

٢٢٤ - (٩) حدثنا محمد بن بشار ، حدثنا محمد بن عبد الله الأنصاري ، حدثنا عبد الله ابن عون عن محمد بن محمد بن الأسود عن عامر بن سعد قال: قال سعد لقد رأيت النبي صلى الله عليه وسلم ضحك يوم الخندق حتى بدت نواجذه ، قال: فقلت كيف كان ضحكك ، قال: كان رجل معه ثرسٌ وكان سعد رامياً ، وكان يقول ، كذا وكذا بالثرسِ يُعطى جبهته ، فنزع له سعد بسهم ، فلما رفع رأسه رماه ، فلم يُخطيء هذه منه يعنى جبهته ، وانقلب وشال برجله ، فضحك رسول الله صلى الله عليه وسلم حتى بدت نواجذه ، قال: قلت من أى شيء ضحك ، قال: من فعله بالرجل ،

Chapter on the laughing of Sayyidina Rasulullah ﷺ Wasallam

Nine ahaadith are mentioned in this chapter.

(216) Hadith Number 1.

Jaabir bin Samurah Radiyallahu 'Anhu says: "The calf of the leg of Rasulullah ﷺ was slightly thin. His laugh was only that of a smile. Whenever I visited Rasulullah ﷺ, I thought he had used kuhl on his eyes. Whereas he had not at that time used kuhl."

Commentary

Verily the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was like that which had kuhl on it.

(217) Hadith Number 2.

'Abdullah bin Haarith Radiyallahu 'Anhu reports: "I did not see anyone who smiled more than Rasulullah Sallallahu 'Alayhi Wasallam."

Commentary

A question arises from this hadith, that in the last hadith of the previous chapter, it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam always remained in deep thought and sorrow. This seems to contradict that hadith. Two explanations are given to the hadith. The first is that the meaning of the hadith is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam smiled more than he laughed. No other person was seen, whose smile was more than his laugh. In a further hadith which is reported from the same Sahaabi, this has been clearly elucidated. The second explanation is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam besides being naturally worried, smiled and appeared cheerful so that the Sahaabah Radiyallahu 'Anhum might feel at ease and comfortable. This is the pinnacle of humbleness and good character. In the fifth and sixth hadith of this chapter, Sayyidina Jarir Radiyallahu 'Anhu says that whenever Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam saw me, he met me with a cheerful smile. There now remains no contradiction with the first hadith. Many times it so happens that a person is sad and worried, but to keep others happy, or for some other reason one has the opportunity to meet them cheerfully. Those who have in their hearts a mark of love, experience this many times.

(218) Hadith Number 3.

'Abdullah bin Haarith Radiyallahu 'Anhu relates: "The laugh of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was but a smile".

Commentary

That means he smiled more often. There were fewer occasions where he laughed.

(219) Hadith Number 4.

Abu Dhar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I know that person well who will enter Jannah first

and also that person who will be the last one to be taken out of jahannam. On the day of qiyaamah a person will be brought forward to the court of the Almighty Allah. It shall be commanded that all the minor sins of that person be put forward to him and the major sins be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them, as there will be no room for refuting them. (He will begin to tremble and say in his heart that these are only the minor sins, what will happen when the major sins are exposed). During this happening it shall be commanded that for every sin of that person he be given the ajr (thawaab—reward) of a good deed. Upon hearing this the person himself will say 'I still have many sins left to account for, that are not seen here'. Abu Dhar Radiyallahu 'Anhu says: 'Rasulullah Sallallahu 'Alayhi Wasallam while narrating the words of that person began laughing till his mubaarak teeth began to show'''. (The reason being that the person himself disclosed the very sins he was frightened of).

Commentary

This person whose case is being narrated in detail is the same person of whom it was first described in brief that he will be the last one to enter Jannah, or it may be another person. The findings of the commentators is that it is another person. The person who will enter Jannah last is the one whose incident is mentioned in the seventh hadith of this chapter.

(220—221) Hadith Number 5 and 6.

Jarir bin 'Abdullah Radiyallahu 'Anhu says: "After I accepted Islaam, Rasulullah Sallallahu 'Alayhi Wasallam never prohibited me from attending his assemblies. Whenever he saw me he laughed." In the second narration it is stated that he smiled.

Commentary

The second narration is mentioned because it may be known that by laughing as mentioned in the first hadith, it is meant that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam smiled. This smile is to show happiness, as to meet one cheerfully makes one feel at ease. I have observed that my elders at times met visitors with such happiness and cheerfulness that the visitor may feel; happiness is being felt by our coming.

(222) Hadith Number 7.

'Abdullah bin Mas'ud Radiyallahu 'Anhu said: "I know the person who will come out last from the fire. He will be such a man who will crawl and come out (due to the severity of the punishment of jahannam he will not be able to walk). He will then be ordered to enter Jannah. 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?' (That when a place gets filled, there remains no place for a newcomer. And a person that arrives first occupies as much as one pleases, there remains no place for the ones that arrive later. The elders have translated it in this manner. According to this humble servant, if the meaning of it is taken as follows, it seems more appropriate, that do you remember the vastness and plentiness of the world and how big the world was. He is being reminded, because an announcement is going to be made that a place that is ten times greater than the world shall be given to him. After imagining the vastness of the world once, it may be assessed how great this gift is?). He will reply: 'O my creator, I remember well'. It will be commanded to him. Make your wish in whichever way your heart desires. He will put forward his desires. It shall be commanded. All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will reply: 'Are You jesting with me O my Allah, and You are the King of Kings?' (There is no place in Jannah and You are granting me a place ten times greater than the world). (Sayyidina Ibn Mas'ud Radiyallahu 'Anhu) said: 'I saw Rasulullah Sallallahu 'Alayhi Wasallam laugh till his mubaarak teeth showed, when he related this portion of the man's reply''.

Commentary

The laughing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was due to his happiness on Allah granting His Mercies and Bounties on a person who is the last to be taken out of jahannam. From this it is clear that the person was the most sinful (Muslim). Yet he was so greatly rewarded in this manner. What about the general Muslims, and especially the pious, what great Mercies and Bounties shall be showered on them? The more bounties the ummah receive, the more it becomes a reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to become happy. It is possible that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam laughed, because that person, who after experiencing the great hardships and punishment, came out of jahannam. Yet he had the audacity to express his desires and also say that Allah was joking.

(223) Hadith Number 8.

'Ali bin Rabi'ah RA. says: "A conveyance (a horse or something was brought to 'Ali during the period of his khilaafah). He recited Bismillah when he put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this du'aa:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا
لَمُنْقَلِبُونَ

Sub^haa-nal-lad^hi sak^h-k^haa-ra lanaa haa-d^haa wa-maa kunnaa lahu
muq-ri-neen—wa inna ilaa rabbinaa la-munqalibun

Translation: Glorified be He Who hath subdued those unto us, and we were not capable (of subduing them); And lo! unto our Lord we are returning.—Surah Zuk^hruf, 13-14.

(The'ulama say that a conveyance could be a means of death. Therefore subjugation of a conveyance with gratitude towards Allah for His Mercy, and death are mentioned together. After all a person has to return to Allah after death). 'Ali Radiyallahu 'Anhu then said Alhamdulillah three times, Allahu Akbar three times, then recited:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا
أَنْتَ

Subhaanaka inni zalamtu nafsi—fagh-fir-li fa-innahu laa yagh-firud^h
dhu-nuba illaa anta

Translation: Glorified be Thou! Behold, I have wronged myself. So forgive Thou me. Indeed, none forgiveth sins but Thou.

then (Sayyidina 'Ali Radiyallahu 'Anhu) laughed (smiled). I said to him, 'What is the reason for laughing O Amirul Mu-mineen?' He replied: 'Rasulullah Sallallahu 'Alayhi Wasallam also recited these du'aas in this manner and thereafter laughed (smiled). I also inquired from Rasulullah Sallallahu 'Alayhi Wasallam the reason for laughing (smiling) as you have asked me. Rasulullah Sallallahu 'Alayhi Wasallam said, Allah Ta'aala becomes happy when His servants say, 'No one can forgive me save You. My servant knows that no one forgive sins besides Me'".

(224) Hadith Number 9.

'Aamir bin Sa'd Radiyallahu 'Anhu says: "My father Sa'd said: 'Rasulullah Sallallahu 'Alayhi Wasallam laughed on the day of the Battle

of Khandaq till his teeth showed'. 'Aamir Radiyallahu 'Anhu says: 'I asked why did he laugh?'. He replied: 'A kaafir had a shield, and Sa'd was a great archer. The kaafir protected himself by swaying the shield from side to side covering his forehead. (Sayyidina Sa'd Radiyallahu 'Anhu was a famous marksman, but the kaafir did not let the arrows get him). Sa'd Radiyallahu 'Anhu took an arrow (and kept it ready in the bow). When the non-believer removed the shield from his head, he quickly aimed at the kaafir and did not miss the target. i.e. the (enemies) forehead. The enemy immediately fell down, his legs rising into the air. On that Rasulullah Sallallahu 'Alayhi Wasallam laughed till his mubaarak teeth showed'. I asked: 'Why did Rasulullah Sallallahu 'Alayhi Wasallam laugh?' He replied: 'Because of what he had done to the man''.

Commentary

It may be doubted that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam laughed because the man's feet were raised in the air, hence the satr (private parts) was exposed. Therefore the reason for laughing had to be asked. Sayyidina Sa'd Radiyallahu 'Anhu replied: 'No, but because I, although a good marksman, the non-believer protected himself. He was clever to move his shield from side to side. But Sa'd thought of a plan, and aimed at him in such a way that he did not have a chance to protect himself and fell down'.

باب ما جاء في صفة مزاح رسول الله صلى الله عليه وسلم

٢٢٥ - (١) حدثنا محمود بن غيلان ، حدثنا أبو اسامة عن شريك عن عاصم الأحول عن أنس بن مالك قال: أن النبي صلى الله عليه وسلم قال له: يا ذا الأذنين ، قال محمود قال أبو اسامة: يعنى يمازحه ،

٢٢٦ - (٢) حدثنا هناد بن السرى ، حدثنا وكيع عن شعبة عن أبي التَّيَّاح عن أنس بن مالك قال: إن كان النبي صلى الله عليه وسلم ليخالطنا حتى يقول لأخ لي صغير يا أبا عمير ما فعل النغير؟ ،

قال أبو عيسى: وفقه هذا الحديث أن النبي ﷺ كان يمازح وفيه أنه كنى غلاما صغيرا ، فقال له: يا أبا عمير وفيه أنه لا بأس أن يعطى الصبي الطير ليلعب به ، وإنما قال له النبي صلى الله عليه وسلم يا أبا عمير ، ما فعل النغير؟ لأنه كان له نغير يلعب به ، فمات فحزن الغلام عليه فمازحه النبي صلى الله عليه وسلم فقال يا أبا عمير ما فعل النغير؟ ،

٢٢٧ - (٣) حدثنا عباس بن محمد الدوري ، حدثنا علي بن الحسن بن شقيق ، أنبأنا عبد الله بن المبارك عن اسامة بن زيد عن سعيد المقبري عن أبي هريرة قال: قالوا يا رسول الله إنك تداعبنا ، قال: نعم غير إني لا أقول إلا حقا ،

٢٢٨ - (٤) حدثنا قتيبة بن سعيد ، حدثنا خالد بن عبد الله عن حميد عن أنس بن مالك: أن رجلاً استحمل رسول الله صلى الله عليه وسلم ، فقال: إني حاملك على ولد ناقة ، فقال: يا رسول الله ما أصنع بولد الناقة؟ فقال رسول الله صلى الله عليه وسلم: وهل تلد الأبل إلا النوق ،

٢٢٩ - (٥) حدثنا إسحاق بن منصور ، حدثنا عبد الرزاق ، حدثنا معمر عن ثابت عن أنس بن مالك: أن رجلاً من أهل البادية كان اسمه زاهراً وكان يُهدى إلى النبي ﷺ هدية من البادية ، فيجَهِّزُهُ النبي صلى الله عليه وسلم إذا أراد أن يخرج ، فقال النبي صلى الله عليه وسلم: إن زاهراً باديتنا ونحن حاضروه ، وكان رسول الله صلى الله عليه وسلم يحبه ، وكان رجلاً دَمِيمًا ، فأتاه النبي صلى الله عليه وسلم يوماً وهو يبيع متاعه فاحتضنه من خلفه وهو لا يُبصره ، فقال: من هذا؟ أرسلني ، فالتفت فعرف النبي صلى الله عليه وسلم فجعل لا يألوا ما ألصق ظهره بصدر النبي صلى الله عليه وسلم حين عرفه فجعل النبي صلى الله عليه وسلم يقول: من يشتري هذا العبد؟ فقال الرجل يا رسول الله إذا والله تجدني كاسداً ، فقال رسول الله صلى الله عليه وسلم: لكن عند الله لست بكاسد ، أو قال: أنت عند الله غَالٍ ،

٢٣٠ - (٦) حدثنا عبد بن حميد ، حدثنا مصعب بن المقدم ،
 حدثنا المبارك بن فضالة عن الحسن قال: أتت عجوز إلى
 النبي صلى الله عليه وسلم فقالت: يا رسول الله ادع الله أن
 يدخلني الجنة ، فقال يا ام فلان إن الجنة لا تدخلها عجوز ،
 قال: فولت تبكى ، فقال: أخبروها أنها لا تدخلها وهي عجوز
 إن الله تعالى يقول: ﴿إِنَّا أَنشَأْنَاهُنَّ إِنشَاءً فَجَعَلْنَاهُنَّ
 أَبْكَارًا عُرْبًا أَثْرَابًا...﴾

Chapter on the description of the joking of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.

It has been proven that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam joked. It has also been prohibited to joke. In Tirmidhi a narration of Sayyidina Ibn Abbaas Radiyallahu 'Anhu is reported wherein it has been prohibited to joke. Imaam Nawawi has compared the two in this manner and said that excessive joking which will result in the heart becoming hard, or it will keep one away from the remembrance of Allah, or it may become a means of troubling a Muslim, or it may lessen the dignity and degrade one. All these are included in the prohibition. If it (joking) is void of this and is done solely to appease or make someone happy, then it will be mustahab. Sayyidina 'Abdullah bin Haarith Radiyallahu 'Anhu says: 'I have not seen anyone who makes a person more cheerful than Rasulallah Sallallahu 'Alayhi Wasallam'. The reason being that the cheerful nature of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was more of a source of happiness than sadness.

There was also a special necessity for Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam to joke. That is due to the personal dignity and