সহীহ শামায়েলে তিরমিযী

হাদিস নাম্বারঃ ২০

৩. রাসূলুল্লাহ (ﷺ) এর চুল (باب ما جاء في شعر رسول الله ﷺ)

আরবী

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ ، قَالَ : أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ : " كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ إِنَاءٍ وَاحِدٍ ، وَكَانَ لَهُ شَعْرٌ فَوْقَ الْجُمَّةِ , وَدُونَ الْوَفْرَةِ " .

বাংলা

২০. আয়েশা (রাঃ) হতে বর্ণিত। তিনি বলেন, আমি এবং রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম একত্রে একই পাত্রের পানি দ্বারা গোসল করতাম। আর তাঁর চুল কানের লতি এবং মধ্যবর্তী স্থান বরাবর লম্বা ছিল।[1]

English

Ayesha R.A. reported: Rasulullah (SAW) and I bathed in one utensil, and the mubarak hair of Rasulullah (SAW) was longer than those that reached the ear lobes, and were less than those that reached the shoulders". (It means that they were not very long nor were they short, but of a medium length).

ফুটনোট

[1] শারহুস সুন্নাহ, হা/৩১৩৭; মিশকাত, হা/৪৪৬০।

ব্যাখ্যা

It is not clear from this hadith if both bathed in a state of undress. Ayesha R.A. herself says: 'I did not see the private parts of Sayyidina Rasulullah (SAW), nor did he see my private parts'. Also the using of water from the same utensil cannot prove this. There are many ways both could have bathed from the same utensil and yet not see the private parts of one another. From this hadith we also learn of the bathing together of husband and wife. The ulama are unanimous in accepting Imaam Nawawi's saying that this is jaa'iz

(permissible). Another method is that the husband bathes first and the wife bathes after him with the remaining water. This is also unanimously accepted by all. The third method is the opposite where the wife bathes first then the husband bathes with the remaining water. This method is accepted by the Hanafis, Shaafi'ees and the Maalikis. The Hunbalis says it is not permissible, but if the husband is present and both bath together, then it is permissible. The pros and cons of this subject are very lengthy, therefore they have been omitted here. This subject have been mentioned briefly in Arabic commentary. Since a reputed Imaam opposes this, and this has also been mentioned in the hadith, it will therefore to better to abstain from it.

হাদিসের মান: সহিহ (Sahih) পুনঃনিরীক্ষিত

পাবলিশারঃ ইমাম পাবলিকেশন্স লিমিটেড

Link — https://www.hadithbd.com/hadith/link/?id=48934

হাদিসবিডির প্রজেক্টে অনুদান দিন