

باب ما جاء في حياء رسول الله صلى الله عليه وسلم

٣٤١ - (١) حدثنا محمود بن غيلان ، حدثنا أبو داؤد ، حدثنا
شعبة عن قتادة قال سمعت عبد الله بن أبي عتبة يحدث عن أبي
سعيد الخدري قال: كان رسول الله صلى الله عليه وسلم أشدَّ حياءً
من العذراء في خدرها وكان إذا كره شيئاً عُرف في وجهه ،

٣٤٢ - (٢) حدثنا محمود بن غيلان ، حدثنا وكيع ، حدثنا سفيان
عن منصور عن موسى بن عبد الله بن يزيد الخطمي عن مولى
لعائشة قال: قالت عائشة ما نظرت إلى فرج رسول الله ﷺ أو
قالت ما رأيت فرج رسول الله ﷺ قط ،

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

Although this chapter includes the habits, and could have been incorporated in the previous chapter, but because of the extreme importance given to it, it has been mentioned separately. Modesty plays a special part between the affairs of the creator and the created. It is mentioned in the hadith that when modesty vanishes, do as you please. Every excellence of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

reached its apex. Whatever chapter is begun, there are no words that can truly describe his qualities. Not a few incidents, but thousands bear testimony to this. Ibn 'Umar Radiyallahu 'Anhu reports, that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not fix his eyesight on anyone due to his exceeding modesty. He did not look at a person in the eye while meeting him face to face. Imaam Tirmidhi has mentioned two hadith as an example. The 'ulama have written that there are many types of modesty. One is the modesty of graciousness and kindness. For instance when Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam made the walimah of Zaynab Radiyallahu 'Anha, after eating some people remained there and became busy in discussions. Their sitting made Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam feel uneasy. He sometimes went out and sometimes came inside, because of his modesty he did not ask them to get up. In the Qur-aan Karim before the end of Surah Ahzaab this incident is mentioned. The second type of modesty is that the lover feels bashful for the beloved, even speaking becomes difficult.

The third type is the modesty of devotion, that in worship one feels humbled, and continues to go forward due to the modesty for the creator. The fourth type is to have modesty of ones own soul. That is, one begins something with zeal, and when it remains incomplete one begins to feel ashamed of one's self, that this small deed could not be completed. It is said that this is the highest form of modesty. The one that feels modest from one's self, will surely be modest before others.

(341) Hadith Number 1.

Abu Sa'eed Khudari Radiyallahu 'Anhu says that Rasulallah Sallallahu 'Alayhi Wasallam was more bashful than a virgin girl in her veil (purdah). When Rasulallah Sallallahu 'Alayhi Wasallam did not like something, it could be seen on his face. (Because of his excessive modesty he did not mention it).

Commentary

The 'ulama have given two meanings for the words 'a virgin in her veil (purdah)'. One group among the 'ulama say it means a virgin girl in her veil, that she is more shameful than that virgin girl who roams about. However every virgin is bashful, therefore the shari'ah has recognised the silence of a virgin girl as her consent for her nikaah, as bashfulness is natural for a virgin girl, and especially the girl who is in purdah. Some 'ulama have said that by the girl in purdah, that girl is meant, who is brought up in purdah and also makes purdah from other women. It is a custom in many families, where purdah is observed from

those women who go about. It is clear from this, how modest such a girl will be? The second meaning that some of the 'ulama have given is that 'in purdah' is taken metaphorically, that the modesty shown by a virgin girl (bride) on her first night is evident. (It is sad that this does not exist in many western orientated circles today).

(342) Hadith Number 2.

'Aayeshah Radiyallahu 'Anha reports: (because of the excessive modesty of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) "I did not have the courage to see the private parts of Rasulullah Sallallahu 'Alayhi Wasallam, or that I never saw the private parts of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Due to the shamefastness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam this was not possible, then how could Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself have done so? It is natural that in the presence of a modest person, one is compelled to act modestly. In another narration it is clearly denied that never did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam see my private parts, nor did I see the private parts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Although 'Aayeshah Radiyallahu 'Anha was the most informal among all the wives, she was also the most beloved. If this was his manner with her, what can be said of the others? Sayyiditina Ummi Salamah Radiyallahu 'Anha says that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam slept with his wife, he closed his eyes and bowed down his head, and also stressed to his wife to be calm and dignified. Ibn 'Abbaas Radiyallahu 'Anhu narrates that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam went behind the rooms to perform ghusl. Nobody saw the private parts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Before the advent of nubuwwah, when the Ka'bah was rebuilt Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also carried stones and brought them. According to 'Arab custom, no importance was given to concealing the private parts. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam put his lungi under the stone, and immediately became unconscious and fell down, whereas, at that time the shar'ee injunctions were not even revealed.

باب ما جاء في حجامه رسول الله صلى الله عليه وسلم

٣٤٣ - (١) حدثنا علي بن حُجر ، حدثنا إسماعيل بن جعفر عن حميد قال: سئل أنس بن مالك عن كَسْبِ الحجام فقال أنس: إحتجَم رسول الله صلى الله عليه وسلم حَجْمَهُ أبو طَيِّبَةَ فامر له بصاعين من طعام وكَلَّمَ أهله فوضعوا عنه من خَرَاجه وقال: إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ بِهِ الحِجَامَةَ أَوْ إِنَّ مِنْ أَمْثَلِ مَا تَدَاوَيْتُمْ بِهِ الحِجَامَةَ

٣٤٤ - (٢) حدثنا عمرو بن علي ، حدثنا أبو داؤد ، حدثنا ورقاء بن عمر عن عبد الأعلى عن أبي جميلة عن علي: أَنَّ النَّبِيَّ ﷺ اِحْتَجَمَ وَأَمَرَنِي فَأَعْطَيْتُ الحِجَامَ أَجْرَهُ ،

٣٤٥ - (٣) حدثنا هارون بن إسحاق الهمداني ، حدثنا عبدة عن سفيان الثوري عن جابر عن الشعبي عن ابن عباس. أَظْنُهُ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اِحْتَجَمَ فِي الْأَخْدَعَيْنِ وَبَيْنَ الْكَتِفَيْنِ وَأَعْطَى الحِجَامَ أَجْرَهُ وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ ،

٣٤٦ - (٤) حدثنا هارون بن إسحاق ، حدثنا عبدة عن ابن أبي ليلى عن نافع عن ابن عمر: أَنَّ النَّبِيَّ ﷺ دَعَا حِجَّامًا فَحَجَّمَهُ وَسَأَلَهُ كَمْ خَرَاجِكَ فَقَالَ ثَلَاثَةَ أَصْعٍ ، فَوَضَعَ عَنْهُ صَاعًا وَأَعْطَاهُ أَجْرَهُ ،

٣٤٧ - (٥) حدثنا عبد القدوس بن محمد العطار البصرى ، حدثنا عمرو بن عاصم ، حدثنا همام وجريير بن حازم قالوا: حدثنا قتادة عن أنس بن مالك قال: كان رسول الله ﷺ يحتجم في الأُحْدَعَيْنِ والكَاهِلِ وكان يحتجم لسَبْعِ عشرة وتسع عشرة وإحدى وعشرين ،

٣٤٨ - (٦) حدثنا إسْحَقُ بن منصور ، حدثنا عبد الرزاق عن مَعْمَرٍ عن قتادة عن أنس بن مالك: انَّ رسول الله ﷺ احتجم وهو مُحْرِمٌ بِمَلِّ عَلَى ظَهْرِ الْقَدَمِ ،

Chapter on the hajaamah (cupping—cautering) of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The author mentioned six ahaadith in this chapter, wherein the use of cupping—cautering—on different occasions have been mentioned. The object is to show that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used medicines for body treatments, and that this is not against tawakkul (complete reliance of Allah), because who can have more trust and reliance in Allah than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Considering all this, we find in many ahaadith that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used the treatment of cupping, and the fact is, that it is not against reliance on Allah. Shah Waliyullah Dehlawi has in one of his books, compiled many of his mubash-sha-raat (glad tidings), mukaa-sha-faat (divine inspirations), and questions put forward to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in his dreams that: 'I once asked Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam a spiritual question that, what is better, to