

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 رضي الله عنه: أن النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ شَاكِيًا فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ وَعَلَيْهِ ثَوْبٌ قِطْرِيٌّ قَدْ تَوَشَّحَ بِهِ فَصَلَّى بِهِمْ ،

١٢٩ - (٢) حدثنا عبد الله بن عبد الرحمن ، حدثنا محمد بن المبارك ، حدثنا عطاء بن مسلم الخفاف الحلبي ، حدثنا جعفر بن بُرْقَانٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ الَّذِي تُوِّفِيَ فِيهِ ، وَعَلَى رَأْسِهِ عَصَابَةٌ صَفْرَاءُ ، فَسَلَّمْتُ عَلَيْهِ ، فَقَالَ يَا فَضْلُ ، قُلْتُ: لَيْتَكَ يَا رَسُولَ اللَّهِ ، قَالَ: أَشَدُّ بِهَذِهِ الْعَصَابَةِ رَأْسِي ، قَالَ: فَفَعَلْتُ ثُمَّ قَعَدْتُ فَوَضَعْتُ كَفَّهُ عَلَى مَنْكَبِي ، ثُمَّ قَامَ وَدَخَلَ فِي الْمَسْجِدِ ، وَفِي الْحَدِيثِ قِصَّةٌ ،

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

the narrations. The author has therefore written this chapter separately. Two narrations are mentioned in this chapter.

(128) Hadith Number 1

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam became ill. For this reason he came out of his room with the support of Usaamah Radiyallahu 'Anhu, and led the Sahaabah in salaah. Rasulullah Sallallahu 'Alayhi Wasallam wore a Yamaani printed shawl at that time.

Commentary

This has been discussed in hadith number six in the 'Chapter on the Clothing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.'

(129) Hadith Number 2

Fadl bin 'Abbaas Radiyallahu 'Anhu says: "I came to Rasulullah Sallallahu 'Alayhi Wasallam at the time of his last illness before he passed away. A yellow band was fastened around the mubaarak head of Rasulullah Sallallahu 'Alayhi Wasallam. I greeted him and after replying, he asked me to fasten the band tightly around his mubaarak head. I carried out his request. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam sat up, then stood up supporting himself on my shoulder, and entered the masjid". There is a detailed incident in this hadith.

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fastened the band because of a headache. Some 'ulama have translated it as a turban instead of a band. It is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore different coloured turbans. The proof of the yellow turban is taken from this hadith. The incident which Imaam Tirmidhi has referred to has been mentioned in detail in the kitaab 'Majma'-uz Zawaa'id'. Sayyidina Fadl Radiyallahu 'Anhu says: "I attended the noble assembly of Rasulullah Sallallahu 'Alayhi Wasallam. I noticed that Rasulullah Sallallahu 'Alayhi Wasallam had a fever and a band was fastened around his mubaarak head. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Hold my hand'. I held his hand and (we) entered the masjid. Rasulullah Sallallahu 'Alayhi Wasallam sat on the mimbar, and said: 'Call the people'. I went to gather the people. After reciting the hamd and thanaa (thanks and praises to Allah) he addressed them on this subject: 'The time has come near when I shall leave you. Whomsoever I had hit on the back may take revenge. Whomsoever I have dishonoured or disgraced wrongfully, let him take

revenge by dishonouring me. Let no person fear that if he takes revenge I shall hate him, for it is not my nature to do so, nor is it appropriate for me to do so. Remember, that person shall be very dear to me who avenges himself, or forgives me, so that I may meet my creator in happiness and without fear. I will not consider it sufficient to announce this once only, but shall announce it again". Thereafter he descended from the mimbar. After performing the zuhr salaah, he again ascended the mimbar and made the same announcement. He also repeated about the hatred as mentioned above, and added that if anyone owe's anything, let him pay it because the disgrace of this world is much less than the disgrace of the hereafter. A person stood up and said: "Oh Rasulallah, you owe me three Dirhams'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: 'I will not refute someone's claim, nor will I make him swear an oath, but I would like to ask you, how and when was it taken?' He replied: 'A beggar once came to you. You asked me to give him three Dirhams'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam told Sayyidina Fadl Radiyallahu 'Anhu to pay him the three Dirhams. Thereafter another person got up and said: 'I owe the Baytul Maal (Public Treasury) three Dirhams, which I cheated and wrongfully took from it'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam asked: 'Why did you cheat?' He replied: 'At that time I was in need and very desperate'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam asked Sayyidina Fadl Radiyallahu 'Anhu to collect the money from him. Thereafter Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam announced: 'If anyone fears one's habits, let him ask for a du'aa (because the time for departure is near). A person got up and said: 'Oh Rasulallah, I am a liar, a munaafiq (hypocrite) and I sleep a lot'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam made du'aa for him, 'Oh Allah grant him truthfulness, a strong (and complete) imaan (faith), and cure from the illness of sleeping (a lot)'. After that another person stood up and said: 'Oh Rasulallah, I am a liar, a munaafiq and there is no sin, which I have not committed'. Sayyidina 'Umar Radiyallahu 'Anhu warned him that he was openly declaring his sins. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: 'O 'Umar, be calm, the disgrace of the world is lighter and better than the disgrace of the hereafter'. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam made du'aa for that person, 'Oh Allah, grant him truthfulness and a strong imaan, and make his life a better one'. Thereafter Sayyidina 'Umar Radiyallahu 'Anhu got up and said something to the congregation. In reply to which Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said: 'Umar is with me and I am with 'Umar. After me 'Umar will remain on the truth wherever he goes'. In another hadith it is stated that a person

got up and said: 'O Rasulullah, I am a coward and have the sickness of sleeping a a lot'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also made du'aa for him. Sayyidina Fadl Radiyallahu 'Anhu says: 'We saw thereafter, that there was no person braver than him'. After this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went to the room of Sayyiditina 'Aayeshah Radiyallahu 'Anha and repeated to the women-folk what he had said to the menfolk. One Sahaabiyyah got up and said: 'Oh Rasulullah, I am helpless from my tongue'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made du'aa for her''. -Majma-uz Zawaa-id.

These people called themselves munaafiq (hypocrite) because of the fear they had of Allah. A few incidents are related in the second chapter of the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Due to the great fear that overcame them, they sometimes thought they had become hypocrites. Even Sayyidina Abubakr Siddiqe Radiyallahu 'Anhu, who is the best person among the entire ummah of Sayyidina Muḥammad Sallallahu 'Alayhi Wasallam, by the consensus of the Ahlul-Haq (rightful ones), also at times, felt that he had become a munaafiq, as we find from the incident of Sayyidina Hanzalah Radiyallahu 'Anhu, which is mentioned in the 'Stories of the Sahaabah Radiyallahu 'Anhum'. Ibn Abi Mulaykah says: 'I saw thirty people among the Sahaabah Radiyallahu 'Anhum who feared that they might have become munaafiqs'. Hasan Baṣri RA., who is among the great sufis and a Taabi'ee says: 'These Muslims of the past, i.e. The Sahaabah Radiyallahu 'Anhum and the present Muslims, i.e. those living among the Sahaabah and the Taabi'een, there are none among them who do not fear their nifaaq (hypocrisy). And in the past, and present times, there is no munaafiq, that is not content'. It is also reported from Hasan Baṣri RA. that the person that does not fear hypocrisy is in actual fact a munaafiq. Ebrahim Taymi, who is among the fuqahaa of the Taabi'een says: 'Whenever I compare my sayings to my deeds, I fear that they may be false'. -Bukhaari, Fathul Baari. What is meant, is the fear all these great personalities had for their own deeds. They thought of them as things that did not exist, nor had any value, as if nothing had been accomplished. They always feared that their advices and counsels etc. might become a means of their hypocrisy.

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

١٣٠ - (١) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي عن سفيان عن سعد بن إبراهيم عن ابن الكعب بن مالك عن أبيه: أن النبي صلى الله عليه وسلم كان يلعق أصابعه ثلاثا ، قال أبو عيسى: روى غير محمد بن بشار هذا الحديث قال: كان يلعق أصابعه الثلاث ،

١٣١ - (٢) حدثنا الحسن بن علي الخلال ، حدثنا عفان ، حدثنا حماد بن سلمة عن ثابت عن أنس قال: كان النبي صلى الله عليه وسلم إذا أكل طعاما لَعِقَ أصابعه الثلاث ،

١٣٢ - (٣) حدثنا الحسين بن علي بن يزيد الصدائي البغدادي ، حدثنا يعقوب بن إسحق يعني الحضرمي ، حدثنا شعبة عن سفيان الثوري عن علي بن الأقرم عن أبي جحيفة قال: قال النبي صلى الله عليه وسلم أما أنا فلا أكل متكئا ، حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن علي بن الأقرم نحوه ،

١٣٣ - (٤) حدثنا هارون بن إسحاق الهمداني ، حدثنا عبدة بن سليمان عن هشام بن عروة عن ابن الكعب بن مالك عن أبيه

قال: كان رسول الله صلى الله عليه وسلم يأكل بأصابعه الثلاث ويلعقهن ،

١٣٤ - (٥) حدثنا أحمد بن منيع ، حدثنا الفضل بن دكين ، حدثنا مصعب بن سليم قال سمعت أنس بن مالك يقول: أتى رسول الله صلى الله عليه وسلم بتسر ، فرأيته يأكل وهو مُقَع من الجوع ،

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

A few of the eating and table manners of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam are mentioned in this chapter. Five ahaadith are mentioned herein.

(130) Hadith Number 1.

Kaa'b bin Maalik Radiyallahu 'Anhu says: "Rasulallah Sallallahu 'Alayhi Wasallam licked his fingers thrice (after eating)".

Commentary

After eating it is mustahab to lick the fingers before washing the hands. According to some authorities, due to this narration it is mustahab to lick the fingers thrice. Mulla 'Ali Qaari says three times is not meant here, but that three fingers should be licked, as will be stated in another narration. Therefore, another narration of Sayyidina Kaa'b bin Maalik Radiyallahu 'Anhu is also mentioned in this chapter. Some commenta-