

A Critical Analysis of Orientalist's on Economic Resources of Holy Prophet (ﷺ)

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ABSTRACT

This research paper deals with the criticism of Western scholars on economic resources of Holy Prophet (ﷺ) in the light of Islamic inheritance. Orientalist's have refused to acknowledge the Prophet Muhammad (ﷺ) as the last Prophet of Allah Almighty. They are trying their horizontal best to reject the Islamic faith i.e. Qur'an. Muhammad as a prophet. They have assisted all their efforts to prove for this purpose that Qur'an is not the book of Allah and consequently the Prophet Muhammad (ﷺ) as a fictitious Prophet. The purpose of this research paper is to provide authentic information on the economic resources of the Holy Prophet (ﷺ) and his family, In this paper, the debate about the provision of the Orientalists criticism on economic resources is divided under a few subtitles so that the whole picture emerges. Some of the orientalist's believe that the economic condition of the Prophet (ﷺ) was severe and weak from the beginning, He (ﷺ) had lived his life in compassion and depends on others, After marrying Hazrat Khadija, her wealth improved His (ﷺ) economic life and the livelihood. Another economic resource of the Messenger of Allah was only booty. However, some other orientalist's believe that Prophet of Allah belongs from a rich family but He (ﷺ) had sacrificed his wealth for the mission of Allah. These sorts of point of view by orientalist's have been analyzed in this research by consulting the non - Muslim authors' books and the basic sources of Islamic Inheritance.

Key Words: Critical, Analysis, Orientalist's, Economic, Resources, Holy Prophet.

Introduction

There is a point of view of Orientalists, and one of their followers that of the new Muslim historians. The essence of both of them is, that the Holy Prophet (ﷺ) belonged to a weak economic class. The Hashim family, in any case, could not compare with the most prominent families such as the

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Makhzum and Umayya.¹ They believed that the family of Banu Hashim was socially weak. They had driven the idea that economic prosperity not only guarantees for social status but also dignity in society. For many reasons in which His (ﷺ) orphanage was particularly important. His (ﷺ) economic life was not good, However, Muslim authors strongly denied such views.² Some people have the impression that the economic downturn was the divine, from this point of view, He (ﷺ) started driven by the monastic notion that the wealth or prosperity does not go right on equilibrium but piety and God-consciousness is weighted uniformly and its value able over there.³ this viewpoint is almost universally found in most Muslim biographers.⁴ M. Watt,⁵ Margoliouth,⁶ The author in Encyclopedia of Religions,⁷ and Karen Armstrong,⁸ had also the same views.

The second point of view, which most Muslims and Orientalists have, that "It seems clear that Muhammad (ﷺ) came of a humble family⁹ having of very high rank¹⁰ William Muir writes that "His father left behind five camels, a flock of goats and a slave girl called Omm Ayman. This little property and a house, in which he dwelt, were all the inheritance he received

¹ F. Buhl & A.T. Welch, Encyclopedia of Islam (Leiden: E.J.Brill, Dec 2013), Muhammad the Prophet of Islam, Vol.7, P.362

² Allama Shibli Numani, Sirat al-Nabi (Azamgarh: Edition 04,1983) p.176

Abdul Hamid Siddiqui, Life of Muhammad, (Calcutta: Hilal Publications 1982), p 40 and Pp 55, 54

³ Maulana Syed Abu'l-Al'a Maududi, Tafseem-ul-Quran, (Delhi: Central School Islamic, 1982) pp. 373 and 374

Abdullah Yusuf Ali, The Holy Quran, (Maryland Corporation:Print Wood,1979), p 1663

⁴ Maulana Maududi, Sirarat Sarwar Alam (Lahore: 1980), II, p 95

Naeem Siddiqui, "Mohsin e Insaniat" (Lahore: Al Faisal Nashran wa Tajiran Kutub, Urdu Bazar, ND) Pp.90 95

For details: Noor Muhammad Ghafari, The Economic Life of the Prophet (ﷺ), (Lahore: Center for Research, Dial Singh Trust Library, 1988) , p 65

⁵ William Montgomery Watt, Muhammad Prophet and Statesman(Oxford University Press; (February 7, 1974), P.38

⁶ Margoliouth, D. S. (David Samuel), Mohammed and the rise of Islam (New York and London : Putnam,1905), P.55-56

⁷ Encyclopaedia of Religion, (New York: London, 1927) , Vol.10, P.138

⁸ <https://www.moroccoworldnews.com/2014/07/134696/karen-armstrongs-biography-of-prophet-muhammad-dispels-prejudice/>

⁹ Margoliouth, D. S. (David Samuel), Mohammed and the rise of Islam (New York and London : Putnam,1905), 47

William Montgomery Watt, Muhammad at Mecca (Edinbrugh: Oeford at Clarendon Press 1952) Pp 32-40

¹⁰ Tor Andrae, Mohammed: The man and his faith (New York: Scribner, 1936), Translated by Theophil Menzel, 1960, P.42

from his father. He further explained the possession of a female slave was rather an indication of prosperity and comfort.¹ As guardians of the Holy House, the great center of pilgrimage for all Arabia, Quraish ranked higher indignity to any other Arab tribe.²

The result of these two views is that the economic condition of the Holy Prophet (ﷺ) was weak or strong from the beginning? and he (ﷺ) fell into the life of a monarch, except for a few steps. Both views are the unavoidable consequence of unstable thinking.

There is a need to properly research the economic resources of the Holy Prophet (ﷺ). It is imperative that thorough research on the economic resources of the prophet (ﷺ) the best Islamic economic principles can be provided.

Literature Review

As far as the review of previous work on this topic is concerned, there are enough information about economic resources of the Seer'ah of the prophet (ﷺ), but they are in an old style, not sufficient to refute the objections leveled by the orientalist, according to the modern research methodology.

Dr. Yaseen Mazhar Saddiqui wrote a book on this topic in Urdu "Rasool (ﷺ) ky Muashi Zaray" or the another name of same book is "Muashy Nabvi (ﷺ)" Which is published from Tooba University, November 18, 2021. This is considered a very important source in Urdu writing for this subject. Another Author is, Ameer Jahan Haqani, who has written an Urdu article on economic principles of Islam in the light of Seer'ah in Pamirtimes, December 09, 2016. I have consulted these 02 secondary sources many time to clarify my ideas first for writing this paper. Moreover, there are several other authors who minutely discussed the topic but their mention will uselessly prolong.

Objectives of research

In this research the objections of the orientalist are examined on economic resources of Seer'ah of prophet (ﷺ). Sometimes the apparent meanings of a traditions are different than real meaning, therefore, to find out real meaning and argument accordingly on the basis is value able in this article. It is essential to have knowledge of traditions to gain benefit from traditions of Seer'ah. Therefore the objections of the orientalist should be examined in the background of 'Ulum-ul-Hadith / basic Seer'ah books to get an accurate conclusions. This point is specially considered in this research. Non -

¹ Muir William, Life of Muhammet and history of Islam to the era of hegira (Smith elder and Co, 1858) 1/11

² 5 Lings, Martin, Muhammad: His Life Based on the Earliest Sources (Islamic Texts Society, 1991), P.8

acceptance of baseless traditions and their importance to the orientalist are stated. Keeping in view the objectives of research I have consulted some orientalist's point of views on economic resources of Prophet (ﷺ) i.e. F. Buhl & A.T. Welch, William Montgomery Watt, Margoliouth, D. S. (David Samuel), Tor Andrae, Muir William, Martin Lings, Henry Stubbe, Bernard Lewis, Stanely Lane Pool, Karen Armstrong, and compared all with Islamic Inheritance sources to conclude things according to research.

Research methodology

A well-known research methodology on a scholarly level based on content analyze is adapted in this article. It has been tried to get material about this topic from authentic books to analysis and investigate. To avoid polemical approach, the discussion is about trustworthy traditions and untrustworthy Seer'ah traditions have been rejected.

The first important question when reviewing the economic resources of the Prophet (ﷺ) is that, what kind of inheritance did He (ﷺ) receive from his parents or other family members.?

Shaykh Wakidi narrates that "Abdullah ibn Abdul Muttalib left Um-e-Aman, with five eagle-eating camels (Ajmal-o'ark) and a herd of goats (of wheat) whose He (ﷺ) became heirs.¹ It is mentioned in various sources that the Prophet (ﷺ) had found these things from his ancestry.

In addition, there are some traditions that result in the transfer of the property to the parents after their death. As the tradition that after the marriage, "Mr. Abdullah provided a house to Syeda Amana' and then both began a marital life.²

Narrated Usamah bin Zaid: I said: Messenger of Allah, where will you stay tomorrow? This (happened) during his Hajj. He replied: Has Aqil left any house for us? He then said: We shall stay at the valley of Banu Kinarah where the Quraish took an oath on unbelief. This refers to al-Muhassab. The reason is that Banu Kinarah made an alliance with the Quraish against Banu Hashim that they would have no marital connections with them, nor will have commercial transactions with them, not will give them any refuge. Al-Zuhri said: Khalf means valley.³

¹ Ibn Saad, Al Zuhari, al-Tabqaqat al-Kubra, (Leiden: 1321 AH) p.100.

Noor Mohammad Ghafari, The Economic Life of the Prophet (ﷺ), Pp 65,66

² Ibn Ishaq, Sirah Ibn Ishaq (Oxford University Press, ND) , P.33

³ Al Sajistani, Abu Dawood, Sunan, (Beirut: Dar Al Jail,1992), Kitab Al-Fara'id, Shares of Inheritance, Hadith no, 2910

It would not be wrong to conclude from above - mentioned discussion that Prophet (ﷺ) had found a house in inheritance, which He (ﷺ) owned and was in his property probably till migrating.

It is also mentioned in connection with the death of Mr. Abdullah bin Abdul Muttalib that he went to trade and carried goods of some of the people of Mecca to Qureshi caravan. He became ill near Medina and on his request, the caravan's associates left with his minor relatives, Banu Najjar / Khazraj, to travel after his recovery but he could not recover. His father sent his older son, so he buried him in Medina. It can be said that not only did his last travel business be profitable in the part of his orphaned son, but also the cash from this trade would have been earned by him.

The traditions of the Hadith agreed that His (ﷺ) first majesty was fulfilled by His (ﷺ) mother. His (ﷺ) mother and grandfather raised the bar this time. The case of Sobia shows that His (ﷺ) cousins also participated in this wonderful affair.¹ While Abdul Muttalib and Bibi Amana also treated her kindly and especially with Bibi Halima Saadia. But when it is said that He (ﷺ) is an orphan, no woman would be willing to take the favor, because they used to say that what can be expected from the mother of a child if the father of the child would be alive than might be expected good treatment. All of our ancient sources and narrators of the Hadith unanimously say that He (ﷺ) been raised by his mother almost six years.² The source of the narration of the Prophet (ﷺ) agrees that after the death of his Mother, He (ﷺ) came directly to his grandfather sponsorship, and continued to enjoy it for two years.

Umme Ayman was also deputed to take care of him. According to some traditions, that when Abdul Muttalib was near to his death, he gave advice to his two real sons to Zubair ibn Abdul Muttalib and Abu Talib's seemingly for the obligation to protect and take care of the Prophet (ﷺ). Some other evidence shows that the two cousins supported the Prophet (ﷺ) And it was only after Zubair's death that Abu Talib fulfilled his responsibility alone. With staying in uncle's house and being rewarded with his support and affection, He (ﷺ) tried to do professionally and no matter how insignificant it may have been. Some traditions suggest that He (ﷺ) graze goats. As the tradition is:

The Prophet (ﷺ) said, "Allah did not send any prophet but shepherded sheep." His companions asked him, "Did you do the same?" The Prophet

¹ Ibn e Hisham, Al Sirah Nabwia (Beirut: Dar e Ihia Al Turas al Arabi, ND), vol.1, P 160-165

² Shibli Numani, Sirat al-Nabi, Vol.1, 175

(ﷺ) replied, "Yes, I used to shepherd the sheep of the people of Mecca for some Qirats."¹

Stepping up to youth, He (ﷺ) adopted trade. Trade events with Hazrat Khadija and Abu Safyan are witnesses for the dealings of Muzarbat.²

He (ﷺ) had traveled towards Syria with the wealth of Hazrat Khadija along with her slave Maisra. He (ﷺ) made more profit than others and Hazrat Khadija gave him more than she (RA) promised.

Many traditions give the impression that after this journey, He (ﷺ) got married to Hazrat Khadija.³

In the case of the Prophet (ﷺ) Maccan's economic resources, the trade and wealth of Hazrat Khadija have great importance and it would be unjust to deny it. The Prophet (ﷺ) did not marry anyone else in the life of Hazrat Khadija. Some critics said that it was the economic obligations of the Prophet (ﷺ) that prevented him from marrying further in the life of Khadija (RA).

Stanely Lane Pool acknowledged the inappropriateness of such a claim, despite being a bitter critic of Islam. He writes; The reason for Muhammad's honesty and loyalty to Khadija has been declared for wealth. They say that Mohammed was a poor man,⁴ while Khadija was a wealthy and influential woman;⁵ somewhere on the husband's side would lead to any kind of 'amusing' divorce, as well as damage of property and location. There is no need to point out that the fear of poverty cannot be stopped by a true psychic young man for twenty-five years; Especially when not in any sense that Khadija, who loved him whole-heartedly, even thought of divorce. And yet this explanation does not include remembering Muhammad's love for his old wife, If only her wealth had held him back for twenty-five years, one could expect that after his death he would throw off the garment, and thankfully repeat it all again. But Muhammad did nothing like that.⁶

¹ Al-Bukhari, Sahih al-Bukhari, (Beirut: Dar Ibn e Kathir, 1990), Hiring,Chapter: To shepherd sheep for Qirat, Hadith No, 2262

² Ibn e Hisham,Al Sirah Nabwia vol.1,188

³ Ibn e Hisham,Al Sirah Nabwia vol.1,Pp 188 - 190

⁴ Stubbe, Henry, An Account of the Rise and Progress of Mahometanism (London: Luzac & co, 1911), Pp 76-77

⁵ Bernard Lewis, Muhammad and the Rise of Islam (New York: Oxford University Press, 1999), 35

<http://www.cerebusfangirl.com/artists/islam/islamessay.pdf>. 11

⁶ Stanely Lane Pool, Studies in a Mosque (London: W. H. Allen & Co. 1883), p.79

More than our historians, our ancient and modern commentators have contributed to the idea that the wealth of Khadija was responsible for his (ﷺ) prosperity, and that Allah provided this - worldly resource for He (ﷺ) may become ever more and more engaged in spreading the religion of Allah and directing people to the right path, free from worldly hobbies.

In support of this view, the commentators presented the reference of Quran'ic verse:

"And He found you poor and made [you] self-sufficient.".¹

Ibn e Kathir stated the concept: "If the Prophet (ﷺ) was poor, Allah made him rich."²

It was also included in his worship that He (ﷺ) used to feed those who came to him.³ Hazrat Khadija (RA), after the first revelation of the Qur'an, reminded all these of his attributes and gave evidence of his affirmation and faith.⁴ When He (ﷺ) got married to Khadijah, He (ﷺ) gave to his father-in-law and relatives dresses, gave Hazrat Khadija twenty "goats" on camels.⁵ Later He (ﷺ) migrated to Medina and married Hazrat Sooda and Hazrat Aisha, then He (ﷺ) gave four to five hundred dirhams each of them and it was also evident that He (ﷺ) arranged dawat e Wallima.⁶

Abu Salama b. 'Abd al-Rahman reported: I asked 'A'isha, the wife of Allah's Messenger (ﷺ): What is the amount of dower of Allah's Messenger (ﷺ)? She said: It was twelve 'uqiyas and one nash. She said: Do you know what is al-nash? I said: No. She said: It is half of uqiya, and it amounts to five hundred dirhams, and that was the dower given by Allah's Messenger (ﷺ) to his wives.⁷

In the same way, He (ﷺ) had married his daughters, He (ﷺ) had arranged dowry for them. Hazrat Zaid bin Haritha and his wife Hazrat Ayman are famous among his Macci slaves. He had asked about Hazrat Zayd from Hazrat Khadija (RA) and married him to Hazrat Umm e Ayman from whom Hazrat Osama was born and he continued to provide sustenance

¹ Surah Ad Duha, 93:08

² Ibn e Kathir, Tafsir Ibn e Kathir (Karachi: Meer Muhammad Kutub Khana, ND), 4/596

³ Karen Armstrong, Muhammad A Prophet of our time (Haper Colin Publisher, 2007), P.26-27

⁴ Ibn Ishaq, Sirah Ibn Ishaq, p 133

Bukhari, Sahih Bukhari, The Book of Revelation, How the Divine Revelation started to be revealed to Allah's Messenger ﷺ.Hadith No 03

⁵ Ibn e Hisham,Al Sirah Nabwia vol.1, 190

⁶ Ibn e Hisham,Al Sirah Nabwia vol.2, p 643

⁷ Al Qashari, Muslim bin Hajaj, Sahih Muslim (Beirut: Dar ul Fikar, ND),The Book of Marriage, The Dowry. It is permissible for the dowry to be teaching Quran, a ring of iron or anything else, a small or large amount, And it is recommended for it to be Five Hundred Dirham, 1426

in the form of budget for the whole family. Other slaves included Abu Kabsha, Ansa, Saleh Shaqran and Safina. He (ﷺ) probably bought them all and set them freely under His (ﷺ) care.

At the time of migration, He (ﷺ) had to give up all his animals and property, so He (ﷺ) bought a camel provided by Hazrat Abu Baker, which cost was four hundred dirhams.¹ There may be more evidence of his livelihood in the Mecci life of the Prophet (ﷺ) , but this point ends with already have a detailed research.

According to the traditions, After the migration, the Holy Prophet (ﷺ) stayed in Qaba. He (ﷺ) stayed here for fourteen days and the great chief of Banu 'Amr ibn' Awf, Hazrat Kulthum ibn Hidham, had the honor of hosting him. These are the people who hosted many of the Companions of holy prophet (ﷺ) before and after his visit.

According to some narrations, he (ﷺ) landed and stayed at the residence of Hazrat Saad bin Khashima, but the biographers of prophet (ﷺ) almost agreed that Hazrat Kulsoom was the guest of honor. No matter what tradition is accepted, the fact does not change that in the early establishment of Medina, His (ﷺ) economy and livelihood depended on the feast of the Ansar and the generosity of the people of Medina.

Other details of accommodation and food are not mentioned in our sources, but it is clear that all his needs were fulfilled by Hazrat Kulthum bin Hidam.² After reaching the special city of Medina, he stayed at the house of Hazrat Abu Ayub Khalid bin Zayd Najari Ansari.

There is a tradition, that when his camel sat near the house of Hazrat Abu Ayub Ansari (RA) and he intended to stay in his house, his Ansari guests took his belongings to his house.

Although the details of the Prophet's belongings are not mentioned in the sources, it can be speculated that the necessary items such as clothes, utensils, etc. may have been included in it.

Hazrat Abu Ayyub (RA) used to send food from the upper floor to the lower floor of his residence at mealtimes. Usually, Abu Ayyub Ansari and other Companions would be present with him at dinner.³ Seven months later, the time of Abu Ayyub Ansari, as the host, came to an end.

He (ﷺ) first built the Mosque and then the rooms for his two wives for Hazrat Ayesha and Hazrat Sooda (RA). The land of the mosque was bought by him from the Ansar and the cash price was ten dinars one hundred and

¹ Ibn e Hisham, Al Sirah Nabwia vol.1, 487

² Ibn e Hisham, Al Sirah Nabwia vol.1, 493

³ Ibn e Hisham, Al Sirah Nabwia vol.1, 497

twenty dirhams paid by Hazrat Abu Baker from his own pocket. The construction materials was provided by the well-wishers of Companion's (R.A.A) at Medina, and He (ﷺ) personally participated in the construction. Two houses/rooms were built for him adjacent to the mosque.¹

There are traditions that as He (ﷺ) got more married, rooms were built for the spouses. All of them were six cubits wide and ten cubits long, adjacent to the mosque.² It was also a Sunnah of the Prophet (ﷺ) that He (ﷺ) used to visit the houses of various Companions from time to time and when He (ﷺ) visited them, they would serve him as much as possible. It is known from the ahadiths that during these pilgrimages, most of the Companions used to invite him and his companions to eat and drink.

In a Hadith, Narrated Ibn `Abbas: Allah's Apostle drank milk, rinsed his mouth and, said, "It has fat."³

In another Hadith is, Narrated Abu Musa Al-Ash`ari: I saw the Prophet (ﷺ) eating chicken.⁴

One more Hadith is Narrated `Urwa: Aisha said to me, "O my nephew! We used to see the crescent, and then the crescent and then the crescent in this way we saw three crescents in two months and no fire (for cooking) used to be made in the houses of Allah's Apostle. I said, "O my aunt! Then what use to sustain you?" `Aisha said, "The two black things: dates and water, our neighbors from Ansar had some Manarh and they used to present Allah's Apostle some of their milk and he used to make us drink."⁵

This narration is narrated from Hazrat Anas in such a way that once the Holy Prophet (ﷺ) wanted to enter the house of Hazrat Saad bin Ubadah, and said, " Assalam o Alaikum wa Rahmat u Allah ". Hazrat Sa'd said softly, "Wa `alaykumu s-salam" Not heard by him, So the Prophet (ﷺ) returned. Hazrat Sa'd followed him and said, "O Messenger of Allah (ﷺ)! My parents sacrificed on you." Every time you said salaam, I heard it with my own ears and answered it, but you did not hear my voice. I wanted to pray for your safety and blessings in abundance. Then he took the Prophet (ﷺ) to his house and offered raisins. After eating it, the Prophet (ﷺ) said: The good people should eat your food and the angels should keep on praying for mercy on

¹ Ibn e Hisham, Al Sirah Nabwia vol.1, 496-7

² Shibli Numani, Sirat al-Nabi, Vol.1, 281-82

³ Al-Bukhari, Sahih al-Bukhari, The Book of Wudu (Ablution), Chapter. Whether to rinse the mouth after drinking milk, Hadith No 211.

Ibid - 4724

⁴ Al-Bukhari, Sahih al-Bukhari, Hunting, Slaughtering, The meat of chickens, Hadith No, 5517

⁵ Al-Bukhari, Sahih al-Bukhari, The Book of Gifts and The Superiority of Giving Gifts and The Exhortation for Giving Gifts, Hadith No 2567

you and the fasting people should break their fast with you. He prayed for him.¹

That is, used to happen often, but there are also traditions that the people of Safa also had days when they had to spend hungry. However, the Companions usually took care of the poor who were sitting at the door of the Holy Prophet (ﷺ) and the one who took the most care of them was Hazrat Sa'd bin Ubada (RA).²

In a Hadith, Narrated Nafi` : Ibn `Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn `Umar said, O Nafi` ! Don't let this man enter my house, for I heard the Prophet saying, A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats much food).³

In another Hadith is, Masruq said: I entered upon 'Aishah and she invited me to eat. She said: 'Whenever I eat my fill of food I want to cry and begin crying.' He said: I said: 'Why?' She said: 'I remember the circumstances under which the Messenger of Allah (ﷺ) parted from the world. By Allah! He would not eat his fill of bread and meat twice in a day.'⁴

In another Hadith is, Anas b. Malik is reported to have said that Allah's Messenger (ﷺ) had forbidden to mixture fresh dates and unripe dates and then drinking (the wine prepared out of it), and that was their common intoxicant when liquor was prohibited.⁵

One more Hadith is, Abu Baker Siddique reported: As we went along with Allah's Messenger (ﷺ) from Mecca to Medina, we passed by a shepherd and Allah's Messenger (ﷺ) was feeling thirsty. He (Abu Baker Siddique) said: I milked for him a small quantity of milk (from his goat) and brought it to him (the Holy Prophet), and he drank it and I was very happy.⁶

This discussion on the Prophet's economy is also very detailed.

It is narrated from Imam Bukhari and others that Hazrat Abu Talha Ansari invited him to his house for dinner with his companions and he (ﷺ) accepted the invitation. Traditions shows that he ate at the house of Hazrat Abu Talha

¹ Ahmed bin Hanbal, Musnad (Mecca : Maktaba Dar ul Baz, 1993, First Edition) , Anas Bin Malik, (Beirut: Alim Kutub,1998) 12433

² Ibn e Saad, Tabqat AL Kubra,Ghazwa al Abwa, 2/5

³ Al-Bukhari, Sahih al-Bukhari, The Book Of Foods (Meals), 5393

⁴ Tirmazi, Sunan Tirmazi (Beirut: Dar e Imran,ND) , Chapters On Zuhd, 2356

⁵ Al Qashari, Muslim bin Hajaj, Sahih Muslim, THE BOOK OF DRINKS, Hadith No, 4888

⁶ Al Qashari, Muslim bin Hajaj, Sahih Muslim, IT IS GOOD TO DRINK MILK, Hadith No 4983

Ansari many times. Not only during the trench warfare which has been mentioned in many traditions. 'I found the Prophet (ﷺ) in the mosque along with some people. He said to me, "Did Abu Talha send you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his companions, "Get up." They set out and I was ahead of them.'¹ The series of invitations does not end with examples and historical events. Searching will find more examples and events.

What has been discussed so far based on the companions' gifts, invitations, communal meals, the generosity of the hosts, i.e. the provision of food, clothing' and rides to others. The question arises as to whether all these means were partial remedies and then based on the earnings of others. After all, what did Prophet (ﷺ) does for his needs and family, especially for the wives of the purified ones? Were all of them living on non-gifts or did He (ﷺ) make any permanent arrangements for his lawful resources. The answers to all these queries and many other similar questions are also found in our traditions of Sir'ah, history and in the ahadiths of the Prophet. It is very clear from them that the Holy Prophet (ﷺ) did not rely only on divine trust, gifts of friends, sincerity and victory, but he used to provide sustenance for his family with his special resources.

Below we discuss this topic in detail so that this most important point of the Prophet's economic resources can also be brought to light. Here we will not refer to the narrations and ahadiths which show the share of non-gifts in the economy of the Prophet (ﷺ). Rather, they will describe those who specify his (ﷺ) own resources or point to their clues. There will also be references to some narrations which indicate private resources and not context only.

Probably the most important source of his (ﷺ) sustenance was the rearing of two-limbed animals bearing. One of the sources of prophetic expenses was the wealth of the wives of the purified ones. Almost all the wives of the Prophet (ﷺ) belonged to financially well-off families, their parents and siblings were wealthy and well off. In addition to gifts and presents, some spouses also inherited from their parents or ex-husbands and owned property that was a permanent income.²

¹ Al-Bukhari, Sahih al-Bukhari, Receiving and invitation to dinner in the mosque and accepting it, Hadith No, 422

² Ibn e Hisham, Al Sirah Nabwiah vol.1, Pp 187-190
Shibli Numani, Sirat al-Nabi, Vol.1, 471-3

Atheists and Orientalist's call booty looting¹. What is meant by booty is cash and certain wealth, etc., which can be used for profit, and the Mujahideen get it by fighting the disbelievers in the way of Allah.

Gifts were from a Muslim and non-Muslim an important source of clothing for the Prophet (ﷺ). Such gifts were usually made of ready-made clothes.

Narrated Ash-Sha'bi: From Al-Mughirah bin Shu'bah: Dihyah Al-Kalbi gave a pair of Khuff to the Messenger of Allah (ﷺ), so he wore them. [Abu 'Eisa said:] Isra'il said: From Jabir, from 'Amir: 'And a Jubbah, so he wore them until they tore. And the Prophet (ﷺ) did not know whether they were from a slaughtered animal or not.' This Hadith is Hasan Gharib. Abu Ishaq, the one who reported from Ash-Sha'bi, is Abu Ishaq Ash-Shaibani, and his name is Sulaiman. Al-Hasan bin 'Ayyash is the brother of Abu Bakr bin 'Ayyash.²

The king of Rome presented a fur of silk brocade to the Prophet (ﷺ) and he wore it. The scene that his hands were moving (while wearing the robe) is before my eyes. He then sent it to Ja'far who wore it and came to him. The Prophet (ﷺ) said: I did not send it to you to wear. He asked: What should I do with it? He replied: Send it to your brother Negus.³

Apart from clothing and apparel, other important means of supply were from Muslim and non-Muslim offerings, Invitations, gatherings. Most of the references in this series are related to riding animals.

According to the narration of Ibn Sa'd, Farwah bin Nafatha Jazami presented a white mule on which he was riding in the battlefield of Ghazwa Haneen.⁴

Other traditions state that Abu Ayyub Ansari did not have a throne in his house. This is where Prophet (ﷺ) rest and this is place where He (ﷺ) breathe his last.

¹ For Details: Addison, Sancelot. First State of Mahumedism: Or An Account of the Author and Doctrines of the Imposture (London: Green Dragon, 1679), p.70
Irving, Washington. Life of Mahomet (London: William Clowes & Sons, 1876), .Pp.94-95

Rodinson, Maxime. Mohammad. Eng. tr. Anne Caster (London: The Chaucer Press, 1971) p.151

Hitti, P.K. History of the Arabs (London: R & R. Clark, 1958) , p.116-22;

² Tirmazi, Sunan Tirmazi, The Book on Clothing, Hadith no 1769

³ Abu Dawood, Sunan Abu Dawood (Beirut: Dar al Hadith, 1969 Edition First) , Book of clothing, Whoever Regarded Silk As Disliked, Hadith No 4047

⁴ Ibn e Saad, Tabaqat, 4/18,150-2

Narrated Anas: To the best of my knowledge, the Prophet did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table.¹

In another hadith is, narrated `Aisha: I stuffed for the Prophet (ﷺ) a pillow decorated with pictures (of animals) which looked like a Namruqa (i.e. a small cushion). He came and stood among the people with excitement apparent on his face. I said, "O Allah's Messenger (ﷺ)! What is wrong?" He said, "What is this pillow?" I said, "I have prepared this pillow for you, so that you may recline on it." He said, "Don't you know that angels do not enter a house wherein there are pictures; and whoever makes a picture will be punished on the Day of Resurrection and will be asked to give life to (what he has created)."²

It is clear from this detail that his (ﷺ) poverty was, in fact, contentment and trust and it was optional and not reflexive. In fact, his generosity was the cause of his poor livelihood. It was the heartfelt desire of the Ummah and its forced disabled people to fulfill the requirements and necessities that deprived him and his family of even the bread of the night. Many of the Prophet's (ﷺ) gifts, including food, have been mentioned in one way or another. Some other incidents are mentioned under this particular discussion. Muhaddiseen all agreed that the Holy Prophet (ﷺ) was the most generous of all people.

If He (ﷺ) accepted gifts and presents, He (ﷺ) would not want to be left behind as the tradition is:

Narrated `Abdullah: `Umar saw a silken cloak over a man (for sale) so he took it to the Prophet and said, 'O Allah's Apostle! Buy this and wear it when the delegate comes to you.' He said, 'The silk is worn by one who will have no share (in the Here-after).' Some time passed after this event, and then the Prophet sent a (similar) cloak to him. `Umar brought that cloak back to the Prophet and said, 'You have sent this to me, and you said about a similar one what you said?' The Prophet said, 'I have sent it to you so that you may get money by selling it.' Because of this, Ibn `Umar used to hate the silken markings on the garments.³

It was the Sunnah of the Prophet (ﷺ) to entertain all the delegations and their members from outside except the local guests, the Companions of

¹ Bukhari, Sahih Bukhari, The Book Of Foods, Thin bread and eating at a dining table, Hadith No, 5387

² Bukhari, Sahih Bukhari, If anyone says Amin [during the Salat (prayer) at the end of the recitation of Surat Al-Fatiha] If anyone says Amin [during the Salat (prayer) at the end of the recitation of Surat Al-Fatiha], Hadith 3224

³ Bukhari, Sahih Bukhari, THE BOOK OF AL-ADAB (Good Manners), 6081

Medina, the people of Medina, and for this Hazrat Bilal was appointed regular caretaker. He states that he not only brought bargains for all the houses of the Prophet (ﷺ) but also managed their resources. Similarly, the feast of delegations was not only his responsibility but also the provision of goods and for managing its resources. In this regard, two common sources come to our notice: The first is that Hazrat Bilal always kept a sum of silver for the needs of the Prophet (ﷺ) or he used to provide food items by mortgaging necessities and weapons, etc.¹

The Prophet (ﷺ) bought some foodstuff on credit for a limited period and mortgaged his armor for it.²

Narrated Um Al-Fadl: that the people were in doubt whether the Prophet (ﷺ) was fasting on the Day of `Arafat or not, so a (wooden) drinking vessel full of milk was sent to him, and he drank it.³

There are a number of ways in which provenance can be done. Although the source for the supply of food and other necessities to him is not explicitly mentioned, it is certain that it came from his (ﷺ) own pocket. In this paragraph we are going to describe the events and examples that are related to certain festivals or weddings.

As in a Hadith is, Narrated Anas: When `Abdur-Rahman bin `Auf married an Ansari woman, the Prophet asked him, How much Mahr did you give her? `Abdur-Rahman said, Gold equal to the weight of a date - stone. Anas added: When they (i.e. the Prophet and his companions) arrived at Medina, the emigrants stayed at the Ansar's houses. `Abdur-Rahman bin `Auf stayed at Sa`d bin Ar-Rabi's house. Sa`d said to `Abdur-Rahman, I will divide and share my property with you and will give one of my two wives to you. `Abdur-Rahman said, May Allah blesses you, your wives and property (I am not in need of that; but kindly show me the way to the market). So `Abdur-Rahman went to the market and traded there gaining a profit of some dried yogurt butter and married (an Ansari woman). The Prophet said to him, Give a banquet, even if with one sheep.⁴

In another Hadith is, Narrated ... `Aisha added: When we were at Mina, beef was brought to me and I asked, "What is this?" They (the people) said,

¹ Ibn e Ishaq, Sirah Ibn e Ishaq, P.446

² Bukhari, Sahih Bukhari, Mortgaging, Mortgaging an armou, Hadith No 2509

³ Bukhari, Sahih Bukhari, Book of Drinks, To drink in wooden utensils, 5636

⁴ Bukhari, Sahih Bukhari, Book of Wedlock, Marriage (Nikaah), Book of Wedlock, Marriage (Nikaah), Hadith No, 5167

"Allah's Messenger (ﷺ) has slaughtered some cows as sacrifices on behalf of his wives."¹

There are other examples of such wedding ceremonies and the Prophetic expenses incurred on them, but they are ignored due to the length of this research paper. The Holy Prophet (ﷺ) provides the basic concepts and teachings of the Islamic economic system to Muslims that have been the guiding principles for every age. And it can be easily implemented.

For example, The Holy Prophet (ﷺ) said:

The good money for the good man.²

In another Hadith, The Holy Prophet (ﷺ) said:

Poverty may reach the level of disbelief.³

Similarly, the Prophet (ﷺ) made the moderation of life conditional on moderate economic activities. Saying of Holy Prophet is "Moderation in spending is half of living."⁴

In another Hadith: Narrated Al-Miqdam: The Prophet (ﷺ) said, "Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (ﷺ) of Allah, David used to eat from the earnings of his manual labor."⁵

Trade is very important in Islam. His instructions for honest and sincere traders are as follow:

Abu Sa'eed narrated that the Prophet ﷺ said: "The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs."⁶

One more Hadith is, It was narrated from Sakhr Al-Ghamidi that the Messenger of Allah (ﷺ) said: O Allah, bless my nation in their early mornings.⁷ When was necessary, the Prophet (ﷺ) preferred the collective interest to the personal interest.

This golden principle of Islamic economics is explained by this hadith. Narrated Abyad ibn Hammal: Abyad went to the Messenger of Allah (ﷺ) and asked him for assigning him (the mines of) salt as fief. (The narrator Ibn al-Mutawakkil said: which was in Ma'arib.) So he assigned it to him as

¹ Bukhari, Sahih Bukhari, Book of Al-Adha Festival Sacrifice (Adaahi), Sacrifices on behalf of travelers and women, Hadith No,5548

² Bukhari, Al Adab Al Mufrid (Beirut: Dar al Kutub Al Ilmia, ND) , Hadith No,299

³ Tabrazi, Khateeb, Mishkat al Masabieh, Hadith No,5051

⁴ Al Muttaqi Al Hindi, Kanz ul Amal (Beirut: Dar al Kutub Al Ilmia,1419 AH) , Hadith No 5434

⁵ Bukhari, Sahih Bukhari, Book of Sales and Trade, The earnings of a person and his manual labour, Hadith No 2070

⁶ Tirmazi, Sunan Tirmazi, Book of Business, Hadith No1209

⁷ Ibn e Majah, Al Qazwani (Beirut: Dar e Ihia, al Kutub al Arabi, 1952) , Sunan Ibn e Majah, The Chapters on Business Transactions,2236

a fief. When he returned, a man in the meeting asked: Do you know what you have assigned him as a fief? You have assigned him the perennial spring water. So he took it back from him. He asked him about protecting land which had arak trees growing in it. He replied: He could have such as was beyond the region where the hoofs (of camels) went. The narrator Ibn al-Mutwakkil said: that is the camel hoofs.¹

Collection of wealth was prohibited because wealth did not circulate only among certain classes but benefited all members of society.

The importance of agriculture and trees in the economy is obvious. Planting trees, farming is a matter of greatness and usefulness in Islam. They not only benefit human beings but also animals. There is a tradition in Sahih Muslim.

Anas reported Allah's Messenger (ﷺ) as saying Never does a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them but that is a charity on his behalf.²

Islam has recognized the ownership of barren and deadlands. As the Hadith is, Narrated Saeed ibn Zayd: The Prophet (ﷺ) said: If anyone brings barren land into cultivation, it belongs to him, and the unjust vein has no right.³

Abu Saeed Al-Khudri said While we were traveling along with the Messenger of Allah (ﷺ) a man came to him on his she - camel, and began to drive her right and left. The Messenger of Allah (ﷺ) said he who has a spare riding beast should give it to him who has no riding beast; and he who has surplus equipment should give it to who has no equipment. We thought that none of us had a right in surplus property.⁴

According to the concept of the economy given by Islam, every person is bound to earn as much as possible.

The teachings and basic concepts of the Prophet (ﷺ) impart in the field of economic life and his adapted resources are unique in their meaning and spirit. They are the first pillars of the Islamic economic system that distinguishes, its entire structure from other economic systems of the world and guarantees the well-being of humanity.

¹ Abu Dawood, Sunan Abu Dawood, Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah, 3060

² Al Qashri, Muslim bin Hajaj, Sahih Muslim, The Book of Musaqah, The Virtue of Planting and Cultivating, Hadith No 1553

³ Abu Dawood, Sunan Abu Dawood, Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah), Hadith No, 3073

⁴ Abu Dawood, Sunan Abu Dawood, Zakat (Kitab Al-Zakat), Hadith No 1663

The Holy Prophet (ﷺ) taught the people of the society to earn a living and encouraged the experts and craftsmen of society. Because earning sustenance is the Sunnah of the Prophets (ﷺ) and the best earning is that which is done with one's own hands.

As the Hadith is, The Prophet (ﷺ) was asked, 'What type of earning is best?' He replied, "A man's work with his hand and every transaction which is free from cheating or deception." [Reported by al-Bazzar; al-Hakim graded it Sahih (authentic)].¹

Therefore, it is important to discourage unemployed people who deliberately do nothing because such people are a burden on society.

Conclusion:

This article presents an analysis of the economic resources of Holy Prophet (ﷺ) in Macci, Medni, as civilian life based on historical evidence, Which details are almost from all the basic sources to illuminate assumptions. There are generally two perspectives on the economic resources of Prophet's (ﷺ). One is the Orientalist perspective and the other is the modern Muslim historians who follow them. The summary of both is that the Prophet (ﷺ) belonged to a weak economic class. And socially He (ﷺ) was from a less privileged class. The best Islamic and economic principles can be provided if His (ﷺ) economic and financial thoughts are researched in the right direction. He (ﷺ) took up the hobby of the trade like the youth of Quraish. As a child, He (ﷺ) made business trips to Yemen and Syria. Then the trade with Hazrat Khadija Al-Kubra on the principles of Mudarabat is an invaluable his economic resource indication of history.

Similarly, in the early period of Hijrah, the greatest means of fulfilling the economic needs of the Prophet (ﷺ) was the selfless gift of the companions of Mecca and Medina. Keeping in mind that this was the only source but His (ﷺ) inheritance, the wealth of the wives of the purified ones, were also included in his economic resources. There were some other means of his livelihood such as buying and selling, trade, agriculture to a large extent, horticulture, animal husbandry, handicrafts and booty, etc. He (ﷺ) could create wealth and abundance, but in worldly life, He (ﷺ) lived a normal, modest and honorable life. Neither did he lead a life of asceticism and poverty that leads to monasticism, nor a life of luxury that prefers the world to the Hereafter. The prophetic economy was based on the Qur'anic path of moderation. A life of gratitude with the enjoyment of the blessings created by Allah, and a life of prayer for the Prophet (ﷺ) to seek refuge from poverty. In fact, it was an economy based on contentment and trust, which

¹ Bukhari, Sahih Bukhari, Book of Business Transactions, Business Transactions, Hadith No, 784

meets the needs to the extent of sustenance/resources and makes the world a workplace for every Muslim and believer for the Hereafter.

Recommendations

In the end, it is appropriate to give suggestion to those orientalist who have been busy wholeheartedly in the completion of their mission by ignoring the Muhammad (ﷺ) as last prophet of Allah, being non-deteriorate and not deny from his (ﷺ) deputation in the chain of prophethood, that they must observe the authenticity of the seal of prophethood on Muhammad (ﷺ) in the Holy Qur'an i.e.

Not is Muhammad (the) father (of) any one of your men but (he is the) Messenger (of) Allah and Seal (of) the Prophets. And Allah is of everything All-Knower¹ and It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error.²

¹ Surah Al Ihzab, 33:40

² Surah Al Jumu'ah, 62:02