in his Musnad (1/268/24/2) (1:297/2704). The isnad of this hadith is sahih (correct).

311).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) kissed Uthman bin Maz'un while he had passed away. At that time tears were flowing from his eyes.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of funerals (3/989) and said: it is hadith sahih.

Abu Dawud (3/3/63), Ibn Majah (1/1456) and Ahmad (6/43/55/206).

312).. From Anas bin Malik (may Allah be pleased with him) who said: We were in the funeral procession of the daughter of Allah's Apostle (may peace and blessings of Allah be upon him) and Allah's Apostle was sitting near the grave and I saw his eyes full of tears. He said: Is there anyone amongst you who did not have sexual relations with his wife last night? Abu Talah replied in the affirmative and Allah's Apostle (peace and blessings of Allah be upon him) asked him to get down in her grave (and he did so and buried her).

•It was narrated by Al Bukhari in the book of funerals (3/285/1342) and Imam Ahmad in Al Musnad (3/126/228).

Chapter 46

Chapter on the mattress of the Messenger of Allah (may peace and blessings of Allah be upon him).

313)..From A'sha (may Allah be pleased with him) who said: The mattress of the Prophet (may peace and blessings of Allah be upon him) was made of a leather case stuffed with palm fibres.(1)

•It was narrated by Al Bukhari (4/6456), Muslim (3/38/1650) and At Tirmidhi (4/176) in the book of clothing and said: it is hadith hasan sahih. It was also narrated by Abu Dawud in the book of clothing (4/4147), Ibn Majah in the book of asceticism (4151) and Imam Ahmad in his Musnad (6/48/56/73/207/212).

314).. From Muhammad Al Baaqir (may Allah be pleased with him) who said that someone asked A'isha (may Allah be pleased with her): How was the bed of the Messenger of

Allah (peace and blessings of Allah be upon him) in your house? She replied: it was made of a leather case stuffed with palm fibres. Hafsah (may Allah be pleased with her) was asked: How was the bed of the Messenger of Allah (may peace and blessings of Allah be upon him) on your house? She replied: It was a canvas folded into two, which was spread for the Messenger of Allah (peace and blessings of Allah be upon him) to sleep on. On one night, I thought if I folded it into four and spread it, it would become softer. I folded it and spread it that way. In the morning, the Messenger of Allah (peace and blessings of Allah be upon him) asked: What did you spread for me last night? I replied: It was the same bed, I only folded it into four so that it may become softer. The Messenger of Allah (peace and blessings of Allah be upon him) said: Leave it in its original form. Its softness deprived me of my prayers at night (Tahajjud).

•Its isnad is very weak, because Muhammad bin Ali bin Al Hussan did not hear from A'isha. Also, Abdullah bin Maymon Al Qadah whose traditions are left, as Al Hafiz said.

Chapter 47

•Chapter on that which has been narrated on the humility of the Messenger of Allah (may peace and blessings of Allah be upon him).

315).. From Umar bin Al Khattab (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) had said: Don't exaggerate in praising me as the Christians praised the son of Mary, for I am only a slave. So, call me the slave of Allah and His Apostle.

•It was narrated by Al Bukhari in the book of prophets (6/3445), Imam Ahmad in his Musnad (1/23/24/55) and Abu Dawud page (6).

316).. From Anas (may Allah be pleased with him) who said: A woman came to the Apostle of Allah (may peace and blessings of Allah be upon him) and said: Apostle of Allah! I need something from you. He said to her: Mother of so and so, sit in the corner of any street you wish and I shall sit with you. (1)

•It was narrated by Al Bukhari in the book of Al Adab (general behaviour) 10/6072), Muslim in the book of the excellent virtues of the Prophet (peace and blessings of Allah be upon him) 4:76/1812/1813), Abu Dawud in the book of Al Adab (4/4818/4819) and Imam Ahmad in Al Musnad (3/98/119/214).

317).. From Anas (may Allah be pleased with him) who said: Allah's Messenger (peace and blessings of Allah be upon him) used to visit a patient to inquire after his hadith, walk along after his bier, ride a donkey, accept the invitation of a slave. One day (during a battle) he was riding a donkey bridled with a halter (head-rope) of fibres of palm-trees.

•It is a weak tradition. It was narrated by At Tirmidhi in the book funeral (3/1017), Ibn Majah in the book of asceticism (2/4178), Al Hakim in Al Mustadrak (2/466), Abu Dawud (page 285), Al Bakhawi in sharihul sunnah (7/3567), Al Baihaqi in Ad Daail (4/204) and Imam At Tirmidhi said: We don't know it except from the hadith of Muslim bin Kaisan and he is (da'if) weak. Imam Ahmad and Al Bukhari declared him (da'if), thus, this hadith is weak as the scholars of hadith stated. And Allah knows best.

318)..From Anas (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be up on him) accepted and attended invitations where bread made of barley, and stale fat a few days old was served (without hesitation). The Messenger of Allah (peace and blessings of Allah be upon him) had pawned his armour to a Jew. Till the end of his life, the Messenger of Allah (peace and blessings of Allah be upon him) did not possess a sufficient amount to release that armour.

•It was narrated by Al Bukhari in the book of (Buyu), (Sales) 4/2069, At Tirmidhi (3/1215), An Nisai (7/4624) and Imam Ahmad in his Musnad (3/133/208/232/238/270) from Qaalada, who narrated it from Anas bin Malik. There is an intersection in the narration of il Shamaa-il as il Aamash did not hear from Anas, but the narration of the hadith by Ja'alada, is sahih (correct) as the scholars of hadith stated.

319).. From Anas bin Malik (may Allah be pleased with him) who reported that the Messenger of Allah (may peace and blessings of Allah be upon him) performed hajj (pilgrimage) on a camel's old saddle and in a cloak valued at four dirhams or less than (four dirhams). Then he said: O Allah, this hajj contains in it noelement of hypocrisy, show and desire for reputation.(1)* It is a sound tradition. It was narrated by Ibn Majah (2/2890), its isnad is Da'if (chain of transmission of this hadith is weak) but it has other correct evidencethus, it is sahih by its evidence as the scholars of hadith stated.

320).. From Anas bin Malik (may Allah be pleased with him) who reported that no one was more beloved to the Messenger of Allah (may peace and blessings of Allah be

upon him). When they saw him they did not stand up, knowing that he did not approve of it.

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Adab (5/2754) and said it is hadith hasan sahih gharib. It was also narrated by Imam Ahmad in Al Musnad (3/132) and Abu Al Shaikh (page 63) and its isnad (chain) is sahih (correct).

321).. From Imam Hasan bin Ali (may Allah be pleased with him) who reported that I asked my (maternal) uncle Hind bin Abi Haalab, who usually described the particulars and conditions of the Messenger of Allah (peace and blessings of Allah be upon him) . I was longing to hear something about it. On my asking, he described the features of the Messenger of Allah. He said: The Messenger of Allah (peace and blessings of Allah be upon him) said: The Messenger of Allah 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 the Messenger of Allah (as has been mentioned in the first chapter). Hasan (may Allah be pleased with him) said: I did not mention this hadith due to some reason to Husayn (may Allah be pleased with him) 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 and I also found that he had asked our father Ali (may Allah be pleased with him) about the Messenger of Allah's (peace and blessings of Allah be upon him) entering and coming out of the house. He did not leave out anything about the ways and manners of the Messenger of Allah. Husain (may Allah be pleased with him) said: I asked my father regarding the manner in which the Messenger of Allah (peace and blessings of Allah be upon him) entered the house? He

replied: When the Messenger of Allah entered the house he distributed his time into three portions: he spent a portion (in devotion, performing prayer etc...) a portion towards his family (fulfilling their needs) 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 companions, conveyed messages to the people. He did not conceal anything from them. From the portion of the nation (Ummah) he adapted this method, that he gave preference to Abul Fadl. He distributed this time according to their religious position. From among those who came, some had one requirement, some had two requirements, and some had many requirements. The Messenger of Allah (peace and blessings of Allah be upon him) fulfilled all their requirements. He made them busy in things that benefited them and the entire the nation. When they questioned the Messenger of Allah on religious matters, he replied to them in a manner that benefitted 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, cannot put forward their request, you should inform me about their needs, because that person who informs a king of the need of another, who is unable to put forward that need, Allah the Exacted will keep that person steadfast on the Day of the Resurrection (qiyaamah). Only important and beneficial matters were discussed in his gathering. He happily listened to these matters from the companions. Besides this, there was no wasteful or non - beneficial talk in his assemblies. The (Sahabah), the companions came to the assemblies of the Messenger of Allah for their religious needs and they did not depart before tasting something (acquiring religious knowledge) then they returned from