

## CHAPTER ON THE PILLOW OF SAYYIDINA RASULLULLAH SALLALLAHU ALAIHE WASALLAM

### (123) Hadith Number 1

Jaabir bin Samura Radiyallahu anhu reports, "I observed Rasullullah Sallallahu alaihe 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 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. Imam tirmizi has for this reason commented on this at the end of the chapter.

### (124) Hadith 2

Abu Bakr Radiyallahu anhu relates that, "Rasullullah Sallallahu alaihe Wasallam once said, :Must I show you a great sin, from among the greatest sins?" The sahaabah replied, "Yes O Rasullullah Sallallahu alaihe Wasallam, do tell us." Rasullullah Sallallahu alaihe Wasallam replied, "To ascribe a partner unto Allah. To disobey one's parents. To bare false witness, (or tell a lie). (The narrator is not sure which of the two Sayyidina Rasullullah Sallallahu alaihe Wasallam had said). At that time Rasullullah Sallallahu alaihe 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 Rasullullah Sallallahu alaihe Wasallam should stop repeating it, is because of their love for Sayyidina Rasullullah Sallallahu alaihe Wasallam, and there 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 Rasullullah Sallallahu alaihe Wasallam might say something that would become a cause of loss to the ummah. Those who attend these type of

religious or worldly assemblies are well aware of such situations. Sayyidina Rasullullah Sallallahu alaihe Wasallam repeated it to show its importance. Lies and falsehood inevitably gets a person involved in adultery, murder and many other sins. Sayyidina Rasullullah Sallallahu alaihe Wasallam also said, "When a person lies, the angels stay a distance of a mile away from him because odour it causes in person's mouth". He has also said, "A believer cannot be a liar". Sayyidina Abu Bakr Siddique Radiyallahu Anhu says, "Stay away from lies, because lies keep away Imaan." (Al-Itidaal)

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, salah, saum, hajj 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 major sins. Special books have been written on this subject. 'Allamah Dha-habi has written a special treatise on this subject, wherein he has counted four hundred major sins. 'Allamah Ibn Hajar 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 salah, saum, zakaah, hajj etc. He has counted four hundred and sixty seven major sins in detail. Mulla Ali Qaari has written the commentary of the Shamaa-il Tirmidhi, the common major sins 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 of relationship with one's relatives; relating a false hadith; breaking fast in Ramadan (without a valid reason); cheating in measures and weights; performing a fardh salah 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 talking ill of the Sahaabah Radiyallahu anhum; biting especially about an aalim or a hafiz of Qur'an; telling tales (bite) to an oppressor; being shameless and accepting the

prostitution or unlawful habits of one's wife or daughter's; pimping; abstaining from Amar-bin-maruf 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 to others; casting a spell (black-magic) on someone; learning the Qur'an and forget it; burning a living thing without a valid reason; giving up hope of attending Allah's mercy; having a fear of His punishment; a woman disobeying her husband and without a valid excuse refused 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 there in that to ascribe a partner on to 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 naming; slaughtering; in offering a vow; or the handling over all such in 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; eat the meat of a dead animal; have faith in an astrologer, and forecasts of soothsayers; criticise Sayyidina Rasulullah Sallallahu alaihe Wasallam and the malla-ikah, and to deny his (Sayyidina Rasulullah Sallallahu alaihe Wasallam's) Prophethood and their (mala-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 taqdder (divine fore-ordainment); 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'an; fail to treat all wives equally if one has more than one wife; be unfaithful to 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 3 and 4

Abu Juhayfah Radiyallahu anhu reports that: "Rasulullah Sallallahu alaihe 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 Rasulallah Sallallahu alaihe 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 cross legged on a pillow. The fourth method is to lean with the on a large pillow or wall. All these postures are included in the above prohibition.

#### (127) Hadith 5

Jabir bin Samurah Radiyallahu anhu says: "I had seen Rasulallah Sallallahu alaihe 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 mentioned here.