

Chapter 9: On Foods, Drinks and Table Manners

1. In al-Kafi: Narrated from Hisham ibn Salim and others, from Abi ‘Abdillah (as) who said: There was nothing more loved by the Prophet of Allah (S) than remaining hungry and fearful in front of Allah (SwT).¹
 2. From al-Saduq in al-Amali: From al-‘Ays ibn al-Qasim who said: I said to al-Sadiq (as): A hadith has been narrated from your father that he said: “The Noble Prophet (S) never became sated with wheat bread,” is this correct? He replied: No, the Holy Prophet (S) never ate wheat bread, and he never became sated with bread made from barley.²
 3. In al-Tabarsi’s al-Ihtijaj: In his narration from Musa ibn Ja’far, from his fathers, from Husayn ibn ‘Ali (as) in a long hadith on the questions of the Jewish man from Damascus to Amir al-Mu’minin (as): The Jew said to him: “They assert that ‘Isa (as) was an ascetic?” ‘Ali (as) said to him: “He was thus; and Muhammad (S) was the most abstemious of all the prophets. He had thirteen wives aside from numerous slave-girls, yet not once were leftovers picked up from his table-spread. He never ate wheat bread and never became sated with barley bread for three consecutive nights.”³
 4. In Nahj al-Balagha: He (as) said: You should follow your Prophet, the pure, the chaste of all the people of the world he was the least sated and the most empty of stomach He left this world hungry but entered upon the next world perfect.⁴
 5. From al-Qutb in his Da’awat, he said: It is narrated that the Holy Prophet (S) never ate in a reclined posture except once, then (upon realizing) he sat upright and said: “O Allah! I am your servant and your messenger.”⁵
- Note: This has also been narrated by al-Kulayni and al-Tusi with numerous different chains of narrators; and similarly by al-Saduq, al-Barqi; and al-Husayn ibn Sa’id in his book al-Zuhd.⁶
6. In al-Kafi: Narrated from Zayd al-Shahham from Abi ‘Abdillah (as) who said: The Noble Prophet (S) never ate sitting in a reclined posture, from the time he was sent by Allah (SwT), until Allah took him from this world. He used to eat like a slave and sit like a slave. I asked: “Why (was this)?” He said: “Out

of humility towards Allah (SwT).”⁷

7. In al-Kafi: Narrated from Abi Khadijah who said: Bashir al-Dahhan asked Aba ‘Abdillah (as) when I was present: “Did the Holy Prophet (S) eat while leaning on his right and his left?” He replied: “The Prophet of Allah (S) never leaned on his right or his left, rather he sat like a slave.” I asked: “Why was this?” He replied: “Out of humility towards Allah (SwT).”⁸

8. Also: Narrated from Jabir from Abi Ja’far (as) who said: The Holy Prophet (S) ate like a slave and sat like a slave. He would eat on the ground and sleep on the ground.⁹

Note: The three respected scholars, al-Barqi, al-Husayn ibn Sa’id and al-Tabarsi have narrated many similar narrations.¹⁰

9. From al-Ghazali in al-Ihya: When he (S) sat to eat, he would sit with his knees and feet together as one who is praying sits, except that one knee would be above the other and one foot above the other, and he would say: “I am only a slave, I eat as a slave eats and I sit as a slave sits.”¹¹

10. In the book al-Ta’rif of al-Safwani: From Amir al-Mu’minin (as): When the Prophet of Allah (S) sat down on the table-spread (to eat), he sat as a slave sits and would sit resting on his left thigh.¹²

11. In al-Makarim: From Ibn ‘Abbas who said: The Noble Prophet (S) used to sit on the ground, and would restrain the ewe (in order to milk it), and accept the invitation of the slave to (join him in eating) barley bread.¹³

12. From al-Barqi in al-Mahasin: Narrated from Abi Khadijah from Abi ‘Abdillah (as): He (S) would sit like a slave and place his hand on the ground and eat with three fingers. He (as) said: The Prophet of Allah (S) used to eat like this and not as those who are arrogant eat.¹⁴

Note: It is evident from this that when it is said that the Holy Prophet (S) never used to lean, it does not include leaning on the hand which is placed on the ground, rather it refers to the leaning on a cushion or pillow and such things as was commonly practiced by kings and others. This can be seen in the words of al-Sadiq (as) to the person who told him not to lean on his hand (while eating). When he said this the third time, the Imam (as) said to him: “By Allah! The Holy Prophet (S) never forbade this – ever.”¹⁵

13. Also: Narrated from Hammad ibn ‘Uthman from Abi ‘Abdillah from his father (as) who said: The Noble Prophet (S) used to lick his fingers after he ate.¹⁶

Note: This has also been narrated with another chain of narrators and al-Tabarsi has also narrated it in al-Makarim with an incomplete chain of narrators.¹⁷

14. In al-Makarim: When he (S) ate a pomegranate, he would not share it with anyone.¹⁸

15. In al-Makarim, quoting from the book ‘Mawalid al-Sadiqin’, he said: The Holy Prophet (S) used to

eat different types of foods. He would eat what Allah had made permissible for him, with his family and servants and with the one who had invited him from among the Muslims, (sitting) on the ground or on what they sat on to eat and (eating) from what they ate, except when a guest would arrive, in which case he would eat with his guest and the food that he liked the most was that from which most people partook.¹⁹

16. In al-Kafi: Narrated from Ibn al-Qaddah from Abi 'Abdillah (as) who said: When the Holy Prophet (S) ate with the people, he was the first to start eating and the last to stop, so that the people could eat (without feeling embarrassed).²⁰

17. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad, from his fathers from 'Ali (as) who said: When the Noble Prophet (S) opened his fast with a group of people, he would say (to them): "Those who were fasting have opened their fast with you and the pious have eaten your food and the chosen ones have asked for (Allah to send His) blessings on you."²¹

Note: This has also been narrated by al-Kulayni in a narration from al-Sakuni from Abi 'Abdillah (as).²²

18. In al-Kafi: Narrated from Muhammad ibn Muslim from Abi Ja'far (as) who said: Amir al-Mu'minin (as) said: The prophets eat dinner after the 'Isha prayers so do not abandon it, for not eating dinner is harmful to the body.²³

19. Also: Narrated from 'Ansabah ibn Bajad from Abi 'Abdillah (as) who said: Never was food that included dates served to the Holy Prophet (S) but that he would start with the dates.²⁴

20. In al-Iqbal: From the second volume of Tarikh al-Naishaburi in the explanation of Hasan ibn Bashir who, in his narration, said: The Holy Prophet (S) would praise Allah (SwT) between every two morsels.²⁵

21. In Sahifah al-Rid'a from his fathers (as) who said: When the Noble Prophet (S) ate dates, he would place the kernel of the dates onto the back of his hand and then throw it (to dispose of it).²⁶

Note: al-Kulayni has also narrated this in al-Kafi.²⁷

22. Also: In his narration from his fathers (as) who said: When the Prophet of Allah (S) had milk, he would rinse his mouth saying: "It has fat."²⁸

23. In al-Kafi: Narrated from Wahab ibn 'Abd al-Rabbih who said: I saw Aba 'Abdillah (as) picking his teeth and I watched him, so he said: The Holy Prophet (S) used to pick his teeth; and it gives the mouth a good odor.²⁹

24. In al-Makarim: Quoting from the book Tibb al-A'imma he says: The Holy Prophet (S) picked his teeth with whatever he could use, except date palm leaves and reeds.³⁰

25. Also: When the Noble Prophet (S) drank water, he started with the name of Allah (SwT). He drank

the water in sips and would not gulp it down, and he would say: "Liver ailments are caused by gulping down water."³¹

26. Also: From 'Abdillah ibn Mas'ud: The Holy Prophet (S) would drink from the bowl with three draughts, mentioning Allah in (the beginning of) each draught and thanking Allah in the end (of each draught).³²

27. Also: From Ibn 'Abbas who said: I saw the Holy Prophet (S) drinking water and he rested twice between draughts.³³

28. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: I saw the Noble Prophet (S) more than once – when he drank (water), he would have three draughts and with each draught, he would begin in the name of Allah and glorify Him when he finished, so I asked him about this and he said: "Thanking Allah is done by glorifying Him and beginning in His name is a protection from ailments."³⁴

29. In al-Makarim: He (S) would not breathe in the cup when he drank, and if he wanted to breathe, he would move the cup away from himself and then breathe.³⁵

30. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as): When the Holy Prophet (S) wanted to supplicate on the water (for the purpose of using it as a cure), he would bring the bowl close to his mouth and supplicate as much as Allah willed without spitting into it.³⁶

31. In al-Mahasin: Narrated from Hatim ibn Isma'il, from Abi 'Abdillah from his father (as) that Amir al-Mu'minin (as) used to drink whilst he was standing. One day he drank the excess water from his ablution while he was standing, then he turned to al-Hasan (as) and said: "O my son! I saw your grandfather the Prophet of Allah (S) doing this."³⁷

32. From al-Saduq in al-'Uyun: Narrated from Darim ibn Qabisah, from al-Rid'a from his fathers (as): The Holy Prophet (S) used to eat the spadix and the pith of the palm tree along with dates saying: Iblis – may Allah curse him – is getting angry and saying: "The son of Adam (as) has lived (so long) that he ate the old with the new."³⁸

33. From al-Ghazali in Ihya: When he (S) ate meat, he did not lower his head to it, rather he brought it to his mouth raising it and then he took a bite out of it ... and especially when he ate meat, he would wash his hands properly, then, with the excess water, he would wipe his face.³⁹

34. Also: He (S) would eat whatever was available.⁴⁰

35. In al-Makarim: From the Noble Prophet (S) that he used to eat different types of food ... he used to eat cucumber with fresh dates, and he liked to have watermelon with grapes, and he would eat watermelon with sweet melon and sometimes with sugar. Sometimes he ate watermelon with dates and when he was fasting, he would open his fast with fresh dates when they were in season.

Sometimes he ate grapes one by one, and he used to eat cheese, he would eat dates and drink water; and dates with water was what he ate most of the time. He used to have milk, dates and 'al-Harisah' (a dish made from mixing bulgur with meat). The food he liked the most was meat. He liked pumpkin and squash and would pick this from the large bowl (of fruit). He used to eat (the meat of) the fowl, the meat of wild (herbivorous) animals and birds, bread, clarified butter, vinegar, endive, 'al-Badhruj' (a herb like the sweet basil) and cabbage.⁴¹

Note: This has been narrated numerous times by many of the great Shi'ah scholars as well as by the *'ammah* with many different chains of narrators. We have left this out in the interest of brevity.

36. From al-Shahid in al-Durus: He (S) used to eat cucumbers with salt.⁴²

37. From al-Ghazali in al-Ihya: He (S) used to eat the meat of birds that had been hunted, yet he never used to track or hunt (himself). He preferred it to be hunted for him and given to him to eat.⁴³

38. From Husayn ibn Hamadan al-Husayni in the book al-Hidayah: From Abi 'Abdillah, from his fathers from Amir al-Mu'minin (as) in a hadith: The Holy Prophet (S) liked to eat from the meat of the arm-bone (i.e. the area above the foreleg of the animal).⁴⁴

Note: al-Tabarsi and others have also narrated this.⁴⁵

39. In al-Kafi: Narrated from Hisham ibn Salim from Abi 'Abdillah (as) who said: The Holy Prophet liked honey.⁴⁶

Note: This has also been narrated by him and others with other chains of narrators.⁴⁷

40. Also: Narrated from Sulayman ibn Ja'far al-Ja'fari who said: I came to Abi al-Hasan al-Rid'a (as) and he had 'Burni' dates⁴⁸ in front of him and he was eating them with pleasure and desire. He said: "O Sulayman! Come and eat," so I ate with him. I said to him: "May I be your ransom! I see you eating these dates with desire?" He said: "Yes, I really like it." I asked: "Why?" He said: "Because the Prophet of Allah (S) used to love dates, Amir al-Mu'minin used to love dates, al-Hasan (as) used to love dates, Abu 'Abdillah al-Husayn (as) used to love dates, Sayyid al-'Abidin (as) used to love dates, Abu Ja'far (as) used to love dates, Abu 'Abdillah (as) used to love dates, my father (as) used to love dates and I (too) love dates. Our Shi'ahs love dates because they have been created from our clay, whereas our enemies, O Sulayman, they love intoxicants because they have been created from the flames of fire."⁴⁹

41. From al-Tusi in al-Amali: Narrated from Abi 'Usamah⁵⁰ from Abi 'Abdillah (as) who said: The food of the Noble Prophet (S) was barley bread if he had it, and his dessert was dates, and his firewood was palm-branches.⁵¹

42. From al-Kulayni: Narrated from 'Umar ibn Aban al-Kalbi who said: I heard Aba Ja'far and Aba 'Abdillah (as) saying: There was no fruit on earth that was more liked by the Holy Prophet (S) than the pomegranate. And by Allah! When he ate it he did not like anyone to share it with him.⁵²

43. In al-Makarim: The Holy Prophet (S) never used to eat food that was hot, until it had cooled down and he would say: "Allah did not feed us fire. Verily food which is hot does not have blessing so let it cool (before eating it)."

When he ate, he started with 'bismillah'. He ate using three fingers, from what was in front of him and would not eat from what was in front of others. When the food was brought, he was the first to start eating, and then the people would start eating. He would eat with his three fingers; the thumb, what followed it (i.e. the index finger) and the middle finger, and sometimes he supported them with the fourth (finger). He would sometimes eat with his whole hand (using all the fingers) and he never ate with (only) two fingers saying: "Verily the eating with two fingers is the eating of Satan."

One day his companions came with some 'Faludhaj' (a kind of sweet food) so he ate it with them and asked: "What is this made of?" They said: "We mix clarified butter and honey and it becomes as you see it now," so he said: "This food is good." He (S) used to eat bread made from unsifted barley, and he never ate wheat bread – ever, and he never sated himself with barley bread – ever.

He never ate on a table (laden with a variety of foods) until the day he died. He used to eat watermelons and grapes, and would eat dates and feed the sheep with its kernels. He never used to eat garlic, onions, leeks or honey that had wax in it – the wax is what remains from the plants inside the bee, which it drops into the honey; and it leaves a smell in the mouth (when eaten).

He never criticized food – ever. If he liked it he ate it and if he disliked it he left it, but he did not stop others from eating it. He would wipe the bowl clean saying: "The bottom of the bowl has the most blessed food," and when he had finished (eating), he would lick the three fingers that he had eaten with, one by one, and would wash his hands until they were completely clean. He (S) would never eat alone.⁵³

44. In al-Mahasin: Narrated from Ya'qub ibn Shu'aib from Abi 'Abdillah (as) who said: Amir al-Mu'minin (as) was with some of his companions in Rahbah when a bowl of 'Faludhaj' was brought for him. He said to his companions: "Take from it and eat," so they took from it and he also took some (to eat), then he stopped (suddenly) and said: "I remembered that the Prophet of Allah (S) did not eat it so I disliked that I should eat it."⁵⁴

45. In al-Kafi: Narrated from al-Sakuni from Ja'far from his fathers (as) who said: When he (S) ate (any food with) fat, he would reduce his intake of water; so he was asked: "O Prophet of Allah! You have reduced the amount of water you drink?" He said: "This is healthier for (the digestion of) my food."⁵⁵

Note: A similar narration has been mentioned in al-Ja'fariyat.⁵⁶

46. Also: Narrated from Talha ibn Zayd from Abi 'Abdillah (as) who said: The Noble Prophet (S) used to like drinking from al-Qadah al-Shami⁵⁷ and he used to say: "It is the cleanest of your vessels."⁵⁸

Note: This has been narrated by al-Barqi and al-Kulayni with a different chain of narrators.⁵⁹

47. In al-Makarim: He said: He (S) used to drink from drinking-cups made of glasses that were brought from Damascus, and he would (also) drink from drinking-cups made of wood, skin and clay.⁶⁰

48. Also: The Holy Prophet (S) used to drink with his hands, pouring water in them and saying: "There is no vessel better than the hand."⁶¹

49. Also: He (S) used to drink from the mouth of the large water skin or the small water skin and he would not fold it outwards saying: "Folding it outwards causes the water to get a bad smell."⁶²

50. From Ibn Tawus in the book al-Muhaj, quoting from the book Zad al-'Abidin, in a lengthy hadith: In the part mentioning how the water of 'Naisan'⁶³ is collected, it also mentions that the Holy Prophet (S) used to use it.⁶⁴

51. In al-'Uyun: In his narration from al-Tamimi who said: The Noble Prophet (S) would sacrifice (on the day of Ad'ha) two fat horned rams.⁶⁵

52. In al-Kafi: Narrated from 'Abdillah ibn Sinan who said: On the day of Ad'ha, the Holy Prophet (S) slaughtered two rams, one from himself and the other on behalf of the poor from among his ummah.⁶⁶

Note: This has been narrated from the Ahl al-Bayt (as) with numerous chains of narrators.

Addendum to this Chapter

1. In the introduction of Tibb al-Nabi: In a hadith, he (S) said: We are a community that does not eat until we become hungry, and when we eat, we do not satiate ourselves.⁶⁷

2. In Majmu'at Warram: From Ibn 'Abbas who said: The Holy Prophet (S) would (sometimes) go to sleep at night hungry, with no supper for him or his family; and the food that he normally ate was barley bread.⁶⁸

3. Also: From 'Aishah: By the One who sent Muhammad (S) with the truth! We did not have a sieve and the Noble Prophet (S) did not eat bread made from sifted barley since (the beginning of) his prophethood until he passed away.⁶⁹

4. In al-Makarim: From Anas who said: The Holy Prophet (S) did not eat on a table (or platform) and he did not eat from a 'Sukurrajah' (a plate-like dish) and he did not eat thin sifted bread. So Anas was asked: "On what were they eating?" He said: "On a table-spread (placed on the ground)."⁷⁰

5. In Majmu'at Warram: 'Aishah used to say: The Holy Prophet never ate until he was sated – ever.⁷¹

6. In Amali al-Tusi: In his narration from Muhammad ibn Muslim in a hadith from Abi Ja'far (as) who

said: “O Muhammad! You may be thinking that someone must have seen the Noble Prophet (S) eating while leaning at least once, from the time Allah sent him (as a prophet to the people) up to his death?” Then he said: “O Muhammad! You may think that he must have sated himself by eating wheat bread for three consecutive days at least once, between the times Allah sent him as a prophet until he passed away?” Then he (as) answered himself and said: “No, by Allah!

He never sated himself with wheat bread for three consecutive days until Allah took him (from this earth). But I do not say that he (S) could not get it. He would at times present one man with a hundred camels, and if he wanted to eat he could have eaten. Jibra'il had brought him keys to the treasures of the earth three times and gave him the choice, guaranteeing that Allah would not reduce any of the reward that He had promised him on the Day of Reckoning (if he took the keys). But he chose to be humble in front of his Lord and he never asked for anything. He never said 'No' when he was asked for a thing. If he had it he would give and if he did not he would say: 'God willing you will get it'.”⁷²

7. In al-'Uyun: In his narration from al-Tamimi, from al-Rid'a from his fathers, from 'Ali (as) who said: The Holy Prophet (S) did not satiate himself with wheat bread for three (consecutive) days until he departed this world.⁷³

8. In Majmu'at Warram: From Abi Hurairah: The Holy Prophet (S) and his family did not get sated with wheat bread for three consecutive days until he left this world.⁷⁴

9. Also: 'Aishah said: The Noble Prophet (S) never got sated for three consecutive days until he left this world. If he wanted he could have sated himself, but he preferred giving (his food) to others over (eating it) himself.⁷⁵

10. Also: The Holy Prophet (S) never combined food of two different colors in a morsel in his mouth; if it was meat it was not bread and if it was bread it was not meat.⁷⁶

11. Also: It never happened that the Holy Prophet (S) had two types of food but that he would eat one and give away the other to charity.⁷⁷

12. In al-Makarim: Ibn Khauli brought for the Noble Prophet (S) a bowl containing honey and milk, but he refused to drink it and said: “These are two drinks mixed as one and (what should be) in two bowls kept in one,” so he did not drink it. Then he said: “I do not prohibit you from drinking this, but I hate pride and (fear) the accounting for the excesses of this world tomorrow; and I love humility, for surely the one who is humble in front of Allah will be raised (in rank) by Allah (SwT).”⁷⁸

13. In al-Bihar: From Lut ibn Yahya from his elders and predecessors – in a lengthy hadith on how 'Ali (as) was martyred until where he said to his daughter Umm Kulthum : “I want to follow the practice of my brother and cousin the Prophet of Allah (S). Never were two different types of food brought for him in one plate up to the time when Allah took his soul.”⁷⁹

Note: This has also been narrated in al-Manaqib.⁸⁰

14. In al-Makarim: As far as possible, he (S) would never eat alone.⁸¹

15. In al-Bihar: From Bisharat al-Mustafa – in a hadith on the advice of ‘Ali (as) to Kumayl ibn Ziyad until where he said: “O Kumayl! Do not be too fussy about your food, for the Holy Prophet (S) was never particular about it.”⁸²

16. In al-Kafi: In his narration from ‘Ali ibn Asbat from his father: Aba ‘Abdillah (as) was asked: “Did the Holy Prophet (S) nourish his family with healthy and nutritious food?” He said: “Yes. When one eats food that is healthy and nutritious, he gets a sense of contentment and his flesh starts to grow.”⁸³

17. In al-Mahasin: In his narration from ‘Amr ibn Jami’ from Abi ‘Abdillah (as) who said: The Noble Prophet (S) used to wipe the bowl of food clean.⁸⁴

18. In al-Mahasin: From some of our companions from al-Hasan ibn ‘Ali (as) who said: There are twelve qualities that one must learn to adopt while eating. Four of them are obligatory, four are (from the) *sunnah* and four are (basic eating) etiquette, as for the *sunnah*, it includes sitting on the left leg, eating with three fingers, and for one to eat from what is in front of him.⁸⁵

Note: This has been narrated by al-Saduq in al-Khisal and al-Faqih, by al-Tabarsi in al-Makarim, and by al-Sayyid in al-Iqbal – and in it (is added) “As for the *sunnah*, it includes washing ones hands before eating ... and licking the fingers ...”⁸⁶

19. In al-Mustadrak: From Abi al-Qasim al-Kufi in a hadith on the actions that are (from the) *sunnah* while eating: The *sunnah* in this is to wash one’s hands before and after eating.⁸⁷

20. In al-Kafi: In his narration from Muhammad ibn al-Fadhil who ascribes it to them (the infallibles (as)) that they said: When the Holy Prophet (S) ate, he would put food for the person sitting opposite him and when he drank water he would give some to the person sitting on his right.⁸⁸

21. In al-Makarim: He (S) used to drink while standing and at times he would drink while riding (an animal), and sometimes he would stop and drink – from a water skin or an earthenware flask or from any other vessel that was available and (sometimes) with his hands.⁸⁹

22. In al-Ihya: He (S) used to drink in three draughts, glorifying Allah at the end of each draught and starting each draught with ‘*bismillah ...*’ After finishing the first draught he would say: ‘*alhamdulillah*’ and after the second he would add: ‘*Rabbil-‘alamin*’ and in the third he would add: ‘*ar-Rahmanir-Rahim*’.⁹⁰

23. In al-Irshad of al-Daylami: When he (S) drank water he would say:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْهُ أَجَاأً بِذُنُوبِنَا وَ جَعَلَهُ عَذْبًا فُرَاتًا بِنِعْمَتِهِ.

*“All praise be to Allah, the One who did not make it (this water) bitter as a punishment for our sins, and made it sweet and quenching by His grace.”*⁹¹

Note: al-Kulayni has mentioned this in al-Kafi and al-Ghazali in al-Ihya.⁹²

24. In al-Iqbal: From al-Sayyid Yahya ibn al-Husayn ibn Harun al-Husayni in his Amali: When the Holy Prophet (S) had eaten a few morsels, he would say:

اللَّهُمَّ لَكَ الْحَمْدُ أَطْعَمْتَ وَ سَقَيْتَ وَ أَرَوَيْتَ فَلَكَ الْحَمْدُ غَيْرَ مَكْفُورٍ وَ لَا مُودَعٍ وَ
لَا مُسْتَغْنَى عَنْكَ.

*“O Allah! To You belongs all praise. You have fed, given drink and quenched the thirst; so all praise belongs to you, without ingratitude, and without leave, and without (seeking) independence from You.”*⁹³

25. In al-Makarim: He (S) said: The best condiment is vinegar – O Allah! Make the vinegar a blessing for us – for it is the condiment of the prophets before me.⁹⁴

26. In al-Kafi: In his narration from al-Sakuni from Abi ‘Abdillah (as) who said: The additives most liked by the Noble Prophet (S) were vinegar and olive oil, and he said: “This is the food of the prophets (as).”⁹⁵

27. In al-‘Uyun: In his narration from al-Rid’a from his fathers from ‘Ali (as) who said: The Holy Prophet (S) never ate the kidney (of animals), though he did not prohibit it, and he would say: “.because of their closeness to the urine.”⁹⁶

28. In al-Kafi: In his narration from ‘Abd al-Rahman ibn al-Hajjaj in a hadith from Abi ‘Abdillah (as): The Holy Prophet (S) was brought a bowl of rice as a gift from the Ansar, so he called Salman, Miqdad and Aba Dharr – may Allah be pleased with them – to join him. They began making excuses after having eaten very little, so he (S) said: “You have not had anything! The one from among you who loves us the most is the one who will eat the most with us.”⁹⁷

29. Also: In his narration from Ibrahim al-Karkhi who said: Abu ‘Abdillah (as) said: The Prophet of Allah (S) said: “If a believer were to invite me to eat the meat of the arm-bone of a sheep, I would accept; and this is part of religion. If a polytheist or a hypocrite were to invite me to eat camel-meat, I would decline; and this is from religion. Allah has made forbidden for me the gifts of the polytheists and the hypocrites and their food.”⁹⁸

30. In al-Bihar, from the ‘Allamah in al-Tadhkirah: He (S) never used to eat garlic, onions and leeks.⁹⁹

31. In al-Mahasin: From al-Nawfali in his narration: The Noble Prophet (S) said: “Take off your shoes

when eating, for it is a wonderful *sunnah* and relaxing for the feet.”¹⁰⁰

32. In al-Kafi: In his narration from Ibn al-Qaddah from Abi ‘Abdillah (as) in a hadith: The Holy Prophet (S) used to like the meat of the arm-bone and shoulder, and he disliked the (meat of the) hipbone because of its closeness to the urinary tract. ¹⁰¹

Note: This has been narrated by al-Barqi in al-Mahasin and by al-Saduq in al-‘Ilal. ¹⁰²

33. In ‘Awarif al-Ma’arif: The Holy Prophet (S) never criticized food – ever. If he had an appetite for it, he ate it otherwise he left it. ¹⁰³

34. Also: The Noble Prophet (S) never used to blow on food or breathe in the cup (when drinking). ¹⁰⁴

35. Also: Having vinegar and green vegetables on the table is from the *sunnah*. ¹⁰⁵

36. In al-Mahasin: In his narration from Ibn al-Qaddah from Ja’far (as) who said: Once some ‘Khabis’ (a dish made from dates, raisins and clarified butter) was brought for the Holy Prophet (S) but he refused to eat it, so he was asked: “Do you prohibit it?” He said: “No, but I would not like to accustom myself to this type of food.” Then he recited the ayah: ‘*You have exhausted your good things in the life of the world*’. ¹⁰⁶

37. In al-Majma’: The Holy Prophet (S) used to tilt the bowl for the cat (making it easier for her to drink). ¹⁰⁷

38. In al-Da’aim: From Ja’far ibn Muhammad (as) that he used to eat with five fingers saying: This is how the Prophet of Allah (S) used to eat, not how the arrogant eat. ¹⁰⁸

39. Also: From ‘Ali (as) that he said: We would soak raisins and dates in clean water in order to sweeten it for the Noble Prophet (S), and if a day or two had passed he would drink it, but when it had changed (in taste) he would instruct that it should be poured out. ¹⁰⁹

40. From al-Da’aim: When the Holy Prophet (S) ate, he would sit with one leg upright and the other relaxed. ¹¹⁰

41. When the Holy Prophet (S) ate or drank he said:

أَلْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَ سَقَى وَ سَوَّغَهُ وَ جَعَلَ لَهُ مَخْرَجًا.

“All praise is for Allah, the One who gave food and drink, and allowed it to be consumed, and made a pathway and an outlet for it.”¹¹¹

42. In al-Majma’: In the narrative of the battle of Khandaq after mentioning the killing of Nawfal ibn ‘Abd

al-Ghazza, until where he said: The disbelievers sent twenty thousand (dirhams) to the Noble Prophet (S) to buy his corpse, so the Holy Prophet (S) said: "It is yours; because we do not take money for the dead."¹¹²

43. In Makarim al-Akhlaq: From an incomplete chain of narrators from al-Rid'a (as) who said: A quince was brought for the Holy Prophet (S) so he divided it with his hands, and he (as) used to really like it, so he ate it and gave some to those of his companions who were with him, then he said: "You should eat quince for it cleans the heart and removes the covering (of phlegm) from the chest."¹¹³

44. In Makarim al-Akhlaq: In his narration from al-Rid'a (as), with an incomplete chain: The Holy Prophet (S) said: "Allah (SwT) has made honey a blessing. It is the cure for pains and seventy prophets have blessed it."¹¹⁴

45. In 'Uyun al-Akhbar: In the narration from al-Rid'a from 'Ali ibn Abi Talib (as) who said: The Prophet of Allah (S) said to me: "O 'Ali you should eat lentils as it is a blessed and holy food. It softens the heart and increases one's inclination to weep (to Allah), and seventy prophets have blessed it, the last of whom was 'Isa ibn Maryam (as)."¹¹⁵

46. From Abi 'Umar: When the Noble Prophet (S) wanted to eat a chicken he would ask that it be brought and would keep it tethered (and would feed it) for some days after which he would (slaughter and) eat it.¹¹⁶

47. In al-Mahasin: In the narration from Adim 'Bayya' al-Harwi' from al-Sadiq (as) in a hadith: ... he (S) used to like eating meat.¹¹⁷

48. In al-Kafi: In the narration of 'Ali about the Holy Prophet (S): He never refused perfume and sweets.¹¹⁸

1. al-Kafi 8:129 and 163

2. Amali al-Saduq: 263, Makarim al-Akhlaq: 28

3. al-Ihtijaj: 225

4. Nahjul Balaghah: 227

5. al-Da'awat: 138, al-Mustadrak 16:225

6. al-Kafi 6:272, Tahdhib al-Ahkam 9:93, al-Faqih 3:354, al-Mahasin: 456-457, al-Zuhd of Ibn Sa'id al-Ahwazi: 59

7. al-Kafi 6:270, Makarim al-Akhlaq: 27, Da'aim al-Islam 2:119, Faydh al-Qadir 5:181

8. al-Kafi 6:271, al-Mahasin: 457

9. al-Kafi 6:271

10. al-Kafi 6:27, al-Faqih 3:354, Tahdhib al-Ahkam 9:93, al-Mahasin: 457, Makarim al-Akhlaq: 27

11. Ihya 'Ulum al-Din 2:369, Makarim al-Akhlaq: 27

12. al-Nuri has narrated this in al-Mustadrak 16:228

13. Makarim al-Akhlaq: 16, Amali al-Tusi 2:7

14. al-Mahasin: 441, al-Kafi 6:297, Fayd' al-Qadir 5:196

15. al-Kafi 6:271, Fayd' al-Qadir 5:128

16. al-Mahasin: 443
 17. Makarim al-Akhlaq: 30, al-Mahasin: 443, al-Kafi 6:297
 18. Makarim al-Akhlaq: 171, al-Mahasin: 541, 'Uyun Akhbar al-Rid'a 2:43
 19. Makarim al-Akhlaq: 26, Note: 'Allamah Tabataba'i says: Then al-Tabarsi mentions the types of food that he (S) used to eat, like bread and meat of different kinds, watermelon, grapes, pomegranates, dates, milk, butter, vinegar, sugar, cabbage etc. It is narrated that he used to love dates and that he liked honey. It is also narrated that the fruit he liked the most was the pomegranate. (Refer to al-Mizan 6:326)
 20. al-Kafi 6:285, al-Mahasin: 448
 21. al-Ja'fariyat: 60, Makarim al-Akhlaq: 27, Tahdhib al-Ahkam 6:99, Nawadir al-Rawandi: 35
 22. al-Kafi 6:294
 23. al-Kafi 6:288, al-Mahasin: 420 (and in these two sources it is narrated from Abi 'Abdillah (as)), Makarim al-Akhlaq: 194, Tuhf al-'Uqul: 110
 24. al-Kafi 6:345
 25. Iqbal al-A'mal: 116
 26. Sahifah al-Imam al-Rid'a: 75, Makarim al-Akhlaq: 169, 'Uyun Akhbar al-Rid'a 2:41
 27. We did not find this.
 28. Sahifah al-Imam al-Rid'a: 69, Makarim al-Akhlaq: 193, al-Mustadrak 16:373
 29. al-Kafi 6:376, al-Mahasin: 559, Makarim al-Akhlaq: 152, al-Faqih 3:357
 30. Makarim al-Akhlaq: 153, al-Kafi 6:377, al-Mahasin: 564
 31. Makarim al-Akhlaq: 31
 32. Ibid., 151
 33. Ibid.
 34. al-Ja'fariyat: 161, Da'aim al-Islam 2:130, al-Mustadrak 17:12
 35. Makarim al-Akhlaq: 31
 36. al-Ja'fariyat: 217
 37. al-Mahasin: 580, al-Kafi: 383
 38. 'Uyun Akhbar al-Rid'a 2:72
 39. Ihya 'Ulum al-Din 2:371, Makarim al-Akhlaq: 30-31
 40. Ihya 'Ulum al-Din 2:361
 41. Makarim al-Akhlaq: 29-30
 42. al-Durus al-Shar'iyah 3:46, al-Mahasin: 558, Makarim al-Akhlaq: 185, al-Kafi 6:373
 43. Ihya 'Ulum al-Din 2:371, Makarim al-Akhlaq: 30
 44. al-Nuri has narrated this in al-Mustadrak 16:350 – quoting from al-Hidayah
 45. Makarim al-Akhlaq: 30, al-Kafi 6:315, Da'aim al-Islam 2:110
 46. al-Kafi 6:332, Makarim al-Akhlaq: 165
 47. al-Kafi 5:320 and 6:332, Makarim al-Akhlaq: 165
 48. A variety of reddish yellow dates that were known to be of the best quality. (Tr.)
 49. al-Kafi 6:346
 50. In the source text: Narrated from 'Amr ibn Sa'id ibn Hilal
 51. Amali al-Tusi 2:294, al-Kafi 2:137, Amali al-Mufid: 195
 52. al-Kafi 6:352, al-Mahasin: 541
 53. Makarim al-Akhlaq: 28-30
- 'Allamah Tabatabai says in al-Mizan: His words "the thumb and what followed it and the middle finger ..." shows the eloquence of the narrator since he did not say: "... and the index finger ..." out of respect for him (S) by not mentioning 'index' to refer to his noble finger when the thumb had been mentioned.
- Then the 'Allamah says: And the one who narrated his (S) eating the Faludhaj has contradicted what is in al-Mahasin, narrated from Ya'qub ibn Shu'aib from Abi 'Abdillah (as) ... [see the next hadith] (Refer to al-Mizan 6:326)
54. al-Mahasin: 410, Manaqib Ale Abi Talib 2:99, Kashf al-Ghummah 1:163, In al-Da'aim: the Noble Prophet (S) used to

- like the Faludhaj and when he wanted it he would say: Take it and reduce it. Then al-Qad'i al-Nu'mani said: I think he avoided having more from it so that it should not harm him. (Da`aim al-Islam 2:111)
55. We did not find this in al-Kafi but it has been narrated in Makarim al-Akhlaq: 157
 56. al-Ja'fariyat: 161
 57. A drinking cup or bowl made in Damascus. (Tr.)
 58. al-Kafi 6:386
 59. al-Kafi 6:385, al-Mahasin: 577
 60. Makarim al-Akhlaq: 31
 61. Ibid.
 62. Ibid.
 63. Rain water that falls on the seventh month of the Roman Calendar contains special properties. [Ref. Taj al-`Arus vol. 9 pg. 28] (Tr.)
 64. Muhaj al-Da`awat: 355-356
 65. 'Uyun Akhbar al-Rid'a 2:63
 66. al-Kafi 4:495
 67. Tibb al-Nabi (S) – Introduction: 3
 68. Majmu'at Warram: 39
 69. Ibid.
 70. Makarim al-Akhlaq: 149
 71. Majmu'at Warram: 82
 72. Amali al-Tusi 2:303
 73. 'Uyun Akhbar al-Rid'a 2:64
 74. Majmu'at Warram: 39
 75. Ibid., 141
 76. Majmu'at Warram: 39
 77. Ibid.
 78. Makarim al-Akhlaq: 32
 79. Bihar al-Anwar 42:276
 80. Manaqib Ale Abi Talib 2:99
 81. Makarim al-Akhlaq: 31
 82. Bihar al-Anwar 77:268, Bisharat al-Mustafa: 25
 83. al-Kafi 4:12
 84. al-Mahasin: 443
 85. Ibid., 459
 86. al-Khisal: 485, al-Faqih 3:359, Makarim al-Akhlaq: 141, Iqbal al-A'mal: 113
 87. al-Mustadrak 16:269
 88. al-Kafi 6:299, al-Mustadrak 16:287
 89. Makarim al-Akhlaq: 31-32
 90. Ihya 'Ulum al-Din 2:6
 91. We did not find it in al-Irshad, but we found it in al-Wasa'il 17:204
 92. al-Kafi 6:384, Ihya 'Ulum al-Din 2:6, Qurb al-Isnad: 12
 93. Iqbal al-A'mal: 116
 94. Makarim al-Akhlaq: 190, 'Awarif al-Ma'arif: 314
 95. al-Kafi 6:328, al-Mahasin: 483
 96. 'Uyun Akhbar al-Rid'a 2:41
 97. al-Kafi 6:278
 98. al-Kafi 6:274, al-Mahasin: 411
 99. Bihar al-Anwar 16:387

100. al-Mahasin: 449
101. al-Kafi 6:315
102. al-Mahasin: 470, we did not find this in al-'Ilal
103. 'Awarif al-Ma'arif: 313
104. 'Awarif al-Ma'arif: 314, Ihya 'Ulum al-Din 2:5-6
105. 'Awarif al-Ma'arif: 314
106. al-Mahasin: 409, Surat al-Ahqaf: 20
107. Majma' al-Bayan 4:352 – Surat al-An'am
108. Da`aim al-Islam 2:119
109. Ibid., 2:128
110. Da`aim al-Islam 2:118, Bihar al-Anwar 66:389
111. Sunnah Abi Dawud 3:366
112. Majma' al-Bayan 8:343 – Surat al-Ahzab
113. Makarim al-Akhlaq: 172, Musnad al-Imam al-Rid'a: 342
114. Makarim al-Akhlaq: 166, Musnad al-Imam al-Rid'a: 351
115. 'Uyun Akhbar al-Rid'a 2:40, Musnad al-Imam al-Rid'a: 342
116. Bihar al-Anwar 65:6
117. al-Mahasin: 460
118. al-Kafi 6:513, Wasa'il al-Shi'ah 1:444

Source URL:

<https://www.al-islam.org/sunan-an-nabi-sayyid-muhammad-husayn-tabatabai/chapter-9-foods-drinks-and-table-manners>