

# **Adob (Behavior, Dealings with people)/ Manners and Etiquette**

## ***Index***

1. Chapter 2: On Dutifulness To One's Mother 4
2. Chapter 23: A Man Should Not Call His Father By His Name Nor Sit Down Before He Does Nor Walk Ahead Of Him
3. Chapter 110: Someone For Whom A Favour Is Done And He Repays It
4. Chapter 120: A Muslim Is The Mirror Of His Brother
5. Chapter 126: Laughter
6. Chapter 153: On Praising People Excessively
7. Chapter 326: What A Man Should Say When He Is Praised
8. Chapter 183: Promoting Unity Among People
9. Chapter 189: Separating From A Muslim
10. Chapter 307: Slandering The Dead
11. Chapter 327: One Should Not Say About Something He Does Not Know, "Allah Knows It"
12. Chapter 387: Talkativeness
13. Chapter 633: Excessive Words
14. Chapter 400: Noble Descent
15. Chapter 453: The Person Walking Greets The Person Sitting Down
16. Chapter 464: The Duty Of Someone Who Gives The Greeting When He Stands Up
17. Chapter 487: Asking Permission To Come In To Visit One's Mother
18. Chapter 494: When Someone Looks Without Permission, His Eye Is Gouged Out
19. Chapter 498: How Does A Person Stand At The Door?
20. Chapter 565: Lying On One's Face
21. Chapter 607: The Time For Cutting The Nails And Hair
22. Chapter 622: Suspicion
23. Chapter 641: What Someone Should Say When He Is Angry

## Chapter 2: On Dutifulness To One's Mother

٤- عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ إِنِّي خَطَبْتُ امْرَأَةً فَأَبَتْ أَنْ تَنْكِحَنِي وَخَطَبَهَا غَيْرِي فَأَحْبَبْتُ أَنْ تَنْكِحَهُ فَعِزْتُ عَلَيْهَا فَقَتَلْتُهَا فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ: أُمُّكَ حَيَّةٌ؟ قَالَ لَا، قَالَ: تَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ وَتَقَرَّبْ إِلَيْهِ مَا اسْتَطَعْتَ، فَذَهَبْتُ فَسَأَلْتُ ابْنَ عَبَّاسٍ: لِمَ سَأَلْتَهُ عَنْ حَيَاةِ أُمِّهِ؟ قَالَ: ((إِنِّي لَا أَعْلَمُ عَمَلًا أَقْرَبُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ بَرِّ الْوَالِدَةِ)). صَحِيحٌ

4. ‘Atā’ b. Yasār reported from Abdullah b. ‘Abbas that: “A man came to Ibn ‘Abbās and said, ‘I asked a woman to marry me and she refused to marry me. Another man asked her and she agreed to marry him. I became jealous and killed her. Is there a way for me to repent?’ He asked, ‘Is your mother alive?’ The man replied, ‘No.’ Ibn ‘Abbās said, ‘Repent to Allah, the Mighty and Exalted, and try to draw near to Him as much as you can.’ ‘Atā’ said: “I went and asked Ibn ‘Abbās, ‘Why did you ask him whether his mother was alive?’ He replied, ‘I do not know of any action better for bringing a person near to Allah than dutifulness to his mother.’ ” (*Authentic*)

*Commentary: The people of knowledge should guide the rest of the people towards the things that benefit them such as how to repent from sins, no matter their gravity. Also, being obedient and kind to the mother is mentioned in this hadeeth as an atonement for the sin of taking a soul unlawfully. Jealousy could lead to backbiting, slander, hatred and worse sins such as killing.*

Chapter 23: A Man Should Not Call His Father By His Name  
Nor Sit Down Before He Does Nor Walk Ahead Of Him



٤٤- عَنْ عُرْوَةَ - أَوْ غَيْرِهِ - أَنَّ أَبَا هُرَيْرَةَ رضي الله عنه أَنَّهُ أَبْصَرَ رَجُلَيْنِ. فَقَالَ: لِأَحَدِهِمَا: مَا

هَذَا مِنْكَ؟ فَقَالَ: أَبِي. فَقَالَ: ((لَا تُسَمِّهِ بِاسْمِهِ، وَلَا تَمْشِ أَمَامَهُ، وَلَا تَجْلِسَ قَبْلَهُ)).

صَحِيحُ الْإِسْنَادِ

44. It is related from ‘Urwah – or other than him – that Abū Hurayra saw two men and said to one of them: “Who is this man in relation to you?” He said, “He is my father.” Abū Hurayra said, “Do not call him by his name nor walk ahead of him nor sit down before he does.”  
(Authentic Chain)

*Commentary: The child does that by way of honouring the parents. However, the child could walk ahead of him in circumstances where only doing so assures the child’s safety. Allah knows Best.*

## Chapter 110: Someone For Whom A Favour Is Done And He Repays It



٢١٥- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رضي الله عنه قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((مَنْ صَنَعَ إِلَيْهِ مَعْرُوفًا فَلْيُجِزْهُ، فَإِنْ لَمْ يَجِدْ مَا يُجِزْهُ فَلْيُثْنِ عَلَيْهِ؛ فَإِنَّهُ إِذَا أَثْنَى عَلَيْهِ فَقَدْ شَكَرَهُ، وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ، وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطَ، فَكَأَنَّمَا لَبَسَ ثَوْبِي زُورًا)). صَحِيحٌ.

215. Jābir b. ‘Abdullāh al-Ansarī said: “The Prophet ﷺ said, ‘Whoever is done a favour should repay it. If he cannot find the means to do so, he should praise the one who did it. When he praises him, he thanks him. If he is silent, he is ungrateful to him. If someone adorns himself with something he has not been given, it is as if he were wearing a false garment.’ ” (*Authentic*)

*Commentary: “He should praise the one who did it” that is, he should supplicate for him and speak well of him, and the best way to do this is to say, “Jazaakallah Khayran” (may Allah reward you with good). This is contained in an authentic hadeeth collected by Aboo Daawood in his Sunan, “Whoever is done a favour and says: ‘Jazaakallah Khayran’ (may Allah reward you with good) to the one who did the favour has fully given praise” If a person is done a favour which became known amongst the people but did not make*

*known the person who did the favour, he is as a person who is wearing a false garment for he would make the matter appear as if he were the one who did the thing basically. Allah knows best.*

## Chapter 120: A Muslim Is The Mirror Of His Brother

٢٤٠- عَنِ الْمُسْتَوْرِدِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (( مَنْ أَكَلَ بِمُسْلِمٍ أَكْلَةً؛ فَإِنَّ اللَّهَ يُطْعِمُهُ مِثْلَهَا، مِنْ جَهَنَّمَ، وَمَنْ كَسَى بِرَجُلٍ مُسْلِمٍ؛ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَكْسُوهُ مِنْ جَهَنَّمَ، وَمَنْ قَامَ بِرَجُلٍ مُسْلِمٍ مَقَامَ رِيَاءٍ وَسُمْعَةٍ؛ فَإِنَّ اللَّهَ يَقُومُ بِهِ مَقَامَ رِيَاءٍ وَسُمْعَةٍ يَوْمَ الْقِيَامَةِ)). صَحِيحٌ

240. Al-Mustawrid said: “The Prophet ﷺ said, ‘If anyone eats a meal at the expense of a Muslim’s honour (right), Allah will feed him a like amount of Jahannam (hell). If anyone clothes himself with a garment at the expense of a Muslim’s honour, Allah, the Mighty and Exalted, will clothe him with a like amount of Jahannam. If anyone achieves a position of vaunting and hypocrisy at the expense of a Muslim’s honour, Allah will put him in a position of vaunting and hypocrisy on the Day of Rising.’” (*Authentic*)

*Commentary: Meaning, whoever refuses to assist his brother overcome his faults but hampers him; telling his enemies about his faults in order to earn a favour and bringing him disrepute and denigration will be punished in the Fire on the Day of Resurrection with the like of what he got. This seriously warns against disgracing a Muslim to get people’s admiration or benefit in any form.*

## Chapter 126: Laughter|



٢٥٢- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَقْلُ الضَّحِكِ؛ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ)). حَسَنٌ

252. Abū Hurayra said: “The Prophet ﷺ said, ‘Laugh little. Too much laughter kills the heart.’” (*Sound*)

٢٥٣- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا تُكْثِرُوا الضَّحِكَ؛ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ)). صَحِيحٌ.

253. Abū Hurayra said: “The Prophet ﷺ said, ‘Do not laugh a lot. Excessive laughter destroys the heart.’” (*Authentic*)

*Commentary: One should seek the things that enliven the soul rather than what deadens it. This is an admonition for those who even invest their resources in laugh programmes.*

## Chapter 153: On Praising People Excessively

٣٣٤ - عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُثْنِي عَلَى رَجُلٍ وَيُطْرِيه. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَهْلَكْتُمْ - أَوْ قَطَعْتُمْ ظَهْرَ - الرَّجُلِ)). صَحِيحٌ.

**334.** Abū Mūsā said: “The Prophet, may Allah bless him and grant him peace, heard a man praise another man with exaggeration. The Prophet (ﷺ) said, ‘You have destroyed – or cut - the man’s back.’ ”  
(*Authentic*)

*Commentary: The hadeeth shows how destructive praising a person could be especially when doing so involves exaggeration. Thus, the Prophet (ﷺ) said, “You have destroyed – or cut - the man’s back.” However, Imam an-Nawawee (رحمه الله) explains, “There are many narrations in the two Saheehs containing (the permissibility) of praising a person in his presence. The scholars say that they are reconciled (with those that evince prohibition) by considering the prohibition to mean praising people without looking at undesirable consequences of such and being excessive or praising a person who may fall into the trial of self-importance and something like that if he hears of the praise. But for a person for whom that is not feared due to his piety and his intelligence and knowledge, it is not prohibited to praise him as long as it does not include being excessive. In fact, if doing so will be beneficial to him such as motivating him towards good or encouraging him to do more or sustaining him upon it or lead to his been emulated (by others); then such is even encouraged. Allah knows best.” See hadeeth no. 337 below.*

## Chapter 326: What A Man Should Say When He Is Praised

١٦٧- عَنْ عَدِيِّ بْنِ أَرْطَاةَ قَالَ: كَانَ الرَّجُلُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زُكِّيَ قَالَ: ((اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ)). صَحِيحُ الْإِسْنَادِ .

761. ‘Adī b. Artā’t said: “When one of the Companions of the Prophet (ﷺ) was praised, he prayed to Allah, ‘Allahumma laa tuua-ikhdhnee bimaa yaqooloon wa-igfirlee maa laa ya’lamoon (Allah, do not take

me to task for what they say and forgive me for what they do not know).’ ” (*Authentic Chain*)

*Commentary: It is authentically collected that one of the pious predecessors, when he is praised would say the above with the increment, “wa-j’alnee khayran minmaa yazunnoon (And make me better than they think).” (Shu’ab al-Eemaan by Al-Bayhaqee). Shaykh Husayn al-‘Awaayisha (hafizahullah) explained, “It shows their humility, not being vain-glorious, recalling their sins and fearing been taken to task about what is said of them. They would hasten to supplication, seeking nearness to Allah in their prayers through asking for forgiveness and not been taken to task. They also have hope in Allah to make them better than they are considered.” See hadeeth no. 333.*



## Chapter 183: Promoting Unity Among People



٣٩١- عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((أَلَا أَنْبِئُكُمْ بِدَرَجَةٍ أَفْضَلُ مِنَ الصَّلَاةِ وَالصَّيَامِ وَالصَّدَقَةِ؟)) قَالُوا: بَلَى. قَالَ: (( صِلَاةُ ))

ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ)). صَحِيح

391. Abu'd-Dardā' said: "The Prophet (ﷺ) said, 'Shall I tell you a degree better than prayer, fasting and sadaqa (charity)?' They said, 'Yes.' He went on, 'Promoting unity among people. Discord where there had been unity wears things away.' " (*Authentic*)

*Commentary: Promoting mutual harmony brings about uniting upon the rope of Allah as He the Mighty and Exalted orders, while discord thwarts efforts on mutual cooperation upon piety and general peace among the people. That the virtue of promoting unity among people is compared with those of Prayer, fasting and charity shows its significance.*

## Chapter 189: Separating From A Muslim

٤٠٢- عَنْ مُعَاذَةَ قَالَتْ: سَمِعْتُ هِشَامَ بْنَ عَامِرٍ الْأَنْصَارِيَّ - ابْنَ عَمِّ أَنَسِ بْنِ مَالِكٍ، وَكَانَ قُتِلَ أَبُوهُ يَوْمَ أُحُدٍ - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَا يَجِلُّ لِمُسْلِمٍ أَنْ يُصَارِمَ مُسْلِمًا فَوْقَ ثَلَاثٍ، فَإِنَّهُمَا نَاكِبَانِ عَنِ الْحَقِّ مَا دَامَا عَلَى صِرَامِهِمَا، وَإِنْ أَوْلَهُمَا فَيْئًا يَكُونُ كَفَّارَةً عَنْهُ سَبْقُهُ بِالْفِيءِ، وَإِنْ مَاتَا عَلَى صِرَامِهِمَا لَمْ يَدْخُلَا الْجَنَّةَ جَمِيعًا أَبَدًا، وَإِنْ سَلَّمَ عَلَيْهِ فَأَبَى أَنْ يَقْبَلَ تَسْلِيمَهُ وَسَلَامَهُ، رَدَّ عَلَيْهِ الْمَلِكُ، وَرَدَّ عَلَى الْآخِرِ الشَّيْطَانُ)). صَحِيحٌ

402. Hisham b. ‘Āmir al-Ansāri (the cousin of Anas b. Mālik, - whose father was martyred in the battle of Uhud), said: “The Messenger of Allah (ﷺ) said, ‘It is not lawful for a Muslim to snub another Muslim for more than three nights. As long as they are cut off from each other, they are turning away from the Truth. The first of them to return to proper relations has expiated for that (failing) in as much as he was the first to do so. If they die while they are cut off from each other, neither of them will ever enter the Garden. If one of them greets the other and he refuses to return the greeting, or accept his greeting, then an angel returns the greeting to him and Satan answers the other.’” (Authentic)

*Commentary: They would both be turning away from the Truth if they had cut off from each other merely for a worldly reason or Hawa (desire). However, if they had cut off for the sake of Allah, then it may be permissible or even encouraged or obligatory based on the condition. The death of any one of them both while they are still cut off (for worldly reasons or mere desire) from each other indicates that they will be meeting Allah the Mighty and Exalted, not having repented from that failing, thereby exposing themselves to non-entrance of the Paradise. The hadeeth is evidence that to extend the greeting of salam and responding to it is sufficient to end such break in relations.*

٤٠٥- عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ أَنَّ رَجُلًا مِنْ أَسْلَمٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((هِجْرَةُ الْمُسْلِمِ سَنَةٌ كَدَمِهِ)). وَفِي الْمَجْلِسِ مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَعَبْدُ اللَّهِ بْنُ أَبِي عَتَّابٍ فَقَالَا: قَدْ سَمِعْنَا هَذَا عَنْهُ. صَحِيحٌ

405. ‘Imrān bin Abī Anas said that a man of Aslam - who was one of the Companions of the Prophet- narrated to him that: “The Prophet

ﷺ said, ‘Snubbing a believer for a year is like spilling his blood.’” Muhammad bin Munkadir and Abdullah bin Abee ‘Attaab were present in the sitting. They said, “We had heard that from him too.” (Authentic)

*Commentary: Snubbing the Muslim is likened to spilling his blood from the angle that as spilling his blood, snubbing him is a sin and it brings about Allah’s anger. It shows that, taking the life of a Muslim is one of the worst sins anyone would commit. We seek refuge with Allah.*

## Chapter 453: The Person Walking Greets The Person Sitting Down



٩٩٢- عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ((لِيُسَلِّمَ الرَّاَكِبُ عَلَى الرَّاجِلِ، وَلِيُسَلِّمَ الرَّاجِلُ عَلَى الْقَاعِدِ، وَلِيُسَلِّمَ الْأَقْلُ عَلَى الْأَكْثَرِ، فَمَنْ أَجَابَ السَّلَامَ فَهُوَ لَهُ، وَمَنْ لَمْ يُجِبْ فَلَا شَيْءَ لَهُ)). صَحِيحٌ

992. ‘Abdu’r-Rahmān b. Shibl said: “I heard the Prophet ﷺ say, ‘The person riding should greet the person on foot. The person on foot should greet the person who is seated. The smaller group should greet the larger. Whoever answers the greeting, it is for him. Whoever does not answer it, has nothing.’” (*Authentic*)

*Commentary: Since it is from the right of every Muslim that he is given the greeting of Salam when approached, this hadeeth clarifies the one with the greater obligation of starting the greeting. As regards the phrase, “...whoever does not answer it has nothing”, Imam Al-Albaanee (رحمه الله) noted, “That is, he has nothing of rewards; that (i.e. the reward) is only for the individuals that responded amongst the group. It (also) contains strong evidence that the single person’s reply is sufficient on behalf of the group...”*

## Chapter 487: Asking Permission To Come In To Visit One's Mother



١٠٥٩- عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ، قَالَ: أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: ((مَا عَلَى كُلِّ أَحْيَانِهَا تُحِبُّ أَنْ تَرَاهَا)). صَحِيحُ الْإِسْنَادِ

1059. ‘Alqama said: “A man came to ‘Abdullāh and said, ‘Shall I ask permission to go in where my mother is?’ He said, ‘Yes. For you would not wish to see her in every condition.’” (*Authentic Chain*)

١٠٦٠- عَنْ مُسْلِمِ بْنِ نُذَيْرٍ يَقُولُ: سَأَلَ رَجُلٌ حُدَيْفَةَ، فَقَالَ: أَسْتَأْذِنُ عَلَى أُمِّي؟ فَقَالَ: ((إِنْ لَمْ تَسْتَأْذِنْ عَلَيْهَا رَأَيْتَ مَا تَكْرَهُ)). صَحِيحُ الْإِسْنَادِ

1060. Muslim b. Nadhīr said: “A man asked Hudhayfa, ‘Should I ask permission to enter where my mother is?’ He said, ‘If you were not to ask her permission, you might see what you would not wish (to see).’” (*Authentic Chain*)

*Commentary: These narrations show the adherence of the companions – ﷺ – to the rulings of the Sharee’ah, and give a clue on one of the major reasons for the prohibition of entering people’s homes without asking for permission: seeing things we will detest or seeing people in conditions they detest been seen in. The prohibition of entering upon our fathers, sisters and other matured members of our household without asking for permission could be deduced from the narration. See narration no. 1063.*

## Chapter 327: One Should Not Say About Something He Does Not Know, "Allah Knows It"



٧٦٤- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَا يَقُولَنَّ أَحَدُكُمْ لَشَيْءٍ لَا يَعْلَمُهُ: ((اللَّهُ يَعْلَمُهُ))؛ وَاللَّهُ يَعْلَمُ غَيْرَ ذَلِكَ، فَيَعْلَمُ اللَّهُ مَا لَا يَعْلَمُ، فَذَلِكَ عِنْدَ اللَّهِ عَظِيمٌ. صَحِيحٌ  
الإِسْنَادِ.

**764.** Ibn ‘Abbās said: “None of you should say about a thing that he does not know, (pretending being sure about that) ‘Allah knows it’ when Allah knows other than what he said and thus he (tries as if to) teach Allah what He does not know. That is a terrible thing in Allah’s sight.” *(Authentic Chain)*

*Commentary: As for the companions’ response to the questions of the Prophet (ﷺ) in many circumstances, ‘Allah and His Messenger know best’, they would say this to affirm belief in Allah’s Knowledge and declare their not knowing at the same time. In the later times, some of the people disliked answering that they don’t know when asked what they really don’t know and resorted to different forms of vague or even deceptive means of giving responses. Such a person may even say a thing doubtfully and ascribe his*

*doubt, which may be the wrong thing, to Allah’s knowledge! This is odious! The pious predecessors, on the other hand, would say and teach their students to say, ‘I don’t know’ when they don’t know, and doubt is also part of absence of knowledge. However, “if he intends by his saying, ‘Allah knows it’, that Allah’s knowledge encompasses that thing in its actual form in that circumstance, then he has said the truth.” See Fadlullaah is-Samad (2/583).*

## Chapter 387: Talkativeness



٨٧٥- عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ خَطِيْبَانِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَا فَتَكَلَّمَا ثُمَّ قَعَدَا. وَقَامَ ثَابِتُ بْنُ قَيْسٍ؛ خَطِيْبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ، فَعَجَبَ النَّاسُ مِنْ كَلَامِهِمَا. فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ، فَقَالَ: ((يَا أَيُّهَا النَّاسُ! قُولُوا قَوْلَكُمْ، فَإِنَّمَا تَشْقِيْقُ الْكَلَامِ مِنَ الشَّيْطَانِ)). ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِنَّ مِنَ الْبَيَانَ سِحْرًا)). صَحِيْحٌ.

875. Ibn ‘Umar said, “In the time of the Messenger of Allah (ﷺ) two orators came from the East to visit. They stood up, spoke and then sat down. Thābit b. Qays, the orator of the Messenger of Allah (ﷺ) stood up and spoke and the people admired their speech. The Messenger of Allah (ﷺ) stood up and said, ‘O people, say what you have to say. Chattering about words is from Satan.’ Then the Messenger of Allah (ﷺ) said, ‘There is Magic in some eloquence.’” (*Authentic*)

*Commentary: Here the Prophet (ﷺ) exhorted being calm and factual in our speeches avoiding unnecessary artificiality and sweet-talking. Shaytan would deceive such speakers to tell lies, speak irrelevances and even speak the truth for pride and popularity. The Prophet (ﷺ) had said in an authentic hadeeth that, “The best speech is that which is brief and direct.” Read the next narration.*

## Chapter 633: Excessive Words



١٣٠٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَا خَيْرَ فِي فُضُولِ الْكَلَامِ. ضَعِيفٌ

1307. Abū Hurayra said: “There is no good in excessive words.” (*Weak*)

١٣٠٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((شِرَارُ أُمَّتِي الثَّرَثَارُونَ، الْمُتَشَدِّقُونَ، الْمُتَفِيهِقُونَ، وَخِيَارُ أُمَّتِي أَحَاسِنُهُمْ أَخْلَاقًا)). صَحِيحٌ

1308. Abū Hurayra said: “The Prophet (ﷺ) said, ‘The worst of my community are those who talk a lot, those who go too far in what they say and who fill their mouth with words. The best of my community are the best of them in character.’” (*Authentic*)



## Chapter 400: Noble Descent

٨٩٨- عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ((لَا أَرَى أَحَدًا يَعْمَلُ بِهَذِهِ الْآيَةِ: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (الحجرات: ٣١)). فَيَقُولُ الرَّجُلُ لِلرَّجُلِ: أَنَا أَكْرَمُ مِنْكَ! فَلَيْسَ أَحَدٌ أَكْرَمَ مِنْ أَحَدٍ إِلَّا بِتَقْوَى اللَّهِ)). صَحِيحُ الْإِسْنَادِ.

898. Ibn ‘Abbās said: “I do not know anyone who acts by this verse: ‘O people! We created you male and female and We made you tribes and peoples so that you might distinguish one another. The noblest among you is the one with the most taqwā (fearful consciousness).’ (al-Hujurāt 49: 13) A man says to another man, ‘I am more noble than you.’ No one is nobler than another person except by Taqwā of Allah.” (*Authentic Chain*)

*Commentary: That is, acting upon the meaning of this verse, no one will say to another person, ‘I am nobler than you’ since the verse will hold him back from that. Unfortunately, many of the people are soaked in arrogance over their lineage. And Ibn Abbass – may Allah be pleased with them both - was from the people with the best lineage.*

## Chapter 494: When Someone Looks Without Permission, His Eye Is Gouged Out



١٠٦٨- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ((لَوْ  
أَطَّلَعَ رَجُلٌ فِي بَيْتِكَ، فَخَذَفْتَهُ بِحَصَاةٍ، فَفَقَأَتْ عَيْنَهُ، مَا كَانَ عَلَيْكَ جُنَاحٌ)). صَحِيحٌ

1068. Abū Hurayra said: “The Prophet (ﷺ) said, ‘If a man looks into your house and you take some pebbles and gouge out his eye, there is no fault on your part.’ ” (Authentic)

*Commentary: It shows the grievousness of peeping, or looking into people's houses without permission. Similarly, it proves the significance of the privacy of the people such that when violated, it is allowed to gouge out the peeping eye. See hadeeth 1069.*

١٠٦٩- عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ((كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمًا يُصَلِّي،  
فَأَطَّلَعَ رَجُلٌ فِي بَيْتِهِ، فَأَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، فَسَدَّدَ نَحْوَ عَيْنَيْهِ)). صَحِيحٌ

1069. Anas said: “The Prophet (ﷺ) was standing in prayer and a man looked into his room. He (the Prophet (ﷺ)) took an arrow from his quiver and aimed it at his eyes.” (Authentic)

## Chapter 498: How Does A Person Stand At The Door?



١٠٧٨- عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ صَاحِبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَتَى بَابًا يُرِيدُ أَنْ يَسْتَأْذِنَ لَمْ يَسْتَقْبِلْهُ؛ جَاءَ يَمِينًا وَشِمَالًا؛ فَإِنْ أُذِنَ لَهُ وَإِلَّا انْصَرَفَ)). حَسَنٌ صَحِيحٌ.

1078. ‘Abdullāh b. Busr, the Companion of the Prophet (ﷺ) said: “When the Prophet (ﷺ) came to a door where he wanted to ask permission to enter, he did not face it directly. He stood either to the right or the left of the door. If he was given permission, he went in. If not, he left.” (*Sound and Authentic*)

*Commentary: Here, the Prophet (ﷺ) demonstrated another prescript of asking for permission to enter a house: one must not stand in front of the door to avoid looking in to the house for whatever reason. “Indeed in the Messenger of Allah you have a good example to follow...” (Q 33: 21).*

## Chapter 565: Lying On One's Face



١١٨٧- عَنِ طَخْفَةَ الْغِفَارِيِّ؛ أَنَّهُ كَانَ مِنْ أَصْحَابِ الصُّفَّةِ، قَالَ: بَيْنَا أَنَا نَائِمٌ فِي الْمَسْجِدِ مِنْ آخِرِ اللَّيْلِ، أَتَانِي آتٍ وَأَنَا نَائِمٌ عَلَى بَطْنِي، فَحَرَكَنِي بِرِجْلِهِ فَقَالَ: ((قُمْ؛ هَذِهِ ضَجَعَةٌ يُبْغِضُهَا اللَّهُ)). فَرَفَعْتُ رَأْسِي، فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ عَلَى رَأْسِي. صَحِيحٌ

1187. Tikhfa al-Ghifari said that he was one of Ahl-as-Suffa (the People of the Bench), and said: “I was sleeping in the mosque during the last part of the night and lying on my stomach. Someone came to me and moved me with his foot, saying, ‘Get up. This is a manner of lying down that Allah hates.’ I raised my head and the Prophet ﷺ was standing by my head.” (*Authentic*)

## Chapter 607: The Time For Cutting The Nails And Hair



١٢٥٨- عَنْ نَافِعٍ: ((أَنَّ ابْنَ عُمَرَ كَانَ يُقَلِّمُ أَظْفَارِيَهُ فِي كُلِّ خَمْسِ عَشْرَةَ لَيْلَةً،  
وَيَسْتَحِدُّ فِي كُلِّ شَهْرٍ)). صَحِيحٌ

**1258.** Nāfi‘ said: “Ibn ‘Umar used to trim his nails every fifteen days and shave his pubic hair every month.” (*Authentic*)

*Commentary: It highlights the adherence of the companion to the Sunnah, and how he attended to personal hygiene. However, in an authentic hadeeth, collected in Sunan Abee Dawood and others, Anas bin Malik (رضي الله عنه) said, “The Messenger of Allah (ﷺ) gave a forty days range for us to shave the armpits, cut the fingernails, trim the moustache and shave the pubes.” Thus Imam ash-Shawkaanee (rahimahullah) said, “Therefore, it is not permissible to exceed it, and the one who leaves trimming and its like after it gets long for up to that limit is not considered to be contradicting the Sunnah.” See Nayl al-Awtaar (1/164).*

## Chapter 622: Suspicion



١٢٨٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
(إِيَّاكُمْ وَالظَّنَّ؛ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَدَابَرُوا،  
وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَكُونُوا عِبَادَ اللَّهِ - إِيخْوَانًا)). صَحِيحٌ

1287. Abu Hurayra said: “The Messenger of Allah (ﷺ) said, ‘Beware of suspicion. Suspicion is the worst type of lie. Do not spy. Do not fight each other. Do not try to ensnare each other (in sales). Do not envy each other. Do not hate each other. O slaves of Allah, be as brothers.’ ” (*Authentic*)

## Chapter 641: What Someone Should Say When He Is Angry|



١٣١٩- عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: اشْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَعَلَ أَحَدُهُمَا يَغْضَبُ، وَيَحْمَرُّ وَجْهَهُ، فَنَظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

((إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ هَذَا عَنْهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)). فَقَامَ رَجُلٌ إِلَى ذَلِكَ الرَّجُلِ. فَقَالَ: تَدْرِي مَا قَالَ؟ قَالَ: قُلْ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)). فَقَالَ الرَّجُلُ: أَمْجُنُونُ تَرَانِي؟. صَحِيحٌ

1319. Sulaymān b. Surad said: “Two men abused each other in the presence of the Prophet (ﷺ) and one of them began to get angry and his face became red. The Prophet (ﷺ) looked at him and said, ‘I know some words that, if he says them, will remove this from him. They are: “A‘udhu billāhi minash shaytānir Rajīm. I seek refuge with Allah from the accursed Satan.”” A man went to that man and said, ‘Do you know what he (the Prophet) said? He said, “You should say, ‘I seek refuge with Allah from the accursed Satan.’”’ The man said, ‘Do you think I am mad?’” (Authentic)

*Commentary: Same as hadeeth no. 434.*