

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 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 main 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.

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 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

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:

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

² حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْبَسِيُّ، حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ غُرُورَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ لِعُرْوَةَ: «ابْنُ أَخْتِي، إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهَلَالِ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أَوْقَدْتُ فِي أَبْيَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَارًا» فَقُلْتُ: مَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: «الْأَسْوَدَانِ الثَّمَرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِيرَانٌ مِنَ الْأَنْصَارِ، كَانَ لَهُمْ مَنَائِخُ، وَكَانُوا يَمْتَحُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَبْيَاتِهِمْ فَيَسْقِيْنَاهُ» (صحيح البخاري ٦٤٥٩)

³ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ: مَا مَعَنَا إِلَّا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ يَضُمُّ أَوْ يُضِيفُ هَذَا»، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا. (صحيح البخاري ٣٧٩٨)

⁴ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ، وَالْقِلَّةِ، وَالذَّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ، أَوْ أَظْلَمَ» (سنن أبي داود ١٥٤٤)

⁵ عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالثَّقَى، وَالْعَفَافَ وَالْعَنَى.» (صحيح مسلم ٢٧٢١)

⁶ عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ أَحْيِنِي مَسْكِينًا وَأَمِتْنِي مَسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ.» (سنن ترمذي ٢٣٥٢)

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 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 gamees (long shirt).¹⁰
- 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

⁷ وَأَمَّا قَوْلُهُ إِنْ كَانَ كَانَ أَحِبَّنِي مِسْكِينًا وَأَمَّنِي مِسْكِينًا، فَهُوَ إِنْ صَحَّ طَرِيقُهُ وَفِيهِ نَظَرٌ وَالَّذِي يَدُلُّ عَلَيْهِ أَنَّهُ حَالُهُ عِنْدَ وَفَاتِهِ أَنَّهُ لَمْ يَسْأَلْ حَالَ الْمَسْكِينَةِ الَّتِي يَزْجَعُ مَغْنَاهَا إِلَى الْقَلَةِ، وَإِنَّمَا سَأَلَ الْمَسْكِينَةَ الَّتِي يَزْجَعُ مَغْنَاهَا إِلَى الْإِخْبَاتِ وَالتَّوَاضُعِ، فَكَأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَ اللَّهَ تَعَالَى أَنْ لَا يَجْعَلَهُ مِنَ الْجَبَّارِينَ الْمُتَكَبِّرِينَ، وَأَنْ لَا يَحْشُرَهُ فِي زُمْرَةِ الْأَغْنِيَاءِ الْمُتَرَفِّينَ. (السنن الكبرى للبيهقي ١٣١٥٣)

⁸ عَنْ ابْنِ عُمَرَ، قَالَ: «أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبِيرَ بَشْطَرٍ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ كُلَّ سَنَةٍ مِائَةَ وَسْقٍ، ثَمَانِينَ وَسْقًا مِنْ تَمَرٍ، وَعِشْرِينَ وَسْقًا مِنْ شَعِيرٍ». (صحيح مسلم ١٠٥١-٢)

⁹ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ». (صحيح البخاري ٥٤٣١)

¹⁰ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ. (سنن الترمذي ١٧٦٢)

¹¹ عَنْ أَبِي رَمَثَةَ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ. (سنن الترمذي ٢٨١٢)

¹² عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ - وَقَالَ فُتَيْيَةُ: دَخَلَ يَوْمَ فَتَحِ مَكَّةَ - وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ". (صحيح مسلم ٤٥١-١٣٥٨)

¹³ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا فَتِحَتْ خَبِيرٌ أُهْدِيَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةٌ فِيهَا سَمٌ. (صحيح البخاري ٣١٦٩)

¹⁴ عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الصُّمَرِيِّ، عَنْ أَبِيهِ، قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْتَرُ مِنْ كَتِفِ شَاةٍ، فَأَكَلَ مِنْهَا». (صحيح البخاري ٥٤٢٢)

- The Prophet ﷺ has eaten roasted goat meat.¹⁵
- 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
- 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 مَالِ هَذَا 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 ﷻ:

وَاَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ. (الأنفال ٤١)

¹⁵ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثِينَ وَمِائَةً [ص: ١٦٤]، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟»، فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعَجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ، مُشْعَانٌ طَوِيلٌ، بَعْنَمٍ يُسَوِّفُهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " بَيْعًا أَمْ عَطِيَّةً، أَوْ قَالَ: أَمْ هِبَةً؟ "، قَالَ: لَا بَلْ بَيْعٌ، فَاشْتَرَى مِنْهُ شَاةً، فَصْنَعَتْ، وَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَوَادِ الْبَطْنِ أَنْ يُشَوَّى. (صحيح البخاري ٢٦١٨)

¹⁶ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الطَّيِّبِ فِي مَفَارِقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحَرَّمٌ» قَالَ عَبْدُ اللَّهِ: فِي مَفْرِقِ النَّبِيِّ. (صحيح البخاري ٥٩١٨)

¹⁷ عَنْ ابْنِ عَبَّاسٍ، قَالَ: «كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيْفٌ قَائِمَتُهُ مِنْ فِصَّةٍ، وَقُبْعَتُهُ مِنْ فِصَّةٍ، وَكَانَ يُسَمَّى ذَا الْفَقَارِ، وَكَانَتْ لَهُ قَوْسٌ يُسَمَّى السَّدَادَ، وَكَانَتْ لَهُ كِنَانَةٌ يُسَمَّى الْجُمْعَ، وَكَانَتْ لَهُ دِرْعٌ مَوْشَحَةٌ بِالنَّحَاسِ يُسَمَّى ذَاتَ الْفُضُولِ، وَكَانَتْ لَهُ حَزْبَةٌ تُسَمَّى التَّبْعَاءَ، وَكَانَ لَهُ مِجَنٌّ يُسَمَّى الذَّقْنَ، وَكَانَ لَهُ ثَرَسٌ أَبْيَضٌ يُسَمَّى الْمَوْجَزَ، وَكَانَ لَهُ فَرَسٌ أَدْهَمٌ يُسَمَّى السَّكَبَ، وَكَانَ لَهُ سَرَجٌ يُسَمَّى الدَّاجَ، وَكَانَتْ لَهُ بَغْلَةٌ شَهْبَاءُ يُقَالُ لَهَا ذُلْدُلٌ، وَكَانَتْ لَهُ نَاقَةٌ تُسَمَّى الْقَضْوَاءَ، وَكَانَ لَهُ جِمَارٌ يُسَمَّى يَغْفُورَ، وَكَانَ لَهُ بَسَاطٌ يُسَمَّى الْكُرَّ، وَكَانَتْ لَهُ عَنَزَةٌ تُسَمَّى النَّجْمَ، وَكَانَتْ لَهُ رَكْوَةٌ تُسَمَّى الصَّادِرَ، وَكَانَتْ لَهُ مَرَاةٌ تُسَمَّى الْمُفْلِدَةَ، وَكَانَ لَهُ مِقْرَاضٌ يُسَمَّى الْجَامِعَ، وَكَانَ لَهُ قَضِيبٌ شَوْحِطٌ يُسَمَّى الْمُشَوَّقَ». (المعجم الكبير للطبراني ١١٢٠٨)

¹⁸ عَنْ ابْنِ عَبَّاسٍ، قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ جِبْنَ يَلْقَاهُ جَنْزِيلٌ. (صحيح البخاري ٦٦)

¹⁹ ثُمَّ انْصَرَفَتْ إِلَى الْمُنْحَرِ، فَخَرَّ ثَلَاثًا وَسِتِّينَ بَيْدَهُ، ثُمَّ أَغْطَى غُلْيًا، فَخَرَّ مَا غَبَرَ. (صحيح مسلم ١٢١٨-١٤٧٠)

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 ﷻ says:

وَوَجَدَكَ غَائِلًا فَأَغْنَىٰ. (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 ﷻ freed him from needs and from dependence upon others. Thus, Allah ﷻ 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.

For our brief preface, we consider this much sufficient.

²¹ وَقَوْلُهُ: {وَوَجَدَكَ غَائِلًا فَأَغْنَىٰ} أَي: كُنْتُ فَقِيرًا ذَا عِيَالٍ، فَأَغْنَاكَ اللَّهُ عَمَّنْ سِوَاهُ، فَجَمَعَ لَهُ بَيْنَ مَقَامَيْ، الْفَقِيرِ الصَّابِرِ وَالْعَبْدِ الشَّاكِرِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ. (تفسير ابن كثير ت سلامة ج ٨ ص ٤٢٧)

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.

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.

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

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 أَصْفَارِهِ، فَأَمَرَ بِإِصْلَاحِ شَاةٍ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ عَلَيَّ ذَبْحُهَا، وَقَالَ آخَرُ: عَلَيَّ سَلْخُهَا، وَقَالَ آخَرُ: عَلَيَّ طَبْخُهَا. فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (وَعَلَيَّ جَمْعُ الْخَطْبِ).

<https://archive.is/5chHa> islamqa

²³ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَشَهْلُ بْنُ يُونُسَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ رَجُلٌ، وَذَكَوَانٌ، وَغُصَيَّةٌ، وَبَنُو لَحْيَانَ، فَرَزَعُوا أَنَّهُمْ قَدْ أَسْلَمُوا، وَاسْتَمَدُّوهُ عَلَى قَوْمِهِمْ، «فَأَمَدَّهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِينَ مِنَ الْأَنْصَارِ»، قَالَ أَنَسٌ: كُنَّا نُسَمِّيهِمُ الْفُرَاءَ، يَخْطُبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ، فَاَنْطَلَقُوا بِهِمْ، حَتَّى بَلَغُوا بَيْتَ مَعُونَةَ، غَدَرُوا بِهِمْ وَقَتَلُوهُمْ، فَقَنَنْتُ شَهْرًا يَدْعُو عَلَى رَجُلٍ، وَذَكَوَانٍ، وَبَنِي لَحْيَانَ. (صحيح البخاري ٣٠٦٤)

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

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 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.

²⁴ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: "كَانَ شَبَابٌ مِنَ الْأَنْصَارِ سَبْعِينَ رَجُلًا يُسَمُّونَ الْقُرَاءَ" قَالَ: "كَانُوا يَكُونُونَ فِي الْمَسْجِدِ فَإِذَا أَمْسَوْا انْتَحَوْا نَاحِيَةَ مِنَ الْمَدِينَةِ، فَيَتَذَارَسُونَ وَيُصَلُّونَ يَخِيبُ أَهْلَهُمْ أَنَّهُمْ فِي الْمَسْجِدِ، وَيَخِيبُ أَهْلَ الْمَسْجِدِ أَنَّهُمْ عِنْدَ أَهْلِيهِمْ، حَتَّى إِذَا كَانُوا فِي وَجْهِ الصُّبْحِ اسْتَعَذَّبُوا مِنَ الْمَاءِ، وَاخْتَطَبُوا مِنَ الْحَطَبِ، فَجَاءُوا بِهِ فَأَسْنَدُوهُ إِلَى حُجْرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعًا. (مسند أحمد ١٣٤٦٢)

إسناده صحيح، عبيدة بن حُميد من رجال البخاري، وحמיד الطويل من رجالهما.

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

²⁵ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ شَبَابٌ مِنَ الْأَنْصَارِ يُدْعَوْنَ الْقُرَاءَ يَفْرَعُونَ الْقُرْآنَ، فَإِذَا أَمْسَوْا اجْتَمَعُوا فِي نَاحِيَةِ الْمَدِينَةِ فَيُصَلُّونَ وَيَتَذَارَسُونَ وَيَتَذَكَّرُونَ، فَيُظَنُّ أَهْلُهُمْ أَنَّهُمْ فِي الْمَسْجِدِ، وَيُظَنُّ أَهْلَ الْمَسْجِدِ أَنَّهُمْ فِي أَهْلِيهِمْ، حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ اسْتَعَذَّبُوا مِنَ الْمَاءِ وَاخْتَطَبُوا ثُمَّ جَاءُوا بِهِ إِلَى حُجْرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَهُمْ جَمِيعًا فَأَصِيبُوا يَوْمَ بئرِ مَعُونَةَ. (مسند الإمام السراج النيسابوي (ت ٣١٣ هـ) حديث (١٣٤١)

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.

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:

"... 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."

²⁶ حَتَّى إِذَا [ص: ٢٥٤] تَقَارَبَ الصُّبْحُ احْتَضَبُوا الْحَطَبَ، وَاسْتَعَذَّبُوا مِنَ الْمَاءِ، فَوَضَعُوهُ عَلَى أَبْوَابِ حَجَرِ رَسُولِ اللَّهِ، فَبَعَثَهُمْ جَمِيعًا إِلَى بَيْتِ مَعُونَةَ، فَاسْتَشْهَدُوا، فَدَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَتْلِهِمْ أَيَّامًا». (صحيح ابن حبان ٧٢٦٣)

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 رجلا شبيهة يسمون القراء. كانوا إذا أمسوا أتوا ناحية من المدينة إلى معلم لهم فتدارسوا القرآن وصلوا حتى إذا كان وجه الصبح استعذبوا 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)

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:

- 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 Maonah).

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

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.

²⁸ ثنا هاشم بن القاسم، ثنا سليمان بن المغيرة، عن ثابت قال: كنا عند أنس بن مالك وكُتِبَ كتاباً بين أهلِهِ، ... المنتخب من مسند عبد بن حميد، حديث ١٢٧٦، المحقق: صبحي البدري السامرائي، محمود محمد خليل الصعدي.

²⁹ عن ثابت قال: كنا عند أنس بن مالك فكُتِبَ كتاباً بين أهلِهِ، فقال: ... أفلا أحدُكُم عن إخوانكُم الذين كُتِبَ عليهم على عهد رسول الله صلى الله عليه وسلم القراء، فذكر أنهم كانوا سبعين، فكانوا إذا جئهم الليل، انطلقوا إلى معلم لهم بالمدينة، فيدُرسون فيه القرآن حتى يُصبحوا (٢)، فإذا أصبحوا فَمَن كان له قوة استعذب من الماء، وأصاب من الحطب، ومَن كانَتْ عنده سعة اجتمعوا، فاشترَوْا الشاة، فأصلحوها فيصبح ذلك مُعلِّقاً 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.

³⁰ عن أنس، قال: جاء أناس إلى النبي صلى الله عليه وسلم، فقالوا: انبعث معنا رجلاً يعلمونا القرآن والسنة، فبعث إليهم سبعين رجلاً من الأنصار يقال لهم القراء، فيهم خالي حرام، يقرءون القرآن، ويتدارسون (٣) بالليل، وكانوا بالليل يجيئون بالماء فيضعونه في المسجد، ويحطبون فيبيعونه، ويشترون به الطعام لأهل الصفة والفقراء، فبعثهم النبي صلى الله عليه وسلم. (مسند أحمد ١٣٨٥٤)

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

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.

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.

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

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

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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.