

بِسْمِ اللَّهِ
رَبِّ الْعَالَمِينَ

Student Sahaba earned and gifted food to the Prophet

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All praise be to Allah Who has awarded His creation with different levels of understanding, Who has made a superior scholar for every great scholar, Who has distributed different statuses among the learned. Blessings and peace be upon light-spreading full moon, our leader Muhammad, his family, and his companions, the guiding stars.

We have learned that a Maulvi Sahib¹ has denied that the Sahaba used to earn while learning and

¹ "Maulvi Sahib" is Abul Qasim Nomani, son of Muhammad Hanif, son of Qari Nizamuddin who gave his wrong interpretation on 01 Feb 2023. Born in 1947, he became Vice-Chancellor of Darul Uloom Deoband (Madani Group) in 2011 as a result of unruly students' un-Islamic demonstrations. In 2017, he was seen having breakfast with women not wearing veils. A month later he banned all activities of Dawat and Tabligh of Islam in his madrasah. In 2018, he first decided to attend a condolence conference, then accepting an unjust Fatwa from a subordinate mufti, he decided against it. Later, he made a second U-turn and attended the conference with still and video cameras. In 2019, he passionately welcomed RSS leader Indresh Kumar and had a warm handshake with him. In 2020 he became Bukhari teacher in his own

also arrange food for their beloved and glorious teacher ﷺ. While dismissing this fact, Maulvi Sahib has claimed that stating this truth is distortion of Hadith. The old man said this while teaching the following hadith:

(The Prophet ﷺ wanted to feed a Sahabi who had been hungry for several days. He asked his holy wives if they had food.)

All of them replied: We do not have anything in our house except water.

Maulvi Sahib has based his claim on this hadith, arguing that the Prophet ﷺ and his family spent their entire lives in poverty and hardship.

When some brothers asked me for my views, I clarified that the fact mentioned in the heading is neither distortion of Hadith nor its rejection. In fact, there is a strong basis for this in the life of Sahaba. Below, I will be citing sources for the above fact, Allah Willing.

madrasah. For details and references, visit:
https://t.me/darul_uloom_deoband/824

A Brief explanation of Bukhari hadith: We have nothing in our house except water.

The hadith in Sahih Bukhari says:

The holy wives replied: We have nothing in our house except water.

The Prophet ﷺ then asked the companions: Would anybody else have this brother as his guest today?

Before approaching the main topic, I would like to shed some light on this hadith because Maulvi Sahib has denied the above fact while teaching this hadith. Every student of the Prophet's ﷺ life knows that the Prophet has gone through difficult financial times. For example, in Sahih Bukhari, Hazrat Aishah says:

My nephew! By Allah, we would view three new moons in two months and no stove would be ignited in any of the Prophet's ﷺ houses during this entire period.²

2 حدثنا عبد العزيز بن عبد الله الأونيسى، حدثني ابن أبي حازم، عن أبيه، عن يزيد بن رومان، عن عروة، عن عائشة، أنها قالت لعروة: «ابن اختي، إن كنا لننظر إلى الهلال ثلاثة أهلة في شهرين، وما أودع في أيات رسول الله صلى الله عليه وسلم نار» فقلت: ما كان يعيشكم؟ قالت: «الأسودان التمر والماء، إلا أنه قد كان لرسول الله صلى الله عليه وسلم جiran من الأنصار، كان لهم مئات، وكأنوا يفتحون رسول الله صلى الله عليه وسلم من أياتهم فيسكنها» (صحيح البخاري ٦٤٥٩)

Sahih Bukhari also has the above hadith in which the holy wives have replied: We have nothing in our house except water.³

Financial abundance in the Prophet's life

Yet the Prophet had seen better days too when the doors of wealth and income had opened wide for him. There are multiple evidences for this.

- The Prophet prayed for protection from poverty:

Allah! I seek your refuge from poverty, hardship and disgrace.⁴

- The Prophet used to pray: Allah! I ask for guidance, piety, protection from Haraam and prosperity.⁵

However, in general the Prophet preferred a life of miskeen for himself. (Miskeen has multiple meanings like poor, humble.) A hadith in Tirmizi says:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا أتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَ إِلَيْهِ نِسَاءٌ فَقَلَّنِ: مَا مَعَنَا إِلَّا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَضُمْ أَوْ يُضَيِّفُ هَذَا»، فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: أَنَا. (صَحِيفَةُ الْبَخَارِيِّ ٣٧٩٨)

4 «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْقَلَّةِ، وَالْدَّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ، أَوْ أُظْلَمُ» (سنن أبي داود ١٥٤٤)

5 عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالثُّقَى، وَالْعَفَافَ وَالْغَنَى». (صَحِيفَةُ مُسْلِمٍ ٢٧٢١)

Allah! Give me the life of a miskeen
and the death of a miskeen. Raise me
on the day of Judgment in the
gathering of miskeen people.⁶

Here, miskeen means humble and modest, not
poor and destitute. Imam Baihaqi explains:

Give me the life of a miskeen and the death of a
miskeen: If the Prophet ﷺ has truly said this and
if the chain of narrators is authentic – which is, in
fact, doubtful – then this means that the Prophet
did not pray for that miskeen-life which involves
poverty, rather he asked for the miskeen-life that
means being humble and unassuming. The
evidence lies in the Prophet's ﷺ financial
condition at the time of his death which makes it
clear that the Prophet prayed that he does not
become an arrogant tyrant and that he does not
get raised in the company of egotistic elites.⁷

- People interested in the life of the
Prophet ﷺ are well-aware that the
holy Prophet had purchased land for

عن أئمَّةٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ أَخِينِي مُسْكِنِي وَأَمْثِنِي
مُسْكِنِي وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ. (سنن ترمذى ٢٢٥٢)

وَأَمَّا قَوْلُهُ إِنْ كَانَ قَالَهُ أَخِينِي مُسْكِنِي وَأَمْثِنِي فَهُوَ إِنْ صَحَّ طَرِيقَهُ وَفِيهِ
نَظَرٌ وَالَّذِي يَدْلِلُ عَلَيْهِ أَنَّهُ حَالُهُ عِنْدَ وَفَاتِهِ أَنَّهُ لَمْ يَسْأَلْ حَالَ الْمَسْكَنَةِ الَّتِي يَرْجِعُ مَعْنَاهَا
إِلَى الْقِلَّةِ، وَإِنَّمَا سَأَلَ الْمَسْكَنَةَ الَّتِي يَرْجِعُ مَعْنَاهَا إِلَى الْأَخْبَاتِ وَالْتَّوَاضِعِ، فَكَانَهُ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ اللَّهَ تَعَالَى أَنْ لَا يَجْعَلَهُ مِنَ الْجَبَارِينَ الْمُكْبَرِينَ، وَأَنْ لَا يَحْشِرَهُ
فِي زُمْرَةِ الْأَغْنِيَاءِ الْمُفْتَرِفِينَ. (السنن الْكَبِيرَى لِبَيْهَقِي ١٣٥٣)

Masjide Nabawi in Madinah and constructed rooms for himself and his holy wives in a portion of it.

- After the victory of 7 AH, the Prophet ﷺ had handed the lands of Khaibar to its previous owners on the condition that they pay half of the harvest to the Prophet ﷺ. Out of this income, the Prophet used to give each of his wife 100 wasaq (nearly 325 kg) annually: 80 wasaq of dates and 20 wasaq of barley.⁸
- Hazrat Aishah reports that the Prophet ﷺ loved honey and halwa (desserts).⁹
- The Prophet ﷺ tried to keep his appearance likeable. Among clothes, he liked qamees (long shirt).¹⁰

⁸ عن ابن عمر، قال: «أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ كُلُّ سَنَةٍ مَائَةً وَسَقِّ، ثَمَائِينَ وَسَقِّاً مِنْ ثَمَرٍ، وَعَشْرِينَ وَسَقِّاً مِنْ شَعِيرٍ». (صحیح مسلم (2-1051)

⁹ عن عائشة رضي الله عنها، قالـ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحَلْوَاءَ وَالْعَسْلَ». (صحیح البخاری (5431)

¹⁰ عن أم سلمة قالـ: «كَانَ أَحَبُّ الثِّيَابِ إِلَى الثَّيِّبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ». (سنن الترمذی (1762)

- On an occasion the Prophet ﷺ was seen in two green robes.¹¹
- On the day of the victory of Makkah, the Prophet was wearing black turban.¹²
- The Prophet ﷺ has eaten goat meat.¹³
- The Prophet ﷺ has eaten cutting off pieces from cooked goat shoulder.¹⁴
- The Prophet ﷺ has eaten roasted goat meat.¹⁵

¹¹ عن أبي رمثة، قال: رأيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدَانٌ أَخْضَرَانِ.
(سنن الترمذى ٢٨١٢)

¹² عن جابر بن عبد الله الأنصاري، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ - وَقَالَ فُتَيْبَةُ: دَخَلَ يَوْمَ فَتْحِ مَكَّةَ - وَعَلَيْهِ عِمَامَةً سَوْدَاءَ بِعِنْدِ إِخْرَاجِهِ". (صحيح مسلم ٤٥١-١٣٥٨)

¹³ عن أبي هريرة رضي الله عنه، قال: لَمَّا فُتَحَتْ خَبِيرٌ أَهْدِيَتْ لِلثَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاءَ فِيهَا سُمُّ. (صحيح البخاري ٣١٦٩)

¹⁴ عن جعفر بن عمرو بن أمية الضمري، عن أبيه، قال: «رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاءَ فِي خَيْرٍ مِّنْ كَتِفِ شَاءِ، فَأَكَلَ مِنْهَا». (صحيح البخاري ٥٤٢٢)

¹⁵ عن عبد الرحمن بن أبي بكر رضي الله عنهم، قال: كُنَّا مَعَ الثَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَيْنَ وَمِائَةً [ص: ١٦٤]، فَقَالَ الثَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ مَعَ أَحَدٍ مِّنْكُمْ طَفَاعٌ؟»، فَإِذَا مَعَ رَجُلٍ صَاعَ مِنْ طَفَاعٍ أَوْ نَحْوَهُ، فَعَجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشَرِّكٌ، مُشَعَّانٌ طَوْبِيلٌ، بِعِنْدِهِ يَسْوَقُهَا، فَقَالَ الثَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "بَيْعًا أَمْ عَطِيَّةً، أَوْ قَالَ: أَمْ هَبَّةً؟"، قَالَ: لَا بَلَ بَيْعَةً، فَأَشْتَرَى مِنْهُ شَاءَ، فَصَنِعَتْ، وَأَمْرَ الثَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى. (صحيح البخاري ٢٦١٨)

- The Prophet ﷺ frequently used perfume. Hazrat Aishah said she saw traces of musk on the Prophet's forehead when he was in Ihraam.¹⁶
- The Prophet ﷺ owned personal transport animals. He had a she-camel named Qaswaa, a mule named Duldul, and a horse named Sakb.¹⁷
- The Prophet ﷺ was generous and would frequently handout money to people. According to Bukhari, the Prophet was very beneficent and in Ramazan his beneficence would increase further.¹⁸

¹⁶ عن عائشة رضي الله عنها قالت: «كأني أنظر إلى وبيص الطيب في مفارق النبي صلى الله عليه وسلم وهو محرم» قال عبد الله في مفرق النبي. (صحيح البخاري ٥٩١٨)

¹⁷ عن ابن عباس، قال: «كان رسول الله صلى الله عليه وسلم سيف قائمته من فضة، وقبعته من فضة، وكان يسمى ذا الفقار، وكانت له قوش يسمى السداد، وكانت له كثابة يسمى الجفع، وكانت له دزع موسحة بالتحابس يسمى ذات الفضول، وكانت له حربة تسمى النباء، وكان له مجن يسمى الذقن، وكانت له ثرس أبيض يسمى الموجن، وكان له فرس أذهم يسمى السكب، وكانت له سرج يسمى الداج، وكانت له بغلة شهباء يقال لها دلدل، وكانت لها ناقه تسمى القصواء، وكان لها حمار يسمى يغفور، وكان لها بساط يسمى الكُّ، وكانت لها عنزة تسمى الثمر، وكانت لها ركوة تسمى الصادر، وكانت لها مزأة تسمى المدلة، وكان لها مقراص يسمى الجامع، وكان لها قضيب شوحي يسمى المشوّق». (المعجم الكبير للطبراني ١١٢٨)

¹⁸ عن ابن عباس، قال: «كان رسول الله صلى الله عليه وسلم أجود الناس، وكان أجود ما يكون في رمضان حين يلقاءه جبريل». (صحيح البخاري ٦)

- In the Last Haj, the Prophet slaughtered 63 camels with his own blessed hands.¹⁹
- According to Quran commentator Saadi, the Prophet used to walk in markets for sales and purchases.²⁰ Some Unbelievers objected to it which Allah has reported thus:

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
وَيَمْشِي فِي الْأَسْوَاقِ. (الفرقان ٧)

The Unbelievers said: What sort of messenger is this who eats food and walks in the markets?

- The Prophet ﷺ used to get a share in the ghanimat (battle spoils) as laid out by Allah ﷺ:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ
خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ. (الأنفال ٤١)

¹⁹ ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ، فَقَحَرَ ثَلَاثًا وَسِتَّينَ بَيْدَهُ، ثُمَّ أَعْطَى عَلَيْهِ، ثُمَّ فَحَرَ مَا غَبَرَ. (صحيح مسلم ١٤٧-١٢١٨)

²⁰ {وَيَمْشِي فِي الْأَسْوَاقِ} للبيع والشراء. (تيسير الكريم الرحمن في تفسير كلام المنان لعبد الرحمن السعدي ج ١ ص ٥٧٨)

Know that out of the spoils you receive, one fifth is for Allah and His Messenger, and for kinsmen, orphans, the needy and wayfarers.

These examples clearly show that the Prophet had seen days of abundance and plenty as also days of need and hardship. There is no evidence that the Prophet tied stones over his abdomen due to starvation throughout the 23-year period of his Dawah. So, the balanced view should be that the Prophet had gone through the two situations in different times of his life, so that we neither exaggerate one aspect nor diminish the other aspect. Otherwise, the result would be contradiction between authentic reports, even though all these reports are present in authoritative Hadith books. The right way is *tatbeeq*: to interpret apparently contradicting reports in a way that keeps both kinds of reports applicable, instead of discarding one set of reports in favor of another.

Kudos to Imam Ibn Katheer who has combined the two situations in his commentary of a single verse of the Quran. Allah ﷺ says:

وَجَدَكُ عَائِلًا فَأَغْرَى. (الضحى ٨)

Allah found you in need, then he made you need-free.

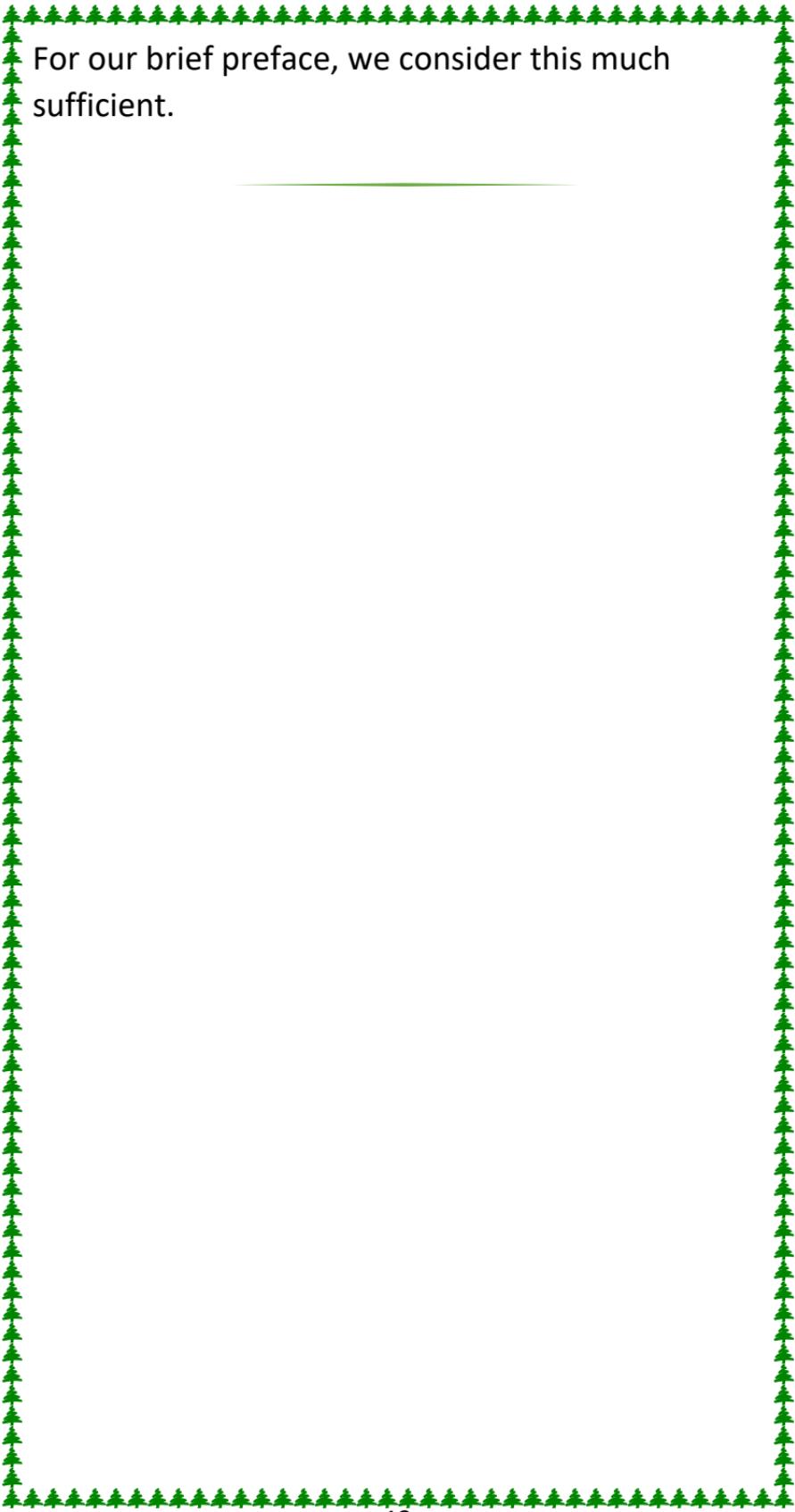
Under this verse, the renowned commentator Ibn Katheer writes:

The Prophet was in need, bearing the responsibility of his family's expenses. Then Allah ﷺ freed him from needs and from dependence upon others. Thus, Allah ﷺ gave him the double honor of being perseverant poor and grateful rich person.²¹

A religious ruling cannot be based solely on a single report or on reports under a single topic while ignoring all other reports. Instead, all reports should be compiled, analyzed and interpreted in a way that all stay applicable and practicable.

A few reports suggest that the Prophet stayed in hardship throughout his life, but it would be utterly wrong to misinterpret them to glorify and idolize poverty. Doing so would be dishonest application of hadiths because such conditions were always temporary in the Prophet's life. Most of us too go through such difficult times temporarily.

وقوله: {وَوَجَدَكَ عَائِلًا فَأَعْنَى} أي: كُنْتَ فَقِيرًا ذَرِعِيًّا عِيالًا، فَأَعْنَى اللَّهُ عَمَّنْ سِوَاهُ، فَجَمِعَ لَهُ بَيْنَ مَقَامِيِّ الْفَقِيرِ الصَّابِرِ وَالْفَقِيرِ الشَّاكِرِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ. (تفسير ابن كثير ت سلامة ج ٨ ص ٤٢٧)



For our brief preface, we consider this much sufficient.

Did the student Sahaba not gift food to the Prophet ﷺ and other teachers?

Let's return to the original question: Did the Quran-learning and teaching Sahaba not work to earn and bring food to the Prophet's ﷺ houses, to the People of Suffah and the poor? The one word answer is: YES.

Hadith reports clearly prove that the Quran-teaching Qari Sahaba and their students together went to collect potable water and forest wood. They would then sell the forest-wood and use the earning to bring food to the houses of the holy wives of the Prophet ﷺ. The rich among these Sahaba would buy goat, cook²² its meat and tie its big pieces in the Prophet's houses. Along with the Prophet, the Qari Sahaba would gift the People of Suffah and the poor people too. Many authentic reports and hadiths support this fact. I will be mentioning here some of them for reference.

²² The meaning of the Arabic word Islah ush shaat comes from another report which includes both slaughtering and cooking under it. The report is:

كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، فَأَمَرَ بِإِصْلَاحِ شَاةٍ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ، وَقَالَ أَخْرَى: عَلَيْهِ سَلْخَاهَا، وَقَالَ آخَرٌ: عَلَيْهِ طَبْخَهَا. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (وَعَلَيْهِ جَمْعُ الْحَطَبِ).

1. Sahih Bukhari: Sahaba used to gather firewood

Hazrat Anas reports that some people from the tribes of Re'l, Zakwan and Usayyah visited the Prophet ﷺ and impressed upon him that they have embraced Islam. They requested him to help them with people for teaching and preaching. The Prophet ﷺ sent 70 Ansari Sahaba with them.

Hazrat Anas says that **we used to call them Qari.**

They would go to the forest to collect firewood. In the night, they would engage in Salah. The Qari Sahaba left in the company of these tribesmen but when they reached the Well of Maoonah, these tribesmen betrayed the Sahaba and martyred each of them. The Prophet ﷺ prayed Qunoot for a month asking Allah to punish the traitors.²³

Supporting text:

- Sahaba used to call them Qari because they were engaged in learning and teaching the Quran.
- These Sahaba used to gather firewood during the day.

23 حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَسَهْلُ بْنُ يُوسُفَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ رِغْلٌ، وَذَكْوَانٌ، وَعَصَيَّةُ، وَبَئْوَلْجَيَّانَ، فَرَأَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمْدُوهُ عَلَى قَوْمِهِمْ، «فَأَمَدَّهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِينَ مِنَ الْأَنْصَارِ»، قَالَ أَنَسٌ: كَمَا نُسَمِّيهِمُ الْفَرَاءَ، يَخْطُبُونَ بِالْهَارِ وَيُصْلُوْنَ بِاللَّيْلِ، فَانْظَلُّوْنَ بِهِمْ، حَتَّى يَلْقَوْنَا بِثَرْ مَعْوَنَةَ، غَدَرُوْنَا بِهِمْ وَقَتَلُوْهُمْ، فَقَتَّتْ شَهْرًا يَدْعُو عَلَى رِغْلٍ، وَذَكْوَانٍ، وَبَئْوَلْجَيَّانَ. (صَحِّحَ البَخْرَى ٣٠٦٤)

2. Musnad Ahmad: Sahaba used to bring food to the houses of the Prophet ﷺ

There were 70 people among Ansar who were called Qari. They used to spend the day inside masjid. In the evening, they would go to a locality in Madinah to learn and teach and to engage in Salah. Their family would think they are in masjid and the people in masjid would think they are at home. When the morning drew near, they would go out to collect drinkable water and gather firewood. They would then bring food (after selling the wood) and lay it against the walls of the Prophet's ﷺ houses. Allah's Prophet ﷺ sent all of them (on the expedition of the Well of Maoonah).

The report's chain of narrators is authentic.

Narrator Ubaidah bin Humaid is a narrator of Sahih Bukhari while narrator Humaid Taweel is a narrator of both Sahih Bukhari and Sahih Muslim. As per Allamah Ahmad Muhammad Shakir's notes on Musnad Ahmad, Baihaqi has reported this hadith from Muhammad bin Jafar who reported from Humaid Taweel, who reported from the remaining chain of narrators.²⁴

24 حدَّثَنَا عَبْيَدَةُ بْنُ حُمَيْدٍ، عَنْ حُمَيْدِ الطَّوَيْلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: "كَانَ شَبَابٌ مِنَ الْأَنْصَارِ سَبْعِينَ رَجُلًا يُسَمِّونَ الْفَرَاءَ" قَالَ: "كَانُوا يَكُونُونَ فِي الْمَسْجِدِ فَإِذَا أَمْسَوْا اثْنَحُوا نَاحِيَةً مِنَ الْمَدِينَةِ، فَيَتَدَأَرُّونَ وَيَصْلُونَ يَخْسِبُ أَهْلُوْهُمْ أَنَّهُمْ فِي الْمَسْجِدِ، وَيَخْسِبُ أَهْلُ الْمَسْجِدِ أَنَّهُمْ عَذَّ أَهْلِهِمْ، حَتَّى إِذَا كَانُوا فِي وَجْهِ الصُّبْحِ اسْتَغْدَبُوا مِنْ

Supporting text:

➤ When the morning drew near, they would go out to collect drinkable water and gather firewood. They would then bring food (after selling the firewood) and lay it against the walls of the Prophet's ﷺ houses.

3. Musnad Sarraj: Sahaba used to bring food to the houses of the Prophet ﷺ

There were some Ansar youths who were called Qari because they used to recite the Quran. In the evening, they would gather in a locality of Madinah where they would perform Salah, learn and teach the Quran and other knowledge. Their family would think they were in the masjid and the people of masjid would think they were at home. When the morning drew near, the people would go out to get drinkable water and to collect firewood. **They would then bring food to the houses of Allah's Prophet ﷺ.** The Prophet sent

الماء، واحتتبوا من الحطب، فجاءوا به فأسندوه إلى حجرة رسول الله صلى الله عليه وسلم، فعثثهم النبي صلى الله عليه وسلم جميعاً. (مسند أحمد ١٣٤٦٢)

إسناده صحيح، عبيدة بن حميد من رجال البخاري، وحميد الطويل من رجالهما.

وأخرجه البيهقي في "السنن" ١٩٩/٢، وفي "الدلائل" ٣٥٠/٣ من طريق محمد بن جعفر، عن حميد الطويل، بهذا الإسناد.

them (on the expedition of the Well of Maoonah) where they all got martyred.²⁵

Supporting text:

- They would then bring food to the houses of Allah's Prophet ﷺ.

4. Sahih Ibn Hibban: Sahaba used to place food at the gates of the Prophet's ﷺ houses

And finally, when the morning drew near, they would go out to gather wood and drinkable water. Then **they would place food at the doors of the Prophet's houses**. Allah's Prophet sent them on the expedition of the Well of Maoonah where they all got martyred. Upon this, the Prophet prayed (against the traitors) for some days.²⁶

Supporting text:

- They would place food at the doors of the Prophet's houses.

25 عن أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ شَبَابٌ مِّنَ الْأَنْصَارِ يُدْعَوْنَ الْقُرَاءَ يَقْرَأُونَ الْقُرْآنَ، فَإِذَا أَمْسُوا اجْتَمَعُوا فِي نَاحِيَةِ الْمَدِينَةِ فَيُصَلُّونَ وَيَتَدَارَسُونَ وَيَتَدَارَكُونَ، فَيَطْلُبُنَّ أَهْلَهُمْ فِي الْمَسْجِدِ، وَيَطْلُبُنَّ أَهْلَ الْمَسْجِدِ أَهْلَهُمْ فِي أَهْلِهِمْ، حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ اسْتَغْدِبُوا مِنَ الْقَاءِ وَاحْتَطَبُوا ثُمَّ جَاءُوا بِهِ إِلَى حَجَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعْثَهُمْ جَمِيعًا فَأَصْبِبُوا يَوْمَ بِئْرِ مَعْوِنَةٍ. (مسند الإمام السراج النيسابوري (ت ٣١٣) حديث ١٣٤١)

26 حَتَّى إِذَا [ص: ٢٥٤] تَقَارَبَ الصُّبْحِ اخْتَطَبُوا الْحَطَبَ، وَاسْتَغْدِبُوا مِنَ الْمَاءِ، فَوَضَعُوهُ عَلَى أَبْوَابِ حَجَرِ رَسُولِ اللَّهِ، فَبَعْثَهُمْ جَمِيعًا إِلَى بِئْرِ مَعْوِنَةٍ، فَأَسْتَشْهِدُوْا، فَدَعَاهُمُ الْبَيْتُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَتْلِهِمْ أَيَّامًا». (صحيح ابن حبان ٧٦٣)

5. Seerate Shamiyah: Bringing food to the houses of the Prophet's wives

There were 70 youths among Ansar called Qari. In the evening they would go to a teacher in a locality of Madinah and under his supervision, they would learn and teach the Quran and perform Salah. When the morning drew near, they would go out to collect drinkable water and firewood. They would then bring food to the houses of the Prophet's wives.²⁷

Supporting text:

- They would learn and teach the Quran and perform Salah. When the morning drew near, they would go out to collect drinkable water and firewood. They would then bring food to the houses of the Prophet's wives.

6. Musnad Ahmad: Wealthy Sahaba would bring goat meat to the Prophet's house

Thabit says that we were with Hazrat Anas. He was writing a letter to his relations. ... He then said:

²⁷ فروى ابن إسحاق عن المغيرة بن عبد الرحمن، وعبد الله بن أبي بكر وغيرهما، ومحمد بن عمر عن شيوخه قالوا: ... وكان من الأنصار سبعون رجلاً شبيبة يسمون

القراء. كانوا إذا أمسوا أتوا ناحية من المدينة إلى معلم لهم فتدارسوا القرآن وصلوا حتى إذا كان وجه الصبح استعدوا من الماء وحطبوا من الحطب فجاءوا به إلى حجر أزواج رسول الله صلى الله عليه وسلم. (سبل الهدى والرشاد، في سيرة خير العباد المعروف بالسيرة الشامية للعلامة محمد يوسف الشامي ج ٦ ص ٥٧)

“... Shouldn’t I tell you the story of your brothers who were called Qaris.”

Hazrat Anas continued:

“They were 70 in number. At night, they would go to a teacher in Madinah and stay with him to learn the Quran till morning. The strong among them would then go to collect drinkable water and firewood. **The rich among them would together buy a goat, cook it and then meat pieces would appear hanging in the houses of the Prophet ﷺ.**”

According to Allamah Ahmad Muhammad Shakir’s footnotes on Musnad Ahmad, the chain of narrators is authentic, and as per Imam Muslim’s standards. Hadith-compiler Abd bin Humaid²⁸ narrates it from Hashim bin Qasim. The remaining chain is same as here.²⁹

Supporting text:

²⁸ ثنا هاشم بن القاسم، ثنا سليمان بن المغيرة، عن ثايت قال: كنا عند أنس بن مالك وكتب كتاباً بين أهله... المنتخب من مسنده عبد بن حميد، حديث ١٢٧٦، المحقق: صبحي البدرى السامرائي، محمود محمد خليل الصعيدي.

²⁹ عن ثايت قال: كنا عند أنس بن مالك فكتب كتاباً بين أهله، فقال: ... أفلأ أحدكم عن إخوانكم الذين كنا نسميهم على عهد رسول الله صلى الله عليه وسلم القراء، فذكر أئمهم كانوا سبعين، فكانوا إذا جئهم الليل، انطلقوا إلى معلم لهم بالمدينة، فيذرسون فيه القرآن حتى يصبحوا (٢)، فإذا أصبحوا فمن كانت له قوة استغذ من الماء، وأصحاب من الحطب، ومن كانت عنده سعة اجتمعوا، فاشتروا الشاة، فأصلحوها فيصبح ذلك معلقاً بحجر رسول الله صلى الله عليه وسلم. (مسند أحمد ١٢٤٠٢)

قال محقق كتاب المسند العلامة أحمد محمد شاكر عن هذا الحديث: إسناده صحيح على شرط مسلم. وأخرجه عبد بن حميد (١٢٧٦) من طريق هاشم بن القاسم وحده، بهذا الإسناد.

➤ The rich among them would together buy a goat, cook it and then meat pieces would appear hanging in the houses of the Prophet ﷺ.

7. Musnad Ahmad: Student Sahaba would bring food for the People of Suffah and poor Sahaba
Hazrat Anas narrates:

Some people visited the Prophet ﷺ and said:
Please send some people with us who would teach us the Quran and Sunnah. The Prophet ﷺ sent seventy people with them. They were called Qaris. My maternal uncle Haraam (bin Malhaan) was one of them. They used to recite the Quran and at night they would learn it and teach it among themselves. **In the day, they would bring water to the masjid and firewood to sell in the city. From the money received, they would buy food for Ahle Suffah and poor Sahaba.** The Prophet ﷺ sent them all (on the expedition of the Well of Maoonah).

According to Allamah Ahmad Muhammad Shakir's footnotes on Musnad Ahmad, the hadith's chain of narrators is authentic as it meets Imam Muslim's criteria. All narrators are Imam Bukhari's and Muslim's narrators too, except Hammad bin Salmah who is only Imam Muslim's narrator.³⁰

³⁰ عن أئس، قال: جاء أئس إلى النبي صلى الله عليه وسلم، فقالوا: أبغث مغنا رجلاً يعلمونا القرآن والسنّة، بعث النبي سبعين رجلاً من الأنصار يقال لهم القراء، فيهم

Supporting text:

- In the day, they would bring water to the masjid and firewood to sell in the city. From the money received, they would buy food for Ahle Suffah and poor Sahaba.

8. Seerate Halbiyah: Probably some people brought food to the Prophet and some to the People of Suffah

These Sahaba were called Qari because reciting the Quran was their routine. In the evening they would gather in a locality of Madinah and learn and teach Quran. Their family would think they were in the masjid while the people in the masjid would think they were at home. When the morning drew near, they would bring drinkable water and gather firewood. They would then bring food to the houses of the Prophet ﷺ.

According to some other narrators, these Sahaba used to collect firewood in the day and recite the Quran in the night. They would then sell firewood and purchase food for the People of Suffah.

خالي حزام، يقرفون القرآن، ويئذارشون (٣) بالليل، وكأنوا بالنهار يجربون بالماء فيصفعونه في المسجد، ويختطبون فيبيعونه، ويشترون به الطعام لأهل الصفة والفقراء، فبعهم النبي صلى الله عليه وسلم. (مسند أحمد ١٣٨٥٤)

قال محقق كتاب المسند العلامة أحمد محمد شاكر عن هذا الحديث: إسناده صحيح على شرط مسلم، رجال ثقات رجال الشيفيين غير حماد بن سلمة، فمن رجال مسلم.

Some scholars say that the two sets of reports are not contradictory. It is likely that the Sahaba sometimes brought food for the Prophet ﷺ and at other times for the People of Suffah. Another possibility is that some student Sahaba would bring food for the Prophet ﷺ and others for the People of Suffah.³¹

Supporting text:

- “The two sets of reports are not contradictory.” This is because serving the family of the Prophet ﷺ does not mean they would not serve the People of Suffah and the other poor people. Similarly, serving the people of Suffah does not mean that they would not serve the Prophet ﷺ. Thus, it is possible to accept both sets of reports as true.

³¹ ويقال لهؤلاء القراء: أي للازمتهم قراءة القرآن، فكانوا إذا أمسوا اجتمعوا في ناحية المدينة يصلون ويتدارسون القرآن، فيظنن أهلهم إنهم في المسجد، ويظنن أهل المسجد أنهم في أهاليهم، حتى إذا كان وجه الصبح استعذبوا من الماء واحتطبوا وجاؤوا بذلك إلى حجر النبي صلى الله عليه وسلم. وفي كلام بعضهم إنهم كانوا يحتطبون بالنهار، ويتدارسون القرآن بالليل، وكانوا يبيعون الحطب ويشربون به طعاماً لأصحاب الصفة. وقد يقال: لا مانع، لجواز أنهم كانوا يفعلون هذا مرة وهذا أخرى، أو بعضهم يفعل أحد الأمرين وبعضهم يفعل الآخر. (إنسان العيون في سيرة الأمين المأمون المعروفة بـ "السيرة الحلبية" للإمام نور الدين الحلبـي ج ٣ ص ٢٤١)

I have mentioned these reports here only to earn the pleasure of our holy Lord. I pray to Allah to gather us, our teachers, scholars, relations and friends in the gardens of bounties.

Allah's blessings and peace be upon our leader Muhammad ﷺ and his family and all Sahaba.

This is your brother for the sake of Allah, Muhammad Yahya Aadam Falahi Shafi Sri Lanki.

Date: Monday, 14 Rajab 1444 = 06 Feb 2023

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Translator³² Contact: <https://t.me/tayyib3>
<https://t.me/DarulUloomDeobandi>

³² For readers' convenience, the translator has tried to do idiomatic translation. To make it easy for readers, the translator has moved detailed references to the footnotes, and also added some helpful footnotes of his own.