

Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam using 'itr.

A sweet fragrance naturally emitted from the mubaarak body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, as if he did not use 'itr. In a narration Sayyidina Anas Radiyallahu 'Anhu says: 'I did not smell anything more fragrant than the fragrant smell of Rasulullah Sallallahu 'Alayhi Wasallam. Its fragrance was better than 'Amber and Musk'. Various other narrations testify to this. Many narrations are mentioned in the books of hadith, where it is stated that the perspiration of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was used instead of 'itr. A narration from Sayyiditina Umm Sulaym Radiyallahu 'Anha is related in the Sahih Muslim and other kitaabs, that once while Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sleeping, sweat began to emit from his mubaarak body. She began collecting it in a small bottle. The mubaarak eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam opened. He asked her what she was doing. She replied: 'We use this in our 'itr, it has the most fragrance'.

Once Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam blew (made damm) on his palm and wiped it over the back and stomach of Sayyidina 'Uqbah Radiyallahu 'Anhu. It became so fragrant, and as he had four wives, every one of them put on so much 'itr, to equal that fragrance, but it could not overcome the fragrance Sayyidina 'Uqbah Radiyallahu 'Anhu had.

*What should I do with the sweet smell of flowers O Nasim
(fragrant breeze).*

The clothing is also hopeful of attaining a sweet smell.

Sayyidina Abu Ya'laa Radiyallahu 'Anhu and others relate that in whichever alley Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed, others who passed later knew immediately that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had just passed there. Many other narrations are reported on this subject. Besides this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam usually used 'itr. The author has written six ahaadith in this chapter.

(207) Hadith Number 1.

Anas Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam had a 'Sukkah'. He used a fragrance from it".

Commentary

The 'ulama give two meanings to the word 'Sukkah'. Some say it is an 'itr box, and say it is that box in which 'itr is kept. In this case it will mean he used the fragrance from an 'itr box. My ustadh Rahmatullahi 'Alayhi gave the above translation. Some 'ulama say it is a mixture of various fragrances. The author of Qamus and others prefer this meaning, and have also written the full recipe of how it is made.

(208) Hadith Number 2.

Thumaamah bin 'Abdullah Radiyallahu 'Anhu reports: "Anas bin Maalik did not refuse 'itr, and used to say that Rasulullah Sallallahu 'Alayhi Wasallam never refused (the acceptance of) 'itr".

(209) Hadith Number 3.

Ibn 'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Three things should not be refused: a pillow; fragrance ('itr—oil); and milk'".

Commentary

These things are mentioned because it is not a burden for the one that gives these presents. And by refusing, one may at times offend the giver. All those things are included in this which are simple and does not burden the one that presents it. By 'pillow', some 'ulama say it means presenting a pillow, as it does not burden a person. Some 'ulama say that it is just for one's use while sitting, lying, sleeping, leaning etc.

(210) Hadith Number 4.

Abu Hurayrah Radiyallahu 'Anhu narrates: "Rasulullah Sallallahu 'Alayhi Wasallam said: "The 'itr of a male is, the fragrance of which spreads and has less colour in it (i.e. rose, kewrah etc.), and the 'itr of a female is that, which has more colour and less fragrance (hina (mendhi)-, za'faraan etc.)".

Commentary

Males should use a fragrance that is masculine, as colour does not suit them. Women should use a feminine fragrance, which does not give off a strong fragrance, it must be such that its fragrance does not reach strangers.

(211) Hadith Number 5.

Abu 'Uthmaan An-Nahdi (At-Taabi'ee) RA. relates that Rasulullah Sallallahu 'Alayhi Wasallam said: "If one is given rayhaan, he should not refuse it, because it originates from Jannah."

Commentary

From this, it is only the rayhaan itself that is meant or are other fragrant substances also included? The linguists give both meanings, and both may be intended here. Allah Ta'aala made an imitation of the fragrance of Jannah in this world, because this may be an incentive for the people towards Jannah, and also increase their desire and zeal for it. People are naturally attracted to something fragrant. What comparison can there be made with the original fragrance of Jannah. It shall have such a strong fragrance, that the distance of five hundred years will have to be covered to reach its source.

(212) Hadith Number 6.

Jarir bin 'Abdullah Bajali Radiyallahu 'Anhu reports that I was presented to 'Umar (for an inspection). Jarir threw off his top shawl and walked in his lungi only (so that he could be inspected). 'Umar told him to take his top sheet (put it on) and addressed the people saying: "I did not see anyone more handsomer than Jarir besides what we have heard of Yusuf As-Siddiqe 'Alayhis Salaam".

Commentary

'What we heard of Yusuf As-Siddiqe 'Alayhis Salaam' shows that he must have been more handsome and beautiful than Sayyidina Jarir Radiyallahu 'Anhu. Otherwise it seems there was none more handsomer than him (Sayyidina Yusuf 'Alayhis Salaam). Sayyidina 'Umar Radiyallahu 'Anhu was making a detailed inspection of the army at the time of jihaad. Every soldier was inspected and Sayyidina Jarir Radiyallahu 'Anhu was among them. There are a few difficulties in this narration. But shall be omitted to keep the subject short. One of these difficulties is, that the beauty and handsomeness of Sayyidina Yusuf 'Alayhis Salaam is exempted here. But the mubaarak beauty and handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is not exempted or mentioned here. We can openly say that the handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was more than that of Sayyidina Yusuf 'Alayhis Salaam. By not mentioning this, the handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is obviously exempted. Shah Waliyullah Dehlawi has men-

tioned that the handsomeness of Sayyidina Rasulallah ﷺ was hidden. The other question is, what relevance has this narration with this chapter? An answer to this is that fragrance is a part of beauty. The more handsome the person, the more fragrance will be emitted from that person's clothing and body. It is an accepted fact that Sayyidina Rasulallah ﷺ was the handsomest among creation, and it is an accepted fact that he was the most glittering among the full moons, therefore a sweet fragrance emitting from him is natural.

باب كيف كان كلام رسول الله صلى الله عليه وسلم

٢١٣ - (١) حدثنا حميد بن مسعدة البصرى ، حدثنا حميد بن الأسود عن أسامة بن زيد عن الزهرى عن عروة عن عائشة رضى الله عنها قالت: ما كان رسول الله صلى الله عليه وسلم يسرد كسر دكم هذا ، ولكنه كان يتكلم بكلام بين فصل ، يحفظه من جلس إليه ،

٢١٤ - (٢) حدثنا محمد بن يحيى ، حدثنا أبو قتيبة / مسلم بن قتيبة عن عبد الله بن المشى عن ثمامة عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يعيد الكلمة ثلاثا لتُعقل عنه ،

٢١٥ - (٣) حدثنا سفيان بن وكيع ، حدثنا جميع بن عمرو بن عبد الرحمن العجلي قال: حدثنى رجل من بنى تميم من ولد أبى هالة زوج خديجة يكنى أبا عبد الله عن ابن لأبى هالة عن الحسن بن علي قال: سألت خالى هند بن أبى هالة وكان وصافا ، قلت صف لى منطلق رسول الله صلى الله عليه وسلم ، قال كان رسول الله صلى الله عليه وسلم متواصل الأخران ، دائم الفكرة ، ليست له راحة ، طويل السكت ، لا يتكلم فى غير حاجة ، يفتح الكلام ويختمه بأشداقهِ ، ويتكلم بجوامع الكلم ، كلامه فصل ، لا فضول ولا تقصير ، ليس بالجافى ولا المهين ، يعظم النعمة

وإن دَقَّتْ لا يَدُمُّ منها شيئاً غير أنَّه لم يكن يَدُمُّ ذِواقاً ولا يَمُدُّهُ ،
ولا تُغضِبُهُ الدنيا ولا ما كان لها ، فإذا تُعَدِّي الحَقُّ لم يَقم لغضبه
شيءٌ حتى ينتصر له ، لا يغضب لنفسه ولا ينتصر لها ، إذا أشار
أشار بكفه كلَّها ، وإذا تعجَّب قلبها ، وإذا تحدَّث اتَّصل بها ،
وضرب براحته اليمنى بطن إبهامه اليسرى ، وإذا غضب أَعرض
وأشاح ، وإذا فرح غَضَّ طرفه ، جُلَّ ضِحْكُهُ التَّبَسُّمُ ، يَفْتَرُّ عن
مثل حَبِّ العِمامِ ،

Chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Three ahaadith are compiled in this chapter.

(213) Hadith Number 1.

'Aayeshah Radiyahallahu 'Anha relates that the speech of Rasulallah Sallallahu 'Alayhi Wasallam was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.

Commentary

The speech of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was not of an abridged nature nor was it fast, that nothing could be understood. He spoke calmly and clearly, word for word. A person sitting by him remembered what he said.