

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.

(124) Hadith Number 2

Abubakrah Radiyallahu 'Anhu relates that: "Rasulullah Sallallahu 'Alayhi Wasallam once said: 'Must I show you a great sin, from among the greatest sins?' The Sahaabah replied: 'Yes O Rasulallah, do tell us'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'To ascribe a partner unto Allah. To disobey one's parents. To bear false witness, (or tell a lie)'. (The narrator is not sure which of the two Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had said). At that time Rasulullah Sallallahu 'Alayhi Wasallam was leaning on something. When he mentioned lies, he sat up, and because of its importance began to repeat it many times, till we began hoping that he would stop, and not repeat it so many times".

Commentary

The reason for the Sahaabah Radiyallahu 'Anhum wishing that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam should stop repeating it, is because of their love for Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, and their fear that he would become tired. It is enough to say a thing once. It could be possible that he might have become angry, or that in anger, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam might say something that would become a cause of loss to the ummah. Those that attend these type of religious or worldly assemblies, are well aware of such situations. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam repeated this to show its importance. Lies and falsehood inevitably gets a person involved in adultery, murder and many other sins. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam also said: "When a person lies, the malaa-ikah stay a (distance) of a mile away from him because of the odour it causes in a person's mouth". He has also said: "A Mu'min (believer) cannot be liar". Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu says: 'Stay away from lies, because lies keep away imaan'. -Al-I'tidaal.

In this hadith the major sins are mentioned. In the shari'ah there are two types of sins. One is the minor sins, which are forgiven after performing wudu, salaah, saum, haj etc. The second is the major or greater sins. These are never forgiven without sincere taubah (repentance). Certainly if Allah wills He will forgive even the major sins through His Great Mercy. This is an exception, but the fundamental law is that they are not forgiven without sincere taubah. The 'ulama differ as to the count of the major sins. Special books have been written on this subject. 'Allaamah Dha-habi has written a special treatise on this subject, wherein he has counted four hundred major

sins. 'Allaamah Ibn Hajar Makki has also written a two volume book which has been printed in Egypt. He has mentioned all the major sins on every subject, like that of salaah, saum, zakaah, haj etc. He has counted four hundred and sixty seven major sins in detail. Mulla 'Ali Qaari has written in the commentary of the 'Shamaa-il Tirmidhi' the common major sins are as follows: To murder a person; adultery; homosexuality; the drinking of wine and other intoxicants; theft; falsely accusing a person; refusing to give evidence of a factual incident; take a false oath; unlawfully taking possession of another's wealth or belonging; running away from war against non-believers without a valid reason; dealing in interest; stealing an orphan's possessions; taking and giving bribes; disobeying parents; cutting off relationship with one's relatives; relating a false hadith; breaking fast in Ramadaan (without a valid reason); cheating in measures and weights; performing a fard salaah before or after its stipulated time; avoiding paying zakaah; hitting or ill-treating a Muslim or non-Muslim with whom an agreement has been made; accusing or talk ill of the Sahaabah Radiyallahu 'Anhum; backbiting, especially about an 'aalim or a haafiz of the Qur-aan; telling tales (backbite) to an oppressor; being shameless and accept the prostitution or unlawful habits of one's wife or daughters; pimping; abstaining from Amri-bil-ma'ruf wan-nahyi 'anil munkar (commanding to do good, and prohibiting from committing evil), whilst having the strength and means to do so; practising black-magic (sihr, jadu) and teaching it to others; casting a spell (black magic) on someone; learning the Qur-aan and forget it; burning a living thing without a valid reason; giving up hope of attaining Allah's Mercy; having no fear of His punishment; a woman disobeying her husband, and without valid reason refuse to fulfil his desires.

Mulla 'Ali Qaari has given the above examples of major sins. In the 'Mazaahiri Haq', translation and commentary on 'Mishkaat', a special chapter has been written in the beginning, wherein similar sins have been mentioned. It has also been stated therein that to ascribe a partner unto Allah, in whatever form, e.g making a partner in praying to Him; in seeking assistance; in knowledge; in His Divine Power and Authority in creating; in calling (someone not present) for help; in saying; in naming; in slaughtering; in offering a vow; or the handing over all such matters to people instead of Allah; etc. The following are also included in the kitaab: To make an intention to persist in sinning; to consume intoxicants; marry one's mahram; gamble; keep friendship with non-believers; not to take part in jihad, whilst having the power to do so; eat the meat of a dead animal; have faith in an astrologer, and the

forecasts of soothsayers; criticise Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and the malaa-ikah, and to deny his (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's) prophethood and their (malaa-ikah's) existence; criticise the Sahaabah Radiyallahu 'Anhum; cause a quarrel and fight between husband and wife; be wasteful; create rebellion, intrigue or mischief; appear nude before others (besides one's wife, or husband); be niggardly and stingy; not cleansing one's self from urine and sperm (i.e. if these fall onto the clothing and body and are not washed); disbelieve and refute taqdeer (divine foreordainment); lower the trouser or lungi below the ankles in pride; lament (no-hah) a person's death; begin or invent a bad mode, thing or manner; be ungrateful to a benefactor; call a Muslim a disbeliever; have intercourse with a menstruating woman; become happy when food becomes scarce; commit a sexual act with an animal; look at a man with lust; peep or spy in another's house; degrade the 'ulama or the huffaaz of the Qur-aan; fail to treat all wives equally if one has more than one wife; be unfaithful to the amir or leader etc.

The major sins also have their stages. That is why in the above hadith only the main ones among the major sins are mentioned according to their circumstances. The 'ulama have written that to keep on committing a (minor) sin, results in it becoming a major sin, and by repenting sincerely a major sin is forgiven. A sincere taubah is that, one should make a firm resolution that one shall not commit that sin again.

(125) Hadith Number 3 and 4

Abu Juhayfah Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'I do not lean when I have meals'".

Commentary

This manner of eating is against humility, and it drives one to eat more. Some people are of the opinion that it results in creating a large tummy, and the food also does not digest quickly. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mentions himself so that he may be emulated. The 'ulama write that there are four methods of leaning, and all four are included here. The first is to lean with either side of the body on a wall, pillow etc. The second is to lean with the palms on the ground. The third is to sit crossed legged on a pillow. The fourth method is to lean with the back on a large pillow or wall. All these postures are included in the above prohibition.

(127) Hadith Number 5

Jaabir bin Samurah Radiyallahu 'Anhu says: "I had seen Rasulullah Sallallahu 'Alayhi Wasallam lean on a pillow".

Commentary

This is the same hadith mentioned at the beginning of the chapter. The author wanted to comment on this hadith, therefore it is repeated here.

باب ما جاء في إتكاء رسول الله صلى الله عليه وسلم

١٢٨ - (١) حدثنا عبد الله بن عبد الرحمن ، حدثنا عمرو بن عاصم ، حدثنا حمّاد بن سلمة عن حميد عن أنس رضى الله عنه: أن النَّبى صلى الله عليه وسلم كان شاكياً فخرج يتوكأ على أسامة وعليه ثوب قطريّ قد توشّح به فصلى بهم ،

١٢٩ - (٢) حدثنا عبد الله بن عبد الرحمن ، حدثنا محمد بن المبارك ، حدثنا عطاء بن مسلم الخفاف الحلبى ، حدثنا جعفر بن بُرقان عن عطاء ابن أبى رباح عن الفضل بن عبّاس قال: دخلت على رسول الله صلى الله عليه وسلم فى مرضه الذى توفى فيه ، وعلى رأسه عصابة صفراء ، فسلمتُ عليه ، فقال يا فضل ، قلت: لبيك يا رسول الله ، قال: أشدد بهذه العصابة رأسى ، قال: ففعلت ثمّ قعد فوضع كفه على منكبى ، ثمّ قام ودخل فى المسجد ، وفى الحديث قصّة ،

Chapter on Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam leaning on something other than a pillow

The pillow has been discussed in the previous chapter. Besides this Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam took support of people at the time of illness, and also leaned on them as is evident from