

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

the whole story. The Holy Prophet (Sallallahu Alaihi Wa Sallam) was thus conciliated with Hadrat Safiya.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to visit his wives at anytime during the nights, in the early hours as well as in the last hours, Sometimes he used to go to sleep after taking bath and sometimes after *wudhu* only.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to invite girls from the Ansar to play with Hadrat Aisha and he also joined them in allowable matters. As and when Aishah drank water, he would take the cup from her from which she had been drinking. Similarly when she chewed meat from a bone he would take the bone and chew the remaining portion beginning from the very point from which she had been eating.

It is related that once he competed with Hadrat 'Aishah (Radi Allaahu Ta'ala Anha) in a race and both of them ran together. Hadrat 'Aishah won the race. After some years, they ran together again. This time the Prophet won. The reason was that on the first occasion, Hadrat Aishah had a normal body, but on the second occasion she had grown bulky. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "By winning today, I have equalized your winning before.

[Madarij -un- Nabuwah]

On occasions when the wives of the Holy Prophet (Sallallahu Alaihi Wa Sallam) told tales or narrated past events, he listened attentively and at times, he mentioned events from his own life. Hazrat Aishah (Radi Allaahu Ta'ala Anha) narrated: "He used to sit amongst us talking and laughing in such a way that we would not feel that he was a resolute prophet. But if some religious issue cropped up or it was time for Salaah, then he appeared to be a different man altogether."

There was no restriction on the wives in the matter

of eating and wearing. They ate and wore whatever they liked, though due to hard circumstances wholesome food was not available. The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not like gold or silver ornaments for the members of his family. In those days, ivory trinkets were in vogue. He advised the wearing of such ornaments. He desired his wives to remain neat and clean. He never reproached them nor even addressed them in a harsh or disagreeable tone, if there was anything to his disliking.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) would enter the house with a pleasing disposition and a smile on his lips. [Uswa -e- Hasana]

Certain events

It has been narrated by a man of Bani Sawa: I asked Hadrat Aishah about the disposition of the Holy Prophet (Sallallahu Alaihi Wa Sallam). She replied, 'Do you not find in the Holy QURAAAN? You are of a high standard of character (meaning that the QURAAAN bears testimony that his disposition was of the highest standard. This description of his manners is enough). Then I asked her to tell me something about it which may come as a commentary on this verse. Hadrat Aishah said, "Once I cooked some food for him and Hadrat Hafsa also did the same. I asked my maid-servant to go (and see) if Hadrat Hafsa brings meals and serves it before mine is served. Hafsa brought the meals and my maid-servant upset the plate, which fell down and was broken. (However the food fell on the piece of leather spread for serving meals and the eatables were not wasted). The Holy Prophet (Sallallahu Alaihi Wa Sallam) collected the food and told Hadrat Hafsa "Settle your account with Aishah" i.e take a plate in replacement of your one.

Note: The intention behind compensation was to

comfort Hadrat Hafsa (Radi Allaahu Ta'ala Anha) so that she may not have the impression that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had tolerated the action of Hazrat Aisha. Giving so much consideration to such petty matters is a positive proof of his extreme kindness, civility and far-sightedness

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: I brought some harra (a preparation of dry fruits, milk and sugar) which I had prepared for him. I asked Hadrat Sauda (Radi Allaahu Ta'ala Anha), who happened to be there, to join us but due to some reason she refused to take. I told her: 'Either you eat or I shall apply it on your face. Still she did not agree. So I took some harrah in my hand and applied it on her face. The Holy Prophet (Sallallahu Alaihi Wa Sallam) saw this and laughed. Then he caught me with his hand, (so that I might not be able to resist) and directed Hadrat Sauda (Radi Allaahu Ta'ala Anha) to do the same and accordingly she also applied the paste on my face. The Holy Prophet (Sallallahu Alaihi Wa Sallam) then laughed. [Jami-ul-Fawaid of Mousl]

Note: This is clear indication of his civility and the love and good relationship among his wives.

Hadis: It has been narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha). One night the Holy Prophet (Sallallahu Alaihi Wa Sallam) left me and went out. I under the impression that he might have gone to one of his other wives, although this impression was neither sound nor warranted in the light of his self-imposed practice, even if justice in this matter was not an obligation on his part. Hadrat Aishah (Radi Allaahu Ta'ala Anha) could reasonably have been suspicious but was helpless against nature. So she attributed it to jealousy which is natural. [Nasrut - Tib]

Then he returned and seeing what I was doing in nervousness, said, Aisha what has happened to you? Are you jealous? I replied, There is no reason why

a loving one like me should not be jealous of a loveable one like you." The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Your Satan seized you." I asked him, "O Apostle of ALLAAH! is there my Satan with me? He replied, Yes. (it is not particular to you). Every one has a Satan with him . I asked with you too, O Apostle of ALLAAH!" he replied "Yes But my Lord (Exalted be his Glory) has provided me with requisite assistance to face the Satan so much so that I am Immune now." (or according to another tradition the Holy Prophet (Sallallahu Alaihi Wasallam) is reported to have said that the Satan accepted Islam).

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) spoke about Hadrat Khadijah (Radi Allahu Ta'ala'anha) he spoke highly of her and one day when he did so, I became envious of her and said, Why do you speak so much about a women whose corners of the mouth were red (due to loss of teeth the skin had turned red and become visible) and ALLAAH (the most high) has given you a better one (i.e. myself). He replied, "ALLAAH has not given me better than her. (In other words you are not better than her) because she came forward to believe in me when others rejected me and bore testimony at a stage when others denied my bonafide. She provided me with financial assistance at a time when others held back their hands (i.e no one showed any sympathy to me as after the declaration of Prophethood, people had become malicious). And ALLAAH (the most high) also favoured me with children by her, while I did not get children by other wives". [Musnad Ahmad]

(From the above it is evident that his affection for Hazrat Khadijah was stronger than for Hadrat Aisha although the requisites of natural affection were more in favour of Hadrat Aisha than Hadrat Khadijah).

Foregoing the rights

Hadis: It has been narrated by Hadrat Aishah (Radi Allaahu Ta'ala Anha): When the Holy Prophet (Sallallahu Alaihi Wa Sallam) fell ill in the apartment of Hadrat Maimuna (Radi Allaahu Ta'ala Anha) he asked permission of the other wives for his nursing in my apartment. All of them agreed.

From this we learn three things. The Holy Prophet (Sallallahu Alaihi Wa Sallam) observed equity in the matter of passing his time with his wives, although according to a tradition he was not obliged to do so. Secondly, if a husband desires to live with another wife out of turn, he has to obtain permission from the wife whose turn it is. Thirdly, it is well becoming on the part of a wife that in such matters she should afford a concession to her husband for his comfort.

The companion on high

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: When the Holy Prophet (Sallallahu Alaihi Wa Sallam) was lying critically ill, Abdur Rahman son of Abu Bakr (Radi Allaahu Ta'ala Anhu) came to see him. He had fresh miswak. The Holy Prophet (Sallallahu Alaihi Wa Sallam) stared at him and I made out that he wanted it. So I took it out of Abdur Rehman's hand, chewed it and after cleaning gave it to the Holy Prophet (Sallallahu Alaihi Wa Sallam). He used the miswâk (as was his wont) and then advanced it towards me. It fell down from his hand." The tradition continues. Then he raised his eyes heavenwards and prayed, "O ALLAAH! With the Companion on High." (i.e in the company of pure souls and angels). Some extra righteous persons regard keeping away from family life as essential for attainment of nearness to ALLAAH. This tradition refutes this view. There can be no better occasion of being near to ALLAAH (than breathing one's last) but even at this critical moment, he had

so much consideration for his wife that he was sitting with the support of her breast. In fact such persons did not quite follow the conception of nearness to ALLAAH. It is constant remembrance and complete submission to the will of ALLAAH and if a wife is helpful in such devotion then this relationship is conducive to nearness to ALLAAH. [Adopted from Kasratul Azwaj-li-Sahib-il-Miraj]

The Holy Prophet's habits in eating and drinking

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never ate reclining. He used to say: I am a servant of ALLAAH and sit like that and eat like that. (He used to sit in such a manner as it appeared that he was just going to get up with the support of his knees). This otherwise means that he sat with his knees upwards and the soles of his feet touching the ground. [Zad -ul- Ma'ad]

By sitting firmly and squatting cross legged while taking meals is like sitting on support placed beneath. [Qadi ' Ayad]

The author of *Mawahib* says that while taking meals it is desirable to sit in a manner that the knees are upward and the bottom of the feet touches the ground or in a manner that only right knee is kept upward and the left knee touches the ground making a sitting posture. Ibn Qaiyim has related that the Holy Prophet (Sallallahu Alaihi Wa Sallam) as a gesture of courtesy used to keep the inner side of his left foot over the back of the right foot. [Madarij-un-Nabuwah]

Another gesture of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) courtesy was that he never found fault with the food. If he liked it he ate it, otherwise he did not touch it but he never passed any remark as to whether it was bad or sour, or that the salt was not according to taste or that the soup was thin or thick. [Madarij-un-Nabuwah]

This indicates that it is unmannerly to find fault with some food and such an action is against Sunnah. Some theologians have held that it would be in order if it is mentioned by the way that the food has not been properly cooked and that the provision has gone waste. But even in this case, the feelings of the cook are likely to be hurt. As such it is better not to do so.
[Madarij -un- Nabuwah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to say Bismillah (in the name of ALLAAH) before beginning to eat and to praise ALLAAH at the end in the following words: [Zad-ul-Ma'ad]

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

He used to wash his hand before eating, he ate with his right hand and from before him. [Zad-ul-Ma'ad]

If the vessel was full of food to its top, then Prophet (Sallallahu Alaihi Wa Sallam) would not begin eating from the top but from the bottom before him and is reported to have said that the blessing descends from the top of it (vessel).
[Ibn Majah, Mishkat]

While eating he would never put the whole of his fingers into the food. [Nashrut - Tib]

Hadis: Ka'b Ibn Malik has related that the Holy Prophet's (Sallallahu Alaihi Wa Sallam) habit was to eat with three fingers, and he used to lick them clean.
[Shamail -e- Tarmizi, [Muslims]

In some traditions it occurs that he used to lick the middle finger first, then the forefinger and after it the thumb. [Khasail -e- Nabawi]

If an item of food was thin, he would also use the ring finger, but only rarely. [Taban, Khasail -e- Nabawi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) never blew in any food or drink and considered it to be bad habit. [Ibn Sa'ad]

He did not smell the food and thought it undesirable. [Nashrut - Tib]

If there was one item of food only, he would take what was before him and if there were more items but in one dish, he would extend his hand to other sides also. [Zad -ul- Ma'ad]

When meals were served to him, he would say:

اللَّهُمَّ بَارِكْ لَنَا فِي مَارَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ بِسْمِ اللَّهِ

O ALLAAH! Bless us in what Thou has given to us, and save us from the punishment of Hell fire. (I begin) with the name of ALLAAH.

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) took the first morsel of the food, he would say,

(O Great FORGIVER) After finishing the meals he would say:

الْحَمْدُ لِلَّهِ الَّذِي اطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

All praise is due to ALLAAH who gave us to eat and drink and made us Muslims'.

[Shama'il-e-Tirmizi]

When the table cloth was removed he would say:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ
مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا

Praise be to ALLAAH, a praise which is good and pure and blessed. We can neither eschew this food, nor forego it, nor do without it.

O our Cherisher! (Accept from us our thanks.

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) was invited by somebody (to a meal) he would pray (supplication) for the host in the following words:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ

O ALLAAH! Bless them in what Thou hast bestowed on them, forgive them and have mercy on them.

[Zad -ul- Ma'ad, Madarij -un- Nabuwa]

After meals he would wash his hands and dry them by rubbing them together or on the face and head. In one of the reports, drying the hands on the other parts washed in Wudu (ablution) has also been mentioned.

[Ibn Majah]

Wudu (ablution) before meals

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated: Once as the Holy Prophet (Sallallahu Alaihi Wa Sallam) came out from the closet, meals were served to him and he was requested to indicate whether water should be brought for Wudu. He replied "I have been commanded to perform wudu only when I have to pray." [Shamail -e- Tirmizi]

Saying bismillah (in the name of ALLAAH) before meals

Amr bin Salma (Radi Allaahu Ta'ala Anhu) once came to the Holy Prophet (Sallallahu Alaihi Wa Sallam) when meals had just been served to him. The Prophet said, "Come closer, son, and saying Bismillah (in the name of ALLAAH) commence eating with the right hand from before you." [Shama'il -e- Tarmizi]

There is unanimous agreement (amongst the

theologians) that saying Bismillah before taking a meal is a Sunnah but eating food with the right hand is a Sunnah according to majority of them while some of them hold it to be a wajib (obligatory). It has been commissioned by the Holy Prophet (Sallallahu Alaihi Wa Sallam) that one should eat and drink with his right hand for Satan eats and drinks with the left hand.
[Khasail -e- Nabawi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated on the authority of the Holy Prophet (Sallallahu Alaihi Wa Sallam) that ALLAAH, the Glorious and the Magnificent expressed great pleasure when a servant of His thanks Him on taking a draught of water.

اللَّهُمَّ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ وَأُحْصِي ثَنَاءَ عَلَيْكَ

If someone began eating food without having recited Bismillah, the Holy Prophet (Sallallahu Alaihi Wa Sallam) would hold his hand and command him to say Bismillah. [Zadul-Ma'ad]

According to theologians, it is preferable to say Bismillah aloud so that this may serve as a reminder to those who may have forgotten to do so.
[Khasail -e- Nabawi]

One will not be questioned for a bounty on the Day of Reckoning which is preceded by Bismillah and followed by Alhamdu-lillah.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, 'If one forgets to say Bismillah at the beginning and recollects it during or after the meals, he should say:

In the name of ALLAAH at the beginning and at the end of it. [Zad -ul- Ma'ad, Shamail -e- Tirmizi]

His food

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that till the death of the Holy prophet (Sallallahu Alaihi Wa Sallam) his family members did not get a full meal of even barley bread for two successive days.

[Shama'il -e-Tirmizi]

It may be that they could have taken dates to their satisfaction but they did not get enough bread on two successive days.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has often taken wheaten bread: [Khasail -e- Nabawi]

Sahl-ibn-Sa'd (Radi Allaahu Ta'ala Anhu) on being asked by some one as to whether the Holy Prophet (Sallallahu Alaihi Wa Sallam) has ever taken bread prepared from superfine flour, replied that superfine flour was unknown during his life time.

[Bukhari, Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) never took meals off a table. He never ate food from small plates, nor chapati (thin loaf) was baked for him. He used to take food served on a piece of leather (spread on the ground). [Shamail -e- Tirmizi]

His favourite dishes

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) once said, "What a nice condiment vinegar is." [Shama'il-e-Tirmiz] According to tradition, the Holy Prophet (Sallallahu Alaihi Wa Sallam) prayed for vinegar to be blessed and mentioned that the former prophets also used the (vinegar) with food. According to another tradition, the Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said that the house

in which there is vinegar, there is no need for a condiment. [Ibn - Majah]

Abu Usaid (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said: Use olive oil in food as also for anointing, for this comes from a blessed tree. [Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) relished the meat of foreleg (and on one occasion when it was offered to him) he took a bite of it, i.e., he did not cut it with a knife or any other thing.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has impressed the desirability of biting the meat. In one of the traditions he has directed to bite the meat, for that is more beneficial and wholesome.

[Khasail -e- Nabawi]

In a tradition it occurs that the meat of hip-joint is the best meat. [Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) specially relished roast meat and pumpkin as condiment.

[Ibn -e- Sa'd, Shamail -e- Tirmizi]

Hadrat Aishah (Radi Allahu Ta'ala'anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had a liking for vinegar, olive oil, sweets and honey.

[Zad -ul- Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have eaten chicken, red duck, mutton, beef and flesh of camel. He relished Surd (bread crumbled and mixed with soup which may have pieces of meat in it. He also ate black peper and spices. He is reported to have eaten dates (raw, ripe or dried) beet and has a (soup made of flour, water and either oil or clarified butter/cheese).

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) liked what was at the bottom of the pot. He used to eat cucumber with dates as Abdullaah Bin Ja'far has reported on the authority of Hadrat Aisha (Radi Allaahu Ta'ala Anha) that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to eat water melon with dates and to say that the heat of the one is broken by the coolness of the other. He liked cold sweet water. He used to drink water and milk as well as water obtained from steeped dates from the same cup. This cup was rough and was made of wood with iron strips affixed on it. [Ibn-Sa'd]

He also said that excepting milk there is nothing which could serve both as a food and drink. [Nashrut - Tib]

Hospitality

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to request his guests again and again to take meals with him. Once having served a person with milk, he asked him again and again to drink more until the man said: "By the Lord (Most High) Who has sent you with Truth, I have no room left for more."

[Bukhari, Madarij -un- Nabuwah]

If the Holy Prophet (Sallallahu Alaihi Wa Sallam) chanced to eat along with people he was last to finish eating. As some people habitually take much time in eating and when they see others getting up, they feel embarrassed and also finish eating. As such in order to accommodate such persons the Holy Prophet (Sallallahu Alaihi Wa Sallam) continued eating bit by bit till the end.

[Zadul Ma'ad, Ibn Majah, Baihaqi, Mishkat]

When he was in the company of people and wished to give some one some thing to eat or drink, he would hand it over to one who was sitting on his right as he

thought him to be more rightful. In case he wished to give it to some one who was sitting on his left then he used to do so with the permission of the person sitting on his right. He used to do so scrupulously irrespective of the importance of the person sitting on his left. [Bukhari, Muslim, Zad -ul- Ma'ad]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) was invited to a meal and some uninvited person accompanied him, he would ask permission of the host and would then keep him in his company. [Madarij -un- Nabuwah]

Few noble habits about eating

Hadrat Asma (Radi Allaahu Ta'ala Anha) narrated that whenever hot food was brought to the Prophet (Sallallahu Alaihi Wa Sallam) he would keep it covered until the force of its steam had gone and used to say that there is great blessing in cold food.

[Darim, Madarij -un- Nabuwah]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "When food is set down, take off your sandals, for it gives more rest to your feet. [Ibn-e-Majah, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not drink water after taking meals as it affects digestion adversely. One should not drink water until the food is nearly digested. [Madarij -un- Nabuwah]

He also used to take evening meals even if it comprised of a few dates. He used to say that giving up evening meals hastens old age.

[Tirmizi, Sunan Ibn Majah, Zadul Ma'ad]

If he found a date or a piece of bread lying in a clean place he would remove the dirt and eat it. [Muslim]

He advised people not to go to bed immediately after taking meals (as this increased sluggishness of heart).
[Zad -ul- Ma'ad]

Taking rest for a while after forenoon meal is reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam)
[Zad -ul- Ma'ad]

One should be content with the food that is available being unmindful of its quality or quantity and should eat it as a bounty from ALLAAH. [Malik]

One should always bear in mind that he eats to be fit enough to carry out the command of ALLAAH.
[Al-Targhi-wa-Tarhb]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to induce people to be sparing in diet and to say that let one third of the stomach be for food, one third for water and one third be left for the stomach itself (breathing). [Zaadul Ma'ad]

He used to take fruits and vegetables with their correctives. [Zadul Ma'ad]

Right hand should be used in giving food to somebody and similarly in taking food from somebody.
[Ibn -e- Majah]

Eating together brings blessings. [Abu Dawud]

The greater the number of hands at meals, the greater the blessings. [Mishkat]

Picking up whatever falls on the cloth or from a cup during eating and taking it brings reward (from ALLAAH). In some traditions it occurs that this protects from poverty and leprosy and one who does so, his off spring is protected from being muddle headed and is favoured with complete peace. [Madarijun Nabuwah]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that one who picks up and eats the things fallen on the cloth, gets handsome and beautiful children and he is protected from poverty. [Madarijun Nabuwah]

Hadrat Ali (Radi Allaahu Ta'ala Anhu) has forbidden eating garlic unless it was cooked.

[Tirmizi, Abu Dawud, Mishkat]

While eating together, an elderly and respectable person should be requested to begin eating. [Muslim]

While eating, if some eatable or a morsel falls down, it should be eaten after removing the dirt. It should not be left for the Satan. [Ibn Majah, Muslim]

While taking meals, if some one drops in, he should be requested to join. [Ibn Majah].

The people at meals should rise only after the cloth (spread for serving food) is removed. [Ibn Majah]

Eating the first fruit of the season

When a new fruit of the season was presented to him, he would touch it with his eyes and lips and say:

اللَّهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ، أَرِنَا آخِرَهُ

O ALLAAH ! show us its last as Thou has shown us its first. He would then offer it to the youngest child present in this company. [Zadul Ma'ad]

His noble manners in drinking

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) used to breathe three times in the course of drink and to say that drinking in this manner is more acceptable, more thirst quenching and more wholesome.

[Shamail -e- Tirmizi]

In another tradition it has been expressly mentioned that one should not breathe into a vessel while drinking but should remove his lips from the cup.

[Zadul Ma'ad, Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) best liked sweet cold water. [Zadul Ma'ad]

Drinking water after taking meals is not the Sunnah of the Holy Prophet (Sallallahu Alaihi Wa Sallam) particularly when the water be warm or intensely cold since both are harmful. [Zadul Ma'ad]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not consider it advisable to drink water after being tired with exercise, after taking food or fruit, after sexual intercourse and after a bath. [Zadul Ma'ad]

It occurs in traditions that the Holy Prophet (Sallallahu Alaihi Wa Sallam) has advised that one should sip the water and should drink it without stopping.

[Madarij -un- Nabuwah]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) desired any beverage to be distributed to a company, he would direct that the elderly people should be served first and in case of a drinkable item being served again, he would ask that the next round should start from the person next to the one who was served last. When he served a beverage to his friends, he would be the last to drink saying that the cup bearer (Saqi) is usually the last to drink. The noble habit of the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to drink water sitting and in authentic traditions it occurs that he has forbidden drinking water standing and has even forbidden drinking with one hand.

[Zadul Ma'ad]

Hadrat Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam)

said: "When ALLAAH gives one anything to eat he should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ

O ALLAAH bless us in this and give us what is better than it. In case of milk one should recite the following:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

O ALLAAH ! Bless us in this and give us plentiful.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) definitely liked sweet cold water the most and such water was brought for him from far off places.

[Khasail -e- Nabawi, Madarij -un- Nabuwah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has taken honey mixed in water and this he used to do early in the morning. After some time when he felt hungry, he would eat whatever was available.

[Madarij -un- Nabuwah]

اللَّهُمَّ زِدْنَا خَيْرًا مِنْهُ

O ALLAAH! Give us more and better than this.

[Shamail -e- Tirmiz]

Sometimes he used to drink pure milk and sometimes mixed with water. [Madarij -un- Nabuwah]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that when he brought a bucket of zam zam water, he drank it while standing. (Probably there was no room to sit at that moment). [Shamail -e- Tarmizi]

Some have held that drinking while standing is particular for Zam Zam and Wudu water.

[Madarij -un- Nabuwah]

His usual clothing and dressing

His principle in the matter of dress was convenience and informality. He would put on what was available and was not at all formal about it, i.e. he never cared for any particular kind or quality of clothing and under no circumstances, for fine and expensive one. He contented himself with what ever met the need for clothing.

His dress consisted generally of a wrap or mantle and an *IZAR* (lower garment) made of coarse cloth. He is reported to have worn woollen clothing also. It has been narrated that his wrap was full of patches. He used it and would say, 'I am only a servant, and dress my self like one.' [Tradition from Shaikheen]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) has said: Of all the merits of a believer the best in the sight of ALLAAH is he who keeps his clothes clean and that he is content with what little, he has. The Holy Prophet (Sallallahu Alaihi Wa Sallam) disliked dirty and soiled clothes and considered them disgusting. [Madarij -un- Nabuwah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) would put on the lower garment, letting them in front fall down and raising it behind. [Madarij -un- Nabuwah]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) condemned pride and conceit, the companions would say: "But O Apostle of ALLAAH : man likes his dress to be fine and his shoes to be nice. The Holy Prophet (Sallallahu Alaihi Wa Sallam) would say:

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ (الكبير بطرا الحق)

Surely ALLAAH is elegant and loves elegance.

According to another tradition he would say:

إِنَّ اللَّهَ لَطِيفٌ يُحِبُّ اللَّطَافَةَ

Surely ALLAAH is subtle and loves subtlety.

In keeping with this view, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to dress himself elegantly when he had to meet delegations. He did so also on Fridays and the two EID days. For this purpose he used to keep a separate suite of clothes.

[Madarij -un- Nubawah]

According to Hadhrat Umm -e- Salama (Radi Allaahu Ta'ala Anha), the clothing, the Holy Prophet (Sallallahu Alaihi Wa Sallam) liked best was a shirt, although he very often put on lower garment and mantle but still the clothing which he liked best was a shirt.

[Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the shirt of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was made of cotton with short length and short sleeves. It had cotton buttons and had an opening on the chest. This is the style of a shirt according to Sunnah. [Madarij -un- Nubawah]

One of the Companions narrated: Once the Holy Prophet (Sallallahu Alaihi Wa Sallam) saw me wearing poor garment and he asked me whether I had any property. When I replied that I had every kind of wealth and property, he said, "Let the mark of His favour and honour to you be seen." This means that one should thank ALLAAH for that.

On another occasion he saw a dishevelled man with untidy hair and said, "Could this man not find something to wash his garment with (i.e soap or any other such thing)" [Madarij -un- Nubawah, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) liked wearing white clothes and said they are the best clothes,

your living person should wear them and enshroud your dead in them.

[Madarij -un- Nubawah, Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear a black blanket. Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that one morning, the Holy Prophet (Sallallahu Alaihi Wa Sallam) went out wearing a variegated garment of black goat hair.

[Shamail -e- Tarmizi]

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) entered Makkah as victorious he was wearing a black turban. [Madarij -un- Nubawah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear woollen clothes and very often wrapped himself with a sheet. [Madarij -un- Nubawah]

As the Holy Prophet (Sallallahu Alaihi Wa Sallam) was the most purified and refined of all human beings, the signs were evident from his noble body. His clothes would never get dirty as a result of contact with his body. No lice were to be found in his clothes and fly did never settle either on his body or on his clothes.

[Madarij -un- Nubawah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) wore leather socks and performed *masah* (wiping with wet hands) on them. [Madarij -un- Nubawah]

Summing up, the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear whatever was available irrespective of its having been made of cotton or wool or flax (linen). He has put on wraps from Yaman, gown, short pajama (trousers) tahband lower garment) plain sheet, ordinary socks and sandals. Plain cloth, plain and striped black cloth, black dress and a gown with sleeves of green silk too were used by him.

[Zadul Ma'aad]