

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

greatness of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam which was of such a high calibre, that even at a distance of a months journey his awe was felt. For this reason, if Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam did not smile and joke, it would have been impossible due to the awe, for people to come near him and the doors of reaping benefit would have been closed. It would have become a habit of those who strive to follow and emulate every deed and habit of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam purposely not to smile and joke. It would also have become difficult for those close to a shaykh (spiritual teacher), to come close and benefit from him. May Allah shower countless durud and blessings on the pure soul who opened the doors of easiness for the ummah. Someone told Sayyidina Sufyaan bin 'Uyaynah Radiyahallahu 'Anhu, who was a great muhaddith. 'Joking is also a calamity'. He replied: 'It is a sunnah, and only for those who know its bounds and also know how to joke properly'.

(225) Hadith Number 1.

Anas bin Maalik Radiyahallahu 'Anhu relates: "Rasulullah Ṣallallahu 'Alayhi Wasallam once told him jokingly, Ya dhal udhu-nayn (O two eared one)".

Commentary

Every person has two ears. It must have been for a special reason that he was called 'Abul Udhunayn'. For example he might have had large ears or a sharp hearing, that he could hear from a distance. The latter explanation seems more correct.

(226) Hadith Number 2.

Anas Radiyahallahu 'Anhu says: "Rasulullah Ṣallallahu 'Alayhi Wasallam used to associate with us and joke. I had a younger brother. Rasulullah Ṣallallahu 'Alayhi Wasallam said to him: 'O ba 'Umayr what did the nughayr do?'"

Commentary

Nughayr is a type of bird. The 'ulama have translated it as La'l . The author of Hayatul Haywaan says that it is a bulbul. Imaam Tirmidhi says that the gist of this hadith is that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam addressed this child by his kuniyyah (patronymic name). He had adopted an animal (bird) as a pet. The animal had died, as a result the child became grieved. In order to cheer him Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam asked him, 'What did the

nughayr do?' or 'What happened to the nughayr?', whereas Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam knew that the animal had died. This ḥadith supports the madh-hab of the Hanafis in a mas-alah. According to the Shaafi'ees the same rule of hunting applies to the Haram of Madinah as that of Makkah. According to the Hanafis there is a difference between the two. It is prohibited to hunt in the Haram of Makkah, whereas it is jaa-iz (permissible) in the Haram of Madinah. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam not prohibiting this, is a proof from among many proofs. The details of which are mentioned in the books of fiqh and ḥadith. There is a dispute in whether Sayyidina Abu 'Umayr Radiyallahu 'Anhu was known by this kuniyyah (patronymic name) previously or did Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam address him first by this kuniyyah? Some 'ulama have extracted more than a hundred masaa-il and benefits from this ḥadith. May that soul be sacrificed that from a sentence of joke, hundreds of masaa-il are solved. And may the Almighty Allah fill the graves of the great 'ulama with nur who have given such great service to each and every ḥadith of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam and extracted so many masaa-il, kept it safe and spread it. A question arises here that it is also mentioned that the animal was kept in a cage and the child played with it. This is cruelty to an animal, which is prohibited in the ḥadith. An answer to that is, to cage an animal and to play with it to keep oneself happy is not cruelty. To harm and be cruel to an animal is a different thing. For this reason the 'ulama have written that it is only permissible for that person to keep an animal who will not mis-handle or be cruel to an animal, but care for it properly. It is not permissible for a hard-hearted child or one who does not understand animals to keep them.

(227) Ḥadith Number 3.

Abu Hurayrah Radiyallahu Ta'aala 'Anhu reports: "The Ṣaḥaabah asked: 'O Messenger of Allah, you joke with us?' Rasulullah Ṣallallahu 'Alayhi Wasallam replied: 'Yes, I do not say but the truth'".

Commentary

The reason that the Ṣaḥaabah Radiyallahu 'Anhum asked, is because it had been prohibited to joke. Likewise it is also against the dignity of great people to do so. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam informed that it has nothing to do with my cheerfulness. This has been discussed at the beginning of the chapter.

(228) Hadith Number 4.

Anas bin Maalik Radiyallahu 'Anhu relates that a person requested from Rasulullah Sallallahu 'Alayhi Wasallam that he be given a conveyance. Rasulullah Sallallahu 'Alayhi Wasallam replied: "A child of a camel shall be given to you". The person said: 'What shall I do with a child of a camel O Messenger of Allah?' (I want one for a conveyance). Rasulullah Sallallahu 'Alayhi Wasallam replied: "Every camel is a child of a camel".

Commentary

The person thought that he would be given a small camel which is unfit for riding. In this hadith besides joking it also points to the fact that a person should carefully listen and understand what the other person is saying.

(229) Hadith Number 5.

Anas bin Maalik Radiyallahu 'Anhu reports: "A resident of the wilderness whose name was Zaahir (bin Hiraam Al-Ashja'ee), whenever he visited Rasulullah Sallallahu 'Alayhi Wasallam he brought with him presents of the wilderness, vegetables etc. and presented it to Rasulullah Sallallahu 'Alayhi Wasallam. When he intended to leave Madinah, Rasulullah Sallallahu 'Alayhi Wasallam presented him with provisions of the city. Once Rasulullah Sallallahu 'Alayhi Wasallam said: 'Zaahir is our wilderness, and we are his city'. Rasulullah Sallallahu 'Alayhi Wasallam was attached to him. Zaahir Radiyallahu 'Anhu was not very handsome. Rasulullah Sallallahu 'Alayhi Wasallam came to him once while he was standing in a place and selling his merchandise. Rasulullah Sallallahu 'Alayhi Wasallam caught him in between the arms from the back in such a manner that he (Sayyidina Zaahir Radiyallahu 'Anhu) could not see him. Zaahir Radiyallahu 'Anhu said: 'Who is this?, leave me'. But when he saw with the corner of his eye that it was Rasulullah Sallallahu 'Alayhi Wasallam, he straightened his back and began pressing it to the chest of Rasulullah Sallallahu 'Alayhi Wasallam. (For as long as he gained this opportunity it was better than a thousand gifts). Rasulullah Sallallahu 'Alayhi Wasallam then said: 'Who will purchase this slave?' Zaahir Radiyallahu 'Anhu replied: 'O Rasul of Allah, if you shall sell me, you will sell a defective thing, and earn a very little sum'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'No, you are not defective in the sight of Allah, but much more valuable'".

Commentary

Sayyidina Rasulullah ﷺ coming and embracing him from the back and covering the eyes of Sayyidina Zaahir Radiyallahu 'Anhu was being humorous to him. This saying that who shall purchase him was also in joking. Because Sayyidina Zaahir Radiyallahu 'Anhu was not a slave but a free man. Some of the commentators have written that this hadith is about joking, but in reality it is full of virtues and hidden benefits. When Sayyidina Rasulullah ﷺ found him engrossed in selling his merchandise. Sayyidina Rasulullah ﷺ feared that because he was so busy selling, it will keep him away from the remembrance of Allah. Therefore Sayyidina Rasulullah ﷺ caught him from the back, and the embrace would be a means of returning him to the remembrance of Allah. And as a reminder he said: 'Is there anyone who will purchase this slave?', is because the person who is so engrossed in things other than the remembrance of Allah, is like a slave of his own desires. The embrace of Sayyidina Rasulullah ﷺ totally awakened his faculties for the remembrance of Allah. That is why Sayyidina Rasulullah ﷺ gave him the good news that his status in the eyes of Allah is not low but that of an elevated one.

(230) Hadith Number 6.

Hasan Basri Radiyallahu 'Anhu says that an old woman came to Rasulullah ﷺ and made a request: "O Messenger of Allah, make du'aa to Allah that He may grant me entrance into Jannah." Rasulullah ﷺ replied: "O Mother, an old woman cannot enter Jannah." That woman began crying and began to leave. Rasulullah ﷺ said: "Say to the woman that one will not enter in a state of old age, but Allah will make all the woman of Jannah young virgins. Allah Ta'aala says: "*Lo! We have created them a (new) creation and made them virgins, lovers, friends*". -Surah Waaqi'ah, 35-36-37.

باب ما جاء في صفة كلام رسول الله صلى الله عليه وسلم
في الشعر

٢٣١ - (١) حدثنا علي بن حُجر ، حدثنا شريك عن المقداد بن شريح عن أبيه عن عائشة قالت: قيل لها هل كان النبي صلى الله عليه وسلم يتمثل بشيء من الشعر قالت: كان يتمثل بشعر ابن رواحة ويتمثل ويقول « ويأتيك بالأخبار من لم تُرَوِّدِ » ،

٢٣٢ - (٢) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي قال: حدثنا سفيان الثوري عن عبد الملك بن عمير ، حدثنا أبو سلمة عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم إنَّ أصدق كلمة قالها الشاعر كلمة لبيد:
«ألا كُلُّ شَيْءٍ ما خلا الله باطلٌ»
وكاد امية بن أبي الصلت أن يُسلمَ ،

٢٣٣ - (٣) حدثنا محمد بن المثنى قال: حدثنا محمد بن جعفر ، حدثنا شعبة عن الأسود بن قيس عن جُنْدُب ابن سفيان البجلي قال: أصاب حَجْرٌ إصْبَع رسول الله صلى الله عليه وسلم فدميت ، فقال:

هل أنتِ إلا إصْبَعٌ دَمِيتِ
وفي سبيل الله ما لَقِيتِ ،

٢٣٤ - (٤) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد ، حدثنا سفيان الثوري ، حدثنا أبو إسحق عن البراء بن عازب قال : قال له رجل : أفررتم عن رسول الله صلى الله عليه وسلم يا أبا عُمارة؟ فقال لا والله ما ولي رسول الله صلى الله عليه وسلم ، ولكن ولي سرعانُ الناس تلقتهم هَوَازِنُ بِالنَّبْلِ ، ورسول الله صلى الله عليه وسلم على بغلته ، وأبو سفيان بن الحارث بن عبد المطلب أخذ بِلِجَامِهَا ، ورسول الله صلى الله عليه وسلم يقول :
 «أنا النبي لا كذب أنا ابنُ عبد المطلب»

٢٣٥ - (٥) حدثنا إسحق بن منصور ، حدثنا عبد الرزاق ، حدثنا جعفر بن سليمان ، حدثنا ثابت بن أنس : أن النَّبِيَّ ﷺ دخل مكة في عمرة القضاء وابن رواحة يمشى بين يديه وهو يقول :
 خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ اليوم نضربكم على تنزيله
 ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ ويُذهل الخليل عن خليله
 فقال له عمر : يا ابن رواحة بين يدي رسول الله ﷺ وفي حرم الله تعالى تقول شعراً ، فقال النَّبِيُّ صلى الله عليه وسلم خَلِّ عَنْهُ يَا عُمَرُ فَلَهُيْ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ

٢٣٦ - (٦) حدثنا علي بن حُجْر ، حدثنا شريك عن سِمَاك بن حرب عن جابر بن سمرة قال : جالست رسول الله ﷺ أكثر من مائة مرة ، وكان أصحابه يتناشدون الشعر ويتذاكرون أشياء من أمر الجاهلية وهو ساكت وربما تبسّم معهم ،

٢٣٧ - (٧) حدثنا علي بن حُجر ، حدثنا شريك عن عبد الملك بن عُمير عن أبي سلمة عن أبي هريرة عن النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: أشعُرُ كلمة تكلمت بها العرب كلمة لييد: «ألا كل شيء ما خلا الله باطل»

٢٣٨ - (٨) حدثنا أحمد بن منيع ، حدثنا مروان بن معاوية عن عبد الله بن عبد الرحمن الطائفي عن عمرو ابن الشريد عن أبيه قال: كنت ردف رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فأنشدته مائة قافية من قول أمية بن أبي الصلت الثقفي: كلَّما أنشدته بيتًا قال لي النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: هِيَّه حَتَّى أَنْشُدْتَهُ مِائَةَ يَتِّا ، فقال النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ كَادَ لِيَسْلِمُ ،

٢٣٩ - (٩) حدثنا إسماعيل بن موسى الفزاري وعلي بن حُجر والمعنى واحد قالوا: حدثنا عبد الرحمن بن أبي الزناد عن هشام بن عروة عن أبيه عن عائشة رضی اللهُ عنها قالت: كان رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يضع لِحَسَّانِ بن ثابت منبرًا في المسجد يقوم عليه قائمًا يفاخر عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أو قال ينافح عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، ويقول رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللهُ يُوَيِّدُ حَسَّانَ بروح القدس ، ما ينافح أو يفاخر عن رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حدثنا إسماعيل بن موسى وعلي بن حُجر قالوا: حدثنا ابن أبي الزناد عن أبيه عن عروة عن عائشة رضی اللهُ عنها عن النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مثله ،