

Pajamas: (Trousers): The Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have purchased a Pajama and evidently it was purchased for wearing. His companions (Radi Allaahu Ta'ala Anhom) used to wear pajamas with his permission. [Zadul Ma'ad]

It is an authentic tradition from Hadrat Aishah (Radi Allaahu Ta'ala Anha) that once she took out an old blanket and a coarse cotton sheet and said: These are the two garments that were on the body of the Holy Prophet (Sallallahu Alaihi Wa Sallam) at the time of his death. [Zadul Ma'ad]

His shirt

Mulla Ali Qari رحمۃ اللہ علیہ narrated on the authority of Dimyat that the shirt of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was made of cotton. It was not long and its sleeves were not long either. Bijur has written that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had only one shirt. Hadrat Aishah (Radi Allaahu Ta'ala Anha) has related that it was not the Holy Prophet's (Sallallahu Alaihi Wa Sallam) custom to retain something from the morning meal for the evening or from the evening meal for the next morning. He did not have more than one of any item of dress - shirt, wrap, tahband (lower garment) or sandals. Munawi has related on the authority of Hadrat Abbas (Radi Allaahu Ta'ala Anhu) that neither the Prophet's (Sallallahu Alaihi Wa Sallam) shirt was too long nor its sleeves were long. In other traditions it has been related on the authority of Hadrat Ibn Abbas that his shirt was usually above the ankles.

[Shamail -e- Tarmizi, Khasail -e- Nabawi]

Hadrat Asma (Radi Allaahu Ta'ala Anha) narrated that the sleeve of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) shirt came to the wrist. [Shamail -e- Tarmizi]

The sleeves of the Holy Prophet's (Sallallahu Alaihi

Wa Sallam) shirt were neither narrow nor loose but were of moderate width and upto the wrist while his mantle used to be upto the fingers but not beyond. The shirt used by the Holy Prophet (Sallallahu Alaihi Wa Sallam) during journeys was slightly shorter in length and so were its sleeves. [Zadul Ma'ad]

The Holy Prophet's shirt had its opening at the chest. Sometimes he would unbutton the opening and his chest would become visible. He used to say prayers in this condition. [Shamail -e- Tirmizi]

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) put on a shirt, he used to begin with the right side. [Zadul Ma'ad]

Tyas Ibn Jafar Al Hanafi narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had handkerchief with which he dried (his face etc.) after ablution. [Ibn Sa'd]

Turban

Wearing a turban is mustahab (desirable) and the Holy Prophet (Sallallahu Alaihi Wa Sallam) has also commanded to do so. "Keep to turbans. This will make you more forbearing (Fathul Bari). When asked by some one whether wearing a turban is a Sunnah Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) replied in the affirmative (Aameen).

Amr bin - Hurais (Radi Allaahu Ta'ala Anhu) said, "I still have that scene before my eyes when the Holy Prophet (Sallallahu Alaihi Wa Sallam) delivered a sermon from the member (pulpit) and that he was wearing a black turban with its end hanging between the two shoulders."

[Khasael -e- Nabawi, from Muslims and Nasa]

When he used to put on a turban, he used to lower down the end between the two shoulders and often

his turban did not have a loose end.

[Nashrut - Tib, Shamail -e- Tirmizi]

The loose end of his turban was about a span in length. But a length of more than one cubit has also been reported while the turban itself used to be about seven yards in length. [Khasail -e- Nabawi]

To have a cap underneath the turban is Sunnah.

His cap

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to put on a white cap. At home he wore low, flat cap made of white cloth. He is reported to have used quilted cap made of coarse cloth.

[Al - Siraj -ul- Munir]

His tahband and pajamas

The usual practice of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was to wear a lungi (a sheet wrapped around the waist down to the knees). His wearing pajamas (loose trousers tied round the waist) is a matter about which there is difference of opinion. In some traditions, it occurs that he has worn pajamas and that his companions were seen wearing it. According to another tradition he was asked whether he ever wore Pajamas he replied: 'Yes, I have been required to cover my body. To cover a body, there is no other thing better than this.'

[Khasail -e- Nabawi, Zadul Ma'ad]

His tahband (lower garment) was four cubits and one span in length and in width it was three cubits and one span. [Shamail -e- Tirmizi]

According to some traditions his sheet was four cubits in length and two and a half cubits in width. His tahband (lower garment) was four cubits and one

span in length and two cubits in width. He used to keep his tahband above mid calves with the hem in front remaining lower than the rear.

[Khasail -e- Nabawi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is reported to have said, "The way for a believer to put on a tahband (lower garment is to have it half way down his legs, and he is guilty of no sin if it comes half way between that and the ankles, but what comes lower than that is in hell fire. On the day of resurrection, ALLAAH will not look at the person who trails his lower garment conceitedly."

[Abu Dawud, Ibn Majah, Zadul Ma'ad, Mishkat]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that of all the items of clothing the Holy Prophet (Sallallahu Alaihi Wa Sallam) liked Yamani printed wrapping sheet the best. [Shamail -e- Tirmizi]

Sometimes he used to put on the wrapping sheet in such a way that he would pass it through the right armpit and then cover the left shoulder.

Hadrat Abu Sa'd Al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) would put on new clothes only on Friday. The Holy Prophet (Sallallahu Alaihi Wasallam) liked white clothing but of coloured clothes he liked green the most. [Zadul Ma'ad]

Pure and deep red colour was not liked by the Holy Prophet (Sallallahu Alaihi Wa Sallam).

When he put on a new dress, he would thank ALLAAH in the following words mentioning the name of the dress:

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْأَلُكَ
خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ
شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

O ALLAAH ! all praises are due to thee: As You have clothed me, I ask Thee to grant me its benefit and benefit of what it is made for. I seek refuge with thee from its evil and the evil of what it is made for.

Some times he prayed as follows:

الصَّمَدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ
عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

All praise is due to ALLAAH who has clothed me with some thing with which to cover my nakedness and adorn myself in my lifetime. He used to give his old clothes as charity (Sadaqa). [Zadul Ma'ad]

Mostly he used to wear cotton clothes, but is reported to have occasionally worn clothes made of wool and fine linen. [Zadul Ma'ad]

He used to take particular care in covering himself with a wrap that his body should not be visible. Probably this was his manner while he lay down.

Abu Rimsah narrated that he once saw the Holy Prophet (Sallallahu Alaihi Wa Sallam) covering himself with two green wrapping sheets. [Shamail-e-Tirmiz]

His foot wear

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to wear shoes resembling a Chappal or wooden sandals. He wore also black socks made of leather and used to do masah (wiping with wet hands) over them in wudhu (ablution). His Sandals had two thongs, their straps being doubled, (one in between the toe and the next finger, the other one in between the third and the fourth finger) The strap on the upper side was also double.

His shoe was as long as one span and two fingers and was seven fingers in breadth. The straps were apart to the extent of two finger breadths in the inner side.

He used to put on shoes made of tanned leather (having no hair on it) and used to put his feet in them after performing wudhu. This has been reported by Hadrat Ibn "Umar (Radi Allaahu Ta'ala Anhu). He often offered prayers with shoes. (His shoes used to be free from uncleanness and were made in such a way that the toes touched the ground).

He is reported to have shoes made of tanned leather (having no hair on it). [Mishkat]

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "When one of you puts on sandals, he should put on the right one first and when he takes them off, he should take off the left one first, so that the right one should be the first to be put on and the last to be taken off." [Shamail -e- Tirmizi, Mishkat]

Sometime he would wear his shoes while standing and sometimes while sitting. Whenever he lifted his shoes, he did so with the index finger of his left hand.
[Shamail -e- Tirmzi]

His noble habits regarding perfumes

He liked aromatic things and perfume and used them profusely. He also recommended their use to others.
[Nashrut - Tib]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) is also reported to have used perfumes in the last watches of night. On waking up he would perform wudu after relieving himself and would then apply perfume on his clothing. If perfume was presented to him he would never refuse it. He considered it

undesirable to refuse any sweet smelling thing.

[Shamail -e- Tirmizi]

He liked the smell of basil (Raihan) very much and forbade refusal to accept it. [Shamail -e- Tirmiz]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) liked henna flowers very much. Of all the perfumes he liked musk and sandal wood (Ud) the most. [Zadul Ma'ad]

He applied perfume to his head also. Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) said that there are four things which one should not refuse, viz, pillow, oil, perfume, and milk.

Hadrat Abu Huraira (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) has said: The perfume for men is that whose scent is apparent but whose colour is hidden, viz. rose and kewrah (a kind of fragrant plant) and the perfume for women is that whose colour is apparent but whose scent is hidden, viz. henna and saffron."

[Shamail -e- Tirmizi]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wasallam) had Sukka (Perfume container of mixed perfume) with which he perfumed himself. [Shamail -e- Tirmizi]

Use of antimony

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) had a collyrium container out of which he applied collyrium every night, in each eye three times.

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

Imran Ibn Abee Anas narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to apply antimony

thrice in the right eye and twice in the left.

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Apply antimony regularly, as it clears the sight, makes the hair grow and is the best of things for improving eye sight." [Shamail -e- Tirmizi, Ibn Sa'd]

His hair

The hair of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was in length upto the middle of his ears. In other traditions his hair was in line with the ears and in a third tradition his hair reached the lobes of his ears. Yet there are traditions according to which his hair came down to the shoulders or near the shoulders.
[Shamail -e-Tirmizi]

All these traditions can be reconciled if it is taken that when he applied oil or combed it, the hair looked longer, alternatively, the traditions represent the position before and after trimming.

In Mawahib and also in Majma'ul Bihar it has been mentioned that if there was long interval after trimming the hair, it would grow long and after trimming it would be short.

This indicates that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to have his hair trimmed and not shaved. About shaving (halq), the Holy Prophet (Sallallahu Alaihi Wa Sallam) has himself mentioned that excepting the occasions of Hajj and Umra, he did not have the hair shaved. [Madrij -un- Nubawah]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to comb his hair very often. Whenever he saw anyone with dishevelled and untidy hair, he would express his dislike and say: Has any one of you seen him, indicating him to be a devil. In like manner he did not

approve of men who indulged much in self-adornment or had very long hair. He loved moderation.

[Madarij -un- Nubawah]

His noble habits about combing and oiling the hair

While going to sleep the Holy Prophet (Sallallahu Alaihi Wa Sallam) would brush his teeth with miswak, perform wudu and comb the hair of his head and beard. Whether he was at home or on a journey, the Holy Prophet (Sallallahu Alaihi Wa Sallam) always kept seven things at the head of the bed, an oil container, comb, collyrium container, a pair of scissors, a miswak, a looking glass and small wooden spit to serve as a scratcher. [Zadul Ma'ad]

First of all he applied oil to his beard and head and thereafter combed them. Ibn Jurayj has reported that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to travel with a comb, mirror, oil, miswak, and collyrium. [Ibn Sa'd]

Anas Ibn Malik (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to apply oil to his head frequently and washed his beard with water.

Moderation in adornment

The Holy Prophet (Sallallahu Alaihi Wa Sallam) at first used to arrange his hair without a parting. Later on used to part them. [Shamail -e-Tirmizi]

In another tradition, it occurs that he used to comb his hair every second day. [Nashrut Tb]. Yet in another tradition from Humaid bin Abdur Rahman it is reported that the Holy Prophet (Sallallahu Alaihi Wasallam) used to comb his hair occasionally. [Shamail-e-Tirmizi]

It has been related by Hadrat Anas that the hair of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was neither very thick nor quite straight but were slightly curly and reached upto the lobes of his ears.

[Shamail -e- Tirmizi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) preferred to begin with the right hand while performing wudhu (ablution), combing hair and wearing shoes.

[Shamail -e- Tirmizi]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) would sometimes first wet his beard and then comb it. When he saw his face in the looking glass, he would say:

اللَّهُمَّ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي وَأَوْسِعْ عَلَيَّ فِي رِزْقِي

O ALLAAH ! Thou hast made my creation superior, make my manners superior and give me sustenance in abundance. [Nashrut - Tib, Shamail -e- Tirmizi]

Use of hair oil

Whenever he wanted to grease his head, the Holy Prophet (Sallallahu Alaihi Wa Sallam) would take some oil in the palm of his left hand and apply a little of it to his brows, then to his eyes and the rest to his head. In the like manner when he would apply oil to his beard, he would do so first to his eye-brows then eye-lashes and then to the beard. [Zadul Ma'ad]

Hazrat Anas (Razi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) often oiled his head and combed his beard and he often wore headveil (cover) which due to excessive use of oil looked like a piece of cloth of an oil seller.

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

Whenever he greased his beard, he would begin with

the portion attached to the neck (throat). When he would apply oil to his head, he would begin from the side of forehead (forelocks). [Zadul Ma'ad]

His Beard

The beard of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was so thick and profuse that it covered the whole of his chest. [Shamail-e-Tirmizi]

In *Madarij-un-Nubawa*, it has been stated on the authority of Ashifa of Qadi Ayaz that the Holy Prophet's (Sallallahu Alaihi Wa Sallam) beard had such profuse hair that covered the whole of his chest. According to Hanafi school of thought, it should not be less than a handful. [Madarij -un- Nubawa]

The hair under the armpit

In some traditions it occurs that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to pluck out the hair under the armpit. [Madarij -un- Nubawa]

The hair below the belt

In some traditions it occurs that he shaved the pubes while in others use of depilatory has been mentioned. [Madarij -un- Nubawa]

Paring the nails

According to traditions he used to get his nails pared either on Friday or on Thursday in the following orders.

Right hand: forefinger, middle finger, ring finger and little finger.

Left hand : little finger, ring finger, middle finger, forefinger thumb and right thumb.

In getting the nails of his feet pared, the Holy Prophet

(Sallallahu Alaihi Wa Sallam) observed the following order.

Right foot : beginning with the little toe to the great toe successively.

Left foot : beginning with the right toe to the little one successively.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) used to get his nails pared every fifteenth day.

[Shamail -e- Tirmizi]

About the dressing of his hair (head)

When he would get his head shaved, he would get the whole of it shaved or retain the hair on the whole head. He did not do so that a part of it was shaved and the remaining part was left unshaved.

[Zadul Ma'ad]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to trim the moustache. [Zadul Ma'ad]

In a number of traditions, Holy Prophet (Sallallahu Alaihi Wa Sallam) has commanded growing of beard and has impressed the trimming of moustache. The majority of theologians have held that clipping the moustache is sunnah but clipping should be done in a manner resembling shaving. [Khasail -e- Nabawa]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Do the opposite of what the polytheists do: let the beard grow long and clip the moustache."

[Zad -il- Ma'ad, Muslim, Bukhari]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Do not let forty days elapse without trimming the mustache and paring the nails." [Sahi Muslim]

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "Do the opposite of what the polytheists do : let the beard grow long and clip the moustache."

[Zad -ul- Ma'ad, Muslim, BukhAri]

He who has hair should wash it and keep clean. Instead of combing the hair and beard every day, it is better to comb them every second day.

[Abu Dawd, Zadul Ma'ad, Mishakat]

It is permissible to dye the grey hair of the beard with henna but the use of black dye is forbidden and therefore undesirable.

[Bahishti Gohar, Khasail -e- Nabawi]

Sunnah about moustache and beard

Sunnah: (in case exceeding one fist) . Taking off some hair off the right and left sides of the beard so that it looks pleasing to the eyes. The beard should not be less than a fist from the bottom of the chin. Shaving the beard or cutting it is not permissible.

[Khasail -e- Nabaw]

The moustache should be trimmed fully (Tirmizi) Remaining within the permissible limits the hair of the head and beard should be arranged and greased.

[Muatta Imam Malik]

Either one should retain hair on the whole of his head or should get it shaved completely. Keeping hair on a part is undesirable.

One should grow short hair on the head as laid down in the tradition. [Mishkat]

The hair inside the nostrils, under the armpit and below the belt should be removed. [BukhAri, Muslim]

Note: It is a sin, if forty days elapse and such hairs are not removed. It is permissible to dye the beard with henna or leave it grey. The women should dye their nails with henna. [Abu Daud]

Note: These days nail polish is very much in use, this should be removed before wudhu and ghusl or these will not be in order.

CERTAIN NOBLE HABITS OF THE HOLY PROPHET (Salallahu Alaihi Wasallam)

Sitting

Hadrat Jabir bin Samura (Radi Allaahu Ta'ala Anhu) narrated: The Holy Prophet (Sallallahu Alaihi Wa Sallam) also used to sit cross - legged and sometimes sat with knees up and soles of his feet touching the ground and having his hands set in the armpits. I have also seen him reclining on a pillow at his leftside. [Shamail -e- Tirmizi]

Hadrat Hanzala bin Huzaim (Radi Allaahu Ta'ala Anhu) narrated: Once as I came to the Holy Prophet (Sallallahu Alaihi Wa Sallam), I saw him sitting cross legged keeping one leg on the other (right leg on the left). [Al-Adabul Mufrad]

His gait

Traditions from Hasan Ibn Ali (Radi Allaahu Ta'ala Anhu). When Prophet (Sallallahu Alaihi Wa Sallam) intended to walk, he would raise his feet with force and would put them down inclining forwards. He walked striding with modesty and his manner of walking gave an impression as if he was coming down a high place. When he intended to see anything on his sides, he would do so fully turning towards it (i.e. he did not cast side glances). He always looked downwards. Instead of looking up towards

the sky, he preferred to look towards the ground. As a habit he would look through the corner of his eyes (i.e. due to extreme modesty, he would not cast full glance by lifting his head). He would ask his companions to walk ahead of him. Whomsoever he met, he saluted first. [Nashrut - Tib]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) and his companions (Radi Allahu Ta'ala'anhum) would recite Takbeer (ALLAAH -o- Akbar) while going up the hill and would recite Tasbih (Al-Hamdo-Lillah) while coming down in the valley. [Zadul Ma'ad]

Smiling

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the laughter of the Holy Prophet (Sallallahu Alaihi Wa Sallam) was just a smile. [Shamail-e-Tirmizi]

In fact he only smiled. On a matter which might make others laugh, he would only smile. [Zadul Ma'ad]

Abdullah bin Haris (Radi Allaahu Ta'ala Anhu) narrated that he did not see anyone else with a more smiling disposition than the Holy Prophet (Sallallahu Alaihi Wa Sallam). [Shamail -e- Tirmizi]

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) saw him, he, the Holy Prophet (Sallallahu Alaihi Wa Sallam) smiled (i.e. he met him with a pleasing and smiling disposition). [Shamail -e- Tirmizi]

His weeping

Like his laughter, Prophet (Sallallahu Alaihi Wa Sallam) weeping also was silent. While weeping, the only thing that happened was that his eyes would be filled with tears running down his face and moaning could be heard. Sometimes he lamented on the dead due to mercy and kindness and sometimes out of

tenderness for the Ummah apprehending dangers. Often Prophet (Sallallahu Alaihi Wa Sallam) burst into tears due to fear of ALLAAH and at other times he did so while listening to the words of ALLAAH. This last action was due to the love and eagerness for ALLAAH His Majesty and fear. [Zadul Ma'ad]

His humour

Although an atmosphere of sobriety, seriousness and solemnity always prevailed in the assemblies of the Holy Prophet (Sallallahu Alaihi Wa Sallam) so much so that his noble Companions used to say: We sit in his company with such reverence and solemnity as if birds had perched on our heads and would fly away if we made even a slight movement. Yet flashes of the Prophet's humour would keep the session agreeable, for if on the one hand, Prophet (Sallallahu Alaihi Wa Sallam) would be preaching in keeping with the mission, on the other he would mix with the companions freely like an informal friend and a Kind person. While the assemblies had for the most part an atmosphere of a religious training centre and an institution of learning, they would sometimes turn into a gathering of witty but dignified and well mannered friends exchanging bits of humour and narrating every day affairs of homelife. Briefly the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his companions would discuss matters freely among themselves. We have to find out as to what the nature of his humour had been. This elucidation is necessary due to our following a rigid line of action in many matters; our views have undergone a change. Our thinking has gone astray and we have lost moderation in all matters, when we make ourselves serious and grave, we go to such an extent as to shun all wit and humour and if we assume a pleasing disposition, we go to such extremes as to abandon all decorum and etiquette. As such in the Noble example of the Holy Prophet (Sallallahu Alaihi Wa Sallam) we have

the best standard for us to follow. Prophet (Sallallahu Alaihi Wa Sallam) has himself stated about his own humour. "Do you cut jokes (with us)? Asked his companions. The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "I say nothing but the truth."

[Shamail -e- Tirmizi]

As against the above, we cut jokes which are full of UNTRUTH, BACKBITING, SLANDERING and UNCALLED FOR EXAGGERATIONS. We give some examples of the Holy Prophet's (Sallallahu Alaihi Wa Sallam) wit to enable us to form a correct idea about his humour. Thereafter we would mention only those instances of his love for children.

A person came to him and requested him for a mount. He replied, I shall give you a she-camel's child to ride on. "He asked, What shall I do with a she - camel's child. The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied, "Do any others than she-camels give birth to camels?" [Shamail -e- Tirmizi, Mishkat]

Once an old woman came to him and requested him to say Dua to ALLAAH to favour her with paradise. He said, "Old women will not enter paradise." Having said this, he left for prayer and on hearing these words from the Holy Prophet (Sallallahu Alaihi Wa Sallam) the old woman began to weep bitterly. When the Holy Prophet (Sallallahu Alaihi Wa Sallam) returned after performing Salaah, Hadrat Aishah told him that the old woman was weeping since she had heard that old women would not enter paradise. He told (Hadrat Aishah) to tell her that old women would enter paradise after becoming youthful.

[Shamail -e- Nabawi, Mishkat]

The Holy Prophet (Sallallahu Alaihi Wa Sallam) had a friend named Zahir who often used to send him presents. One day he (Zahir) was selling his goods in the market. The Holy Prophet (Sallallahu Alaihi Wa Sallam) came from behind and embracing him by

way of humour called out, "Is there anybody to purchase this slave." Zahir said, "Let me go. Who is this?" When he turned round he recognized the Holy Prophet (Sallallahu Alaihi Wa Sallam) and said, "O Messenger of ALLAAH ! Whoever will purchase a slave like me, will be purchasing worthless goods!"

[Shamail -e- Nabawi, Mishkat]

Small Talk

The Holy Prophet (Sallallahu Alaihi Wa Sallam) was very kind to children and loved them. He would stroke their heads out of love and would pray for their well being in life. Whenever the children came near to him he would pick them up in his arms and fondle them with great love. Sometimes he would stick out his tongue before the child and the child would become cheerful and laugh. If Prophet (Sallallahu Alaihi Wa Sallam) was lying down, he would make a child sit on his feet or on his chest. If several children were there, he would make them stand in a row and would himself sit stretching out his arms and would say, "Run up to me, who touches me first, will get a prize. The children would come running to him. Some would fall on his chest, some would fall on his body. He would embrace them and kiss them.

[Khasail -I- Nabawi]

Whenever the Holy Prophet (Sallallahu Alaihi Wa Sallam) passed by children, he would salute them, put his hands on their heads and pick up the little ones in his arms. On seeing a mother loving her baby, he would be deeply affected. When discussing mother's love he would say, "Whomsoever ALLAAH favours with children and he loves them as also fulfils his obligations towards them, then he would remain safe from the hell fire.

If while returning from a journey, the Holy Prophet (Sallallahu Alaihi Wa Sallam) met children on the way, he would pick them up affectionately and get them

seated before or behind himself on his mount. Children also loved him much. No sooner than they saw Prophet (Sallallahu Alaihi Wa Sallam), they would run upto him. He would pick up each one of them, kiss him and give him something like dates or freshfruit or some thing to eat. If the baby of a woman saying prayer in his leadership started crying he would shorten the prayer in order to relieve the mother from her distraction.

[Khasail -e- Nabawi]

Interest in poetry

Hadrat Jabir bin Samura (Radi Allaahu Ta'ala Anhu) narrated that he had innumerable occasions to sit in the company of the Holy Prophet (Sallallahu Alaihi Wa Sallam) when the Companions recited verses and told tales of the Days of Ignorance. The Holy Prophet (Sallallahu Alaihi Wa Sallam) did not stop them (from doing so). He listened to them silently and sometimes laughed with them. [Shamail -e- Tirmizi]

Amb Bin As-Shard, reported his father as saying, One day when I was riding behind the Holy Prophet (Sallallahu Alaihi Wa Sallam) I recited several verses of Umayya bin Abus Salts' poetry. On every verse I recited, he told me to go on. In the end he told me, "He was about to accept Islam."

[Shamail -e- Tirmizi, Mishkat]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) used to have a special pulpit in the mosque for Hassan Bin Sabit to stand on it and recite couplets in appreciation of the Holy Prophet (Sallallahu Alaihi Wa Sallam) or answer on his behalf. He also prayed to ALLAAH to strengthen him (Hassan bin Sabit) by the blessings of holiness (Gabriel) so long as he served the cause of Islam. [Shamail-e-Tirmizi]

Inquiry about dreams

It was Prophet's (Sallallahu Alaihi Wa Sallam) noble habit to sit crosslegged after having said the morning prayer and ask the people about their dreams. Who ever should have seen a dream, Prophet (Sallallahu Alaihi Wa Sallam) would mention it. Before hearing the dream he would recite:

خَيْرٌ تَلَقَّاهُ وَشَرٌّ تَوَقَّاهُ خَيْرٌ لَنَا وَشَرٌّ
لِأَعْدَائِنَا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Accept the good and guard against the evil. Let (this dream) bode good for us and evil for our enemies. Praise be to ALLAAH, the Cherisher of the worlds. Later he had dropped this practice.

[Zad -ul- Ma'ad, Shamail -e- Tirmizi]

Use of right and left hands.

Prophet (Sallallahu Alaihi Wa Sallam) used his right hand for all purposes excepting acts such as washing impurities cleaning the nose, washing after evacuation and picking up shoes. Similarly when Prophet (Sallallahu Alaihi Wa Sallam) handed over something to any body, he did so with his right hand and took over anything, with his right hand.

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

Returning a greeting received through a messenger

When he received a salutation from somebody through someone he made a salutation to him as well as to the messenger in these words:

عَلَيْكَ وَعَلَىٰ فُلَانٍ سَلَامٌ (شامل ترمذی)

And (peace) on you and on so and so.

[Shamail -e- Tirmizi]

Letters

His noble practice in this matter was to ask the writer to write, BISMILLAAH first and then the name of sender and thereafter the name of addressee. Then Prophet (Sallallahu Alaihi Wa Sallam) would dictate the text of the letter.

Relaxation

Prophet (Sallallahu Alaihi Wa Sallam) enjoyed a walk wherein he retired to the gardens to relax sometimes.

Swimming

He sometimes would go swimming also.

[Shamail -e- Nabawi]

His routine about travelling

When the Holy Prophet (Sallallahu Alaihi Wa Sallam) would himself set out or send someone, on a journey, he thought Thursday as an appropriate day for departure. While travelling he moved his mount at a high speed and when the distance was long, he moved still more fast.

During the journey his noble habit was to leave the camping place early in the morning and howsoever short the stopover was, he would not resume the journey unless he had offered two rakaat of prayer.

Whenever anyone returned from a Journey and came to meet him the Holy Prophet (Sallallahu Alaihi Wa Sallam) would embrace him and kiss on his forehead. [Zadul Ma'ad]

During travel with his companions, Prophet (Sallallahu Alaihi Wa Sallam) would invariably share the work to be done collectively e.g., cooking the meals. Once during a halt, when his companions thought of cooking the meals, everyone of them

undertook some item of work, and the Holy Prophet (Sallallahu Alaihi Wa Sallam) took upon himself to gather the wood. [Zadul Ma'ad]

On returning from a journey Prophet (Sallallahu Alaihi Wa Sallam) would never go straight to his house but would go to the mosque, say two rakaat of prayer and then go home. When entering the city on such occasions if he met children on the way, he would seat them on his mount, the younger ones in front of him the older ones behind him. [Zadul Ma'ad]

Whenever he proceeded on a journey or marched for a Jihad, he would carry one of the companions on his mount. [Zadul Ma'ad]

When he used to start for a journey and get himself seated on his mount comfortably, he would say ALLAAH -o- Akbar' (ALLAAH is the greatest of all) thrice and then recite:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّبِينَ وَ
 اِنَّا اِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝ اَللّٰهُمَّ اِنَّا نَسْئَلُكَ فِي
 سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ وَمِنَ الْعَمَلِ مَا تَرْضَىٰ
 اَللّٰهُمَّ هَوِّنْ عَلَيْنَا سَفَرِنَا هَذَا وَاطْوِعْنَا بَعْدَ الْاَرْضِ
 اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْاَهْلِ وَالْمَالِ

(Glorified be He who has subjugated it to us for we could never have been its master by ourselves. And surely must we return to our Lord. O ALLAAH we ask thee for righteousness and piety during this journey and such works as will please thee. O ALLAAH! Make this journey easy for us and afford us relief in covering the distance. O ALLAAH! Thou art our companion in this journey and Thou art the protector of our homes and belongings).

When the Holy Prophet (Sallallahu Alaihi Wa Sallam)

returned from the journey he would to recite the above mentioned supplication with following addition:

We are those who have come back from journey, we are those who offer repentance, we are those who offer prayers and those who praise their Lord.

[Zadul Ma'ad]

Whenever his mount climbed a height he would say ALLAAH-o-Akbar (ALLAAH is the greatest of all) thrice and recite:

اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ

O ALLAAH ! At this height dignity belongs to Thee alone and praise be to Thee in all circumstances.

[Zadul Ma'ad]

When the mount moved in a low lying place, then Prophet (Sallallahu Alaihi Wa Sallam) would say, Subhan ALLAAH (Glorified be ALLAAH) thrice. While putting his feet in the stirrups he would say, Bismillah. (In the name of ALLAAH). Whenever he intended to encamp in a town or village, and which came in his view from a distance, he would say:

اللَّهُمَّ بَارِكْ لَنَا فِيهَا

O ALLAAH! Bless us in it, thrice, and when Prophet (Sallallahu Alaihi Wa Sallam) actually entered it, he would say:

اللَّهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِيبَنَا إِلَى أَهْلِهَا وَحَبِيبَ صَالِحِي أَهْلِهَا إِلَيْنَا

O ALLAAH ! Favour us with the fruits (of the city and endear us to its inhabitants and inspire love of its pious persons in our hearts. [Zadul Ma'ad]

While seeing off anybody, he would say:

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ أَعْمَالِكَ

I entrust to ALLAAH your faith, your belongings that need protection and the outcomes of your deeds.

[Zad -ul- Ma'ad]

On return from a journey, when he met his family members, he would say:

تَوْبًا تَوْبًا لِرَبِّنَا أَوْ بِأَلَدٍ يَغَادِرُ عَلَيْنَا حَوْبًا

We offer repentance again and again. We turn to our Lord so that He may clean us from all evils.

[Zadul Ma'ad]

Prophet (Sallallahu Alaihi Wa Sallam) usually set out for a journey in the early hours of the day and would pray to ALLAAH, the Exalted, that his Ummah be blessed in setting out on journeys in the early hour of the day.

If the travellers were three, he would direct them to choose one of them as their amir (Leader).

[Zadul Ma'ad]

Directions about travelling

It is advisable and masnun that except for emergent and compelling needs one must not travel alone, and that at least two men should go together. (This is the verdict of the scholars of traditions and theologians). It is masnun to set out on a journey on Tuesday. Monday is also commendable.

The Holy Prophet (Sallallahu Alaihi Wa Sallam) has directed that one should return to his home as soon as the object of a journey has been achieved. It is not desirable to prolong the journey unnecessarily. On returning from a long journey, it is masnun that one should not enter his house all of a sudden. He should first inform the family about his arrival and then enter the house. If the family has advance information about one's programme and is expecting him, then there is no harm in entering his house straightway. By conforming to Sunnah, one gains the good of this world as well as of the next.

It is masnun that on return from a journey one should offer two rakaats of Salaah before entering the house.

[Zadul Ma'ad]