

his assemblies as torch bearers of guidance and goodness (they spread these teachings amongst others). Then he (Husain (may Allah be pleased with him) says: I asked him (my father) regarding the coming out of the Messenger of Allah (peace and blessings of Allah be upon him) from the house and he replied: The Apostle of Allah controlled his tongue and only spoke that which was necessary. He did not waste his time in useless conversations. He made those who came to visit him feel at home and he did not do such things that would keep them away from him. He reported and honored the respected ones of every nation and also chose a leader for them. He warned the people of Allah's punishment (or he emphasized that the people be cautious). He also protected himself from troubling or harming people besides being cautious and commanding others to be cautious. He never lacked in courtesy towards others. He was concerned for the affairs of his friends, made himself aware about the relationships between them and recitified their faults. He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these. He followed the middle path in all matters. At times he did not say this and at other times he did. He did not neglect the guidance of people. It is possible that they become unmindful of their religious duties or exceeded in matters resulting in them becoming disheartened. Everything had a special arrangement. He did not fall back in the truth, nor did he exceed the limits in this. Those who attended his gatherings were the best of people. The best person in the eyes of the Messenger of Allah (may peace and blessings of Allah be upon him) was the one who wished everybody well. The one with the highest status in the eyes of Allah's Apostle, was that person who considered, comforted and helped creation the

most. Hasan says: I then enquired from him regarding the assemblies of the Messenger of Allah. He replied: He began and ended all his sittings with Dhikr (the remembrance of Allah). When he went to a place, he sat where he found a place, and also instructed the people to do so and that they should not leap over people's heads and push ahead. The place where he sat became the focal point of the gathering. The Apostle of Allah fulfilled the rights of every person present. And that means whatever right was due in talking and showing happiness was fulfilled by him, so much so that every person would think that the Messenger of Allah is honoring me the most. The person that came to sit by the Messenger of Allah or came to him for some purpose, the Apostle of Allah (May peace and blessings of Allah be upon him) would remain seated until that person began to stand up! Whenever someone asked him for something, he kindly fulfilled that request, and did not refuse. He would give a soft and humble answer. His cheerfulness and pleasant manner were for everybody. He was like a father to them. The whole of creation was equal before him as far as rights were concerned and his gatherings were the gatherings of knowledge, modesty, patience and honesty.

Voices were not raised therein nor was anyone degraded or disgraced. If anyone committed a fault, it was not made known publicly. All were regarded as equals amongst themselves. A person was not regarded according to his lineage or genealogy. The virtues of one over another was according to the taqwa (piety) he possessed. The small ones were loved. The needy were given preference, and strangers and travelers were cared for.

•It was narrated by At Tirmidhi in the book of Al Adab (5/2754) and said it is a righteous fine hadith gharib. Al Bukhari in Al Adab Al Mufrad (2/946) and Imam Ahmad

in his Musnad (3/132). Its chain of Transmission is sahih (correct).

322).. From Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (May peace and blessings of Allah be upon him) said: I shall accept an invitation even if I were invited to a meal of a sheep's trotter and I shall accept a gift even if it were a trotter of a sheep. (1)

•It was narrated in The book of Al Ahkam (judgments) (3/1338) and said: it is arighteous and fine hadith. It was also narrated by Imam Ahmad in Al Musnad (3/209) on the authority of Anas ibn Malik, Al Bukhari in The book of gifts (5/2568), in The book of Marriage(9/5178) and Ahmad (2/424/479/481/518) on the authority of Abu Hurairah.

323).. From Jabir (May Allah be pleased with him) who narrated that The Prophet (may the peace and blessings of Allah be upon him) came to visit me (while I was sick) and he was not riding a mule, nor a horse.

•It was narrated by Al Bukhari in The book of patients (10/5664), At Tirmidhi in the book of the virtues (5/3851) and said : it is hadith hasan sahih (it is a righteous, fine hadith). It was also narrated by Abu Dawud in the book of funerals (3/3096) and Imam Ahmad in Al Musnad (3/373).

324).. From Yusuf bin Abdullah bin Salaam (May Allah be pleased with him) who said: The Apostle of Allah (May peace and blessings of Allah be upon him) chose for me the name Yusuf. He put me on his lap and passed his blessed hand over my head.

•It is a sound tradition. It was narrated by Ahmad in Al Musnad (4/35/616). Its chain of transmitters is sahih (correct).

325).. From Anas (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 saddled camel on which we think was a cloth, the value of which we believe was four Dirhams. The Messenger of Allah was reciting this Duaa (supplication):"O Allah, keep this Hajj free from show, hypocrisy and desire for reputation (fame).

•It is a sound tradition. It was narrated by Ibn Majah in the book of Articles (Manasik) of Hajj (2/2890). Its chain is weak, but the hadith has other correct evidence so the hadith, with its evidence is considered sahih as Shaikh AlBani stated.

326).. From Anas (May Allah be pleased with him) who reported that a tailor invited the Messenger of Allah (May peace and blessings of Allah be upon him). He presented to Allah's Apostle (tharead)in which there was Dubbaa (pumpkin). The Apostle of Allah began eating it. Anas (May Allah be pleased with him) said : Allah's Apostle loved Dubbaa. Thabit (May Allah be pleased with him) said: I heard Anas saying : (After that no food was prepared for me, wherein if gourd(pumpkin)could be added, it was added.

•It was narrated by Muslim in the book of drinks (3/1615),Imam Ahmad in Al Musnad (3/225).

327).. From Amrah (May Allah be pleased with her) who reported that someone asked A'isha (May Allah be pleased with her): What was the usual practice of Allah's apostle

at home? She replied : He was a humans from among other humans. He himself removed the lice from his clothing , milked his goats, and did all his chores himself.

•It is a sound tradition. It was narrated by Imam Ahmad in Al Musnad (6/256). In its isnad is Maiwaih bin Salih, who was true with many lapses but the hadith has other evidence. So it is a righteous hadith with this evidence.

Chapter 48

Chapter on the noble character and habits of the Messenger of Allah (May peace and blessings of Allah be upon him):

328).. From Za'id bin Thaabit (May Allah be upon him) who says that a group of people came to Za'id bin Thabit and requested him to describe to them some facts about the Messenger of Allah (May peace and blessings of Allah be upon him). He replied : What can I describe to you of the Messenger of Allah (it is beyond my means to describe them). I was the neighbour of Allah's Apostle (May peace and blessings of Allah be upon him). When (wahi) revelation, was revealed to the Messenger of Allah he sent for me, I came and wrote it. Whatever we discussed, he discussed the same. If we discussed some worldly affairs, he also spoke about the same. When we spoke of the Hereafter, he too spoke of the hereafter. When we spoke about food, the Messenger of Allah also spoke of it. All this I am saying are facts about the Messenger of Allah (May peace of Allah and His blessings be upon him).

•It is a weak tradition. It was narrated by Al Baghawi (3573)andAt Tabarani in Al kubir (4882). In its chainthere is

Sulaiman bin Kharigah who is Maghul (unknown). The hadith is weak.

329) ..From Amr ibnul 'Aas (May Allah be pleased with him) who reported: The Messenger of Allah (May peace and blessing of Allah be upon him) gave attention, spoke and showed love to the worst person of a nation. So that the person might feel to me also in a manner that I began to feel, that I was the best among the community. Therefore one day I asked: O Messenger of Allah, am I better or is Abu Bakr better? He replied: Abu Bakr. Then I asked : Am I better or Umar? He replied: Umar. I asked: Am I better or Uthman? He replied: Uthman. When I asked him these questions,the messenger of Allah told me the truth. I felt I should not have asked such a question.

•The chain of the compiler is weak. In its chain is Muhammad bin I'shaj. He is Mudalis (he conceals defeats of the chain and he has not clearly explained the text of the hadith. It was mentioned in Az zawaid (9/15) and said : it was narrated by At Tabarani with a fine (hasan) chain. Thus The hadith is hasan as the scholars of hadith stated.

330) ..From Anas bin Malik (may Allah be pleased with him) who reported: I remained in the service of the Messenger of Allah (may peace and blessings of Allah be upon him) for ten years. He never once told me, Oof. When I did somethinghe never asked me, why did you do so? When I did not do a certain task he never asked me why I did not do it. The Messenger of Allah had the best character among all people, that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of the Messenger of Allah (may peace and blessings of Allah be upon him). Nor did I smell any musk or any other

fragrance more sweet smelling than the sweat of the Messenger of Allah (may peace and blessings of Allah be upon him).

•It is a sound tradition. It was narrated by At Tirmidhi in the book of Al Bir (4/20/5) and said: it is hadith hasan sahih (a righteous, fine hadith). Muslim in the book of the virtues (1814), and Al Bukhari in the book of Al Adab (10/6038). It is a righteous tradition.

331).. From Anas bin Malik who said: A man came to the Apostle of Allah (may peace and blessings of Allah be upon him) and he had the mark of yellowness (or saffron). The Prophet (may peace and blessings of Allah be upon him) rarely mentioned a thing which he disliked before a man. When he went away, he said: would that you tell this man that he should wash this off himself.

•It is a weak tradition. It was narrated by Abu Dawud in the book of At-Tarajjul (combing the Hair) (4/82) and in the book of Al Adab (4789) and An Nisa'i (236). Its chain is weak because of Muslim Al Alwi.

332).. From A'isha (may Allah be pleased with her) who said: It was not the nature of the Messenger of Allah (may peace and blessings of Allah be upon him) to talk indecently, nor did he engage himself in the use of obscene language, nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it.

•It is a sound tradition. It was narrated by At Tirmidhi (2016) and said: it is a righteous and fine hadith. Imam Ahmad narrated it in his Musnad (174) (236/246).

333).. From A'isha (may Allah be pleased with her) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) did not beat anything with his hand except the time when he made Jihaad (Holy struggle for the cause of Allah). He did not beat on attendant (a servant) nor a woman.

•It was narrated by Muslim in the book of virtues and merits (4/79/1814), Ibn Majah in the book of marriage (1/1984), Imam Ahmad in his Musnad (6/32/229/232) and Ad Darmi in the book of marriage (2/2218).

334).. From A'isha (may Allah be pleased with her) who said: I have never seen the Apostle of Allah taking revenge on his own behalf for anything unless something Allah had forbidden had been transgressed in which he took revenge for it for Allah's sake. The Apostle of Allah (may peace and blessings of Allah be upon him) was never given his choice between two things without taking the easier (or lesser) of them provided it involved no sin.

•It was narrated by Al Bukhari in the book of the virtues (6/3560), and in the book of Al Adab (10/6/26) also in the book of Al Hudud the prescribed punishments) (2/6786), Muslim in the book of virtues (4/77/1813), Abu Dawud (4/4785), Malik in Al Muwatta (2/902) and Ahmad in Al Musnad (6/114/116/182/223/262).

335).. From A'isha (may Allah be pleased with her) who said: A man asked permission to see the Prophet (may peace and blessings of Allah be upon him). He said: Let him come in. What an evil brother of the tribe he is! But when he entered, the Prophet (may peace and blessings of Allah be upon him) spoke to him gently in a polite manner. I said to him: O Allah's Apostle! You said so and sothen you spoke to him in a very gentle and polite manner? The

Prophet (may peace and blessings of Allah be upon him) said: The worst people in the sight of Allah are those whom the people leave to save themselves from their bad language.

•It was narrated by Al Bukhari in the book of Al Adab (10/6032/6131/6054), Muslim in the book of Al Bir (4/73/2002), At Tirmidhi (4/1996), Abu Dawud (in the book of Al Adab (4/4791), Ahmad in his Musnad (6/158) and Imam At Tirmidhi said: it is a righteous, fine hadith.

336).. From Husain (may Allah be pleased with him) who said: My brother Husain said: I asked my father (Ali bin Abi Talib) about the conduct of the Messenger of Allah in his assemblies. He replied: The Messenger of Allah (may peace and blessings of Allah be upon him) was always happy and easy mannered. There was always a smile and a sign of happiness on his face. He was soft-natured and when the people needed his approval, he easily gave consent. He did not speak in a harsh tone nor was he stony-hearted. He never screamed while speaking, nor was he rude or spoke indecently. He did not seek other's faults. He never overpraised anything nor exceeded in joking, nor was he a miser. He kept away from undesirable language and did not make any person feel disheartened, nor did he promise anything to a person. He kept himself completely away from three things: from arguments, pride and senseless words. He prohibited people from such things. He did not disgrace or insult anyone, nor look for the faults of others. He only spoke that from which (thawaab) and reward could be attained. When he spoke, those present bowed their heads in such a manner as if birds were sitting on their heads. When he completed his talk, the others would begin speaking. They did not argue before him regarding anything. Whenever someone spoke

to him, the other would keep quiet and listen until he had finished. The speech of every person was treated as if the first person was speaking. When everyone laughed at something, he would laugh too. He would show his surprise about things that surprised the people. He exercised patience at the harshness and indecent questions of a traveler. The companions would bring travelers to his assemblies. The Messenger of Allah would say: When you see a person in need, then always help that person. If someone, by way of thanks praised him, he would remain silent. He did not interrupt anyone talking and did not begin speaking when someone else was busy speaking. If one exceeded the limits, he would stop him or would get up and leave (so that the person would stop).

•It was narrated by Ibn Sa'd in At Tabaqat (1/422/423), Al Baihaqi (1/286) and Ibn Adia in Al Kamil (7/134). The chain of the hadith is very weak. This hadith is a portion of a previous hadith mentioned before.

337).. From Jabir bin Abdullah (may Allah be pleased with him) who said: The Messenger of Allah (may peace and blessings of Allah be upon him) never said: No to the request of a person.

•It was narrated by al Bukhari in the book of Al adab [10/6034}, Muslim in the book of virtues [4/56] and Abu Ash Shaikh page [50].

338).. From Ibn Abbass (may Allah be pleased with him) who said: The Prophet (may peace and blessings of Allah be upon him) was the most generous amongst the people, and he used to be more generous in the month of Ramadan when Jibreel used to meet him, and Jibreel used to meet him on every night of Ramadan at the end of the month.