

Chapter on Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam performing wudu at the time of eating.

Here the time of eating is general, before or after. Technically, wudu is that which is a requirement for salaah and performed at the times of salaah. It is well known. In the 'Arabic language only the washing of the hands and face is also called wudu. This is commonly known as the Lughawi (linguists—literal) Wudu. Two types of narrations are mentioned in this chapter. In some we find that wudu was performed, this is the Lughawi Wudu. In some narrations it is found that he did not perform wudu, this is the first type which is the common (shar'ee) wudu, or technical wudu.

(176) Hadith Number 1.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Once when Rasulallah Sallallahu 'Alayhi Wasallam came out of the toilet, after relieving himself from the call of nature, food was served to him. They asked if water for wudu should be brought? He replied: 'I have been commanded to perform wudu when I perform salaah'".

Commentary

Technical wudu is only waajib for salaah. It is not necessary to perform wudu before eating or immediately after relieving one's self. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not perform wudu, for it must not be thought that wudu is compulsory after visiting the toilet.

(177) Hadith Number 2.

Ibn 'Abbaas Radiyallahu 'Anhu relates: "Rasulallah Sallallahu 'Alayhi Wasallam once, after relieving himself in the toilet, came out, and was served food. The Sahaabah inquired: 'Will you not perform wudu?'. Rasulallah Sallallahu 'Alayhi Wasallam replied: 'Do I have to perform salaah, that wudu must be performed?'"

Commentary

It has been mentioned in the previous hadith, that it is not mustahab to perform wudu before eating. It is better to be in the state of wudu at all

times. Physical cleanliness has an effect on spiritual cleanliness. It is therefore recommended that wudu be performed after visiting the toilet.

(178) Hadith Number 3.

Salmaan Faarisi Radiyallahu 'Anhu says: "I have read in the Tauraah, that performing wudu, (washing the hands) after eating increases blessings. I mentioned this to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Wudu before and after eating (washing the hands and mouth) increases blessings'".

Commentary

It may be possible that only the time (after eating) is mentioned in the Tauraah. In this manner the other time (before eating) was added to the shari'ah of Muhammad Sallallahu 'Alayhi Wasallam. Many laws have been revealed that were not in the shari'ah of the previous ambiyaa. It is possible that both times are mentioned in the Tauraah, and since changes have been made to it, the law of washing the hands before eating, may have been removed from it. The 'ulama have stated that by 'Barakah (blessings) in washing the hands before eating', means increase in the food, and filling of the stomach. The 'Barakah of washing the hands after eating', means that the benefits and intention of eating is fulfilled. i.e. It becomes part of the body, creates energy and stamina, assists in strengthening one to perform 'ibaadah, and to possess good manners.

باب ما جاء في قول رسول الله صلى الله عليه وسلم قبل
الطعام وبعد ما يفرغ منه

١٧٩ - (١) حدثنا قتيبة بن سعيد ، حدثنا ابن هبة عن يزيد بن
أبي حبيب عن راشد بن جندل اليافي عن حبيب بن أوس عن أبي
أيوب الأنصاري قال: كنا عند رسول الله صلى الله عليه وسلم
يوماً ، فقرب إليه طعام ، فلم أرَ طعاماً كان أعظم بركة منه
أول ما أكلنا ، ولا أقل بركة في آخره ، فقلنا: يا رسول الله
كيف هذا؟ قال: إننا ذكرنا اسم الله حين أكلنا ، ثم قعد من
أكل ولم يُسم الله تعالى ، فأكل معه الشيطان ،

١٨٠ - (٢) حدثنا يحيى بن موسى ، حدثنا أبو داود ، حدثنا
هشام الدستوائي عن بُدَيْل العقيلي عن عبد الله بن عبيد بن
عمير عن أم كلثوم عن عائشة رضي الله عنها قالت: قال
رسول الله صلى الله عليه وسلم: إذا أكل أحدكم فبسم الله أن يذكر
اسم الله تبارك وتعالى على طعامه فليقل «بِسْمِ اللَّهِ أَوْلَهُ وَآخِرَهُ»

١٨١ - (٣) حدثنا عبد الله بن الصباح الهاشمي البصري ، حدثنا
عبد الأعلى عن معمر عن هشام بن عروة عن أبيه عن عمر بن

أبى سلمة أنه دخل على رسول الله صلى الله عليه وسلم وعنده طعام ، فقال أذنْ يا بُنَيَّ فسمَّ الله تعالى ، وكل بيمينك ممَّا يليك

١٨٢ - (٤) حدثنا محمود بن غيلان ، حدثنا أبو أحمد الزبيرى ، حدثنا سفيان الثورى عن أبى هاشم عن إسماعيل بن رباح عن رباح بن عبيدة عن أبى سعيد الخدرى قال: كان رسول الله صلى الله عليه وسلم إذا فرغ من طعامه قال: «الْحَمْدُ لِلَّهِ الَّذِى أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ» ،

١٨٣ - (٥) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد ، حدثنا ثور بن يزيد عن خالد بن معدان عن أبى امامة قال: كان رسول الله صلى الله عليه وسلم إذا رُفِعَتِ المائدة من بين يديه يقول: «الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ، غَيْرَ مُؤَدَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا» ،

١٨٤ - (٦) حدثنا أبوبكر محمد بن أبانٍ ، حدثنا وكيع عن هشام الدستوائى عن بديل بن ميسرة العقيلي عن عبد الله بن عبيد بن عمير عن ام كلثوم عن عائشة رضى الله عنها قالت: كان النبى صلى الله عليه وسلم يأكل الطعام فى سِتَّةٍ من أصحابه فجاء أعرابى فأكله بلقمتين فقال رسول الله صلى الله عليه وسلم: لو سمى لكفام ،

١٨٥ - (٧) حدثنا هناد ومحمود بن غيلان قالا: حدثنا أبو أسامة عن زكريا بن أبي زائدة عن سعيد بن أبي بردة عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم إنَّ الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ، أو يشرب الشربة فيحمده عليها ،

Chapter on the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam uttered before and after eating

The du'aas that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited before and after meals are mentioned in this chapter. Imaam Tirmidhi has mentioned seven ahaadith here.

(179) Hadith Number 1.

Abu Ayyub Ansaari Radiyallahu 'Anhu reports: "We were once present in the assembly of Rasulallah Sallallahu 'Alayhi Wasallam. Food was brought to him. I did not observe any food that had so much barakah at the beginning and at the end of which there was no barakah left in the food. We therefore asked Rasulallah Sallallahu 'Alayhi Wasallam the reason?. He replied: 'In the beginning we all recited 'Bismillah' before we began eating. Then someone in the end joined us, and did not recite 'Bismillah'. The shaytaan ate with him'".

Commentary

According to the majority of the 'ulama, by the word 'Shaytaan eating', the actual meaning is intended. It is not impossible for the shaytaan to