

ورسول الله صلى الله عليه وسلم جالس على القبر ، فرأيت عينيه
تدمعان فقال: أفیکم رجل لم يقارف الليلة قال أبو طلحة أنا ، قال
أنزل فنزل في قبرها ،

Chapter on the weeping of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

A person weeps (cries) because of some reason. At times one cries because of mercy and kindness; at times because of fear; sometimes because of fondness and love; sometimes due to intense happiness; sometimes due to pain or sorrow; at times due to the oppression of someone. Among these there is the crying of taubah (repentance) which is a result of some sin committed; one type of crying is due to nifaaq (hypocrisy), which is done for show, where one cries in ṣalaah so that others may feel that that person is crying due to piety; humbleness etc.; one type of crying is for a request, for instance where one cries for a dead person without taking any remuneration; one is to cry for a remuneration where one is paid to cry at the house of a dead person as is the custom in some areas; one type of crying is the crying of acceptance where one sees another crying and after seeing this also begins to cry, etc. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mainly cried due to the fondness and love for a deceased person, or for fear of, on behalf of the ummah, or because of the fear or longing for Allah Ta'aala, as will be seen in the narrations. Only these types of crying are praiseworthy. The mashaa-ikh have written, one type of crying is called a lie, that is the crying of a person after committing a sin, but thereafter does not refrain from that sin. The commentators on hadith write the crying of Sayyidina Daawud 'Alayhis Salaam was due to sorrow. The crying of Sayyidina Ebrahim 'Alayhis Salaam was due to a desire, and the crying of Sayyidina Rasulullah Sallallahu 'Alayhi

Wasallam was because of love. According to this humble servant this will mean that he mostly cried at night due to love, otherwise Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam cried due to different reasons as has been mentioned already. Therefore, the different types of narrations will be mentioned. The author has compiled six ahaadith in this chapter.

(305) Hadith Number 1.

'Abdullah bin Shikh-kheer Radiyallahu 'Anhu says: "I attended the noble assembly of Rasulallah Ṣallallahu 'Alayhi Wasallam. He was performing salaah. Because of his crying, such a sound emitted from his chest, like that of a boiling pot".

Commentary

This was due to the total humbleness of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam. Some mashaa-ikh have written that this state of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam occurred when both the jalaali and jamaali attribute of Allah appeared together. None can control the appearing of the jalaali attributes. Certainly, when the jamaali attributes appeared, at that time a sort of happiness and contentment became apparent. Through the tufayl (mediation/means) of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam the mashaa-ikh of suluk also experience these two conditions.

(306) Hadith Number 2.

'Abdullah bin Mas'ud Radiyallahu 'Anhu says: "Rasulallah Ṣallallahu 'Alayhi Wasallam once asked me to recite the Qur-aan to him. (He might have said this because one may be able to concentrate more if one listens, or he may have said this for another reason, which may include many reasons. For example, the hearing of the recital of the Qur-aan is regarded as a sunnah, as a result of this deed of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam) I said: "O Messenger of Allah, should I recite it to you when it has been revealed to you?" (Sayyidina Ibn Mas'ud Radiyallahu 'Anhu may have thought this recital was for tabligh as a reminder) Rasulallah Ṣallallahu 'Alayhi Wasallam said: 'I love to hear it from another person" Thereupon I began reciting Surah Nisaa (which begins from the last quarter of the 4th juz). When I reached this aayah: "*But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muḥammad) a witness against these?*" — Surah Nisaa, 41

I saw tears flowing from both eyes of Rasulullah Ṣallallahu 'Alayhi Wasallam'.

Commentary

This crying of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was due to the listening of the words of Allah, and this befits the dignity of the Qur-aan. Imaam Nawawi writes that to cry whilst reciting the Qur-aan is the quality of the 'aarifeen and a sign of the saaliheen. Allah Ta'aala has praised these people in the Qur-aan at many places. Allah Ta'aala says: "When the revelations of the Beneficent were recited unto them, they fell down (into sajdah), adoring and weeping".—Surah Maryam, 58.

"Lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring".—Surah Israa (Bani Israa-eel), 107.

By this it is clear that who can confirm more to these aayaat than Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. It is not imaginable that the crying of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was due to the greatness and Jalal of the Qur-aan. In this case, it is possible that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam must have been crying from before and Sayyidina 'Abdullah bin Mas'ud Radiyallahu 'Anhu must have observed it only after Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam had been crying for some-time. It may also be possible that he began crying specially after the reciting of the aayah. The translation of this aayah is: "But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muḥammad) a witness against these?"—Suratun Nisaa, 41.

Sayyidina Rasūlullah Ṣallallahu 'Alayhi Wasallam will be called to give evidence on these people. This is the scene of qiyaamah. On that day every nabi will be called upon to give evidence as a witness. The events of which are described in detail in the aḥadith of the day of mah-shar. In this manner it is possible that this crying of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam will be due to the difficult times on the day of qiyaamah and mah-shar. Every person will be engrossed and worried of one's self only. It is possible that in this aayah Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam is being commanded to appear as a witness. And he fears the intense burden of being called up as a witness. It is stated in a ḥadith that at time when this aayah was revealed, Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam said: 'O Allah, how can I be a witness of those who were not in my presence?' Some of the 'ulama have written that at the

mentioning of this aayah, the scene of qiyaamah came before him, and the fikr of the ummah was always with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He may have cried because of the sins of the ummah. For this, every event is such, that it can be the cause of crying. All this and besides this, there could be other reasons too for his crying.

(307) Hadith Number 3.

'Abdullah bin 'Umar Radiyallahu 'Anhu reports: "In the time of Rasulullah Sallallahu 'Alayhi Wasallam there once occurred a solar eclipse. (According to the majority of the 'ulama this incident took place in the 10th year hijri). Rasulullah Sallallahu 'Alayhi Wasallam went into the masjid, commenced the salaah, and stood in qiyaam for so long that it was felt that he did not intend performing ruku'. (In another narration it is stated that he recited the Surah Baqarah.) He then performed such a long ruku', as if he did not want to come up from the ruku'. Then in the same manner after standing up from the ruku' he stood up for such a long time as if he did not want to perform sajdah. He then performed the sajdah, here too he kept his mubaarak head on the ground for such a long time as if he was not going to lift his mubaarak head. In this manner he did the same after lifting the head and sitting in jalsa, and after the jalsa in the second sajdah. In short, in every rukn of the salaah this was done, that every rukn was so long, as if this rukn was going to be performed till the end, and there is nothing after it. (In the same manner he performed the second rak'ah, and in the last sajdah), due to this intense fear he began taking heavy breaths and crying, and began pleading to the Almighty Allah that, 'O Allah, you had promised me that in my presence you will not punish the ummah. O Allah, it is only You that have promised that when these people make istighfaar there will be no punishment'. This saying of Rasulullah Sallallahu 'Alayhi Wasallam refers to the aayah that is at the end of the ninth juz: "*But Allah would not punish them while thou was with them, nor will He punish them while they seek forgiveness*". — Surah Al-Anfaal, 33.

When Rasulullah Sallallahu 'Alayhi Wasallam completed the salaah, the sun had cleared already. Rasulullah Sallallahu 'Alayhi Wasallam delivered a sermon after this. After uttering the hamd and thanaa, he talked on this subject, that the sun or moon does not eclipse because of the death or birth of anyone, but both are from among the signs of Allah Ta'aala. (That gives His creation a warning so that they may fear Him). When these eclipses occur then immediately turn towards Allah (begin istighfaar and performing salaah)".

Commentary

The reason for delivering this sermon was that in the days of jaahiliyyah it was famous that the eclipse of the sun and moon were due to the death or birth of a great personality—Co-incidently it so happened that when Sayyidina Ebrahim Radiyallahu 'Anhu, the son of Sayyidina Rasulullah ﷺ passed away, an eclipse took place. Therefore this nurtured the view held during the days of jaahiliyyah. People began saying that the eclipse was the result of the death of Sayyidina Ebrahim Radiyallahu 'Anhu. The a-immah differ in that during the solar eclipse should one or more then one ruku' be performed in one rak'ah. The Hanafis say that only one ruku' should be performed (in one rak'ah). This hadith strengthens their view. However scholarly differences and the proofs of the opposing schools are not relevant here.

(308) Hadith Number 4.

Ibn 'Abbaas Radiyallahu 'Anhu reports that one of the daughters of Rasulullah ﷺ was on her death bed. Rasulullah ﷺ picked her up and put her before him. She passed away in his presence. Ummi Ayman (who was a slave girl of Sayyidina Rasulullah ﷺ) began wailing aloud. Rasulullah ﷺ said: "Are you crying before the Messenger of Allah?" (because tears were also flowing from the eyes of Sayyidina Rasulullah ﷺ). She said: 'Do I not see you cry?' Rasulullah ﷺ replied: "This crying is not prohibited. It is a mercy of Allah". (He softens the hearts of His servants, and creates love and mercy in them). Rasulullah ﷺ then said: "A Muslim is at peace at all times, even when his soul is being taken out, he is busy uttering the hamd (praises) of Allah".

Commentary

The 'ulama differ in that with which daughter did this incident take place. According to the muhadditheen and historians this did not take place with any of his daughters but with that of a grandson or granddaughter. It is also possible that this took place with one of the sons. Such incidents took place with his male offspring. With whomsoever this incident may have taken place, the object here is to describe the soft-heartedness of Sayyidina Rasulullah ﷺ, and that stone heartedness is contrary to kindness. To have natural love for children is not against the dignity and sanctity of prophethood. To be soft hearted is praiseworthy.

(309) Hadith Number 5.

'Aayeshah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam kissed the forehead of 'Uthmaan bin Maz'oon after his death. At that time tears were flowing from his eyes".

Commentary

This great Sahaabi was a foster brother of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He was the thirteenth person to accept Islaam in its early stages. He first migrated to Abyssynia then to Madinah. He was very pious and devoted. At the time when it was still lawful to drink intoxicants, he had already abstained from imbibing it. He was the first among the Muhaajireen to pass away. He passed away in Sha'baan in the second year hijri and was buried in the Jannatul Baqi.

(310) Hadith Number 6.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam was sitting at the grave of his daughter (Sayyiditina Ummi Kulthum Radiyallahu 'Anha) and tears were flowing from his eyes. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'That person should enter the grave who did not have sexual relations that (previous) night'. Abu Talhah Radiyallahu 'Anhu replied: 'I did not'. At the request of Rasulullah Sallallahu 'Alayhi Wasallam he entered her grave".

Commentary

It is said that this was an obscure hint to Sayyidina 'Uthmaan Radiyallahu 'Anhu and that is, although his wife, the daughter of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam being very ill, that she passed away that same day, he was with one of his slave girls that night. Some 'ulama did not translate the word 'Lam Yuqaarif' as 'the one who did not commit sexual relations' but as 'the one who did not commit a sin'. Some 'ulama have translated it as 'did not speak' as Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not like to speak after 'eshaa. The most famous explanation is the one used above. There is no difficulty in explaining 'Ta'reed' (an obscure hint) too, a person does hint to one with whom one has a strong relationship. If Sayyidina 'Uthmaan Radiyallahu 'Anhu did this because of a strong urge, then there is no harm, also who knows when one will die. It is possible that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wanted to mildly bring it to his notice, but not scold him. It may not be surprising that

the reason for this is that the marriage of Sayyiditina Ummi Kulthum Radiyallahu 'Anha was important, as this took place at the commandment of Allah Ta'aala. When the first wife of Sayyidina 'Uthmaan Radiyallahu 'Anhu, the elder sister of Sayyiditina Ummi Kulthum Radiyallahu 'Anha passed away, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'If I had a hundred daughters, and if every one died one after another, I would have married each one of them one after the other to 'Uthmaan.' Jibra-eel 'Alayhis Salaam says that Allah Ta'aala has commanded that I give the hand of Sayyiditina Ummi Kulthum Radiyallahu 'Anha in the marriage of Sayyidina 'Uthmaan Radiyallahu 'Anhu. In this manner it will surely warrant that at the time of the illness of such a wife like Sayyiditina Ummi Kulthum Radiyallahu 'Anha, a mild and obscure hint be given. And Allah knows best.

باب ما جاء في فراش رسول الله صلى الله عليه وسلم

٣١١ - (١) حدثنا علي بن حجر ، حدثنا علي بن مسهر عن هشام بن عروة عن أبيه عن عائشة قالت: إنما كان فراش رسول الله ﷺ الذي ينام عليه من آدم حشوه ليف ،

٣١٢ - (٢) حدثنا أبو الخطاب زياد بن يحيى البصرى ، حدثنا عبد الله بن مهدى ، حدثنا جعفر بن محمد عن أبيه قال: سئلت عائشة ما كان فراش رسول الله صلى الله عليه وسلم في بيتك قالت: من آدم حشوه من ليف وسئلت حفصة ما كان فراش رسول الله ﷺ في بيتك قالت مسحاً بثنيه ثنتين فينام عليه ، فلما كان ذات ليلة قلت لو ثنيته أربع ثنيات لكان أوطأ له ، فثنيته بأربع ثنيات فلما أصبح قال: ما فرشتمولى الليلة؟ قالت: قلنا هو فراشك إلا إنا ثنيناه بأربع ثنيات ، قلنا هو أوطأ لك ، قال: ردوه لحالته الأولى فإنه منعتنى وطأته صلوتى الليلة ،

Chapter on the narrations of the bed of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.

It shall be known from the following narrations mentioned by the author on what type of bed did Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam rest. We who are from among his ummah know the state of