



**DISTINGUISHING FEATURES OF  
THE MODE OF LIFE OF  
THE HOLY PROPHET  
(Sallallahu Alaihi Wa Sallam)  
THE BEST OF MANKIND  
THE MERCY FOR THE WORLDS**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَشَرِ  
 مِنْ وَجْهِكَ الْمُنِيرِ لَقَدْ نُورَ الْقَمَرُ  
 لَا يُمَكِّنُ الشَّنَاءُ كَمَا كَانَ حَقُّهُ  
 بَعْدَ أَنْ خُذَا بَرْكَ تَوَى قَصَبٍ مُخْتَصِرِ

O possessor of beauty, O leader of mankind!  
 The moon owes her light to your resplendent  
 countenance.

To praise you befittingly is beyond human  
 attainment. Briefly said, you are next to  
 ALLAAH, the most transcendent.

صَلَّى اللَّهُ عَلَيْهِ وَبَارَكَ وَسَلَّمَ  
 تَسْلِيمًا كَثِيرًا كَثِيرًا كَثِيرًا

May ALLAAH shower His infinite blessings  
 And greetings on him.

The Seminary of  
True guidance and direction  
The edifying and blissful assemblies of the  
**HOLY PROPHET**  
**(Sallallahu Alaihi Wa Sallam)**

His assemblies used to be the gathering of composure and knowledge, resolution and fortitude, modesty and peace. Their voices were not raised, no one's honour was sullied and no one's errors were publicized.

Those attending his assemblies turned to each other with modesty due to piety. They respected the elders, treated the juniors with kindness, helped the needy and sympathized with the homeless. [Nashrul - Tib]

Hadrat Zaid bin Haris (Radi Allahu Ta'ala'anhu) narrated 'I was a neighbour of the Holy Prophet (Sallallahu Alaihi Wasallam). Whenever he received a Wahee (revelation) he would send for me. I would come and write it down. (He treated us with highest consideration and without the least reservation). He would converse just as we did. (i.e did not confine the conversation to matters of the Hereafter only, and would not even like to hear about worldly affairs). When we turned our attention to the Hereafter, he would also talk of the Hereafter. Elucidating, when there was a discourse about the Hereafter, he would dwell on the subject in detail and when everyday affairs like eating and drinking were discussed, he too would speak of the same. The etiquette of eating and drinking, varieties of delicious dishes, their wholesomeness or harmfulness - everything would be discussed. [Khasail -e- Nabawi]

When he sat together with his companions he, in order to avoid any distinction, would not stretch his knees beyond those of others. [Zad -ul- Ma'd]

He did not like the person making an inquiry about

anything while he was standing and would look at him with surprise.

If anybody put to him a question while he was busy explaining the point to someone else he would continue his discourse until he had finished it as if he had not heard the question at all. Having completed the discourse, he would turn to the person, inquire his point and would reply to it.

In a gathering of his companions, he would sit amidst them. While discussing a point he would address the audience by turning his face sometimes this way and sometimes that way, so that everybody present could have a look at his noble countenance.

In a gathering he would sit with his knees up and the bottom of his feet on the ground with his arms round his legs and at times with his hands under his arms. This was his usual manner of sitting - token of simplicity and modesty. Sometimes he sat with his feet drawn under him. Sometimes he used to squat. [Nashrut - Tib]

While sitting down or getting up he would constantly remember ALLAAH. He never chose any particular place for himself, and never insisted on sitting only there, much less ask anyone sitting there to vacate the place for him. He forbade others also from specifying a place for themselves. Whenever he joined a gathering, he would sit down at the end of it. He asked others to do likewise. He would give everyone of those sitting with him his due share of attention and address. He would address everyone individually so that the man thought himself the most favoured.

If anyone for his own sake sat or remained standing with him, the Holy Prophet (Sallallahu Alaihi Wasallam) remained bound with him until the person himself got up.

If anyone asked him, for something he would not allow him to go away without satisfying his need or

would express his inability courteously.

His pleasing disposition and civility were usual for all Humans. It could not be otherwise, as he was their spiritual father. And in the matter of rights, every one, in his view, was equal. They were, however, distinguishable on the basis of taqwa (fear of ALLAAH) i.e. one who was more righteous received preference. In all other respects they were considered on a par and had equal rights. (Traditions from Hasan Ibn Ali) (Radi Allaahu Ta'ala Anhu).

### **Behaviour towards people in his companionship**

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was all the time cheerful, He had genial manners and was easy to propitiate. He was neither harsh nor spoke loudly or said any thing improper. If any body desired anything which was to his disliking, he would overlook it (i.e. would not take him to task) and would not interrogate him (explicitly) but would keep mum. He had kept himself clear from three things: (1) false professions (2) talkativeness, and (3) unfruitful talk. He had similarly secured others in three respects. He neither talked ill of anyone, nor disgraced anyone, nor found fault with anyone. He would say only those things as could be expected to bring Sawab in return. When he spoke, all those in this company would sit bowing their heads as if birds had perched on their heads, and nobody would speak until he had finished. They never entered into any dispute in his presence. If anyone was speaking to him, everyone else would remain quiet and none would interrupt. The point of view of everyone in the gathering was heard with as much attention and willingness as was paid to the man who had the opportunity to speak first (i.e nobody was ignored). The Prophet (Sallallahu Alaihi Wa Sallam) laughed at everything which made others laugh, would express surprise at what surprised others, and thus participated with those present upto

the permissible limit. He would be forbearing at the unmannerly talk of the strangers. His maxim was: Help anybody who asks for help.

If anybody praised him he would not appreciate it. However if anyone praised him in return for any act of benevolence he would allow it only to the extent that it did not cross the limits, he would not interrupt anyone so long as he was pertinent. If anybody was unmindful of the limits he would either ask him to put an end to it or would himself do so by getting up.

[Nashrut - Tib]

### **Act of generosity**

The Holy Prophet (Sallallahu Alaihi Wa Sallam) kept himself clear of meaningless talk. He consoled the hearts of people and did not allow differences to develop among them. He would request the men of position belonging to other nations and communities and appointed such men as chiefs of their own people. He enjoined people to abstain from harmful conversation. At the same time, he guarded himself against the mischief of such conversation without any effect on his geniality and courtesy. He would also keep himself informed of all the happenings amongst the people (in order to help the oppressed and prevent the activities of mischief mongers). He would appreciate and uphold good deeds and condemn evil.

[Nashrut - Tib]

### **Initiative in salutation**

It was a gesture of his hospitality that he was always the first to greet anyone coming to him with salutation and also returned the salutation of his visitors. This is to be taken as tidings for those who visit his hallowed grave inasmuch as he possessed this virtue in his temporal life, it is probable that even now everybody visiting his grave would be favoured with his salutation. There have indeed been some chosen people who were favoured with salutation from the Holy Prophet (Sallallahu Alaihi Wa Sallam) and they heard the

same with their own ears as a miracle. Doubtless, the Holy Prophet (Sallallahu Alaihi Wa Sallam) has been mercy for his Ummah during his life and continues to be so even after his death. May ALLAAH bless him infinitely. [Maarij -un- Nabuwah]

### **Manner of conversation**

[From the traditions reported by Hasan Ibn Ali (Radi Allahu Ta'ala'anhu)]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was all the time anxious about the Hereafter. He never relaxed and never spoke unless necessary. His silence used to be long. He used to speak distinctly from beginning to end. His speech was comprehensive with few but meaningful words. His discourses made a clear distinction between right and wrong without being irrelevant or sketchy. His nature was congenial, free from harshness and he never addressed anyone disparagingly. He esteemed every blessing even if it was small and never spoke ill of any blessing. But he never addressed anyone disparagingly. He esteemed every blessing even if it was small and never spoke ill of any blessing. But he never praised or found fault with any eatable. (He did not find fault with it because it was a blessing and did not speak highly of it as this is more often due to greed and pleasure in tasting food).

Nobody could face his anger when anybody opposed any righteous deed until he was able to establish the truth. Prophet (Sallallahu Alaihi Wa Sallam) never lost his temper for his own person nor avenged himself. If he had to point to something during speech he would move his whole arm. If he had to express surprise at anything he would stretch his hand and turn it so that the palm was visible. While speaking, he would strike the palm of his left hand with the thumb of his right hand. When angry, he would avert his face or change from one side to the other. When pleased he would look downward with modesty. His laughter was often only a smile and the teeth that became visible looked (white) like hail-stone.

[Nashrut - Tib, Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) knew all the dialects of Arabia. Umm Moid (Radi Allaahu Ta'ala Anhu) has related that he was elegant and clear in his speech. He was neither taciturn as to indulge in random talk. He was remarkably eloquent.  
[Nashrut-Ti]

Hadrat Jabir bin Abdullah (Radi Allaahu Ta'ala Anhu) narrated that the conversation of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was very clear and according to Hadrat Aishah (Radi Allaahu Ta'ala Anha) the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to speak in such a manner that one could count the words if he so desired. [Nashrut - Tib]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that like ordinary people, the Holy Prophet (Sallallahu Alaihi Wa Sallam) did not speak rapidly, running his words into one another, but enunciated each syllable distinctly so that what he spoke was imprinted in the memory of those who sat beside him. [Shamail -e- Tirmizi]

Hadrat Anas (Radi Allahu Ta'ala'anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) would (sometimes) repeat his words (if necessary) even thrice so that these could be grasped well.  
[Shamail -e- Tirmizi]

If a mention of the details of any matter was considered indecent, he, Holy Prophet (Sallallahu Alaihi Wa Sallam) spoke about it metaphorically.

While the Holy Prophet (Sallallahu Alaihi Wa Sallam) spoke, he had a smile on his lips as well as a pleasing disposition. [Nashrut - Tib]

### **Style of preaching**

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) had to deliver a sermon in the mosque, he stood



leaning on his staff and if he did so in the battle field, he used to lean on his bow. Specific and brief sittings were held for sermonizing almost after every prayer but such a sitting was a special feature after finishing the morning prayer, and such a meeting was often held at his bidding for the general benefit of the people

If he wanted to lay special emphasis on any point during a sermon, he used to swear with these words: "I swear by Him in Whose hand is my soul."

### **Manner of silence**

Four things were the underlaying of his silence: (1) forbearance (2) insight (3) consideration and (4) meditation. He was considerate in this respect that he took note of every one in the gathering and listened to them with equal attention. His mediation was confined to the eternal and the mortal i.e the perishability of this world and the everlastingness of the next. He had combined forbearance with patience i.e. self control. It was why nothing could enrage him to the extent of losing balance. His insight embraced the following four things: (1) Adopting good things, so that others should follow him: (2) abstaining from evil things so that others should also do so: (3) deliberating on such matters as would be beneficial to his Ummah and (4) directing his efforts to such matters as would make the Ummah prosper in this world and also in the hereafter. [Nashrut - Tib]

### **Administration of affairs**

He carried out everything with moderation so that there was no mismanagement (i.e. sometime he did like this and some time like that). He guided people expediently. He did not ignore this aspect under the apprehension that if they were left to themselves then some would lose interest in the religion or some having become over active would get fed up with the religion.

Prophet (Sallallahu Alaihi Wa Sallam's) discipline was perfect in all circumstances. He never fell short of justice and at the same time never overstepped the limits towards injustice. According to him, the most honourable was the one who was a well wisher of every person and the person who received the high precedence who sympathized with the people and helped them most. [Nashrut - Tib]

### **Home time table**

(Division of time)

Hadrat Hasan (Radi Allaahu Ta'ala Anhu) has on the authority of his father, Hazrat Ali (Radi Allaahu Ta'ala Anhu) narrated as follows:

'Obviously the Holy Prophet (Sallallahu Alaihi Wa Sallam) had to be at home for his personal needs (e.g. meals and rest). This was of course, under the authority of ALLAAH.

So when he was in his home he divided his time in three parts.

- i) One part for ibadah (acts of devotion)
- ii) One part for discharging his social obligations to his family. (This including cheerful conversation); and
- iii) One part for giving rest to his own person.

Then he would further divide his own share between himself and other people (i.e., he would utilize its greater part in the matters relating to Ummah. He would spend this time with chosen companions discussing matters of common interest. In this way, although everybody was not admitted but shared the benefit because the distinguished persons who were present during these discourses transmitted to others what they heard from the Holy Prophet (Sallallahu Alaihi Wa Sallam). He did not hold back any thing from the people: neither the religious commands nor worldly

resources. On the other hand he extended the benefits of all kinds to everybody without hesitation. During this time he received men of learning and practice and among them also precedence was given to those who were religiously eminent. Out of these people, some one would have one problem, others two or more. He would busy himself in attending to them and would put them on such assignments as would be beneficial for them as well as for the rest of the Ummah. This assignment was that these persons would put questions to him and he would give them appropriate answers. He used to commission them that those of you who were present should pass on (what they have learnt) to those also who were not present. He also used to tell them that it was their duty to apprise him of the problem of one who was unable to do so due to purdah, old age or distance, for whoever conveys the problem of such a person to a man of authority, ALLAAH would, on the day of Judgement, keep him steadfast on the path-way to Paradise.

The discourses of the Holy Prophet (Sallallahu Alaihi Wa Sallam) were confined to these (religious) matters and no other topic was entertained (i.e. he would not lend ear to useless talk besides matters relating to the needs and benefits of the people). People used to come to him with their needs and then returned after having taken something (i.e., besides the benefits of knowledge, he (necessarily) offered them one thing or the other to eat) and they finally came out as guides (Theologians). [Nashrut-Tib]

## Privacy

The Holy Prophet (Sallallahu Alaihi Wa Sallam) had made it a point not to enter his house all of a sudden and disturb the peace of mind of his family members. He would rather come in such a way that they knew about it in advance. First of all he would salute

and inquire about some thing or the other. Quite often he would ask whether there was something to eat. Equally often he remained silent till whatever was available was placed before him. It has also been reported that on entering his house he would recite the following supplication:

الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي وَالْحَمْدُ لِلَّهِ الَّذِي  
 أَطْعَمَنِي وَسَقَانِي وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ  
 أَسْأَلُكَ أَنْ تُجِيرَنِي مِنَ النَّارِ

Praise be to ALLAAH, who has sufficed me in all my needs and has provided me with shelter. Praise be to ALLAAH, Who has given me food and drink. Praise be to ALLAAH who has bestowed favours on me. O ALLAAH! I supplicate Thee to save me from the fire (of Punishment).

Besides, it has been recorded that he told Hadrat Anas (Radi Allaahu Ta'ala Anhu); When you go to your family, salute them. This will bring blessings for you and your family. [Zadul Ma'ad, Shamail -e-Tirmizi]

(2) Hadrat Al-Aswad (Radi Allaahu Ta'ala Anhu) narrated: I asked Hadrat Aishah (Radi Allaahu Ta'ala Anha), "What did the Holy Prophet (Sallallahu Alaihi Wa Sallam) do while he was among his family members?" She replied, "He used to assist the family members in house keeping. He did not take the attitude of a conspicuous and dignified figure but took part in domestic jobs. For instance, he would milk the goat and cobble his shoes." [Nashrut - Tib]

This does not, of course, preclude his participation in other matters and occupations. [Musnad Ahmad]

(3) The behavior of the Holy Prophet (Sallallahu Alaihi Wa Sallam) with his family members and servants

was excellent. He never reprimanded and dealt with any one harshly. The Holy Prophet (Sallallahu Alaihi Wa Sallam) was extremely careful that no inconvenience was caused to his family members.

(4) While he was with wives, he would treat them with great tenderness and regard. He conversed with them cheerfully. [Ibn Asakir]

(5) While the Holy Prophet (Sallallahu Alaihi Wa Sallam) was indoors, he occupied himself in house keeping, never sitting idle without work. He carried out petty house jobs himself, e.g., cleaning the house, feeding the cattle, tending the camel and goat. He would even milk the goat himself. He would work together with his servant and helped him in kneading the flour. He himself used to go to the market to make purchases which he brought tied in a piece of cloth. He cobbled his shoes himself and himself put patches on his clothes. [Zad -ul- Ma'ad, Madarij -un- Nabuwah]

### **The demeanor of the Holy Prophet (Sallallahu Alaihi Wa Sallam)**

While going to sleep and getting up he used to go to bed early and got up just after midnight. He would then clean his teeth with a miswak (toothbrush), perform ablution and offer prayers to the extent destined by ALLAAH. In this way his whole body and potentialities got rest and ease.

He neither slept nor kept awake more than was needful. As and when he felt the need he would take rest inclined on the right side and remembering ALLAAH he fell asleep. At sleeping time, he never ate to this fill. He never slept on the ground nor had a thick bedding. On the other hand he used a leather mattress filled with the bark of date palm. He would rest his head on a pillow and would sometimes place his hand under this cheek as it is best to sleep on

the right side. [Zadul Ma'ad]

In sleep he was temperate. He neither slept nor kept himself awake unnecessarily. In other words, the Holy Prophet (Sallallahu Alaihi Wa Sallam) slept as well as kept awake. It was customary for the Holy Prophet (Sallallahu Alaihi Wa Sallam) in offering voluntary prayers and other devotions that he used to go to sleep and then got up for prayers and again went to sleep. In this way he went to sleep and got up many a time. As such anyone who wanted to see him awake could see him like that and any one who wanted to see him asleep could also see him in that state.

[Zad -ul- Ma'ad; Madarij -un- Nubawah]

### **His bedding**

It has been narrated by Hadrat Imam Baqir (Radi Allaahu Ta'ala Anhu) that on being asked what sort of bedding the Holy Prophet (Sallallahu Alaihi Wasallam) had in his house, Hadrat Aishah (Radi Allaahu Ta'ala Anha) replied, 'It consisted of a leather mattress filled with the bark of date palm.' On being asked the same question, Hadrat Hafsa (Radi Allaahu Ta'ala Anha) replied, It consisted of a piece of canvas which we folded into two before spreading it for the Holy Prophet (Sallallahu Alaihi Wa Sallam) to sleep on. Once I thought that if I folded it into four it would be more comfortable. So I did that. Next morning, the Holy Prophet (Sallallahu Alaihi Wa Sallam) asked me, what was it that you spread for my bed last night? I replied, 'It was the usual piece of canvas, only I had folded it fourfold to make it softer. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, 'Let it be as it was before. Its softness prevented my saying the Tahajjud (midnight) prayer last night.' [Shama'il -e- Tirmizi]

It is related in a number of traditions that his bed was sometimes a piece of canvas and sometimes only a mat made of palm leaves.

In a number of traditions it has been reported that whenever the noble companions of the Holy Prophet (Sallallahu Alaihi Wa Sallam) requested him to have a soft bed, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to say, "What have I to do with worldly ease and comfort. I am like a wayfarer who treading his path sits in the shade of a tree for a little rest and after a short while sets out again." [Khasail-e-Nabawi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: Once a woman of the Ansar saw that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had spread his mantle for bedding. She made a bedding filled with wool and sent it to me for the use of the Holy Prophet (Sallallahu Alaihi Wa Sallam). When the Holy Prophet (Sallallahu Alaihi Wa Sallam) came and noticed, it, he asked what it was. I told him that it had been sent for him by a certain woman of the Ansar. He directed it to be returned to her at once. As I liked it, I was not willing to return it, but the Holy Prophet (Sallallahu Alaihi Wa Sallam) insisted and said, "If I so desire, ALLAAH (magnified be His glory) can move mountains of gold and silver for me. So I returned the bed."

Hadrat Abdullah Ibn Mas'd (Radi Allaahu Ta'ala Anhu) narrated: "I once came to the Holy Prophet (Sallallahu Alaihi Wa Sallam) when he was resting on a mat made of palm leaves. Marks of the leaves were noticeable on his noble body. Seeing this I began to weep. Seeing this Holy Prophet (Sallallahu Alaihi Wa Sallam) asked me what it was that made me cry. I said, 'O Apostle of ALLAAH ! The Caesar and Kusra rest on beds of velvet and silk and yourself on this mat!' The Prophet (Sallallahu Alaihi Wa Sallam) said, there is nothing to lament. For them is the comfort of this world and for us that of the Hereafter.

[Khasa'il -e- Nabawi]

It has been narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha) that the Holy Prophet (Sallallahu Alaihi

Wa Sallam) used to perform his Salaah on a mat of palm leaves. (Ibn -e- Sa'd)

### Manner of rest

Hadrat Bara' (Radi Allaahu Ta'ala Anhu) narrated that while resting the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to place his right hand under his right cheek and recite the following supplication:

رَبِّ قَتِي عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ

“O Lord! Save me from Thy punishment on the Day of Resurrection.” [Shamail -e- Tirmiz]

Hazrat Huzaifa (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to recite the following supplication on going to bed:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

O ALLAAH! With Thy name I die and live.  
[Shama'il -e- Tirmizi]

When he woke, he used to recite:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is to Him Who after putting us to death enlivened us and we have to return to Him. [Khasa'il-e-Nabawi]

Hadrat Aishah, the truthful (Radi Allaahu Ta'ala Anha) narrated: When the Holy Prophet (Sallallahu Alaihi Wa Sallam) went to bed at night, he used to raise his hands as in Du'a '(supplication) and recite Suratul-Falaq and Suratu'n -Nas - Chapters 112, 113 & 114 (the last two are called) معوذات "The Seekers of Revenge" and blow into his hands which he passed over his body lightly touching each and every part



within his reach - first the head, then the face and the front part of the body and then the rest of it. This he did thrice. [Shama'il -e- Tirmizi]

It is authentically reported that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to recite other invocations also before going to sleep. His reciting others Surahs of the QURAAN is also established.

According to another tradition, the Holy Prophet (Sallallahu Alaihi Wasallam) is reported to have said that whoever goes to sleep while reciting any of the Surah of the Holy QURAAN, ALLAAH details an angel to guard him from all harms till he wakes up.

Recitation of the three above mentioned surahs (112, 113 and 114) is explicitly established by the Holy Prophet's own practice. Besides, recitation by him of Musabbiha i.e. the Surahs beginning with *Sabbaha*, *Yusabbiha* etc.) is also mentioned. Regular recitation of Surah 32 (الم سجده) and 67 (تبارك الذي) too has been reported. Recitation of the Ayat-ul-Kursi (Verse 255 of surah 2) and the last two verses of surah 2 is also recorded. (Fathul Bari - Khasail -e- Nabawi).

A Companion of the Holy Prophet (Sallallahu Alaihi Wa Sallam) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) directed him to recite Surah 109 before going to sleep as a regular feature. In addition to this, recitation of various other supplications is also reported to be the practice of the Holy Prophet (Sallallahu Alaihi Wa Sallam). [Fathul Bari - Khasail Nabawi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to recite the following prayer on going to bed:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا  
وَإِنَّا فَعْمٌ لَكَ فِي لَهْ وَلَا مُؤْوِي

All praise is for Him who caused us to eat, met all our needs and favoured us with a shelter, for there are many who have none to fulfil their requirements and afford them a refuge.

### Other occupations

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to sleep on a leather mattress stuffed with the bark of date-palm, or on ordinary mat, or on a piece of canvas or leather or sometimes on a bedstead plaited with rush strings. At home he sometimes sat resting on a pillow. [Zad -ul- Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) liked the canvas on which he rested to be folded only once and during sleep, the sound of his breathing was quite noticeable.

He used to rest on his back with one leg lying over the other but in such a way that those parts of the body which are required to remain covered are not exposed as it is forbidden to rest in this manner if there is such a likelihood. [Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never slept before the Isha '(night) prayer.

He never slept in a house in which a lamp has not been lit. [Zadul Ma'ad]

If the Holy Prophet (Sallallahu Alaihi Wa Sallam) intended to take rest while he was in a state of uncleanness (needing of Ghushl-bath), he would wash the unclean parts and then perform ablution.

[Zadul Ma'ad]

It was usual for the Holy Prophet (Sallallahu Alaihi Wa Sallam) to perform ablution before going to bed.

If he happened to wake up during any part of the night, he would wash his hands before going to sleep again. [Zadul-Ma'ad]

Before going to sleep he used to change his tahband, put off his tunic and hang it, then he would dust the bedding with a piece of cloth. [Zadul Ma'ad]

At night, a wooden vessel was kept under the bedstead. If he woke up at night, he would pass water in the vessel. An antimony container was always placed at the head of the bed. He used to apply antimony at sleeping time. The colour of the antimony container was invariably black. When he used the antimony he would apply the needle thrice to each eye and sometimes only twice and then one measure to both eyes. (Ibn -e- Sa'd).

At bed time, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to discuss odd matters with his family members, sometimes about the household affairs and sometimes Muslims in general. [Nashrut Tib]

### **The belongings of the Holy Prophet (Sallallahu Alaihi Wa Sallam)**

He owned a coat of mail, bows, arrows, spears and shields. He had also three gowns which he used on occasions of Jihad (religious warfare).

He had a staff which he used to carry while walking about. He used it also as a support for riding, and hung it from his seat on the camel.

He had a wooden cup with hooks attached to it. He had a glass cup, too. He had another cup which was kept under his bedstead to be used for discharging urine during the night. He possessed a small water skin and a stone jug which he used for performing ablution. There was also a trough for washing clothes

and another trough for washing hands. He had an oil container and a pouch for his looking glass and comb. His comb was made of teak wood. He had an antimony container and while going to sleep he used to apply the antimony thrice in each of the eyes. Asmad is a superior quality antimony which he liked much and highly recommended to others. The pouch contained also two pairs of scissors and a miswak (a softened fibrous twig for cleaning the teeth). In addition he possessed a big cup like vessel which had four hooks. Four persons handled it. He had a vessel for measurement. The legs of his bedstead were made of teak wood. He had a club also. His bedding was made of the date-palm. This is all that the Holy Prophet (Sallallahu Alaihi Wa Sallam) possessed as related in various traditions. [Zad -ul- Ma'ad]

### His legacy

Hadrat Aishah (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) left neither dinars nor dirhams, neither a goat nor a camel. In another tradition from - Umar Ibn Haris (Radi Allahu Ta'ala'anhu) the Prophet left nothing save a few weapons, a mule and a small plot of land, which has, in fact, been already given away as Sadaqa (charity). [Kitabush - Shifa]

It has been narrated by Hadrat Anas (Radi Allaahu Ta'ala Anhu) that the Holy Prophet (Sallallahu Alaihi Wasallam) performed Hajj riding on an old saddle covered with a piece of coarse woollen material not worth more than a few dirhams.

On this occasion he prayed as follows:

O ALLAAH ! Do make this a real Hajj free from ostentation and hypocrisy.

He had performed this Hajj when the treasures of

the world lay open at his feet and he had with him one hundred camels for sacrifice. [Kitabush - Shifa]

### **The benefactor of mankind's excellent treatment of his wives**

ALLAAH (magnified be His Glory) had provided the Holy Prophet (Sallallahu Alaihi Wa Sallam) with special ways and means to enable him to achieve the objectives of both his public and family life. Accordingly there were two groups who served to transmit methodically and scrupulously the details of every aspect of the Prophet's (Sallallahu Alaihi Wa Sallam) life for the guidance and instruction of the mankind.

The first group consisted of the noble Companions (Radi Allaahu Ta'ala Anhum) and the second being that of the Mothers of the Faithful, (Radi Allaahu Ta'ala Anhuna). They have furnished to the Ummah an unembellished record of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) habits, customs and even practices of his family life so that this bright aspect of his holy life may become a beacon light for men inclined to acquire dignity and virtue.

### **His manners with his wives** *Conjugal Life*

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was scrupulous in maintaining a treatment of justice and equity towards his wives without making any discrimination among them. But so far as love is concerned, he used to say: "O ALLAAH! All things over which I have control, I have divided equally among them. But do Thou not condemn me for that which is beyond my sway." (By the former were meant social obligations and by the latter love and attachment).

The Holy Prophet (Sallallahu Alaihi Wa Sallam)

resorted to divorce also but withdrew it. He also exercised El'a (Vow for separation from a wife for a certain period) so far as his wives were concerned.

His way of living with his wives was the best model of decency and excellent manners. He would rest against the knee of Hadrat Aisha and would also recite the Holy QURAAN in this position. Sometimes it so happened that when she was in menstrual period, he would still associate with her even when he was fasting. All this was the outcome of his kindness and graceful manners to his wives. When he proposed to undertake a journey, he would draw lots between his wives and whose name was drawn would then accompany him. Thus no one would have reason to grumble.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to say: The best among you is he who treats his wife best. My behaviour with my family members is best of all of you.

Everyday after Asr Salaah, he used to visit his wives. He would sit with them, inquire about their health and other matters. At night fall he would go to the wife whose turn it was and pass the night there.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that he was so particular in observing the turn that he never gave preference to one over the other. It seldom happened that he failed to visit his wives every day. Hadrat Safya (Radi Allaahu Ta'ala Anha) once said to Hadrat Aisha (Radi Allaahu Ta'ala Anha). 'If you can win the favour of the Prophet (Sallallahu Alaihi Wa Sallam) for me, I shall gladly yield my turn to you'. She agreed and accordingly went to him on the day of Hadrat Safiya's turn. He asked, Aisha! How is it that you come today? Go back it is Safiya's turn. She replied, It is the favour of ALLAAH. He bestows it on whom He will; and related