

সহীহ শামায়েলে তিরমিযী

হাদিস নাম্বারঃ ১২৪

২৬. রাসূলুল্লাহ (ﷺ) এর তরকারীর বর্ণনা (باب ما جاء في إدام رسول الله ﷺ) এর তরকারীর বর্ণনা

আরবী

حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ ، قَالَ : حَدَّثَنَا وَكِيعٌ ، قَالَ : حَدَّثَنَا مِسْعَرٌ ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَّادٍ ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ ، قَالَ : ضِفْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ ، فَأَتَيْتُ بِجَنْبٍ مَشْوِيٍّ ، ثُمَّ أَخَذَ الشَّفْرَةَ فَجَعَلَ يَحُزُّ ، فَحَزَّ لِي بِهَا مِنْهُ ، قَالَ : فَجَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ فَأَلْقَى الشَّفْرَةَ ، فَقَالَ : " مَا لَهُ تَرَبَّتْ يَدَاهُ ؟ " ، قَالَ : وَكَانَ شَارِبُهُ قَدْ وَفَى ، فَقَالَ لَهُ : " أَقْصُهُ لَكَ عَلَى سِوَاكَ " أَوْ " قْصُهُ عَلَى سِوَاكَ " .

বাংলা

১২৪. মুগীরা ইবনে শু'বা (রাঃ) হতে বর্ণিত। তিনি বলেন, আমি একবার রাতে রাসূলুল্লাহ সাল্লাল্লাহু আলাইহি ওয়াসাল্লাম এর সাথে মেহমান হলাম। তখন (আমার সামনে) ছাগলের পাঁজরের ভূনা মাংস পরিবেশন করা হলো। তারপর তিনি ছুরি দ্বারা তা কাটলেন এবং আমাকে দিলেন। এমন সময় বিলাল (রাঃ) তাঁকে সালাতের আহবান জানালেন। তিনি ছুরিটি ছুঁড়ে ফেললেন এবং বললেন, তাঁর কী হলো তাঁর উভয় হাত ধুলোয় ধূসরিত হোক। বর্ণনাকারী বলেন, তাঁর গোঁফ লম্বা হয়ে গিয়েছিল। তাই তিনি তাকে বললেন, তোমার গোফ আমি মিসওয়াকের উপরে রেখে কেটে দেব।[1]

English

Mughirah bin Shu'bah Radiyallahu'Anhu says: "One night I became a guest with Rasulullah Sallallahu 'Alayhi Wasallam. At the time of meals a roasted side portion of meat was served. Rasulullah Sallallahu 'Alayhi Wasallam cut pieces from it and gave me to eat. During this period Bilaal came and called out the adhaan. Rasulullah Sallallahu 'Alayhi Wasallam said: 'May his both hands be in dust. What made him call out the adhaan now'. He put down the knife and went for salaah". Mughirah Radiyallahu 'Anhu says "(Another thing that happened) that my moustache had grown long. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Come let me put a

miswaak on it and trim it', or said, 'Put a miswaak on it and trim it'. (One of the narrators are in doubt as to which of the two Rasulullah Sallallahu 'Alayhi Wasallam had said).

ফুটনোট

[1] শারহুস সুন্নাহ, হা/২৮৪৮ মিশকাত, হা/৪২৩৬।

ব্যাখ্যা

তাঁর দু'হাত ধূলিময় হোক। শাদিক বিবেচনার হিসেবে এটা বদদু'আ। অর্থাৎ- সে দরিদ্র ও নিঃস্ব হয়ে যাক। তবে এখানে বদদু'আ উদ্দেশ্য নয়। আরবি ভাষায় ধমক, তিরস্কার ও আক্ষেপমূলক বাক্য হিসেবে এ শব্দগুলো ব্যবহৃত হয়; এখানে এটাই উদ্দেশ্য।

There are a few important matters to be discussed here. The first is that Sayyidina Mughirah Radiyallahu 'Anhu became a guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. The 'ulama give two meanings to this. This is also strengthened by other narrations. One is that the word 'together' (with) is extra. The object is that I became a guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. As a host he had a side portion roasted and cut pieces from the meat and gave me to eat. The narration in Tirmidhi is more appropriate to this subject.

The narration in Abu Daawud on this is clear and the words mentioned are this: 'I became a guest of Rasulullah Sallallahu 'Alayhi Wasallam'. The second meaning is that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and I were the guests of a third person. The word 'together, in the narration supports this. In this case, for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to cut the meat and feed the guest was to create love and brotherhood. Some have written a third meaning: I invited Rasulullah Sallallahu 'Alayhi Wasallam to be my guest'.

This is not true. According to this humble servant it is more correct that: 'I was the guest of Rasulullah Sallallahu 'Alayhi Wasallam and Rasulullah Sallallahu 'Alayhi Wasallam and other guests were invited'. As was the general custom that respected people were invited with their servants and guests. In this manner there will be no contradiction between the narrations of Abu Daawud and Tirmidhi. In reality he was the guest of Sayyidina

Rasulullah Sallallahu 'Alayhi Wasallam and because of an invitation to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his guests, he and Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were both the guests of another person.

The second question in the narrations of Abu Daawud and Bayhaqi is that it has been prohibited to cut with a knife. The 'ulama of hadith have summed up both hadith in many ways. The easiest is, that it has been prohibited to use a knife for eating purposes. If the meat is not cooked well (tender), there is no harm in first cutting it and then eating it with the hand. As a general rule in law, where a thing is found to be both permitted and prohibited, and there is no sound reason for adopting it, then according to the basis of law the prohibition shall be given preference.

This is an independent view of law. Some 'ulama have written, the hadith in which it has been prohibited is mentioned in the following terms (words): 'Do not cut meat with a knife. This is the way of the 'Ajamis (non-believers)'. We gather that the prohibition is in following the ways of the non-believers. There is no prohibition using a knife. We have been prohibited in thousands of ahaadith imitating the non-believers. The third question is the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said about Sayyidina Bilaal Radiyallahu'Anhu. The words were an admonition.

The meanings of such words are not intended, but are used to reproach someone. These types of words are used in every language when scolding someone. Although some 'ulama have taken the literal meaning of the words because they are the words of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In reality it was only to reproach, the reason being that when the Messenger of Allah Sallallahu 'Alayhi Wasallam is busy attending to a guest, then the ahaan should not be given. It was better to wait till they had finished, as there was still room for performing salaah a little later.

The fourth question is about trimming the moustache. The meaning is clear as stated in the explanation of the hadith that the moustache of Sayyidina Mughirah Radiyallahu 'Anhu had grown long. Instead of a comb Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said a miswaak must be put to trim the moustache. Some of the commentators on hadith say that the moustache of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is meant here, but in the narration of Abu Daawud it is clearly stated that: 'My moustache had become long which Rasulullah Sallallahu 'Alayhi Wasallam then trimmed'.

In different ahaadith this is mentioned in different wordings. It has been stated: 'Let the

beards grow long'. And it has been stressed very much that the moustache be cut short. For this reason a group of 'ulama say it is sunnah to shave the moustache. The research of the majority of the 'ulama show that it is sunnah to cut the moustache short. It should be cut so short that it is nearest to shaving.

হাদিসের মান: সহীহ (Sahih) পুনঃনিরীক্ষিত

পাবলিশারঃ ইমাম পাবলিকেশন্স লিমিটেড

🔗 Link — <https://www.hadithbd.com/hadith/link/?id=49038>

📖 হাদিসবিডির প্রজেক্টে অনুদান দিন