

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 9

بَابُ مَا جَاءَ فِي عَيْشِ رَسُولِ اللَّهِ ﷺ

What has been narrated regarding the standard of living of the Messenger of Allah ﷺ.

- al-Imām al-Tirmidhī included this chapter to explain matters relating to the ‘*aysh*’, or the standard of living of the Prophet ﷺ. The term ‘*aysh*’ refers to the food, sustenance and provision which a person lives on. It roughly translates to a person’s standard of living.
- al-Imām al-Tirmidhī mentioned only two *aḥādīth* in this chapter. Later on in his book, he will repeat the same chapter (Chapter 52) and will expand on the *aḥādīth* related to it.
- The Prophet ﷺ had a simple standard of living. His food was simple, and he was content with that. In an authentic narration, he ﷺ said:

اللَّهُمَّ ارْزُقْ آلَ مُحَمَّدٍ قُوتًا.

O Allah, provide the family of Muḥammad with enough provision. (Bukhārī, Muslim)

- The term ‘*qūt*’ means whatever is sufficient to sustain a person and preserve their life. The Prophet ﷺ took very little from this world and was satisfied with the bare minimum it offered; because he understood that the real life is in the Hereafter.

Hadīth 71

عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ ثَوْبَانِ مُشَقَّانِ مِنْ كَتَّانٍ فَتَمَخَّطُ فِي أَحَدِهِمَا، فَقَالَ: بَخٍ بَخٍ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَّانِ، لَقَدْ رَأَيْتُنِي وَإِنِّي لَأَخْرُ فِيمَا بَيْنَ مَنْبَرِ رَسُولِ اللَّهِ ﷺ وَحُجْرَةِ عَائِشَةَ مَغْشِيًا عَلَيَّ، فَيَجِيءُ الْجَائِي فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي يَرَى أَنَّ بِي جُنُونًا، وَمَا بِي جُنُونٌ، وَمَا هُوَ إِلَّا الْجُوعُ.

Muḥammad ibn Sīrīn said: We were with Abū Hurayrah, and he was wearing two linen garments dyed with red clay. He blew his nose into one of them and said: 'Well, well! Abū Hurayrah blowing his nose into dyed linen! I remember a time when I used to collapse between the pulpit of the Messenger of Allah ﷺ and the room of 'Ā'isha, unconscious, and someone would come and put his foot on my neck thinking I was mad. But I was not mad. It was nothing but hunger.' (Saḥīḥ)

- (وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ) – ‘**And he was wearing two linen garments**’. Meaning, Abū Hurayrah was wearing two linen garments which were *mumashshaqān*, which means they had colours or stripes in them. In the narration it mentions that they had been dyed with *kattān* or a reddish clay.
- (بَخٍ يَخِ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَّانِ) – ‘**Well, well, Abu Hurayrah is blowing his nose in dyed linen**’. Abū Hurayrah remembered his past condition and compared it with his present condition. There was a time when hunger had become so severe for him that he could not find food to nourish himself and satisfy his hunger. He would twist his body from side to side in the mosque of the Prophet ﷺ until he would fall unconscious. Whoever saw him thought that he was suffering from insanity, but it was nothing except the intense hunger he was experiencing. And now, he was wearing dyed linen and blowing his nose into it!
- al-Imām al-Tirmidhī mentioned this *athar* (report) to show something of the condition in which the *Ṣaḥābah* of the Prophet ﷺ lived. In the upcoming chapters there will be further explanation of this matter, including how they would tie stones around their stomach or eat leaves from the trees because of their intense hunger.

Hadīth 72

عَنْ مَالِكِ بْنِ دِينَارٍ قَالَ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْ خُبْزٍ قَطُّ وَلَا لَحْمٍ، إِلَّا عَلَى صَفْفٍ.

Mālik ibn Dīnār said: The Messenger of Allah ﷺ was never satisfied from bread or meat except in a state of *ḍafaf*. (Ḍa’īf)

- This *ḥadīth* with this chain of narration is *ḍa’īf* (weak) because it is *mursal*. This means that a *tābi’ī* narrated a *ḥadīth* directly from the Prophet ﷺ without the mention of a *Ṣaḥābī* between them. There are other similar *aḥādīth* which have the same *matn* (content), however their chains of narration are *ṣaḥīḥ* (authentic).
- (مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْ خُبْزٍ وَلَا لَحْمٍ إِلَّا عَلَى صَفْفٍ) – ‘**The Messenger of Allah was never satisfied from bread or meat except in a state of *ḍafaf***’. The meaning of the term *ḍafaf* is to eat together with other people. Therefore, the Prophet ﷺ would only become satisfied when eating together with other people. Essentially, it is having many hands eating together, because doing so is a source of *barakah* (blessing).
- al-Imām Ahmad said: ‘*When a meal brings together four things, it is complete: when Allah's name is mentioned at its start, Allah is praised at its end, many hands share in it, and it is lawfully earned.*’