

Chapter 25. Description Of The Curry Of Rasoolullah

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 1 (143).

‘Aayeshah Radiyallahu ‘Anha says: “Rasulullah Sallallahu ‘Alayhi Wasallam once said: ‘What a nice curry vinegar is’”.

Commentary.

The reason being there is not much trouble in it. Bread can easily be eaten with it. It is always easily available. It also keeps away formalities. Besides one lives in this world for a little while. Vinegar has many benefits in it. It is an antidote for poison. It stops phlegm and gall. It helps digest food, kills the worms of the stomach and creates a good appetite. Due to its cold effect, it may not be good for some people. But it surely is a good curry which is obtained easily. In whatever way it is praised, its full benefits cannot be emphasised. It is stated in a hadith that Sayyidina Rasulallah Sallallahu ‘Alayhi Wasallam ate it and said: ‘What a wonderful curry it is’. In another hadith it is stated that Sayyidina Rasulallah Sallallahu ‘Alayhi Wasallam made du’aa for barakah in it and said: “It was the curry of the previous Ambiyaa also”. In one hadith it is stated, ‘The house that has vinegar in it, will not be in need’ i.e. That house will not be in need of curry. These narrations have been mentioned in the Jam ‘ule Wasaa-il from Ibn Maajah.

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Shama-il Tirmidhi Chapter 25, Hadith Number 2 (144).

Nu’maan bin Bashir Radiyallahu ‘Anhu says: “Are you not in the luxuries of eating and drinking. Whereas I have seen Rasulallah Sallallahu ‘Alayhi Wasallam not having ordinary types of dates to full his stomach”.

Commentary.

The Sahaabi’s intention is to persuade one to follow the simple life of Sayyidina Rasulallah Sallallahu ‘Alayhi Wasallam and that one lives in this world for only a short period. When in the hadith it is denied that Sayyidina Rasulallah Sallallahu ‘Alayhi Wasallam did not have ordinary dates to fill his stomach then what about bread and curry?

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Shama-il Tirmidhi Chapter 25, Hadith Number 3 (145).

Jaabir bin ‘Abdullah Radiyallabu ‘Anhu relates that Rasullullah Sallallahu ‘Alayhi Wasallam said: “What a wonderful curry vinegar is?”.

Commentary.

It is possible that when Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said this, both Sayyidatina Aayishah Radiyallahu 'Anha and Sayyidina Jaabir Radiyallahu 'Anhu were present. It is more correct that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam said this on different occasions.

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Shama-il Tirmidhi Chapter 25, Hadith Number 4 (146).

Zahdam Al-Jarmi RA.says that we were present in the assembly of abu Musa Ash'ari Radiyallahu 'Anhu. Fowl meat was served for food. A, person from among those present, moved back. Abu Musa Radiyalahu 'Anhu asked him the reason (for doing so). He replied 'I had seen the fowl eat something (dirty) so I swore an oath that I will not eat it'. Abu Musa Radiyallahu 'Anhu said: 'In that case, I had seen Rasulallah Sallallahu 'Alayhi Wasallam eat the meat of a fowl' (come and partake of it without fear. If it was not permissible or disliked, how did Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam eat it).

Commentary.

The object is that something which is permissible in shari'ah must not be prohibited. Break the oath and give kaffarah. Eating of the fowl is permissible according to all the Imaams. The 'ulama have only stated that it is makruh to eat the Jalalah type of fowl. (Because it eats dirt). The effect of the fowl is hot and moist (according to the physicians). It digests quickly, creates good humour (body fluids) in the body. It strengthens the brain and the main parts of the body, clears the voice, and gives the body a good complexion. It strengthens the senses too.

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Shama-il Tirmidhi Chapter 25, Hadith Number 5 (147).

Safeena Radiyallahu 'Anhu says: "I ate the meat of Hubaa-raa with Rasulallah Sallallahu 'Alayhi Wasallam".

Commentary.

Hubaa-raa is a type of a bird. The 'ulama differ on its meaning. Some say it is Ta'dha-ri. Some say it is Batera (quail), others say it is Sarkhaab. Some translations say it is Chaka Chakoi. It is written in the 'Muheet Aa'zam' that Hubaa-raa is called Ho-barah, Shawaat and Sha-waal in Persian. In Turkish it is called Tau'adh-ri, and in Hindi Charz. It is a wild bird and has a greyish colour, a large neck and long legs, the beak is also slightly large, and it flies at a speed. It is also known as jarj. The Greeks call it Ghalofas. In size it is between a Heron and a water fowl. The author of 'Lughatus Sa-raah' has also translated Hubaa-raa as Shawaat. In Mazaahire Haq it is translated as Ta'dhari. Other authors have also translated it as Ta'dhari. For this reason Ta'dhari is more correct. The author of 'Ghayaath' has written both Ta'dhari and Charz. -The author of

'Babrul Jawaahir' has also translated it as Ta'dhari and Charz. He writes that it is also called Sarkhaab. But the author of 'Muheet' has written that Sarkhaab, which is also called Chakwa is another type of bird. The author of 'Nafaa'is' say the 'Arabic of Chakwa and Sarkhaab is Nahaam. Therefore it is more correct that Sarkhaab is another bird.

Safeena was a laqab (title) of the freed slave of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He was known as Safeena because in travels he carried a lot of goods on his back.

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Shama-il Tirmidhi Chapter 25, Hadith Number 6 (148).

Zahdam Al-Jarmi RA. says: "We were present in the company of Abu Musa Ash'ari. Food was presented to him in which there was fowl meat also. Among those present was a person from the tribe of Banu Taymillah who was reddish in colour and seemed a freed slave. He moved back and sat on one side. Abu Musa asked him to come near (and partake of the food) and related to him that Rasulullah Sallallahu 'Alayhi Wasallam also ate the meat of a fowl. He excused himself saying: 'I had seen it eating such a thing which makes me dislike eating it. For this reason I had sworn an oath that I shall not eat it'".

Commentary.

This is the same hadith that has been mentioned previously. Because of the difference in the chain of narrators, there is also a difference in the describing of the narration. Both ahaadith are described in brief in the Shamaa-il. This incident is mentioned in detail in the Bukhaari, where it is stated that in the end Sayyidina Abu Musa Ash'ari Radiyallahu 'Anhu told him to partake of the fowl and give a kaffarah for the oath. What does it mean, or what is derived by swearing an oath not to eat a thing which is halaal?

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Shama-il Tirmidhi Chapter 25, Hadith Number 7 (149).

Abu Usayd Radiyallahu 'Anhu says. "Rasululah Sallallahu 'Alayhi Wasallam said: 'Use olive oil in eating and for rubbing (on the body), for it is from a mubaarak (blessed) tree'".

Commentary.

The blessedness of this tree has been mentioned in the Qur-aan in the aayah "... from a blessed tree, an olive neither of the East nor of the West..." - Suralt An Nur, 35. The 'ulama have mentioned different reasons for its blessedness. Some say it is mostly grown in Syria and the earth of Syria is blessed because seventy prophets were sent to it. Some say it is blessed because of its many benefits. Abu Nu'aym says: 'It has a cure

for seventy diseases of which one is leprosy'. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says: 'Every part of the olive is beneficial. The oil is used for burning and cooking. It is also used for tanning. Its wood is used for firewood. The ash of the olive is -especially good for washing silk'. It is said that the olive tree has a long life. It bears fruit after forty years and has a life span of a thousand years. It's numerous benefits are mentioned in the books of tibb.

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Shama-il Tirmidhi Chapter 25, Hadith Number 8 (150).

It is related from 'Umar Radiyallahu 'Anhu that Rasulullah Sallallahu Aayhi Wasallam said: "Use olive oil in cooking and rubbing (on the body) because it is from a mubaarak tree".

Commentary.

The reason for mentioning this hadith in the practices of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam is, that if he encouraged the use of olives, he must have used it himself.

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Shama-il Tirmidhi Chapter 25, Hadith Number 9 (151).

Anas bin Maalik Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam loved gourd (dubbaa-dodhi-kadu). Once food – was presented to Rasulullah Sallallahu'Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah Sallallahu'Alayhi Wasallam loved it. I searched for pieces from the curry and presented it to him".

Commentary.

We gather from this that if there are many things in a plate, then it is permissible to take a thing which one likes from the other side of the plate, provided the next person does not feel offended. The reason for searching for pieces of gourd is because it was the custom to have more gravy in the curry. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also advised us to have more gravy in the curry so that the neighbours may also benefit.

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Shama-il Tirmidhi Chapter 25, Hadith Number 10 (152).

Jaabir bin Taariq Radiyallahu 'Anhu says: "I attended the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. I observed, they were busy cutting a gourd into pieces. I inquired: 'What shall be made of this'. He replied: 'It will add to our food'".

Commentary.

The ‘ulama have mentioned many benefits of gourd (dubba-dodhi- kadu). Its benefits are also mentioned in the books of tibb. It strengthens the brain and senses.

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Shama-il Tirmidhi Chapter 25, Hadith Number 11 (153).

Anas bin. Maaik Radiyalahu ‘Anhu says: “A tailor once invited Rasululluh Sallallahu ‘Alayhi Wasallam. I also attended the invitation with Rasululluh Sallallahu ‘Alayhi Wasallam. He served Rasululluh Sallallahu ‘Alayhi Wasallam bread made of barley, and gravy with meat and gourd (dubba-dodhi) in it. I saw Rasululluh Sallallahu ‘Alayhi Wasallam look for pieces of gourd from all sides of the plate. From that time I also began loving gourd”.

Commentary.

Sayyidina Anas Radiyalahu ‘Anhu may have also been invited or may have accompanied Sayyidina Rasululluh Sallallahu ‘Alayhi Wasallam. There is no harm if one accompanies an invited guest to an invitation provided the host does not feel offended.

Sayyidina Anas Radiyalahu ‘Anhu saying, that from then on he began loving gourd, shows the love the Sahabah Radiyalahu ‘Anhum had for Sayyidina Rasululluh Sallallahu ‘Alayhi Wasallam. True love demands that every deed of the beloved is loved and every word has a place in the heart. The degree of love will determine the ardour of the effects of the beloved.

What glory Allah has! Today the ones who claim to love Sayyidina Rasululluh Sallallahu ‘Alayhi Wasallam do not like to make their appearance like him or even imitate him.

Observe the disparity of the path that from where to where it is.

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Shama-il Tirmidhi Chapter 25, Hadith Number 12 (154).

‘Ayesah Radiyallahu ‘Anha says: “Rasulullah Sallallahu ‘Alayhi Wasallam loved hava and honey”.

Commentary.

Halva here apparently means anything sweet. Some are of the opinion that it is a special type of halva that is made of sweetmeats and ghee The first person to present halva to Sayyidina Rasululluh Sallallahu ‘Alayhi Wasallam. was Sayyidina ‘Uthman Radiyallahu. ‘Anhu. Sayyidina Rasululluh Sallallahu ‘Alayhi Wasallam liked it. This halva

was made of flour, ghee and honey. Sugar was not commonly used in those times. Sweetening agents were derived from honey or dates.

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Shama-il Tirmidhi Chapter 25, Hadith Number 13 (155).

Umm Salamah Radiyallahu 'Anha says "I presented a roasted side portion of meat to Rasulullah Sallallahu 'Alayhi Wasallam. He ate it and (thereafter) performed salaah, without performing wudu".

Commentary.

It is found in some ahaadith that things cooked on fire nullifies the wudhu. This was also the madh-hab of the 'ulama mutaqaddimeen. The madh-hab of the Khulafaa-rashideen, the four imaams and the majority of the Ulema is that those ahaadeeth wherein the necessity of Wudu is mentioned has been abrogated. This hadith of Sayyidatina Umm Salamah Radiyallahu 'Anha also supports the madh-hab of the majority that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not perform wudhu again (after eating the cooked meat) before salaah.

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Shama-il Tirmidhi Chapter 25, Hadith Number 14 (156).

Abdullah bin Haarith Radiyallahu'Anhu says... "We ate roasted meat with Rasulullah Sallallahu 'Alayhi Wasallam in the masjid".

Commentary.

From this we find that it is permissible to eat and drink in the masjid, on condition that the masjid does not become untidy, otherwise it is makruh to do so. It is possible that this was at the time of i'tikaaf (in Ramadaan). It was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to observe i'tikaaf every year, and at that time it is obvious that one eats in the masjid.

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Shama-il Tirmidhi Chapter 25, Hadith Number 15 (157).

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).

Commentary.

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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam is meant here, but in the narration of Abu Daawud it is clearly stated that: 'My moustache had become long which Rasulallah 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.

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Shama-il Tirmidhi Chapter 25, Hadith Number 16 (158).

Abu Hurayrah Radiyallahu 'Anhu says: "Meat was sent to Rasulallah Sallallahu 'Alayhi Wasallam from someone. From it the forequarter was presented to Rasulallah Sallallahu 'Alayhi Wasallam. He loved this portion (of the meat too). Rasulallah Sallallahu 'Alayhi Wasallam tore the meat with his teeth and ate it". (He did not use a knife to cut it).

Commentary.

Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has encouraged the use of the teeth to eat. It is related in the hadith, that it should be torn and eaten, because it digests properly and it is more suitable to the body.

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Shama-il Tirmidhi Chapter 25, Hadith Number 17 (159).

Ibn Mas'ud Radiyallahu 'Anhu says: "Rasulallah Sallallahu 'Alayhi Wasallam loved the meat of the forequarter. Rasulallah Sallallahu 'Alayhi Wasallam was-given poison in the dhira portion of the meat. It is suspected that the Jews poisoned him".

Commentary.

After Khaybar was conquered, a Jewess living there, came to know that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam loved the dhira portion of the meat. She roasted the meat of a goat and mixed a poison in it, and especially put more in the dhira part. She invited Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam and served the meat. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam took a bite but did not swallow it, or may have swallowed a bit of it then spat it out and said. 'I have been informed by this meat that there is poison in it', some of the poison affected him. The

poisonous effect sometimes became severe, and at the time of his demise it began to take effect again and was the cause of his martyrdom. In this hadith it is mentioned that the meat itself informed Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam that there was poison in it. In other narrations it is stated that Jibra'eel 'Alayhis Salaam informed him of this. There is no contradiction, as both are possible, first the meat must have informed him as a mu'jizah (miracle), thereafter Jibra'eel 'Alayhis Salaam came and affirmed it. After receiving the information, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam stopped eating it and prohibited the Sahaabah Radiyallahu 'Anhum from eating it too. Later the woman was called and asked if poison was mixed in the meat? She confessed that she had poisoned the meat. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not avenge himself and the woman was pardoned at that time. But later Sayyidina Bishr bin Baraa Radiyallahu 'Anhu was martyred due to eating the poisoned meat. We find in a few narrations that the woman was later killed as a punishment, or as an example to others. There are different narrations from which we gather that she was punished. In others that she was not punished. Both are correct, as is gathered from the original incident. According to the shari'ah for such a deed it is waajib to punish the murderer or blood money taken. This is a fiqhi question and the 'ulama hold different opinions, which needs an academic discussion, therefore, it is omitted here. Sayyidina Ibn Mas'ud Radiyallahu 'Anhu" saying that it is suspected that the Jewess poisoned the meat, is according to his thoughts, it seems he did not investigate this incident, otherwise the original incident has been ascertained. The Jewess also confessed her crime as is mentioned in other narrations.

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Shama-il Tirmidhi Chapter 25, Hadith Number 18 (160).

Abu 'Ubayd Radiyallahu 'Anhu says: "I cooked a pot (food) for Rasulallah Sallallahu 'Alayhi Wasallam. Because Rasulallah Sallallahu 'Alayhi Wasallam loved the dhira'a (forequarter of a goat or sheep) a lot, I served him that portion. He then ordered another one, I served the ,second one. He then ordered one again. I replied: 'Ya Rasulallah (Sallallahu 'Alayhi Wasallam) the goat has only two dhira'a'. Rasulallah Sallallahu 'Alayhi Wasallam then said: 'I swear an oath by the Name of that Being in whose hands is my life, if you kept quiet, you could have served me every time I requested one'".

Commentary.

This was a mu'jizah (miracle) of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. In Musnad Ahmad, a similar incident is narrated from Sayyidina Abu Raafi' Radiyallahu 'Anhu. This incident apparently happened to both of them. There is nothing surprising because there are many such incidents found in the life of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, which Qaadi 'Iyaad has mentioned in his book 'Shifaa'. Sayyidina Abu Ayyub Ansaari Radiyallahu 'Anhu once invited Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu and prepared food that was enough for two people only. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam requested him to invite thirty respected people from among the Ansaar. He invited them and after they had eaten, Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam

said: 'Now invite sixty people'. After they had eaten, others were invited. In short, the food was enough for one hundred and eighty people.

Sayyidina Samurah Radiyallahu 'Anhu says: 'Once a bowl of meat was sent to Rasulullah Sallallahu 'Alayhi Wasallam from somewhere. People came to Rasulullah Sallallahu 'Alayhi Wasallam from the morning till evening, and ate from it'.

Sayyidina Abu Hurayrah Radiyallahu 'Anhu had a bag with some dates, which were a bit more than ten in number. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked him if he had anything to eat? He replied: 'I have a few dates in this bag'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took out a few dates from the bag with his mubaarak hands and spread it. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited a du'aa, then said: 'Invite ten people at a time and feed them'. In this manner it was sufficient for the whole army. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam returned the dates that were left to Sayyidina Abu Hurayrah Radiyallahu 'Anhu and said: 'Keep on eating from it, but do not turn and empty it'. He kept on eating from it. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says: 'I ate from it during the time of Rasulullah Sallallahu 'Alayhi Wasallam and the khilaafah of Abubakr, 'Umar and 'Uthmaan (Radiyallahu'Anhum). And at times took and gave sadaqah also, the amount of which must have been many maunds (one maund equals forty Seers- approx. 38 kg). At the 'time of the martyrdom of 'Uthmaan, some one took it away from me by force, and I lost it.

Sayyidina Anas Radiyallahu 'Anhu says that my mother prepared malidah (a type of cake) at one of the walimahs of Rasulullah Sallallahu 'Alayhi Wasallam. She sent it with me in a cup to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam asked me to put the cup down and invite certain people, and also anyone else whom I might meet. I went to invite those people and also sent all those I met, till the rooms and the living quarters of the As-haabus Suffah became full. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Sit in groups of ten people and help yourselves'. After all had eaten and filled themselves, Rasulullah Sallallahu 'Alayhi Wasallam told me to pick up the cup. Sayyidina Anas Radiyallahu 'Anhu says: "I cannot say if the cup was more full in the beginning or in the end."

There were many such incidents. Qaadi 'Iyaad says that these incidents occurred in large gatherings. It is very difficult to describe such happenings differently and those that were present at these gatherings would not have kept silent if these happenings were described incorrectly. In the above, wherein Sayyidina Abu 'Ubayd Radiyallahu'Anhu said that a goat only has two dhiraas (side portions), which was the reason for not getting the opportunity to serve other dhiraas.

According to Mulla 'Ali Qaari, miracles, karamahs, abnormal happenings will only take place when there is complete fanaa and because of the answer of Sayyidina Abu 'Ubayd Radiyallahu 'Anhu, the full attention of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not remain. 'Allaamah Munaawi says that in reality this is a gift from Allah

Ta'aala. If he should have faithfully, without question fulfilled the request of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, it would have remained. But he raised a question which was not appropriate to the situation, therefore the gift terminated.

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Shama-il Tirmidhi Chapter 25, Hadith Number 19 (161).

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion of meat not because of its tastiness, but because meat was only available occasionally, and this portion the meat cooked quickly. Rasulullah Sallallahu 'Alayhi Wasallam also liked it as it saved time and he could return quickly to his commitments".

Commentary.

In the narration, it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa part of the meat. It is possible there were many reasons for him liking this portion. Among them is also the one related by Sayyiditina 'Aayeshah Radiyallahu 'Anha. Sayyiditina 'Aayeshah Radiyallahu 'Anha denies Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion and this denial apparently seems to be that it appears the liking of the dhiraa portion because of greed and desire, which is against the dignity of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, otherwise there is no denial of his liking only that portion of the meat.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 20 (162).

Abdullah bin, Ja'far Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: "The best meat is that of the back portion."

Commentary.

There is no contradiction between this and other narrations in which it is mentioned that he liked the meat of the dhiraa portion. Due to different reasons and the quality, both can be good. For example, strengthwise or it having less fibre, more fat etc. Therefore due to different aspects, both could be preferred and also be excellent.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 21 (163).

'Aayeshah Radiyallahu 'Anha says that Rasulullah Sallallahu 'Alayhi Wasallam said. "Vinegar is an excellent curry".

Commentary.

This has been mentioned in a few hadith in this chapter.

Shama-il Tirmidhi Chapter 25, Hadith Number 22 (164).

Hazrat Umme Haani radiyallahu anha (a cousin of Sayyidina Rasoolullah sallallahu alaihe wasallam) says, Rasoolullah sallallahu alaihe wasallam came to me (to my house at the time when Makkah was conquered) and asked if there was something to eat. I replied, “Nothing besides dry bread and vinegar.”™

Rasoolullah sallallahu alaihe wasallam said, “Bring it. That house is not without a curry which has vinegar in it.

Commentary.

This incident has been related by Sayyidina Ibn Abbas radiyallahu anhu in more detail. Bayhaqi has narrated a long version of what is briefly mentioned here. At the time when Makkah was conquered, Sayyidina Rasoolullah sallallahu alaihe wasallam went to the house of Umme Haani radiyallahu anha and asked, “Is there something to eat?”™

She replied, “O Messenger of Allah, there is dry bread, and I feel ashamed to present it to you.”™

Sayyidina Rasoolullah sallallahu alaihe wasallam said, “Do not worry, bring it.”™ She presented it. He made them into pieces, soaked them in water and added salt. Sayyidina Rasoolullah sallallahu alaihe wasallam then asked, “Have you any curry?”™

She replied that there was nothing besides vinegar. He sent for it and poured some over the soaked bread, ate it and thanked Allah. He then said., “O Umme Haani, the house that has vinegar in it, is never without a curry.

Allahu Akbar, what a simple life Sayyidina Rasoolullah sallallahu alaihe wasallam led. How wonderful will it be if Allah in his infinite mercy and with the intercession of His beloved Rasool also grant us such simplicity. The fact is that food and drink in the eyes of Sayyidina Rasoolullah sallallahu alaihe wasallam was given only such importance, that it was only used when it was required. When necessary, he ate what was available. Eating was looked upon as being means to sustain life, and not as we see it, that the filling of the stomach is more important, and religious deeds are regarded as something of a secondary importance. Their aim in life was to propagate Islam and make a fertile ground for it, and as an obligation and human need to fulfil religious needs.

It is also proven from the hadith that where one has an informal relationship with someone, there is no harm in asking for something.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 23 (165).

Hazrat Abu Musa Ashâ€™ari radiyallahu anhu says that Rasoolullah sallallahu alaihe wasallam said, The virtues of Aishah (radiyallahu anha) over other women is the same as the virtue of thareed over other foods.

Commentary.

From this hadith we learn the excellence and superiority of Sayyidatina Aishah radiyallahu anha over the other women, and thareed over other foods. Thareed is a delicacy in which bread is mixed with gravy. Besides being tasty and nourishing, it digests quickly and easily, and has other benefits too. It is a custom in Arabia to eat this delicacy, and was counted amongst the best foods.

There are many narrations wherein the excellence of Sayyidatina Aishah radiyallahu anha are mentioned. The Ulama differ in opinion regarding her excellence. Is it over all the women or are some exempted from this? Is she superior to Sayyidatina Khadijah radiyallahu anha and Sayyidatina Fatimah radiyallahu anha or not? Some are of the opinion that Sayyidatina Aishah radiyallahu anha is superior, and some say that Sayyidatina Fatimah radiyallahu anha is superior, while some are of the opinion that Sayyidatina Khadijah radiyallahu anha is the best of them all.

According to this humble servant, each is superior in a special manner to another. Sayyidatina Aishah radiyallahu anha is superior in that she was the most beloved of Sayyidina Rasoolullah sallallahu alaihe wasallam for her jurisprudence, and that a part of the Qurâ€™aan was revealed while Sayyidina Rasoolullah sallallahu alaihe wasallam was resting in her lap. Sayyidatina Khadijah radiyallahu anha is superior as she was the first to accept Islam, and the first wife of Sayyidina Rasoolullah sallallahu alaihe wasallam, and due to many other virtues she is superior. Sayyidatina Fatimah radiyallahu anha is superior as she is the beloved and darling child of Sayyidina Rasoolullah sallallahu alaihe wasallam. She is also the leader of the women in Jannah.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 24 (166).

Hazrat Anas ibn Malik radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam said, â€˜The virtue and excellence of Aishah over all other women is like the excellence of thareed over other foods.

Commentary.

The object of Imam Tirmizi in mentioning this narration is to show that Sayyidina Rasoolullah sallallahu alaihe wasallam loved thareed. We gather from different narrations that Sayyidina Rasoolullah sallallahu alaihe wasallam ate thareed regularly.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 25 (167).

Hazrat Abu Hurairah radiyallahu anha says that he once saw Rasoolullah sallallahu alaihe wasallam eat a piece of cheese then perform wudhu. Then he saw him at another time eat a shoulder of a goat, and perform salaah without performing wudhu.

Commentary.

In the early stages of Islam, wudhu would become nullified after taking food and drink cooked on fire. Later this law was abrogated. It is possible that Sayyidina Rasoolullah sallallahu alaihe wasallam performed wudhu after eating cheese in the days when wudhu became nullified after eating things that were cooked on fire, or he may have performed wudhu due to some other reason. For example, he may have performed wudhu again whilst still being in the state of wudhu, or due to some reason the wudhu may have become invalid. From the explanation given by Sayyidina Abu Hurairah radiyallahu anhu we gather that in the early stages of Islam, Sayyidina Rasoolullah sallallahu alaihe wasallam performed wudhu after eating things cooked on fire. Later this law was abrogated, that is why he did not perform wudhu after eating the mutton.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 26 (168).

Hazrat Anas ibn Malik radiyallahu anhu reports, Rasoolullah sallallahu alaihe wasallam celebrated the waleemah of Safiyyah radiyallahu anha with dates and saweeq (sattu).

Commentary.

Saweeq (sattu) is a drink made of parched barley. Sayyidatina Safiyyah bint Huyay ibn Akhtab radiyallahu anha was from a Jewish family and from among the offsprings of Haroon alaihis salaam. In the year AH 7, after the Battle of Khaibar, she was taken as a slave.

Sayyidina Rasoolullah sallallahu alaihe wasallam freed, and married her. Sayyidina Rasoolullah sallallahu alaihe wasallam once said to her, Your grandfather (Haroon alaihis salaam) was a prophet. Your (great) uncle (Musa alaihis salaam) was a prophet, and your husband is a prophet.

The waleemah was made whilst on a journey. What was served in the waleemah? Different sayings are narrated in the ahaadith. In some, it is narrated that hays, which is a type of sweet dish, was served. In some, cheese is mentioned. It is apparent that they were on a journey and whatever was available, at breakfast time, in the possession of Sayyidina Rasoolullah sallallahu alaihe wasallam and his close associates, was included in the waleemah. (Waleemah is a feast normally held on the day after the wedding.)

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 27 (169).

Hazrat Salma radiyallahu anha says that Hazrat Hasan, Hazrat Abdullah ibn Abbas and Hazrat Abdullah ibn Ja'afar Sadiq radiyallahu anhum came to her and said, Cook for us the food that Rasoolullah sallallahu alaihe wasallam liked and ate with pleasure. She replied, O my children, you will not like it now. (It was only liked in times of hardships.) They replied, Of course, we will surely like it. She got up and took a bit of barley, (crushed it) and put it in a pot, and poured a little olive oil over it, then crushed some chillies and spices and added it to the pot and served it, saying, This is what Rasoolullah sallallahu alaihe wasallam loved (and ate with pleasure).

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 28 (170).

Hazrat Jabir ibn Abdullah radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam came to our house. We slaughtered a goat in his honour. Rasoolullah sallallahu alaihe wasallam said, "It is as if they knew we adore meat. (Imam Tirmizi says, This hadith has a long incident, of which a portion is mentioned briefly here.)

Commentary.

It is said that this is a part of the incident which is mentioned in the books of hadith on the subject of the Battle of Khandaq, wherein a miracle of Rasoolullah sallallahu alaihe wasallam is also mentioned. Sayyidina Jabir radiyallahu anhu says, I saw the sign of hunger on Rasoolullah sallallahu alaihe wasallam. I went home and asked if there was some food. We had a lamb, and some barley in a bag. I slaughtered the lamb and my wife ground the barley into flour. The meat was put in a pot to cook and I went to Rasoolullah sallallahu alaihe wasallam and quietly said to him, "Some food is ready." I invited Rasoolullah sallallahu alaihe wasallam and a few companions.

Upon hearing this Rasoolullah sallallahu alaihe wasallam announced to all those present at the trench, who numbered to about a thousand, that there was an invitation at the house of Jabir, and all were invited. Rasoolullah sallallahu alaihe wasallam told me not to remove the pot from the fire and not to prepare the bread till he came. When Rasoolullah sallallahu alaihe wasallam came, he made damm (prayed then blew) on the pot, as a result there was so much barakah that curry kept on coming out of the pot, and bread was being made from the dough. I swear by Allah that the thousand people ate and went away but the curry kept coming out of the pot, and bread was continuously being made from the dough.

Shama-il Tirmidhi Chapter 25, Hadith Number 29 (171).

Hazrat Jabir radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam once went to the house of a woman from among the Ansaar. I also accompanied him. The hostess slaughtered a goat for Rasoolullah sallallahu alaihe wasallam. He ate some meat from it. She then served a tray of fresh dates. Rasoolullah sallallahu alaihe wasallam ate some from it also. He then performed wudhu for Zuhr and performed the Zuhr salaah. After returning from the salaah she served from the remaining meat. Rasoolullah sallallahu alaihe wasallam ate from it. He did not perform wudhu for the Asr salaah (and performed salaah with the previous wudhu).

Commentary.

It can be argued from this hadith that it is not necessary to perform wudhu after eating something that has been cooked on a fire. Proof may also be obtained from this hadith that Sayyidina Rasoolullah sallallahu alaihe wasallam ate twice in a day. For this reason it could be said that where it has been narrated that Sayyidina Rasoolullah sallallahu alaihe wasallam ate only once a day, it may have been said according to the knowledge of the narrator. It may also be said that in those narrations, the filling of the stomach twice has been denied, but eating twice has not been denied. A little may have been eaten the second time.

Shama-il Tirmidhi Chapter 25, Hadith Number 30 (172).

Hazrat Umme Munzir radiyallahu anha says, Rasoolullah sallallahu alaihe wasallam visited me. Hazrat Ali radiyallahu anhu was with him. We had some bunches of dates hanging. Rasoolullah sallallahu alaihe wasallam began eating from them. Hazrat Ali radiyallahu anhu also began eating with him. Rasoolullah sallallahu alaihe wasallam stopped him saying, “You have just recovered from your illness and should not eat this.” He (Ali radiyallahu anhu) stopped and Rasoolullah sallallahu alaihe wasallam continued eating. Hazrat Umme Munzir radiyallahu anha says, I then cooked some barley and beetroot. Rasoolullah sallallahu alaihe wasallam said to Hazrat Ali radiyallahu anhu, “Eat this, it is suitable for you.

Commentary.

From this hadith we derive that to give consideration to the asbaab (causes) is not against tawakkul (complete faith and reliance in Allah). This has been discussed in detail in (Imam Ghazali’s) Ihyaa-ul-Uloom. Those who wish may refer to it there.

Shama-il Tirmidhi Chapter 25, Hadith Number 31 (173).

Ummul Muâ€™mineen Hazrat Aishah radiyallahu anha says, Rasoolullah sallallahu alaihe wasallam used to come to me and ask if there was any food available. When I would say, “No,” he would say, “I have intended to fast.”

Once when Rasoolullah sallallahu alaihe wasallam came and enquired, I replied, “We have received a present.”

Rasoolullah sallallahu alaihe wasallam asked, “What is it?”

I replied, “Malidah (a type of cake made of dates, ghee, cheese or flour).”

He said, “I had made an intention of fasting already.” He then ate some from it.

Commentary.

Two masâ€™alahs are derived from this hadith. One is that the intention of a nafl fast could be made any time before half of the day has passed, on condition that nothing that nullifies the fast had been committed. Sayyidina Rasoolullah sallallahu alaihe wasallam made the intention (of fasting) after enquiring from Sayyidatina Aishah radiyallahu anha. This is the Madhâ€™hab of the Hanafis and Shafiâ€™is. The Madhâ€™hab of Imam Malik rahmatullahi alaihe is that intention of a nafl fast is necessary from night. In this masâ€™alah we gain support from the above hadith. But because it is against the Madhâ€™hab of a reputed Imam, it is better if the intention of nafl fast is made during the night. If due to circumstances this could not be done, there is no harm if the intention is made a little before Zuhr on that day.

The second masâ€™alah is, if one has observed a nafl fast, one has the option of breaking it. This is the Madhâ€™hab of Imam Shafiâ€™i. According to the Hanafis it is impermissible to break a fast or salaah, because of the verse, “Do not nullify your deeds.” (47:32) But since we find from this hadith the breaking of the fast, we may act on both in the following manner. Due to an important factor or necessity we may regard it as a concession from this hadith, normally it is impermissible to break the fast without a reason. It is also clear from the hadith that this was the reason of Sayyidina Rasoolullah sallallahu alaihe wasallam breaking the fast. Some Ulama have explained that this sentence, I made an intention of fasting, was not a firm intention but just a thought that I shall fast today. According to this humble servant the first explanation is correct.

Masâ€™alah: According to the Hanafis, because of some necessity, if a nafl fast is broken, then it will be wajib to observe a re-compensation. It has been narrated in a

hadith from Sayyidatina Aishah radiyallahu anha wherein Sayyidina Rasoolullah sallallahu alaihe wasallam told her to observe a re-compensation on another day.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 32 (174).

Yusuf ibn Abdullah ibn Salaam says, I once observed Rasoolullah sallallahu alaihe wasallam take a piece of bread and put a date on it and say, “This (date) is the curry for this (bread).” He then ate it.

Commentary.

Because dates were not regarded as a curry, Sayyidina Rasoolullah sallallahu alaihe wasallam suggested that dates could be used in place of curry. The few days of one’s life could also be covered in this manner. One should spend one’s life in things that will benefit in the Hereafter and forever. It should be pondered upon, and all of one’s time should not be wasted in maintaining and nourishing the stomach. It is very foolish to do so, because the few days we are granted in this world will, in any way pass. Death brings an end to all difficulties. We should ponder on those things that even death cannot bring an end to.

CHAPTER 25. DESCRIPTION OF THE CURRY OF RASOOLULLAH

Shama-il Tirmidhi Chapter 25, Hadith Number 33 (175).

Hazrat Anas radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam liked to eat the remains (known as “powpra” in Gujarati).

Commentary.

This is the sign of the complete humbleness of Sayyidina Rasoolullah sallallahu alaihe wasallam. He first fed others, then chose for himself what was left over. There are many instances in the ahaadith that inform us of this. Some Ulama state that the reason for this is because food at the bottom is less fatty and also digests quickly.