

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's way of sitting

In this chapter is described the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and the different postures he adopted. Three ahaadith are mentioned here.

(120) Hadith Number 1

Qaylah bint Makhramah Radiyallahu 'Anha reports: "I saw Rasulullah Sallallahu 'Alayhi Wasallam in the masjid (in a very humble posture) sitting in a qarfaṣaa posture. Due to his awe-inspiring personality, I began shivering".

Commentary

The 'ulama differ in the explanation of the word 'qarfaṣaa'. The most commonly known is, that while sitting on the ground, to lift both thighs in an upright position, and fold both arms around the legs. It is also termed in the Urdu language as sitting 'Gowt maar ke'. The reason for the awe was, that at this moment Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was in some deep thought and worry. He never worried over little things. He feared that perhaps a punishment or calamity might descend on the ummah. This seems to be the hadith that has been mentioned briefly in hadith number twelve in the chapter on the dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This hadith has another portion which the author has shortened, where it continues that one among those present, after seeing Sayyiditina Qaylah Radiyallahu 'Anha shivering said: 'Oh Rasulullah, this poor woman is trembling'. Sayyiditina Qaylah Radiyallahu 'Anha says: 'I was behind Rasulullah Sallallahu 'Alayhi Wasallam, and he did not look towards me. He only said: 'Oh poor woman, be calm'. As soon as Rasulullah Sallallahu 'Alayhi Wasallam said this all the fear in me vanished'. In some narrations this incident is narrated of a man, as has been mentioned in the chapter on the 'Dressing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam'.

(121) Hadith Number 2

The uncle of 'Abbaad bin Tamim, 'Abdullah bin Zayd Radiyallahu 'Anhu reports: "I have seen Rasulullah Sallallahu 'Alayhi Wasallam lying flat on his back in the masjid, with one leg resting on the other".

Commentary

In a narration of Sahih Muslim it has been prohibited to sleep in this manner. The 'ulama have summed up both narrations in different ways. A simple explanation is that there are two different postures of sleeping referred to in this manner, both of which have been verified in separate ahaadith. The first is to put the legs flat and rest the one leg on the other. This manner has been mentioned in the 'Shamaa-il', and there is no harm in adopting it. The second manner is to lie with both knees raised, then rest one leg on another. This verifies the narration of Sahih Muslim. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibiting the second manner is because the lungi was generally worn in 'Arabia at that time, and it is very likely that the private parts would be exposed in this manner.

It has also been argued here that this hadith is not relevant to the sitting of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama give different reasons for this. The simplest one is that in this chapter on sitting, the general meaning of both sitting and lying down is taken, although some of the narrations on lying down will be mentioned in the chapter on sleeping. It may also be possible, as Ibn Hajar has explained, that this type of sleeping (despite being prohibited in the narration) is permissible in the masjid. Therefore to sit in different postures should also be permissible.✚

(122) Hadith Number 3

Abu Sa'eed Khudari Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam sat in the masjid, he sat in the qarfaṣaa posture"

Commentary

By 'Qarfaṣaa' ('Gowt maar ke ' in Urdu) is meant to sit on the buttocks with both thighs raised, and both arms folded around the thighs. Sometimes instead of the arms a cloth, lungi or a turban is tied around the back, both thighs and legs. This manner of sitting displays humbleness and peacefulness. For this reason, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam many a time sat in this posture. The Sahaabah Radiyallahu 'Anhum also sat in this manner, but it was not the object to always sit in this manner. This does not contradict the narration mentioned in Abu Daawud, from which we gather that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sat crossed-legged from after fajr till ish-raq (sunrise) in the masjid. It also does not contradict the other ahaadith narrated on this subject. By sitting in the

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posture described in the hadith under discussion, besides showing humbleness, one gains rest also. It is said that sitting in a qarfaṣaa posture is like leaning on a wall for the 'Arabs. This is because in the wilderness there are no walls to lean upon, therefore this manner of sitting is in place of leaning on a wall. Many a time instead of the hands, a cloth was tied around (the body and legs) thus affording more rest.

باب ما جاء في تكأة رسول الله صلى الله عليه وسلم

١٢٣ - (١) حدثنا عباس بن محمد الدوري البغدادي ، حدثنا إسحاق بن منصور عن إسرائيل عن سماك بن حرب عن جابر بن سمرة قال: رأيت رسول الله صلى الله عليه وسلم مُتَكِّئًا على وسادة على يساره ،

١٢٤ - (٢) حدثنا حميد بن مسعدة ، حدثنا بشر بن المفضل ، حدثنا الجريري عن عبد الرحمن بن أبي بكرة عن أبيه قال: قال رسول الله صلى الله عليه وسلم ألا أحدثكم بأكبر الكبائر؟ قالوا بلى يا رسول الله ، قال: الأشرار بالله ، وعقوق الوالدين ، قال: وجلس رسول الله صلى الله عليه وسلم وكان مُتَكِّئًا ، قال: وشهادة الزور ، أو قول الزور ، قال: فما زال رسول الله صلى الله عليه وسلم يقولها حتى قلنا ليته سكت ،

١٢٥ - (٣) حدثنا قتيبة بن سعيد ، حدثنا شريك عن علي بن الأقرع عن أبي جحيفة قال: قال رسول الله صلى الله عليه وسلم أمّا أنا فلا أكل مُتَكِّئًا ،

١٢٦ - (٤) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن علي بن الأقرع قال سمعت أبا جحيفة يقول: قال رسول الله صلى الله عليه وسلم لا أكل مُتَكِّئًا ،

١٢٧ - (٥) حدثنا يوسف بن عيسى ، حدثنا وكيع ، حدثنا إسرائيل عن سِمَاك بن حرب عن جابر بن سمرة قال: رأيت النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَتَّكِنًا عَلَى وَسَادَةٍ ، قَالَ أَبُو عَيْسَى: لَمْ يَذْكُرْ وَكَيْعٌ عَلَى يَسَارِهِ ، وَهَكَذَا رَوَى غَيْرُ وَاحِدٍ عَنِ إِسْرَائِيلَ نَحْوَ رِوَايَةِ وَكَيْعٍ ، وَلَا نَعْلَمُ أَحَدًا رَوَى فِيهِ عَلَى يَسَارِهِ إِلَّا مَا رَوَاهُ إِسْحَاقُ بْنُ مَنْصُورٍ عَنِ إِسْرَائِيلَ ،

Chapter on the pillow of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The author has mentioned four ahaadith in this chapter.

(123) Hadith Number 1

Jaabir bin Samurah Radiyallahu 'Anhu reports: "I observed Rasulullah Sallallahu 'Alayhi Wasallam lean on a pillow, which was on his left side".

Commentary

It is permissible to put a pillow on both the right and left, as stated in the hadith. The left side is mentioned, but only incidentally. According to the rules and regulations of the muhadditheen (hadith scholars), the left side is not mentioned in the well-known narrations. Imaam Tirmidhi has for this reason commented on this at the end of the chapter.