

A Historical Review of the Difficulties of “Ashab-e-Suffah” the Companions of the Holy Prophet Muhammad (SAW)

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Abstract

There is a platform behind the Holy hujra in Masjid Nabavi. This is the place where the Companions used to stay who had no home, and who used to recite the Holy Quran daily and benefit from the companionship of the Holy Prophet. Hazrat Abu Huraira is one of the prominent students of this seminary. The number of Ashab e suffah companions used to be more or less, sometimes their number would reach up to eighty. The number of Ashab e suffah kept increasing and decreasing and their number has reached four hundred. But at one time their number did not exceed four hundred and there was no room for it. There are some educational pages of the golden chapter of the history of Islam which start with the companions of Ashab e Suffah these chapters teach them the book (Qur'an) and wisdom (Sunnah). Some of them sometimes brought wood from the forest for sale and made a living at some point in the day. Among them, ancient narrators have written permanent books. In the shadow of a canopy on the northeast side of the Prophet's Masjid in Madinah, these people were devoting their lives to the pursuit of knowledge. Free from family, not for business, not for agriculture, not for their livelihood, not for a family there was peace and contentment in their lives, and Allah chose them for the companionship of the Prophet peace be upon him.

Keywords: Quran, Sunnah, Sacrifices, Suffah

Introduction

After emigrating to Madinah, where he made the necessary arrangements for the establishment of peace and effective measures to make the religion of Islam universal and to teach on strong and sustainable lines, the closure of permanent education and training was the priority. What, for which the foundation of an Islamic seminary. (Qasmi, 2007 -) this seminary was established in Masjid Nabavi, which is known in history as Ashab e Suffah. Ashab e Suffah is called Saiban and Shaya Darjaga. It was a canopy that was set up on one side of the Prophet's Masjid. By staying in the house and getting acquainted with the commands and prohibitions of Shariah and its mysteries and secrets, let it be painted in all Islamic colors. (Habban, 2009).). Allama Ibn Manzoor says ‘Ashab e Suffah is called Saiban in Arabic and it was a shady place in Masjid-e-Nabawi where the poor and needy lived. (Allama, 2004). The companions of Ashab e Suffah were engaged day and night in self-purification, education and training, remembrance and meditation, and worship and recitation. (Richard, 2014).

Platform of Suffa Companions

There is a platform behind the Masjid Nabavi. This is the place where the poor and destitute Companions used to stay who had neither house nor door, and who used to recite and recite daily and benefit from the companionship of Holy Prophet (SAW). Hazrat Abu Hurayrah is one of the prominent students of this seminary. The number of Safa companions used to be more or less. People of different tribes lived in Safa. The Prophet (peace and blessings of Allah be upon him) used to call those who stayed in Safa and those who quenched their thirst for knowledge "Awafaz". (Qasmi, 2007) Whenever a newcomer came to Madinah to benefit from the Prophet (peace and blessings of Allah be upon him) and he was introduced to someone in Madinah, he would stay there. And if there was no acquaintance with anyone in Madinah, he would stay in Safa. (Abu D, 1997)

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The domestic life of Ashab e Suffah companions

They had no children and when they got married, they would leave the circle and be replaced by other people. They did not look at the splendor of the world, nor did they do any business or trade or agriculture. They were poor and needy. They did not have enough cloth to cover their head and feet together, they did not have food and drink, they would fall while praying with the intensity of hunger and weakness, who were aware of their condition. They didn't, they understood what had happened to them. (Qasmi, 2007)-

Educational arrangements

The first Muhajireen to settle in Ashab e Suffah after the founding of the Madrasa Ashab e Suffah were the Companions, which is why they are called "Ashab e Suffah al-Muhajireen". Hazrat Muhammad (PBUH) established Madrasa Al-Ashab e Suffah and made education collective instead of individual to strengthen its promotion. So people from every family, tribe, region, and class used to come and study in this seminary and go back to their tribes and teach them. Those who studied at this seminary were called Qurra e keram in the term. This is the name given in most of the books. (Hafiz, 2004). The newcomers and many delegations became Muslims and came from distant places and tribes and stayed in Ashab e Suffah to study the Qur'an, Sunnah, jurisprudence, and Islamic law. (Al Basri, 1999). Some of the Ansar Companions of Madinah also lived a life of asceticism and poverty and lived with the Companions of Ashab e Suffah, such as Hazrat Ka'b bin Malik Ansari, Hazrat Hanzala Ibn Abu Amir Ansari, and Hazrat Haritha bin Numan Ansari, who had their home in Madinah. Despite this, he lived in Ashab e Suffah to quench his thirst for knowledge and live a life of poverty. (Qasmi, 2007)- Hazrat Muhammad (PBUH) used to give priority to knowledge and learning

Hazrat Aqaba bin Amir (may Allah be pleased with him) said: The Holy Prophet (peace and blessings of Allaah be upon him) came. We were sitting in a row. Addressing the companions of Ashab e Suffah, he said: Which of you would like to go to the bazaar "Buthan" or "Aqeeq" early in the morning and catch the two best camels with the best block of any kind of sin and mercy? The companions replied: Every one of us will like it. The Prophet (peace and blessings of Allaah be upon him) said: Going to the Masjid and reciting the verses is better than two camels and three verses are better than three camels. (AL-Naysābūrī. 2004) The students of Ashab e Suffah also quenched their thirst for knowledge with the great scholars of Sahaba. If a verse was not memorized, or the meaning of a verse is not understood, then Hazrat Abu Bakr, Hazrat Umar, may Allah bless him and grant him peace, would add to his knowledge by asking him or any other place along the way. The Prophet (peace and blessings of Allaah be upon him) had appointed a teacher for the education and training of the students of Ashab e Suffah. Hazrat Ibadah ibn Samit (may Allaah be pleased with him) said:

“I taught the Holy Qur'an to some of the students of Ashab e Suffah and also taught me to write or one of the students gave me some gifts. (Hafiz, 2004)

Poverty and starvation for knowledge and learning

Allah Almighty said about the companions of Ashab e Suffah:

[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it. (02:273) Hazrat Ibn Ka'b Qurzi said: In this verse, the poor are meant the companions of Ashab e Suffah, who used to leave their homes and lie in Ashab e Suffah to acquire knowledge of religion. (Muhammad, 1997) In the ranks of these gentlemen are those shaykhs, scholars, students, preachers, and servants of religion who do not get the opportunity to earn due to their involvement in religious activities. Because of their dignity and modesty, they do not even ask questions and try to hide their poverty, which makes people think that they are doing very well, but the reality is the opposite. - If one looks closely, one can see from many signs and clues that the lives of these people are full of hardships. Their mood will be humble and submissive, their faces will show signs of weakness and they will turn yellow with hunger. Yes, there is no shortage of such servants of religion and there is no shortage of ignorant people who consider them rich despite their poverty and need. This is perhaps the most oppressed class of our time. This can be gauged from the fact that people do not make their children wise because they will eat from where? When we know this, we should also think about how the scholars and servants of religion who are present will be living. The revelation of this verse on the condition of the Companions of Safa is not only to narrate a historical event but also to explain, advise and encourage us. Eliminate the

worries of the homes of scholars and preachers, then see how fast they work of religion is done. (Al-Tabarani, 2007) Once the Prophet (peace and blessings of Allaah be upon him) was praying. Some of the Companions of Ashab e Suffah fainted due to extreme hunger and fell in the state of prayer. When the Messenger of Allaah (peace and blessings of Allaah be upon him) finished praying, he turned to the people and said: Know the reward you will receive from Allaah for enduring this hardship and enduring it. Start wishing for the highest reward in the sight of Allah Almighty. (Al Asqalani, 2000). Hazrat Abu Hurayrah narrates that one day he went to the Masjid without any time. The Prophet (peace be upon him) asked, "How did you come at that time?" I described the intensity of hunger, so many more Ashab e Suffah companions came, you asked for a layer of dates from inside or you gave each of us two dates and said: You people eat them and drink water, today you're That is enough. (Qasmi, 2007)-

Allah Almighty says in the Holy Quran

And whoever leaves his home in the way of Allah, he will find in the earth a great place and he who leaves his home and migrates to Allah and His Apostle, then death overtakes him and his reward is with Allah and Allah is Forgiving, Merciful. (04: 100)

When the first verse was revealed, Hazrat Junda ibn Zamra al-Yathi (may Allah be pleased with him) heard it. He was a very old man. They said that I am not an exception because I have enough wealth to migrate to Madinah. I swear to God, I will not stay in Makkah for one night now. Take me on the bed, but he died at a place on “Taneem” near Makkah. The last time he put his right hand on his left hand and said, Yarb! عَزَّوَجَلَّ, this is yours and this is your messenger, I swear allegiance to what your messenger swore allegiance to. Upon hearing this news, the Companions, May Allah be pleased with them, said, "I wish they had reached Madinah, how great would be the reward. And the polytheists laughed and said that they did not find what they meant. This verse was revealed to him. And he described their greatness and glory in the best way that whoever migrates in the way of Allah and then dies before he reaches his destination, then his reward is due to the promise of Allah and His bounty. Not that it is obligatory on him as compensation, because nothing like that is obligatory on Allah Almighty. Glory be to Allah, the Exalted in Might, the Wise. (Al Baghavi, 1996)

Problems of Ashab e Suffah companions

Charity items were spent on Ashab e Suffah's companions

The Prophet (peace and blessings of Allaah be upon him) used to encourage the Companions to give alms to the Companions of Ashab e Suffah. When the Prophet (peace and blessings of Allaah be upon him) received something of charity, he would send it to the Companions of Ashab e Suffah, He did not use any of it And when something of a gift came, he would call the companions of Ashab e Suffah He would feed them and eat them himself- (Qasmi, 2007)- Muhammad ibn Muslim Ansari and other Ansar Companions once said to the Prophet (peace and blessings of Allaah be upon him): O Messenger of Allaah! You should order the owner of each garden to take out a bunch of ripe dates for the companions of Ashab e Suffah and the poor Muslims.

The Prophet (peace and blessings of Allaah be upon him) liked this opinion very much. And the ropes were tied between the pillars of Masjid-e-Nabawi and its administrator was Hazrat Mu'adh bin Jabal. (Muhammad, 1997). Once the Prophet (peace and blessings of Allaah be upon him) was praying. Some of the Companions of Suffa fainted due to extreme hunger and fell in the state of prayer. When the Messenger of Allaah (peace and blessings of Allaah be upon him) finished praying, he turned to the people and said: Know the reward you will receive from Allaah for enduring this hardship and enduring it. Start wishing for the highest reward in the sight of Allah Almighty. (Qasmi, 2007) Allah Almighty Says:

And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen (42:27)

In this verse, Allah Almighty has explained the wisdom of making some people poor and some people rich, so He said that if Allah Almighty had expanded the provision for all His servants, they would have spread corruption in the earth because if Allah Almighty If the sustenance was the same, it would be possible for people to become intoxicated and rebellious, and it would also be possible for them to be unable to meet the necessities of life when no one is in need, like a mess. No one will be ready to clean, no one will agree to carry the goods, and no one will work hard in the construction work, so every wise person can easily understand the deterioration that will take place in the world system. Hazrat Imam Ibn Jarir Tabari and Allama Abu Naeem Isbahani have quoted the

saying of Hazrat Amr bin Harith that Hazrat Amr said: This verse has been revealed about the companions of Safa. (Al Tabari, 2000). The Suffah companions also arranged their food and did not want to be a burden on their brothers. Hazrat Anas (RA) says about the seventy-seven recitations of the Companions who were martyred in Beer-e-Ma'una: And after the conquest of Khyber, Hazrat Abu Hurayrah (RA) was the administrator of the food of the companions of Suffah, because he knew every student of Suffah and his place of knowledge and practice very well. And they had a special style of hospitality, Hazrat Tafawi states that I have been the guest of Hazrat Abu Hurayrah in Madinah for six months. I have not found anyone as hospitable and humble as him. (Hafiz, 2004).

Hazrat Abu Hurayrah (may Allah be pleased with him) used to explain the helplessness of the students of Suffah in front of his disciples. His disciple Abdullah bin Shaiq narrates that I stayed with Hazrat Abu Hurayrah (may Allah be pleased with him) for a year. He said to me near the hujrah of Hazrat Aisha (RA): We, the companions of Suffah, had no cloth to cover our bodies except the torn old chador, and each of us would get enough food to keep our backs and backs straight. And to keep the back straight, each one would tie a stone on his empty stomach, then tie the stone from above with a cloth so tightly that it would be protected from appearing and falling. (Al-Tamimi, 2005).

The dress of the people of Ashab e Suffah

The students of Ashab e Suffah had no cloth to cover their bodies except the torn old chador and the torn old chadors did not have enough clothes to cover their bodies completely. (Muhammad, 1997). Hazrat Abu Hurayrah says: I have seen seventy-seven companions of Ashab e Suffah. None of them had a sheet large enough to cover his whole body, some of these sheets would reach to the half legs and some to the ankles, which they would hold from below for fear of exposure. (Al Bukhari, 2006). Once a student of Madrasa Ashab e Suffah complained to the Prophet (peace and blessings of Allaah be upon him). O Messenger of Allah! "Takhrqat Anna Al-Khanaf" Our white sheets were also torn. Hearing this complaint, the Holy Prophet (SAW) took him to the pulpit and said: Be patient. Soon you will find a time in which you will dress like a proud shroud of the Kaaba. (Hafiz, 2004). Hazrat Abu Saeed says that the Messenger of Allah came, I think that the Messenger of Allah (peace be upon him) did not recognize any of them except me. Then the Prophet (peace be upon him) said: O poor people of Muhajireen! On the Day of Resurrection, you will receive the glad tidings of perfect light and you will go to Paradise half a day before the rich, and that half-day will be equal to five hundred years. (Abū, D, 1997). There is another tradition about this in Bukhari Sharif: “I have seen seventy companions of Ashab e Suffah, none of whom had a chador (to cover the top) or they had only a lingi or a blanket (to cover the body) which they carried from the neck (below). Till it was tied, some would reach to the shins, (while bowing and prostrating) they would hold it with their hands so that the hidden part (of the body) would not be exposed. (Al Bukhari, 2006).

The following are some of the names of Safa's companions:

- Hazrat Abu Dharr Ghaffari (RA)- Hazrat Abu Zain (RA)- Hazrat Abu Saeed Khudri (RA) - Hazrat Abu Ubaidah bin Jarrah (RA)-Hazrat Bara bin Malik, (RA) and Hazrat Bilal Habashi(RA) -
- Hazrat Jariya bin Jameel (RA) - Hazrat Ju'ail bin Sur Aqa (RA) - Hazrat Haritha bin Nu'man (RA)- Hazrat Hudhaifah bin Yaman (RA) - Hazrat Harmala bin Abdullah (RA)
- Hazrat Hanzala bin Abi Amir (RA)- Hazrat Khabab bin Artat(RA), - (Qasmi , 2007)

Conclusion

The pulpit in a corner of the Prophet's Masjid is still the center of attention for believers. In Arabic, the platform is called Suffah, and Ahl e Suffah was the lucky person who always enjoyed the knowledge of Prophethood in the fragrant atmosphere of Madinah and turned to the plains when he was commanded. Religious seminaries have been established following in the footsteps of these great personalities. History has shown that before accepting Islam, some of the Companions of Ashab e Sufah were chiefs and respected elders of tribes, families, and regional groups, but the light of Islam and faith and the companionship of the Holy Prophet left them immortal. Laid the foundation for life. In the history of Islam, the Companions of Ashab e Suffah have a central position and a fundamental position of guidance for the Muslim Ummah in the sacrifice of life and property and emigration. These are the people who have gained an important place in the research of religion and the dissemination of religion. These companions were the ones who had the privilege of teaching the Prophet (peace be upon him). Today, the Islamic world is following in its footsteps and maintaining its faith and Islam by establishing religious centers and Islamic Institutions (which are the center of

religious research today and in the future). As long as the method of teaching and learning, the love of the Prophet, the belief in Tawhid, all kinds of sacrifices will remain in the Ummah in the style of the Companions of Ashab e sufah. Then the happiness of this world and the hereafter will continue.

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