**Hospitality and Asking Permission**

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**Etiquettes of Islamic Hospitality and its Rules:**

**(1)**

Allah said: "There is for you an excellent example (to follow) in Abraham."

 Ibrahim peace be upon him was indeed a model and a leader. He is an Imam that directs to guidance. So we should follow and imitate him. He was called 'Father of the Guests'.

 As-Safareiny said: "Ibrahim peace be upon him was the first to build the house of hospitality. And his hospitality was praised for eleven sides." Among his offspring is Muhammad peace be upon him. Jabir reported that the Prophet said: "The best guidance is the guidance of Muhammad peace be upon him." (Narrated by Muslim)

 Thus we should follow his guidance and Sunnah with his guests and visitors.

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**(2)**

Allah said: "Has the story reached you, of the honored guests ofAbraham?"

 Honoring the guest includes all permissible acts that would bring happiness to him, that would make him feel of respect and appreciation, and that would nourish his body and heart. Al-Qurtoby said: "Allah's saying 'the honored guests' refers that Ibrahim peace be upon him and Sara (his wife) served them (the guests) by themselves."

 Abu Saeed reported that the Prophet peace be upon him said: "Keep only a believer for a companion and let only a pious eat your food." (Narrated by Ahmed, Abu Dawood and At-Tirmidhi)

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**(3)**

Allah said: "Behold, they entered his presence, and said: "Peace!" He (Abraham) said: "Peace!" (And he thought): "These are unusual people"."

 Among etiquettes of Islam is that the guest begins with greeting the owner of the house and asking his permission.

 Ibn Kathir said about: Allah's saying: "They said: 'Peace,' and he said: 'Peace',": Returning the greeting by Ibrahim is better than the greeting of the guests as their greeting is an accusative while Ibrahim's returning of greeting is nominative, and nominative noun is stronger and more affirmed than accusative noun. As Allah said: "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy." So Ibrahim chose the better.

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**(4)**

Allah said: "Then he turned quickly to his household, broughtout a fatted calf."

 It is legal to feed the guest according to your state without burdening yourself. Among the manners of Ibrahim is that he quickly went in secret and introduced the best and the most delicious of his food (to his guests). Allah said: "And he hastened to entertain them with a roasted calf."

 Ibrahim did not embarrass his guests by asking them if they want to eat.

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**(5)**

Allah said: "And placed it before them, saying: "Will you noteat?"

 Among the etiquettes of hospitality are: placing the food before the guest and close to him, and introducing what please him nicely. Ibrahim did not command his guests to eat, but he said: "Will you not eat?"

 Ibn Kathir said in his book of Interpretation: They (the guests) said: "O Ibrahim, we did not eat food except after giving its price." He said: "There is a price for this (food)." They said: "What is its price?" He said: "That is to say, 'By the Name of Allah' before eating and to say, 'Praise be to Allah' after eating."

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**(6)**

Allah said: "But when he saw their hands went not towards the(meal), he felt some mistrust of them, and conceived a fear ofthem."

 The guest should eat of what the host introduces to please him and remove any feeling of estrangement or fear. The Messenger of Allah peace be upon him said: "If any one of you is invited, he should accept (the invitation). In case he is fasting, he should pray (in order to bless the inmates of the house), and if he is not fasting, he should eat." (Narrated by Muslim)

 Those who say that it is not a duty for the invited to eat, but it is recommended, they took this Hadith as evidence.

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**(7)**

Allah said: "And his wife was standing (there)."

 Ibrahim peace be upon him introduced the food for his guests.

 Ibn Kathir said: He (Ibrahim) brought the food for them (his guests) and sat with them. And his wife Sara was serving them; that is the interpretation of Allah's saying: "And his wife was standing there."

 There is no doubt that our religion (Islam) differs from previous religions; the woman should not serve non-close relative men as this may lead to seduction.

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**(8)**

Abu Hurairah reported that the Messenger of Allah peace be upon him said: "He who believes in Allah and the Last Day, let him show hospitality to his guest." (Agreed upon)

 Mujahid said while interpreting Allah's saying: "The honored guest of Abraham": Allah called them (the guests) 'the honored' as Ibrahim served them by himself.

 Abdelwahab said: Ali bin 'Ayad said to me: "I have ground grain. Come with me (to eat)." Then, he (Ali) stood beside me holding water and washbowl and towel. I (Abdelwahab) said: "To Allah we belong, and to Him is our return! O Abu Al-Hasan, if I knew that you will do that, (I would not come)." He (Ali) said: "Take it easy. You are honored for us, and the honored is served by the inviter himself."

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**(9)**

Allah said: "There come Our messengers to Abraham with gold tidings. They said: "Peace!" He answered: "Peace," andhastened to entertain them with a roasted calf."

 Among etiquettes of hospitality: Beginning the meeting with pleasing speech. Anas reported that the Prophet peace be upon him said: "Make things easy and do not make them difficult, cheer the people up by conveying glad tidings and do not repulse them." (Agreed upon)

 Ibn Kathir said: "Imam Ahmed and some scholars see that it is dutiful to show hospitality to the guest, and the Sunnah ordered that."

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**(10)**

Safiyya (the Prophet's wife) may Allah be pleased with her said: "The Prophet peace be upon him gave a banquet with two Mudds of barley on marrying some of his wives." (Narrated by Al-Bukhari)

 This Hadith shows the legality of giving a banquet according to the ability of the person, even if it is little. The Prophet peace be upon him introduced hundred camels for sacrifice on the Farewell Hajj (Pilgrimage).

 It is reported that a man entered upon Suliman Al-Farsi (the Persian), and he (Suliman) called for what he had for his guest. Then he (Suliman) said: "If it were not that the Messenger of Allah peace be upon him prohibited us to burden ourselves for the guests, we would do that for you." (Narrated by Ahmed)

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**(11)**

Abu Hurairah may Allah be pleased with him reported that the Prophet peace be upon him said: "If I am invited to a meal consisting of a sheep's foot, I would respond." (Narrated by Al-Bukhari)

 This shows modesty of the Prophet peace be upon him; the best among the Prophets and Messengers, the pre-eminent among the descendants of Adam, and our good example.

 Al-Hasan bin Ali may Allah be pleased with them passed by some poor people who were spreading pieces of bread on the ground and eating of it. They said to him: "Come to eat with us, O the son of the daughter of the Messenger of Allah." He (Al-Hasan) accepted their invitation and said: "Allah loves not the arrogant." Then he dismounted his mule and ate with them.

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**(12)**

Anas may Allah be pleased with him reported: "The Prophet peace be upon him accepted and attended invitations for bread made of barely, and stale fat." (Narrated by At-Tirmidhi and Ahmed)

 In another narration: "A Jew invited the Prophet to barely bread and stale fat, and he accepted (the invitation)."

 This shows modesty of the Prophet peace be upon him. It also refers that it is permissible to accept the invitation of the unbeliever to attract his heart (to Islam) as long as his invitation does not include any forbidden act or heresy.

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**(13)**

Muslim narrated that Ibn 'Umar may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "When any one of you invites his brother (in Islam), he (the latter) should accept (the invitation), whether it is awedding feast or any other like it."

 Scholars agreed that it is dutiful to accept the invitation for a wedding feast. Others see that it is dutiful to accept all invitations, and others see that it is recommended to accept them.

 Accepting the invitation is dutiful when the inviter directs the invitation to the invented directly, when the invited will not be harmed if he attends; such as if the invitation includes any wrongdoing or so on, and when the invited has no excuse.

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**(14)**

Allah said: "O you who believe! Enter not the Prophet's houses, until leave is given you for a meal, (and then) not (so early as) to wait for its preparation."

 It is recommended to visit (your brother in Islam) for Allah's sake at an appropriate time, and you should ask permission before entering the house, and you should not wait for the time of the meal in order not to embarrass the household.

 Mujahid, Qatada and others said: "(This verse prohibited) waiting for preparing and cooking the food." Ibn Kathir said: "This verse is a proof that intrusion is forbidden."

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**(15)**

Allah said: "But when you are invited, enter."

 It is recommended to invite the poor and the needy, and also the rich and honorable, to food as a way of showing love to them for Allah's sake.

 Abu Hurairah said: "The worst food is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Messenger peace be upon him." (Agreed upon)

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 **(16)**

Allah said: "And when you have taken your meal, disperse, without seeking familiar talk."

 Al-Nawawi reported that it is dutiful for the invited to eat, and that is an accepted opinion. But it is not dutiful upon him who has an excuse to eat. And when the invited finished eating, he should leave even if the talk is entertaining. But if the owner of the house wills to keep them or some of them, they can remain.

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**Etiquettes of Asking Permission and its Rules**

**(17)**

Allah said: "O you who believe! Enter not houses other than your own, until you have asked permission and saluted those in them."

 Al-Bukhari said: Abu Musa may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When one of you asks permission three times and it is not granted to him, he should come back." (Agreed upon)

 Abu Ya'li narrated that Abu Musa said: "Peace, mercy and blessings of Allah be upon you, is it permissible for Abu Musa (to enter)" (for three times)? And when no one reply, he (Abu Musa) returned.

 The person who asks permission may ask it more than three times if he thinks that no one hears him.

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**(18)**

Allah said: "And if you find no one in the house, enter not until permission is given to you."

 If the invited or the visitor does not find any one in the house, then it is forbidden upon him to enter and wait inside it until the owner of the house gives him permission.

 Allah excluded in this verse: "It is no fault on your part to enter houses not used for living in, which serve some (other) use for you." Entering with no permission to houses uninhabited, which you can benefit from it such as houses prepared for guests generally, then there is no need to ask permission before entering them.

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**(19)**

Allah said: "If you are asked to go back, go back: that makes for greater purity for yourselves."

 If it is not permitted to the visitor to enter with any word or gesture, he shall go back and shall not stand before the door. Being kind while refusing to give permission and apologizing for (the visitor) are good manners.

 Qatada said: Some emigrants said: I tried to apply this verse all over my life, but I could not. I could not go back feeling pleased after asking permission from my brother and he asks me to go back.

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**(20)**

Allah said: "It is no fault … in yourselves that you should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers, or your father's sisters, or your mother's brothers, or your mother's sisters, or in the house of a keys are in your possession, or in the house of a sincere friend of yours."

 This verse means: There is no fault on you if you enter these houses through legal ways to eat in them, when you know that this does not burden the owners of the houses, and they do not hate that.

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**(21)**

Rib'i narrated: A man of Banu Amer told that he asked the Prophet peace be upon him for permission (to enter the house) when he was in the house, saying: "May I enter?" The Prophet peace be upon him said to his servant: "Go out to this (man) and teach him how to ask permission to enter the house, and say to him: "Say: Peace be upon you! May I enter?" The man heard it and said: "Peace be upon you! May I enter?" The Prophet permitted him and he entered. (Narrated by Abu Dawood and Ahmed)

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**(22)**

Abdullah bin Busr reported: When the Messenger of Allah peace be upon him came to some people's door, he did not face it squarely, but faced the right or the left corner, and said: "Peace be upon you! Peace be upon you!" That was because there were no curtains on the doors of the house at that time." (Narrated by Abu Dawood)

 The person who asks for permission to enter the house should not face the door directly in order not to see what is inside the house, even un-deliberately, when the door is opened.

 The Prophet peace be upon him said: "(Stand) this side or that side. Asking permission is meant to escape from the look of an eye." (Narrated by Abu Dawood)

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**(23)**

Jabir may Allah be pleased with him said: I came to the Messenger of Allah peace be upon him about a debt my father owed. I knocked at the door and he asked: "Who is this?" I replied: "(That is) me." He (the Prophet) said: "Me? Me?" as if he disliked that. (Agreed upon)

 The visitor should say his name or his well-known nickname and so on.

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**(24)**

Zainab, the wife of Abdullah bin Masood, may Allah be pleased with her, said: When Abdullah came for anything and reached the door, he used to hawk (make a sound) and spit (to declare his arrival) in order not to see anything he hates. (Narrated by Ibn Jarir)

 Imam Ahmed bin Hanbal may Allah show mercy upon him said: When a man enters his house, it is recommended to make a slight sound or to rub his shoes.

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**(25)**

Qatada said about Allah's saying: "Until you have asked permission" that is to seek permission to enter. Asking permission is for three times, and if the visitor is not given permission, he should go back. The first time of asking permission is to alarm people in the house, the second is to let them take their precaution, and the third is to see if they will to give the permission or not. And the visitor should not stand before the door of people who did not permit him to enter. People have needs and businesses, so we should accept their excuses.

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**(26)**

Anas bin Malik may Allah be pleased with him reported: "Doors of the houses of the Prophet peace be upon him were knocked by nails."

 Knocking the door should be slightly, and also ringing the bell. The aim is to make people in the house hear, without annoying them. The visitor should not knock the door or ring the bell strongly as this would harm people of the house.

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**(27)**

'Ata' reported: I heard Abu Hurairah saying: "If the man (visitor) say: 'May I enter', without saying salutation, say: 'No, until you bring the key'." I ('Ata') asked: "Peace be upon you; that is the key?" He (Abu Hurairah) said: "Yes."

 It was narrated that a man came to Hudhaifah and looked inside the house, then he (the man) said: "Peace be upon you, may I enter?" Hudhaifah said: "You have indeed entered with your eyes."

 'Umar bin Al-Khatab said: "Whoever looks inside the house (of anybody), he has committed a wrongdoing."

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**(28)**

Al-Khateeb narrated that Ali bin Asem Al-Wasety said: "I came to Basra, to the house of Shu'bah. Then I knocked his door. He (Shu'bah) said: "Who is this?" I said: "That is I." He said: "O man, I have no companion called 'I'."

 Sallam said: I knocked the door of Amr bin 'Ubaid. He asked: "Who is this?" I said: "That is I." He said: "No one knows the Unseen but Allah."

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**(29)**

Abu Bakr Al-Khateeb narrated that Ubai bin Abdelmalik, the servant of Um Miskeen bint Asem, said: My lady sent me to Abu Hurairah, and he came with me. When he reached the door, he said: "May I enter?" She said: "Yes."

 Each people has their tradition in asking permission, unless their saying is forbidden.

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**(30)**

Allah said: "But if you enter houses, salute each other – a greeting of blessing and purity as from Allah."

 This verse means you should salute each other (the visitor and the owner of the house).

 Mujahid said: When you enter Masjid, say: "Peace be upon the Messenger of Allah"; and when you enter upon your family, salute them; and when you enter a house where none is inside, say: "Peace be upon us and upon righteous slaves of Allah".

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**(31)**

Um Hani reported: I went to the Messenger of Allah peace be upon him , and I found him performing Ghusl (taking a bath), while Fatima (his daughter) was screening him with a garment. She (Um Hani) said: So I gave Salam (salutation), and he (the Prophet) said: "Who is this?" I said: "I am Um Hani." He said: "Welcome Um Hani." (Narrated by Muslim)

 This Hadith shows that it is recommended to welcome the visitor and pay attention to him. Among ways of honoring the visitor are: Expressing happiness, smiling and so on.

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**(32)**

'Aisha may Allah be pleased with her reported: A man sought permission from the Prophet peace be upon him to see him. He (the Prophet) said: "Grant him permission. (And he also added): He is a bad son of his tribe." When he came in, he (the Prophet) used kind words for him. 'Aisha said: "Allah's Messenger, you said about him what you had said and then you treated him with kindness." He said: "Aisha, verily in the eye of Allah, worst amongst the person in rank on the Day of Resurrection is one whom the people abandon or desert out of the fear of his indecency." (Agreed upon)

 This Hadith shows that it is permissible to welcome and be courteous to undesirous visitor.

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**Etiquettes of Salutation and Greeting and their Rules**

**(33)**

Anas said: "Whenever the Messenger of Allah peace be upon him came upon a group of people, he would great them, and he would repeat salutation thrice." (Narrated by Al-Bukhari)

 Ibn Al-Qayem said: That may be the tradition of the Prophet peace be upon him when saluting many people whom one salutation does not reach all of them, or he may did that (salute thrice) thinking that not all people heard the first. Also when he (the Prophet) reached the house of Sa'd bin 'Ubada, he saluted thrice, and when none replied, he returned.

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**(34)**

Kaladah bin Hanbal reported: I entered upon the Messenger of Allah peace be upon him without seeking permission nor giving Salam. The Prophet said: "Go back and say: Peace be upon you, may I enter?" (Narrated by At-Tirmidhi)

 Ibn Al-Qayem said: At-Tirmidhi narrated that the Prophet said: "Saying Salam should be before talking. Do not invite (the visitor) to eat until he say Salam."

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**(35)**

Abu Hurairah may Allah be pleased with him reported that the Prophet peace be upon him said: "The young should salute the old, the one who is passing by should salute the one who is sitting, and the small group should salute the larger one." In another narration: "A rider should salute a pedestrian." (Agreed upon)

 That detailed description is the perfect Sunnah. And if the old saluted the young, this would be included in the Prophet's saying: "Spread out salutation amongst you." (Narrated by Muslim)

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**(36)**

Abu Hurairah may Allah be pleased with him reported: A man entered the Masjid and offered prayer, and then came and paid salutation to the Messenger of Allah peace be upon him. The Messenger of Allah peace be upon him returned his salutation and said: "Go back and pray, for you have not offered the prayer." He again prayed as he had prayed before, and came to the Messenger of Allah may peace be upon him and saluted him, until he did this three times. (Agreed upon)

 This Hadith refers that if the host goes to any place, even if it is inside the house, he should salute his guests again when he returns.

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**37-**

Ali may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When a group of people passes by, it is sufficient if one of them gives a salutation, and it is sufficient for those who are sitting that one of them replies." (Narrated by Abu Dawood through a weak transmitted chain) The meaning of this Hadith is acceptable. Salutation and replying on it are collective duty; if some offered it, it would not be required from the others. But it is closer to the word of the verse that all people should reply on it.

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**38-**

Abu Hurairah reported that the Messenger of Allah peace be upon him said: "When one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him." (Narrated by Abu Dawood)

 Anas reported: Companions of the Messenger of may Allah be pleased with them were walking. Whenever they faced a tree or a hill, a group of them would go to the right and a group to its left. When they met again, they would greet one another." (Narrated by Ibn Al-Sunni and Al-Bukhari) The transmitted chain of this Hadith was graded as good by Al-Mondhri, Al-Haithamy and Ibn Hajar.

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**39-**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter." (Narrated by Ahmed, Abu Dawood and At-Tirmidhi, graded as good by At-Tirmidhi)

 This Hadith refers desirability of giving salutation at the beginning and at the end of assembly, and it is preponderant that it is dutiful to reply on the two salutations.

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**40-**

Al-Bara' bin Azeb may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart." (Narrated by Ahmed, Abu Dawood, At-Tirmidhi and Ibn Majah, graded as good and eccentric by At-Tirmidhi)

 It is a Prophetic Sunnah to shake hands when meeting. Abdelrahman Al-Nakha'i: "Shaking hands when meeting perfects the salutation." And regarding shaking hands when departing, there is no evidence that permits or prohibits it.

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**41-**

Huzaifah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When a believer meets another believer, salutes him and shakes hand with him, their sins will fall as leaves of the tree fall." (Narrated by At-Tabrany) I know no defected man among its narrators.

 This Hadith refers that shaking hands when meeting is among deeds that draw a person near to Allah. And while there is no evidence that prohibits a man to shake hands with people at an assembly, then it is acceptable, except when they are in work, remembering Allah, or doing any deed that makes this hard for them.

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**42-**

'Aisha may Allah be pleased with her reported: "When Ja'far came from Abyssinia, the Prophet Peace be upon him got out to him and hugged him." (Narrated by Al-Darqutney and others through a weak transmitted chain, graded as authentic)

 It was also reported that the Prophet hugged Zaid and kissed him. (Narrated by At-Tirmidhi who graded it as good) The transmitted chain of this narration is weak.

 No authentic Hadith was transmitted about hug; there are only traditions reported about hugging the person coming from travel.

 Ibn Al-Qayem said: The Prophet peace be upon him used to hug the person coming from travel.

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**43-**

Abu Dawood and At-Tabrany narrated that Al-Sha'bi reported: "The Prophet peace be upon him received Ja'far Ibn Abu Talib, embraced him and kissed him between both of his eyes (forehead)."

 It is permissible to embrace the person coming from travel.

 Al-Baghawi said: "Embracing is permissible in case of departing, coming from travel, not seeing a company for a long time, and loving in the Cause of Allah."

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**44-**

Anas may Allah be pleased with him reported: "Whenever the Prophet's companions met, they used to shake hands; and whenever they came from travel, they used to embrace." (Narrated by At-Tabrany) Al-Mondhri and Al-Haithamy said that narrators of this Hadith are those of authentic Hadith.

 Embracing is permissible when coming from travel and in case of long absence, and bowing is not permissible.

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**45-**

Abu Saeed Al-Khudri may Allah be pleased with him reported: Allah's Messenger peace be upon him sent for Sa'd who was near to him. Sa'd came, riding a donkey and when he came near, Allah's Messenger peace be upon him said (to the Ansar): "Stand up for your leader." (Agreed upon)

 It is possible that the command to stand up is to get him down (the donkey) for his illness.

 Al-Baihaqi said: "Standing is for honoring; such as standing of the Ansar to Sa'd and standing of Talha to Ka'b bin Malik."

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**46-**

Anas reported: "There was no person more beloved to them than the Messenger of Allah peace be upon him." [He said:] "And they would not stand when they saw him because they knew that he disliked that." (Narrated by At-Tirmidhi who graded it as good and sound)

 Scholars disagreed about the rule of standing up for a person in three sayings: permitting it, prohibiting it and depending on the reason.

 It was also reported: "Let him who likes people to stand up before him prepare his place in Hell." (Narrated by Abu Dawood and Ahmed) In another narration of At-Tirmidhi grading it as good: "Whoever wishes that he be received by men standing then, let him take his seat in the Fire."

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**47-**

The Mother of the Believers 'Aisha may Allah be pleased with her reported: "I never saw anyone more like the Messenger of Allah peace be upon him in respect of gravity, calm deportment, pleasant disposition - according to Al-Hasan's version: in respect of talk and speech. Al-Hasan did not mention gravity, calm deportment, pleasant disposition - than Fatimah, may Allah honor her face. When she came to visit him (the Prophet), he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting." (Narrated by Al-Bukhari)

 This Hadith refers that it is desirable to stand up to receive the coming person, in order to honor and seat him. It also shows that it is permissible to kiss the head or hand of a person of favor and rank; such as the father, teacher and so on.

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**48-**

'Aisha may Allah be pleased with her reported: "Fatima walked in the same manner that the Prophet peace be upon him walked. He used to say to her, 'Welcome, my daughter!' Then he would have her sit down on his right or his left." (Narrated by Al-Bukhari)

 Parents, children and relatives are worthier of honoring. This Hadith refers to welcoming the visitor and seating him in a suitable place.

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**49-**

Al-Bukhari narrated: "When the Prophet's companions returned from Friday prayer, they used to pass by an old woman on their way. They were greeting her and she was offering them food of beet root and barely.

 This tradition shows that it is desirable to show generosity to the visitor and offer him food. It is also permissible for men to visit old women and greet her, and she can offer them food.

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**50-**

Sahl bin Abi Hathmah reported: Abdelrahman bin Sahl, Huwaiyisah and Muhaiyisah, the two sons of Masood, went to Messenger of Allah peace be upon him. Abdelrahman, who was the youngest of them all, started talking. The Messenger of Allah peace be upon him said: "Let those older than you speak first." So he stopped talking and the (other two) spoke. (Agreed upon)

 This Hadith refers to giving precedence to the elder and the more knowledgeable in talking, seating and so on.

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**51-**

Al-Bukhari narrated in chapter of 'Serving of young children to old people': Anas said: "I was taking care of a group of people, and I was the youngest of them."

 And regarding Hadith reported by Anas bin Malik that the Messenger of Allah peace be upon him said, "The server of people is their master, and the one who gives them to drink is the last of them to drink", it is weak.

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**52-**

Ibn 'Umar may Allah be pleased with them reported that the Prophet peace be upon him said: "I dreamt that I was cleaning my teeth with a Siwak and two persons came to me. One of them was older than the other and I gave the Siwak to the younger. I was told that I should give it to the older and so I did." (Narrated by Al-Bukhari)

 This Hadith refers to giving precedence to the elder in age in shaking hands, entering, getting out and also in food and drink; when one of them is not on his right and the other on his left.

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**53-**

Ibn Abbas may Allah be pleased with them reported the Messenger of Allah peace be upon him used to say when drinking: "Begin with the elder." (Narrated by Abu Ya'li) Ibn Hajar graded the transmitted chain of this Hadith as strong.

 The Prophet used to begin with the elder in age and favor before the young, when they are sitting in the same rank; such as sitting before him, on his left, behind him and so on, whether in drinking or anything else.

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**54-**

Anas may Allah be pleased with him reported that the Prophet peace be upon him drank milk while on his left there was sitting Abu Bakr, and on his right there was a Bedouin. Umar asked God’s messenger to give it to Abu Bakr, but he gave the remaining milk to the Bedouin and said, "The right! The right is (first). (Narrated by Al-Bukhari)

 If some people sit on the right of the master and others sit on his left, the master should be given water first and then he should give first those on his right and after that those on his left; even if this leads to giving precedence to the young over the old.

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**55-**

Sahl bin Sa'd may Allah be pleased with him reported: A drink (of milk and water) was brought to Allah's Messenger peace be upon him while a boy was sitting on his right side and old men were sitting on his left side. He asked the boy, "Will you allow me to give it to these (people)?" The boy said, "No, by Allah, I will not allow anyone to take my right from you." Then the Prophet put the bowl in the boy's hand. (Narrated by Al-Bukhari)

 This Hadith refers to giving precedence to the person on the right side; even if he is young, over the person on the left side; even if he is old, except if the person on the right allows preceding the person on the left.

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**56-**

Ibn Abbas may Allah be pleased with them reported: My (maternal) aunt Um Hufaid presented butter and milk to the Messenger of Allah peace be upon him. The Prophet peace be upon him took the milk and drank from it. Then he said to Ibn Abbas who was sitting on his right side: "It is your right to drink, but you allow me to give your uncle first?" Ibn Abbas said: "No, by Allah, I will not allow anyone to take my right from you." I took it and drank, and then I gave to him (my uncle). (Narrated by Ahmed and others)

 This Hadith refers to giving precedence to the person on the right side, and if all people are sitting on the right, then the master should precede the one next to him. And if one of them is older, the preponderant opinion is to give to him first.

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**57-**

'Aisha may Allah be pleased with her reported: I asked: "O Allah's Messenger! I had two neighbors. To which of them I should send present?" He replied: "to the one who lives nearer you." (Narrated by Al-Bukhari)

 This Hadith refers to precedence of the nearer in place and relationship; that is to give him precedence in goodness and charity over the farther.

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**58-**

Allah the Al-Mighty said: "O you who believe! When you are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you."

 This address is general in all assemblies. People should make rooms and join to each other. But a sitting person cannot make room to the one who causes harm to him.

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**59-**

Ibn 'Umar may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "A man should not ask another man to get up from his place in order to take his seat. But you should make room for each other and spread out." It was Ibn 'Umar's habit that if a person left his seat for him, he would not take it. (Agreed upon)

 It is preponderant that prohibition here is for forbiddance, and the person entering to an assembly can say, 'make room and spread out'.

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**60-**

Ibn 'Umar reported that the Prophet peace be upon him forbade that a man should be made to get up from his seat so that another man sit on it, but one should make room and spread out. Ibn 'Umar disliked that a man should get up from his seat and then somebody else sit at his place. (Narrated by Al-Bukhari and others)

 It is forbidden to ask a man get up from his seat to let other sit on it, but it is acceptable to leave your seat (with satisfaction) to another man.

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**61-**

Abu Dawood narrated that Ibn 'Umar reported: A man came to the Prophet peace be upon him, another man got up from his place for him, and when he went to sit in it, the Prophet peace be upon him forbade him. (Graded as good)

 Abu Dawood also narrated: When Abu Bakrah came to us, a man got up from his place, but he refused to sit in it saying: "The Prophet peace be upon him forbade this." (Narrated by Al-Hakem who graded it as authentic)

 Piety in such matters is required, but a man can accept such invitation to sit when the sitting man swears on him to do.

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**62-**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it." (Narrated by Muslim)

 It is preponderant that this is a dutiful right as long as the time of separation is not long.

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**63-**

Abdullah bin Amr reported that the Messenger of Allah peace be upon him said: It is not lawful for a man to separate two persons except with their permission." (Narrated by Ahmed, Abu Dawood and At-Tirmidhi) At-Tirmidhi graded this Hadith as good and sound. In the narration of Abu Dawood: "One should not sit between two men except with their permission."

 It is not permissible to separate between two men when this would harm them; such as when they are talking about a benefit for them. But if they permit him to sit, then it is permissible.

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**64-**

Jabir bin Samurah may Allah be pleased with them reported: "When we came to the Prophet peace be upon him, each one would sit down where there was room." (Narrated by Ahmed, Abu Dawood, At-Tirmidhi who graded it as good, and Al-Nesai) This Hadith was also graded as authentic.

 This Hadith refers to recommendation of this great etiquette; sitting in a place where there is room, either before shaking hands or after it.

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**65-**

Hind bin Abu Hala reported: "Allah’s Messenger peace be upon him would neither stand up nor sit down without observing the remembrance of Allah. When he eventually joined a group of people, he would take whatever seat was available, and he instructed others to do the same. He would give each of his sitting companions his share of time and attention." (Narrated by At-Tabrany)

 This is a tradition of the Prophet peace be upon him, and so we should follow him.

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**66-**

Abu Dharr and Abu Hurairah reported: The Messenger of Allah peace be upon him used to sit among his Companions. A stranger would come and not recognize him (the Prophet) until he asked (about him)." (Narrated by Abu Dawood and Al-Nesai'" In another narration in 'As-Sahih': "until he asked, 'who of you is Muhammad'?"

 This Hadith refers to recommendation of showing modesty, and he who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks.

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**67-**

Abu Masood may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Let those be nearest to me in (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects, and then those who are nearest to them in these respects." (Narrated by Muslim)

 This Hadith refers to the favor of keeping close to the scholar and advisor.

 Ibn Kathir said: As the Prophet recommended these characteristics be in those nearest to him in prayer, then it is worthier that these characteristics be in another affairs.

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**68-**

Anas reported that Jarir bin Abdullah came to the Prophet peace be upon him. The Prophet put him garment down for Jarir to sit on him and said: "If there comes to you a man who is respected among his own people, then honor him." (Narrated by Al-Asbahany and others) There are witnesses for this Hadith but all of them are weak. Abu Dawood also reported this Hadith from Al-Sha'bi through a completely transmitted, authentic chain.

 This Hadith refers that a man who is respected among his own people has special respect, appreciation and honor.

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**69-**

Allah the Al-Mighty said: "In most of their secret talks there is no good: but if one exhorts to a deed of charity or righteousness or conciliation between men."

 Charity includes all deeds of good, righteousness includes all deeds of devotion and conciliation between people includes matters related to blood, money, honor and anything causes disagreement among Muslims.

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**70-**

Abu Shuraih Al-Khuza'i may Allah be pleased with him reported that the Prophet peace be upon him said: "Whoever believes in Allah and the Last Day, let him say something good, or else remain silent." (Narrated by Muslim)

 Ibn Mardawiah narrated that Um Habibah reported that the Prophet said: "All talks of the son of Adam are against him, except those which enjoin to what is good, forbid what it evil and celebrate remembrance of Allah the Al-Mighty."

 Sufyan said: Have not you heard what Allah said in His Book, "In most of their secret talks there is no good …"?

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**71-**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odor similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them." (Narrated by Abu Dawood) Al-Nawawi said that transmitted chain of this Hadith is authentic.

 Those who celebrate much remembrance of Allah during a gathering will get a great reward, and celebrating little remembrance of Allah keeps away the threat (mentioned in the Hadith).

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**72-**

Abu Hurairah and Abu Saeed Al-Khudri may Allah be pleased with them "When a group of people assemble for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, tranquility descends upon them and Allah makes a mention of them before those who are near Him." (Narrated by Muslim)

 Education, preaching and religious advice are included in this great favor, even if they are observed in house.

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**73-**

Abdullah bin Masood may Allah be pleased with him said: "There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. Allah's Messenger peace be upon him did not deliver sermons on certain days (fearing that we might be bored)." (Agreed upon)

 This Hadith directs to be kind with people, without exaggeration or negligence. Moderation is good. People of negligence are not obeyed, and those who do not spend their time in making acquaintance and knowing people's states, good news and beautiful jokes should not be followed.

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**74-**

At-Tabrany narrated that Abu Madinah reported: "Whenever two men among the Prophet's companions met, they did not leave each other until one of them recite to the other Chapter of Al-'Asr, and then they would shake hands."

 Al-'Asr is a great Chapter of great purposes. Al-Shaf'i said: "If people meditated it this Chapter, it would suffice them."

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**75-**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance,' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." (Narrated by Abu Dawood and At-Tirmidhi)

 You should not neglect this remembrance of Allah; for we much indulge in useless talk and listen to useless talks of others.

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**76-**

Ibn 'Umar may Allah be pleased with them reported God’s messenger seldom got up to leave an assembly without using these supplications for his companions: "O God, apportion to us such fear of Thee as will come between us and acts of disobedience to Thee, such obedience to Thee as will bring us to Thy paradise, and such certainty that the calamities of this world will be made easy for us by Thee; let us enjoy our hearing, our sight and our power as long as Thou dost grant us life, and do the same for those who inherit from us; grant us revenge on those who have wronged us and help us against those who are hostile to us; let no calamity befall our religion, let not worldly affairs be our greatest care or all that we know about, and let not those who do not show mercy towards us rule over us." (Narrated by At-Tirmidhi and Al-Nesai, graded as authentic by Al-Hakem and Al-Dhahabi)

 This is a great Prophetic tradition that we should keep doing it.

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**77-**

Mu'adh bin Jabal may Allah be pleased with him reported: The Prophet peace be upon him took hold of his tongue and said: "Restrain this." I asked: "Prophet of God, shall we really be punished for what we talk about?" He replied: "I am surprised at you, Mu'adh! Will anything but the harvests of their tongues overthrow men in hell on their faces (or, on their nostrils)?" (Narrated by At-Tirmidhi who graded it as good and sound)

 Gossips often spread in gatherings, so beware of evils and slips of the tongue.

**\*\*\***

**78-**

Al-Miqdad reported: The Messenger of Allah peace be upon him raised his head to the heaven and said: "O Allah, feed him who fed me and give drink to him who provided me drink." On hearing that, I went to the goats and took hold of the vessel which belonged to the family of Allah's Messenger in which they used to milk and drink thereof, and milked them in that until it swelled up with foam. I came to Allah's Messenger peace be upon him and he said: "O Messenger of Allah! Drink" and he did. (Narrated by Muslim)

 This Hadith refers to supplicating to the one who introduces food and drink, before eating and drinking.

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**79-**

Abdullah bin Busr reported: God’s messenger visited his father and they presented him with some food and a mixture of dates, dried curd and clarified butter, some of which he ate. Then some dates were brought to him and he ate them, throwing away the stones between two fingers, joining the forefinger and the middle finger. A version says that he began to throw away the stones on the outside of his forefinger and middle finger. He was then brought something to drink, and when he had drunk it [Abdullah’s] father took hold of the bridle of his beast and said, "Supplicate God for us." So he said: "O God, bless them in that with which You has provided them, forgive them and show them mercy." (Narrated by Muslim)

 It is desirable for the guest to say this supplication to people who hosted him, providing food and drink for him.

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**80-**

Anas reported: The Prophet peace be upon him came to visit Sa'd bin 'Ubadah may Allah be pleased with him who presented bread and olive oil to him. The Prophet peace be upon him ate it and said: "May Allah reward you for providing a fasting people with food to break their fast; the pious people have eaten your food and the angels invoked blessings on you." (Narrated by Abu Dawood, Al-Nesai and Ibn Majah, graded as authentic by Al-Nawawi, Ibn Al-Molaqin and Al-'Iraqi)

 In this Hadith, the Prophet peace be upon him teaches his Ummah to supplicate to those who give them food and drink, especially to the fasting person. This is among etiquettes of hospitality, showing gratitude for this good deed and rewarding the host.

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**81-**

Abdelrahman bin Abu Bakr reported: We were one hundred and thirty (persons) with Allah's Apostle. He bought a sheep and it was slaughtered and its meat was prepared, and Allah's Messenger peace be upon him commanded that its liver should be roasted. He (the narrator) said: "By Allah, none among one hundred and thirty persons was left whom Allah's Messenger peace be upon him had not given a part out of her liver; if anyone was present he gave it to him. But if he was absent it was set aside for him." (Narrated by Muslim)

 Among acts that draw a person close to Allah are generosity, hospitality, introducing what is available of good and delicious food, servicing companions, and giving food to all of them; presents and absents.

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**82-**

Abu Juhaifah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "I do not eat reclining." (Narrated by Al-Bukhari)

 Reclining while eating opposes the Sunnah, but it was disagreed about the way of reclining: It was said that it is to sit freely and resting for eating at any way such as crossing leg's and so on. It was also said to recline on one of the two sides basing on a banquet or on his hand. The reclining person is resting in his sitting and so he would eat much.

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**83-**

Anas bin Malik may Allah be pleased with him reported: "I saw the Prophet peace be upon him squatting and eating dates." (Narrated by Muslim)

 Squatting is to sit on the two buttocks, with legs being raised. This sitting is from the Sunnah. A modest person who eats little sits on such way, but this does not mean that anyone does not sit on such way is arrogant.

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**84-**

Abdullah bin Busr reported: I gave the Prophet peace be upon him a gift of a sheep, and the Messenger of Allah peace be upon him sat on his knees to eat. A Bedouin said: "What is this sitting?" He said: "Allah has made me a humble and generous slave (of Allah) and has not made me arrogant and stubborn." (Narrated by Abu Dawood and Ibn Majah)

 Sitting on kneels and legs, letting the feet be apparent, is a Prophetic sitting, even if the arrogant hate it.

 Abu Al-Hasan bin Al-Moqri narrated that Anas reported: When the Prophet peace be upon him sat for eating, he would sit on his left kneel, raising the right one." The transmitted chain of this Hadith is weak. Ibn Hajar said: Sitting on such way is recommended.

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**85-**

Ka'b bin Malik may Allah be pleased with him reported: I saw Messenger of Allah peace be upon him eating with three fingers and licking them after having finished the food." (Narrated by Muslim)

 Eating with three fingers; the thumb, the index finger and the middle finger and Allah knows best is a Prophetic Sunnah in eating. It does not mean eating with the spoon. But if it is carried with the three fingers, it will be a Sunnah. It is also a Prophetic Sunnah to eat with fewer than three fingers. It is also acceptable to eat with the five fingers, but you should not exaggerate in eating.

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**86-**

Al-Miqdam reported that he heard the Messenger of Allah peace be upon him saying: "No man fills a container worse than his stomach. A few morsels that keep his back upright are sufficient for him. If he has to, then he should keep one-third for food, one-third for drink and one-third for his breathing." (Narrated by Ahmed, At-Tirmidhi, Al-Nesai and Ibn Majah) At-Tirmidhi graded this Hadith as good.

 Doctor Ibn Maswayh said: "If people followed these words, they would be safe from diseases."

 It is acceptable to full your stomach some times. It was reported that Abu Hurairah said: The Messenger of Allah peace be upon him remained asking me to drink (milk) until I said, "By the One Who sent you with the truth! I have no more space for it."

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**87-**

'Umar bin Abu Salamah reported: I was a boy under the protection of God’s messenger peace be upon him, and as my hand used to roam at large in the dish. He said to me: "O boy! Mention God’s name, eat with your right hand, and eat from what is next you." (Agreed upon)

 This Hadith refers to teaching young children etiquettes of food, and to mentioning the Name of Allah before eating, and to eating with the right hand without using the left one except for an excuse, and to eating from the nearest dish except when there are different kinds of food; in this state, he can eat without harming the others. The same is for drinking.

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**88-**

'Aisha may Allah be pleased with her reported that the Messenger of Allah peace be upon him said: "When anyone of you begins eating, say, 'With the Name of Allah'. And if you forget then when you remember, say, 'With the Name of Allah, in the beginning, and in the end'." (Narrated by Ahmed, Abu Dawood, Al-Nesai, Ibn Majah and At-Tirmidhi, graded as authentic by At-Tirmidhi)

 The word of mentioning the Name of Allah when eating is 'With the Name of Allah' one time, and when remembering that you forgot to say it at the beginning, say it. Among benefits of mentioning the Name of Allah before eating is that food will be blessed and the Satan will be deprived of eating from it.

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**89-**

Ibn 'Umar reported that the Prophet peace be upon him said: "None of you must ever eat or drink with his left hand, for the devil eats and drinks with his left hand." (Narrated by Ahmed, Muslim, Abu Dawood and At-Tirmidhi, graded as authentic by At-Tirmidhi)

 This Hadith refers to forbiddance of eating or drinking with the left hand, except for a considered excuse; such as being splinted. Remains of food on the right hand are not excuse to drink with the left hand.

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**90-**

Huzaifah may Allah be pleased with him reported: "When we attended a meal with the Messenger of Allah peace be upon him, we would not stretch forth our hands towards the food until he peace be upon him would start eating first." (Narrated by Muslim)

 This Hadith refers that among considerable etiquettes is that the master of the gathering begins to eat first and then the rest would follow him. Exaggeration in eating is rebuked.

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**91-**

Qatada narrated that Anas reported: "To the best of my knowledge, the Prophet peace be upon him did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, nor did he ever eat at a dining table." (Narrated by Al-Bukhari)

 In another Hadith narrated by Al-Bukhari, Anas reported: "The Prophet peace be upon him ordered that leather dining sheets be spread. Then dates, dried yoghurt and butter were put on those sheets."

 This Hadith refers that sitting on the earth to eat and putting food on the earth directly are a Prophetic Sunnah. It is also permissible, without disapproval, to sit on chairs to eat and to put food on tables. And Allah knows best.

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**92-**

Ibn 'Umar reported: "The Messenger of Allah peace be upon him prohibited a man from eating while lying down on his face." (Narrated by Ibn Majah, graded as authentic)

 The origin of prohibition is to be for forbiddance. Eating while lying down or reclining opposes the Sunnah and harms the health. Ibn Abu Shaibah narrated through the chain of Ibrahim Al-Nakha'i: "They (the companions) did not eat while reclining fearing that their stomachs would become big."

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**93-**

Qatada narrated that Anas reported that Allah's Apostle peace be upon him forbade that a person should drink while standing. Qatada reported: We said to him: "What about eating?" Thereupon he (Anas) said: "That is even worse and more detestable (abominable)."

 Sitting for eating and drinking is a Prophetic tradition. It is acceptable to drink while standing for an excuse. But as for eating while standing, it is disapproved. It is also said that it is not the most appropriate manner. Moreover it is said that it is permissible, fot it was reported that Ibn 'Umar said: "During the time of the Prophet peace be upon him, we were eating while walking." (Narrated by At-Tirmidhi who graded it as authentic)

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**94-**

Abu Hurairah may Allah be pleased with him reported: "Allah's Messenger peace be upon him never found fault with food (served to him). If he liked anything, he ate it and if he did not like it he left it." (Agreed upon)

 Depreciating the food opposes the Sunnah, but it is acceptable to teach the cooking man what he is in need to learn.

 Others see that if the depreciating the food is for its creation, it is disapproved; but if it is for a fault of the cooker, then it is not disapproved.

 Al-Nawawi said: Among asserted etiquettes of food is not to be depreciated; such as saying that it is salty, sour, not salty, thin, not cooked well and so on.

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**95-**

Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him was brought a dish containing tharid (i.e. bread crumbled and mixed with soup which may have pieces of meat in it) and said: "Eat from its sides and not from the middle, for the blessing descends in the middle of it." (Narrated by the four Imams) the word of this Hadith is for Al-Nesai.

 This Hadith refers to prohibiting eating from the middle of the food, to maintain its blessing, whether the person is eating alone or with a group.

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**96-**

Anas reported: When the Messenger of Allah peace be upon him finished eating his food, he would lick his three fingers (i.e., the forefinger, the middle finger and the thumb). He peace be upon him said: "If anyone of you drops a morsel, he should remove anything harmful from it and then eat it. He should not leave it for the Satan." He commanded us to clean out the dish saying: "You do not know in what portion of your food the blessing lies." (Narrated by Ahmed, Muslim, Abu Dawood and At-Tirmidhi, graded as authentic by At-Tirmidhi)

 These are desirable Prophetic advices and instructions, with which good and blessing will be in food.

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**97-**

Ibn Abbas reported that the Prophet peace be upon him said: "When one of you eats he must not wipe his hand till he licks it, or gives it to someone to lick." (Narrated by Al-Bukhari, Muslim and Abu Dawood) In the narration of Abu Dawood, it was added, "with handkerchief."

 Al-Baihaqi said: The saying, or gives it to someone to lick ', is a suspicion from the narrator. But if this saying is from the Prophet, then it may mean that he was giving it to a young boy or to a person who does disgust from it to lick.

 This saying may also be for assertion and urging. This Hadith refers that it is acceptable to eat with the whole palm of the hand and that it is acceptable to wipe the hands with handkerchief after eating.

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**98-**

Anas may Allah be pleased with him reported: "When the Prophet was brought some old dates, he began to examine them and remove the worms from them." (Narrated by Abu Dawood and others)

 This Hadith shows that it is permissible to examine dates, which it is suspected that they contain worms, but not the dates, which it is suspected that they do not contain worms. At-Tabrany narrated that Ibn 'Umar the Prophet prohibited to examine the dates. The transmitted chain of this Hadith was graded as good by Al-Qari. The first Hadith is more authentic.

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**99-**

Ibn 'Umar may Allah be pleased with them reported: "God’s messenger peace be upon him prohibited anyone taking two dates together before asking permission from his companions." (Agreed upon)

 Ibn Hajar said: It is preponderant for me that asking permission is not part of the Hadith.

 This Hadith refers that it is not permissible to combine between two fruits of the same kind when there are others eating with the person, especially when the amount is few. But if he is eating alone, then it is permissible.

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**100-**

Ibn 'Umar may Allah be pleased with them reported: A man belched in the presence of the Prophet peace be upon him, so he said: "Restrain your belching from us, for indeed those who are filled most in the world will be the hungriest on the Day of Judgment." (Narrated by At-Tirmidhi who graded it as good and eccentric, and as good by others)

 This Hadith refers to keeping away from harming others, including those who are eating, with a saying or a deed that makes them disgust. Abu Dharr reported: I said: "Messenger of Allah, you see that I am helpless in doing some of these deeds." He (the Holy Prophet) replied: "Desist from doing mischief to the people. That is the charity of your person on your behalf." (Agreed upon)

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