

# Foods and Drinks Prevailing in the Prophet's era in the light of the Musnad Al-Hamidi

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## Abstract

Praise be to Allah, Lord of the Worlds, abundant, good, blessed praise that fills the heavens and the earth and everything in between, and prayers and peace be upon our master, beloved, and intercessor Muhammad, and upon his family and companions, all of them.

Among these books that are concerned with transmitting the Prophetic Sunnah and narrating the noble Hadith is the book (Musnad Al-Hamidi) by Imam Abu Bakr Abdullah bin Al-Zubayr Al-Hamidi (219 AH/834 AD).

Al-Hamidi followed a solid scientific approach in it, and he also appended many Hadiths in a way that serves the Hadith in terms of narration and knowledge. Al-Hamidi divided his Musnad according to the narrations of the Companions (may Allah be pleased with them), and the Hadiths that were mentioned in it referred to important incidents, some of which contain economic, financial, and social references.

Our research, entitled: (Prevalent Foods and Drinks in the Prophetic Era in Light of Musnad Al-Hamidi), sheds light on some Hadiths that reveal an aspect of the social reality in the Prophetic Era.

## Research Methodology

- 1- Mentioning the hadith narrated by Al-Hamidi by mentioning the name of the companion who narrated the hadith, and its text, and if the hadith was narrated through other chains of transmission, I will prove that in the margin.
- 2- Graduation of the hadith from other hadith books, and due to the large number of these books, I followed the hadith method in grading the hadiths, as follows:
  - A- If the hadith is in the two Sahihs or in one of them, I will suffice with them, except in a few cases due to the difference in the wording of the narrations.
  - B- If the hadith is not in the two Sahihs, I will extract it from the rest of the nine books with a statement of the ruling on the hadith.
  - C- If the hadith is not in the nine books, I will extract it from the other hadith books, with a statement of its ruling except in a few places where I did not find anyone who spoke about the ruling on the hadith.
- 3- I explained the strange words by relying on the books of strange hadiths, and the books of language, and I sometimes used the books of commentaries to clarify the meaning of the word within the context of the hadith.
- 4- I did not translate the companions due to their fame, and due to the limited size of the research.
- 5- Definition of the places and tribes mentioned in it.
- 6- The social and economic implications and benefits derived from the hadith were explained, and I was satisfied with mentioning the hadith with a simple comment if the hadith was clearly indicative.

The research plan included two sections after the introduction:

The first section: Al-Hamidi's life.

The second section: Hadiths related to foods and drinks.

Then the conclusion, the most important results I reached, and a list of sources and references.

In conclusion, I ask Allah, the All-Knowing, Lord of the Mighty Throne, to make this work of ours purely for His sake, for He is the best Master and the best Supporter.

And may Allah's prayers and peace be upon our Master Muhammad and his pure family and companions and those who follow them until the Day of Judgment.

Our last supplication is that all praise is due to Allah, Lord of the Worlds.

### **1<sup>st</sup> Topic**

#### **Al-Hamidi Life**

This is a brief definition of Imam Al-Hamidi (may Allah have mercy on him):

#### **First: His name, Lineage and Nickname**

He is Abdullah bin Al-Zubayr bin Isa bin Ubaid Allah bin Osama bin Abdullah bin Humayd bin Zuhair bin Al-Harith bin Asad bin Abdul-Uzza, Al-Qurashi Al-Asadi Al-Makki Al-Hamidi.

As for his nickname, it is: Abu Bakr.

#### **Second: His teachers**

Al-Hamidi heard the hadith from a number of teachers, Al-Hafiz Al-Mizzi mentioned (23) teachers among them, I will mention the most prominent of them according to the years of their deaths:

- 1- Muslim bin Khalid Al-Zanji: bin Saeed bin Jarjah, Abu Khalid Al-Makhzumi, their client from Mecca known as Al-Zanji, and Al-Zanji is his nickname, he was white and handsome, and he was a pious and diligent person (d. 179 AH/796 AD).
- 2- Al-Fudayl bin Ayyad: bin Masoud bin Bishr, Abu Ali Al-Tamimi then Al-Yarboui, a Khurasani who lived in Mecca and was the Imam of the Haram. He was a scholar and an imam in asceticism and worship (d. 187 AH/803 AD).
- 3- Waki' bin Al-Jarrah: bin Malih Al-Rawasi, Abu Sufyan, Al-Kufi, born in the year (128 AH/746 AD). The hadith scholar of Iraq in his time, a reliable and authoritative memorizer, a jurist, a great worshiper, great in stature, Ahmad said: I have never seen anyone more knowledgeable than him, nor more knowledgeable, nor have I ever seen books or notes with him; Ibn Ma'in said: I have never seen anyone better than him, a trustworthy memorizer and worshiper from the great ninth class (d. 196 AH/812 AD).

#### **Fourth: His students**

A number of sheikhs narrated from Al-Hamidi, Al-Hafiz Al-Mizzi mentioned (21) sheikhs among them, I will mention the most prominent of them according to the years of their deaths:

- 1- Al-Bukhari: Muhammad bin Ismail bin Ibrahim bin Al-Mughirah bin Bardaznah, Abu Abdullah Al-Ja'fi, their client Al-Bukhari, the trustworthy imam, the author of the books (d. 256 AH/870 AD).
- 2- Al-Dhuhli: Muhammad bin Yahya bin Abdullah bin Khalid bin Faris bin Dhu'ayb, Abu Abdullah Al-Dhuhli Al-Nishaburi, a trustworthy, great hafiz, died in the year (258 AH / 872 AD) at the age of (86) years.
- 3- Abu Zur'ah: He is Ubaid Allah bin Abdul Karim bin Yazid bin Farukh Al-Makhzumi by allegiance, Abu Zur'ah Al-Razi, born in the year (200 AH / 815 AD) from the imams and hafiz of hadith from the people of Rayy. He visited Baghdad, narrated there, and sat with Ahmad bin Hanbal. He memorized one hundred thousand hadiths, and it is said: Every hadith that Abu

Zur'ah does not know has no basis, a famous trustworthy hafiz imam from the eleventh century, died in Rayy in the year (264 AH / 878 AD).

**Fifth: His works:**

**Al-Hamidi wrote two books, which are:**

**The First:** His Musnad, which included (1337) hadiths, and it is the subject of this research.

**The Second:** The Principles of the Sunnah.

Two books are attributed to him, which are missing, and were mentioned by some of those who wrote his biography, which are:

**The First:** The Response to Al-Nu'man.

**The Second:** The Book of Interpretation.

**Sixth: His Death**

Imam Al-Hamidi (may God have mercy on him) died in Mecca in the month of Rabi' al-Awwal in the year (219 AH/834 AD), and this is the opinion of most of those who wrote his biography.

**2<sup>nd</sup> Topic**

**Hadiths about Foods and Drinks**

There are several hadiths that refer to the foods and drinks that were prevalent in the Prophet's era, and they indicate the following:

**A- Barley:** It was mentioned in the hadith of Aisha (may Allah be pleased with her): ((The Prophet (ﷺ) held a wedding feast for one of his wives with two Mudd of barley)).

**B- Meat:** This includes the meat of lamb, cows, camels, and everything that is permissible. Al-Hamidi narrated that Jabir bin Abdullah (may Allah be pleased with them both) said: "Allah's Messenger went out and I went with him. He entered upon a woman from the Ansar. She slaughtered a sheep and he ate from it; and she brought a basket with ripe dates and he ate from it. Then he performed Wudu for Zuhr and prayed. Then he finished, so she brought him something from the remainder of the sheep. So, he ate it, then prayed Asr and did not perform Wudu.").

This hadith shows that in addition to eating sheep meat twice, he (peace and blessings of God be upon him) ate dates, and his companions ate colostrum. The hadith shows that he does not perform ablution after eating meat or anything that has been touched by fire.

Al-Humaidi narrated on the authority of Juwayriya, the wife of the Messenger of Allah (ﷺ) "said that the Messenger of Allah (ﷺ) came to her and said:

Is there anything to eat? She said: Messenger of Allah, I swear by Allah, there is no food with us except a bone of goat which my freed maid-servant was given as sadaqa. Upon this he said: Bring that to me, for it (the sadaqa) has reached its destination.

What is meant by the bone is the bone that was mixed with meat from a sheep that was given to them as a gift, and his saying: (Bring it near, for it has reached its destination); "meaning: when she disposed of it as a gift due to the validity of its ownership for her, it was no longer considered a charity and took the place of a gift, and it was permissible for the Messenger of Allah (ﷺ) unlike charity."

Al-Humaidi narrated on the authority of 'Abdullah bin Ja'far told Ibn Zubair, who had slaughtered a camel for them, that he heard the Messenger of Allah (ﷺ), And he ('Abdullah) said:

"Some people were bringing meat to the Messenger of Allah (ﷺ) and he said: 'The best meat is the meat of the back.'"

The best meat: “meaning the most delicious. It is said: the thing tastes good if it is delicious. It is also said: its meaning is better. It is also said: purer because it is far from harmful places. Whatever it is, what is meant is that it is the most delicious, as the meat of the forearm is tastier than it, as evidenced by the fact that the Chosen One (ﷺ) loved it and preferred it over others, because it is lighter on the stomach, quicker to digest, and quicker to cook.”

Al-Hamidi also narrated several hadiths about eating camel meat and others.

**C- Dates:** It was narrated from ‘Abdullah bin Zubair bin ‘Awwam that his father said:

“When the following was revealed: “Then on that Day you shall be asked about the delights (you indulged in, in this world)! [102:8] Zubair said: ‘What delights shall we be asked about? It is only the two black ones, dates and water.’ He said: ‘It is going to happen.’”

The witness here is dates, and “the two black ones are used for dates and water, and blackness is for dates without water, so they were described by one description to make them more prevalent, and if the two things are combined, they are named after the most famous of them.”

**D- Tree Leaves:** Al-Hamidi narrated, on the authority of Sa’d ibn Abi Waqqas, who said:

“I am the first man who shed blood in the cause of Allah (Almighty and Glorious is He), and I am the first man who shot an arrow in Allah’s cause. “I had seen myself going forth to war in the troop of the Companions of Muhammad (blessing and peace be upon him). We ate nothing but tree-leaves and a kind of bean-fruit until the corners of our mouths were covered with ulcers, and one of us would excrete as the sheep and the camel excrete. The Banu Asad started instructing me in the religion. I had therefore failed and lost my way, and my work had come to naught.”

The point of evidence here is that the Companions could not find anything to eat except tree leaves, so they would put down what a sheep puts down, “that is, what comes out of them like dung that does not mix with each other because it is dry.”

The hadith explains what they were like in terms of asceticism in this world and their abstention from it, and their patience in obeying God Almighty in the face of severe hardships. His saying (Then Banu Asad began to punish me for my religion) means Banu Asad are Banu Al-Zubayr ibn Al-Awwam, and the meaning of punishing me is stopping me, and punishment is stopping me from rulings and obligations, and its meaning is: correcting me and teaching me discipline, or its meaning is blame and reproach, or rebuking me for falling short in it.

**E- Rabbit:** Al-Hamidi narrated, it was narrated that Ibn Al-Hawtakiyyah said:

"Umar, May Allah be pleased with us on the day when we stopped at Al-Qaha?' Abu Dharr said: 'I was. A rabbit was brought to the Messenger of Allah and the man who brought it said: I saw it bleeding (menstruating). The Prophet did not eat, then he said: "Eat." A man said: "I am fasting." He said: "What fast are you observing?" He said: "Three days each month" He said: "Why don't you fast the bright shining days, the thirteenth, fourteenth and fifteenth.""

The hadith shows that the Prophet did not eat the rabbit, and he ordered his companions to eat it, which indicates that eating rabbit is permissible.

**F- Al-Hais:** Al-Hamidi narrated, It was narrated that 'Aishah said:

"The Messenger of Allah came to me one day and said: 'Do you have anything (to eat)?' I said: 'No.' He said: 'Then I am fasting.' Then he came to me after that day, and I had been given some Hais. I had kept some for him as he liked Hais. She said: 'O Messenger of Allah, we have been given some Hais and I kept some for you.' He said: 'Bring it here. I started the day fasting.'

The point of evidence here is eating Hais

**G- Watermelon and fresh dates:** Al-Hamidi narrated, on the authority of Aisha (may Allah be pleased with her): ((The Messenger of Allah (peace and blessings of Allah be upon him) used to combine watermelon and fresh dates and eat them)).

**H- Sweet Drink:** Al-Hamidi narrated on the authority of Aisha (may Allah be pleased with her) that she said: ((The most beloved drink to the Messenger of Allah (peace and blessings of Allah be upon him) was the sweet, cold drink)).

The sweet, cold drink was the most beloved drink to the Prophet (peace and blessings of Allah be upon him), and in general it includes pure water, water mixed with sweet water, pure milk, and water mixed with cold water.

**I- Butter:** Al-Hamidi narrated on the authority of Maymunah (may Allah be pleased with her): ((A mouse fell into butter and died, so the Messenger of Allah (peace and blessings of Allah be upon him) was asked about it, and he said: Throw it and what is around it and eat it)).

The hadith indicates that butter was a well-known food, and that throwing what is around it indicates that the butter was solid, unlike if it was liquid, in which case the butter is thrown away and not eaten.

**J- Horse Meat:** Al-Hamidi narrated on the authority of Asma' (may Allah be pleased with her) who said: "We slaughtered a horse during the time of the Messenger of Allah (may Allah bless him and grant him peace) and ate it."

**K- Meal:** Al-Hamidi narrated on the authority of Anas who said the Prophet held a wedding-feast for Safiya with meal and dates.

**L- Lizard Meat:** Al-Hamidi narrated, on the authority of Ibn 'Abbas that:

he was asked about eating Lizards. He said: "Umm Hufaid gave some cooking fat, cottage cheese, and Lizards to the Messenger of Allah and the Messenger of Allah gave some of the cooking fat and cottage cheese, but he did not eat the Lizards because he found them distasteful. If they were Haram they would not have been eaten at the table-spread of the Messenger of Allah and they would not have told others to eat them."

The point of evidence here is eating lizard meat, as the Messenger of Allah (ﷺ) permitted eating it, and it was narrated that it was served roasted.

**M- Pomegranate:** Al-Hamidi narrated, ((On the authority of Saeed bin Jubair, who said: I came to Ibn Abbas in Arafat and found him eating a pomegranate...)).

**N- Dates and Cucumbers:** Al-Hamidi narrated, on the authority of Abdullah bin Jaafar (may Allah be pleased with them both), who said: ((I saw the Messenger of Allah (peace and blessings of Allah be upon him) eating dates with cucumbers)).

The wisdom behind eating dates with cucumber is that dates are hot and cucumbers are cold, so if they are eaten together, they are balanced. This is supported by the hadith of Aisha (may Allah be pleased with her), who said: ((The Messenger of Allah (may Allah's prayers and peace be upon him) used to eat watermelon with dates and say: We break the heat of this with the coolness of this, and the coolness of this with the heat of this)).

**O- Locusts:** Al-Hamidi narrated on the authority of Abdullah bin Abi Awfa (may Allah be pleased with him), who said: ((I participated in six or seven battles with the Messenger of Allah (may Allah bless him and grant him peace), and we used to eat locusts)).

The hadith indicates the permissibility of eating locusts.

**P- Chicken Meat:** Al-Hamidi narrated on the authority of Zahdam Al-Jarmi, who said: ((We were with Abu Musa Al-Ash'ari, and some chicken meat was brought to him. A man stepped aside and did not eat it. Abu Musa called him and said: I saw him eating something, so I found it

disgusting. Abu Musa said: I saw the Messenger of Allah (may Allah bless him and grant him peace) eating it)).

**Q- Wild donkey meat:** Al-Hamidi narrated on the authority of Abu Qatada (may Allah be pleased with him) who said: ((We went out with the Messenger of Allah (may Allah bless him and grant him peace) until we were in Al-Qahah, and among us were those in the state of ihram and those who were not in the state of ihram, when I saw my companions looking at something, so I looked and saw a wild donkey, so I saddled my horse and mounted it, then I took my spear and my whip fell, so I said to my companions: They offered it to me, and they were in ihram. They said: No, by Allah, we will not help you with anything against it. So, I took my whip and approached the donkey from behind it while it was behind a hill. I stabbed it with my spear and hamstrung it. I brought it to my companions. Some of them said: Eat it, and some of them said: Do not eat it. The Prophet (peace and blessings of Allah be upon him) was in front of us, so I moved my horse and caught up with it. He said: It is he. It is permissible, so eat it))

**R- Pumpkin:** Al-Humaidi narrated, Anas said:

A tailor invited the Prophet to a meal which he had prepared and I went along with the Prophet. He presented barley bread and soup containing pumpkin and dried sliced meat, and I saw the Prophet going after the pumpkin round the dish, so I have always liked pumpkin since that day.

### Conclusion

In the conclusion of this message, I summarize the most important results I have reached:

Al-Hamidi is one of the advanced hadith scholars in collecting the Prophetic Sunnah, and the number of hadiths included in Musnad Al-Hamidi is (1337) hadiths, and he is the only one who narrated a number of hadiths, and most of his hadiths were characterized by authenticity, and Al-Bukhari and Muslim agreed on a large number of them.

Musnad Al-Hamidi is an important historical document for the events of the Prophetic era, as its narrations included important aspects of the Prophetic biography, and the hadiths he included were full of economic, financial and social references that were established by the Messenger of God (may God bless him and grant him peace).

A number of foods and drinks were mentioned in Musnad Al-Hamidi, which are: barley, meat, dates, tree leaves, rabbit, hais, watermelon and fresh dates, sweet drink, ghee, horse meat, seweq, monitor lizard meat, pomegranate, fresh dates and cucumbers, locusts, chicken meat, zebra meat, and gourd.

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