

Prohibition and its Indications through the Sayings of Ethical Hadiths

¹Dr. Mohamed Shafei Moftah Bosheya,

²Dr. Shaaban Abdelhameed Refae Mohamad,

³Dr. Aml Abdelmoneam Abdelftah Bisuony

¹Asst. Prof. Dr, Jurisprudence Department, Sharia and Law Faculty. International Islamic University Sultan Abdul Halim Mu'adzam Shah (UniSHAMS). Malaysia
Email: alshafie2000@gmail.com

²Asst. Prof. Dr., Al- Hadith and its Sciences, Faculty of Usuludin and Sains al-Quran International Islamic University Sultan Abdul Halim Mu'adzam Shah (UniSHAMS). Malaysia
Email: elrafaiia@yahoo.com

³Lecturer, Department of Doctrine and Philosophy, Faculty of Islamic and Arabic Studies for girls, Al-Azhar University, Mansoura, Egypt
Email: amlbisuony@gmail.com

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Abstract

Prohibition is a linguistic form that has multiple meanings and indications, used by scholars of Sharia and Prophetic Sunnah. The chapters of ethical teachings in the Sunnah are filled with a variety of noble Hadiths, which include some with clear explanations of the reason behind the prohibition in response to a question, while others simply state the prohibition without elaboration. The scholars and commentators of the Sunnah deduced rulings and implications from these general prohibitions. The purpose of this research is to clarify the concept of prohibition and its implications according to Sharia scholars, and to examine a set of underlying reasons mentioned in Prophetic Hadiths related to Islamic ethics, and to address a set of prohibitions mentioned in Prophetic Hadiths related to Islamic ethics, what those prohibitions signify and to demonstrate the impact of understanding these prohibitions on comprehending the noble Prophetic text. "The problem with research lies in the fact that many researchers do not focus on the implications of the prohibitions mentioned in the hadiths related to ethics. It is clear that understanding these implications is one of the things that help in comprehending the noble text and benefiting from it in our contemporary reality. The importance of the research lies in identifying the reason for the prohibitions mentioned in those hadiths and the fields that these prohibitions addressed. The research relied on the inductive method in collecting the vocabulary of the topic by referring to the books of the

Sunnah and the most famous books of the imams and scholars who dealt with these issues. It also relied on the descriptive-analytical method in analyzing the texts, demonstrating the overall relationships between them, and extracting the regulations and rules to control this issue, and highlighting its features." The study has reached several important results, including that the chapters of the Islamic ethics mentioned in the books of the Prophet's Sunnah are filled with many prohibitions that carry implications that deepen the issue of Islamic ethics in the Muslim's psyche and add new dimensions to it. These prohibitions encompassed all human relationships, beginning with the relationship between humans and their Lord, and ending with their relationship with the universe in which they live. The implications of these prohibitions, prevent humans from harming themselves or others. The study recommends the necessity of conducting an inductive study of all these texts, not limited to the explicit prohibitions but extending to the many forms prevalent in our Arabic language.

Keywords: Indication, Sunnah, Prohibition, Harm, Ethics.

Section1: The concept of prohibition, its types, and its legal indications.

1-1: The concept of prohibition in language and terminology: Prohibition (An-Nahi) in the Arabic language is the opposite of command, and it also means prevention. It is an action of refraining from doing something, as stated by Al-Munawi: "It involves refraining from doing something by means of saying, 'stop doing this,' such as saying 'stop doing that.'" (Ibn Manzoor, 1414; Al-Munawi, 1410). Some Scholars of principles of Islamic jurisprudence defined it as "a saying that entails refraining from doing an action by someone who has the authority to do so," and the format for prohibition in the Arabic language is the sentence "do not do (something)." (Al-Shirazi, 2003).

1-2: The types of prohibition: Prohibition can be divided into different categories, the most important of which are the following: Firstly, division based on the prohibited actions: it can be divided into two types - prohibition of material actions, such as adultery, murder, and drinking alcohol. And prohibition of legal actions, such as fasting, prayer, buying, and renting. Prohibition of material actions is considered repulsive in their essence, unless evidence indicates otherwise, while prohibition of legal actions indicates the ugliness of the meaning in what is prohibited but connected to a permissible matter, so the prohibition remains permissible with the true essence of prohibition. (Al-Bazdawi, n.d.).

"Secondly, the division of prohibitions according to their apparent meanings: it is divided into three categories: the first is what pertains to the prohibited act itself, such as lying and injustice; the second is what pertains to something else, such as the prohibition of selling during Friday prayer time; and the third is what pertains to the description of the prohibited act, such as the prohibition of fasting on the day of Eid and the prohibition of Selling through usury (Al-Ghazali, 1993). There are other divisions that differ among scholars of jurisprudence and Usul of jurisprudence in terms of consideration and classification.

1-3: The indications of prohibition according to the scholars of Usul of jurisprudence: Scholars of Usul of jurisprudence have reached the conclusion that prohibition (*nahi*) indicates about fourteen different meanings, each of which is supported by a brief example from the Quran or Hadith as follows:

1- Prohibition (*Tahrim*): For example, "come not near to Al-Fawāḥish (great sins, illegal sexual intercourse) whether committed openly or secretly" [Surat Al-An'am: 151], and the Prophet's saying, "Do not curse time, for Allah is time" (Muslim, 1973).

2- Dislike (*Karaha*): For example, "Eat not (O believers) of that (meat) on which Allāh's Name has not been pronounced (at the time of the slaughtering of the animal)" [Surat Al-An'am: 121].

3- Etiquette (*Adab*): For example, "And do not forget liberality between yourselves" [Surat Al-Baqarah: 237].

4- Demeaning what is being prohibited: For example, "And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allāh). the splendour of the life of this world" [Surat Ta-Ha: 131].

5- Warning (*Tahdzir*): For example, "and die not except in a state of Islām [as Muslims (with complete submission to Allāh)]" [Surat Al-Imran: 102].

6- Expressing the consequence (*Bayan al-'aqibah*): For example, "Think not of those who are killed in the Way of Allāh as dead. Nay, they are alive, with their Lord, and they have provision" [Surat Al-Imran: 169].

7- Despair (Al-ya's). as in the verse "Make no excuse; you have disbelieved after you had believed" [Surat At-Tawba: 66].

8- Guiding towards the safest option of leaving something (*al irshad ila al ahwati bettark*). as in the verse "O you who believe! Ask not about things which, if made plain to you, may cause you trouble" [Surat Al-Maida: 101].

9- Following a command out of fear (*Itiba'u al amri min al khawf*). as in the verse "and fear not. Verily, you are of those who are secure" [Surat Al-Qasas: 31].

10- Supplication (*Addua'*). as in the verse "our Lord! Put not on us a burden greater than we have strength to bear." [Surat Al-Baqarah: 286].

11- Requesting (*Aliltimas*). as in saying to someone "Do not do this"

12- Threatening (*Attahdid*). as in telling someone who does not obey your command "Do not defy me!!" as a form of threat.

13- Permission (*Al ibaha*). which is given after a prohibition, allowing for the option of leaving something.

14-Telling (*Al khabar*). as in the verse "But you will never be able to pass them, except with authority (from Allāh)!" [Surat Ar-Rahman: 33].

This means that humans cannot access the depths of the heavens and earth without the permission, power, and will of Allah. (Al-Ala'i, n.d. & Az-Zarkashi, 1994).

2- The second section: the indication of prohibition in preventing any action that affects the belief of a Muslim.

Belief is one of the most important pillars that a Muslim should hold onto. All divine laws have indicated that preserving religion is the first of the five universal necessities that one should maintain. The Sunnah of the Prophet (PBUH) included many commands and prohibitions that ensure protecting and preserving the Muslim's belief from any deviation. Prohibition of such matters indicates their prohibition due to their relation to preserving religion. Examples of such prohibitions include:

2-1: The prohibition of delving into divine essence or imitating the beliefs of ignorance.

For instance, in the hadiths that prohibit insulting time, it is narrated that the Prophet (PBUH) said: 'Do not insult time, for Allah is time.' (Muslim, 1973).

And in another narration, Allah, the Exalted and Glorious, said: 'The son of Adam displeases Me by abusing Dahr (time). whereas I am Dahr--I alternate the night and the day'. (Al-Bukhari, 1972).

These narrations, through their repetition, prohibit attacking time with insults or criticism, and the reason behind this prohibition is that doing so harms Allah and attributes evil to Him. The first narration is one of the clearest prohibitions, as it is phrased in the well-known format of 'do not do.' It mentions the prohibition of insult in a general sense, while other narrations specify insulting time and prohibit it by name. Nonetheless, the prohibition of insulting time falls under the category of prohibition due to the general implication of the prohibition.

Al-Nawawi said: 'Do not insult the doer of calamities, for if you insult them, you are also insulting Allah, who is the doer and sender of calamities. As for time, which is a part of Allah's creation, there is no act attributed to it, and it is created by Allah, the Most High.' (Al-Nawawi, 1972).

The reason for the inclusion of these Hadiths is that the people of Jahiliyyah used to attribute calamities and misfortunes to the Dahr (time). which refers to the passing of night and day. There were two groups among them: one group that did not believe in Allah and only knew the passing of night and day, which they believed to be the locus of events and the circumstance of fate. This group was called "Al-Dahriyah". They recognized the Creator, but they would attribute disgraceful things to the Dahr and time, and on both accounts, they would insult and curse them. They would say things like "Oh, the disappointment of Dahr" and "Oh, the misery of Dahr". Thus, the Prophet, peace be upon him, forbade them from doing so. (Al-Khattabi, 2003).

Also included in this topic is the prohibition of a person saying: "Give a drink to your Lord," "Illuminate your Lord," "My servant and my maid." This is supported by the following:

- 1- Abu Hurairah reported that the Messenger of Allah (pbuh) said: "None of you should say 'my slave' (*'abdi*). for all of you are Allah's slaves. But let him say: my boy (*fatay*). my girl (*fatati*). my servant (*ghulami*). And none of you should say 'my lord (*rabb*)' but let him say: my chief (*sayyidi*)." (Muslim, 1973).

- 2-The Prophet (pbuh) said: "None of you should say 'feed your Lord', 'illuminate your Lord', or 'give drink to your Lord.' Rather, let him say: my master (*mawlaya*). And none of you should say 'my slave' (*'abdi*) or 'my slave girl (*amati*)', but let him say: my boy (*fatay*). my girl (*fatati*). my servant (*ghulami*)." (Al-Bukhari, 1972).

These Hadiths contain a clear prohibition against using certain expressions to describe oneself or others, as they could lead to disrespect towards the divine and improper involvement in matters that are beyond human comprehension. Scholars have elaborated on this matter due to its connection to matters of faith, which are the most important aspects that one should preserve.

Imam al-Nawawi (1972) may Allah have mercy on him, explained in his commentary on the aforementioned Hadith that it is disliked for a master to call his servant 'my slave' and 'my slave girl', but rather he should address them as 'my boy', 'my girl', 'my servant', and so on. He justified this by saying that true servitude is only owed to Allah, and using such expressions could lead to improper self-aggrandizement, citing the Prophet's (pbuh) saying: "All of you are Allah's slaves". Therefore, he prohibited the use of such language.

Some contemporary scholars have mentioned that the use of these prohibited expressions, even if it is just a matter of language, was prohibited by the Prophet (pbuh) in order to affirm the concept of monotheism and to prevent any avenues for associating partners with Allah.

This is because Allah is the Lord of all servants, and if someone uses these expressions for anyone other than Allah, it implies sharing the divine name with someone else, which is prohibited. Even if the intention behind it is not to associate partners in lordship, which is an attribute of Allah, it is still prohibited. (Al-Junaidi, 2002).

2-2- Prohibition of things that lead to forbidden means that affect creed. One of the hadiths that mention this is what Anas ibn Malik narrated that the Messenger of Allah (peace be upon him) said: "Do not seek illumination with the fire of the polytheists, and do not inscribe in Arabic on your rings." (Al-Bayhaqi, 1925).

The meaning of his saying "Do not seek illumination with the fire of the polytheists" means: Do not seek their advice and do not seek enlightenment from their opinions.

As for the prohibition of inscribing in Arabic on the ring, this is explained in the hadith narrated by Muslim from the hadith of Ibn Umar, who said: "The Prophet (peace be upon him) took a ring of gold, then he threw it away, then he took a ring of silver and engraved in it 'Muhammad, the Messenger of Allah.' He then said: 'Let no one engrave on his ring after my ring.'" (Muslim, 1973).

If the narrator remembers the other wording, the prohibition is also to protect against going from engraving "Arabic" to engraving "Muhammad, the Messenger of Allah," so the benefit of the particular engraving is lost. (Ibn al-Qayyim, 1997).

Similarly, the hadith narrated by Bukhari (1972) from Aisha that the Prophet (peace be upon him) said: "Do not revile the dead, for they have already met with what they sent ahead."

The Prophet (peace be upon him) forbade insulting the dead, and the reason for this prohibition in this narration is that they have reached their Lord and He knows them best, whether He forgives their abuser or punishes him. Therefore, the matter is solely up to Him.

The reason for the prohibition of insulting the dead may be to avoid harming the living. It was narrated by Ibn Abbas that a man from the Ansar.

Insulted Abu Al Abbas that he was in (Jahiliah) and Abu Al-Abbas slapped him. The man's people came and said, "By Allah, we will slap him as he slapped our companion." They put on their weapons, and when the Messenger of Allah (peace be upon him) heard of this, he ascended the pulpit and said, "O people, who is the most noble among you in the sight of Allah?" They said, "You are." He said, "Abu Al-Abbas is one of me and I am one of him. So do not insult our dead lest you harm our living." The people came and said, "O Messenger of Allah, we seek refuge in Allah from your anger." (Al-Bayhaqi,2001).

In another hadith, it is narrated that the strong believer is better and more beloved to Allah than the weak believer, and in each there is good. Be keen on what benefits you, seek the help of Allah, and do not be powerless. And if something befalls you, do not say, "If only I had done such and such," but rather say, "Allah has decreed and what He wills, He does. If Satan's hand had been in it, it would not have happened." (Muslim, 1973).

The hadith contains a clear prohibition of the means that lead to prohibited actions which involve doubts about the creed and constants of the religion. Ibn al-Qayyim (1973) listed ways to block these means mentioned in the hadith, saying, "The man was prohibited after being struck with what he was destined to say: If I had done this, then that would have happened. He was informed that this is a means to the work of Satan, and it only results in sorrow, regret, and anger towards fate, believing that he could have changed it if he had done otherwise. This weakens his satisfaction, submission, trust, and belief in fate.).

2-3 - The prohibition that warns against things that lead to a disturbance of faith. Faith is the foundation of a Muslim's life and the righteousness of their status in this world and the Hereafter. It is comprised of speech, actions, and beliefs, and it is incumbent upon the Muslim to preserve its principles and landmarks in their words, deeds, and beliefs. Some texts from the Sunnah warn against things that lead to a disturbance of faith, including what was mentioned in the hadith narrated by Jabir from the Prophet (peace be upon him). who said: "None of you should die except while having good thoughts about Allah." (Muslim, 1973). In this Hadith, the prohibition came with the aim of warning against despairing and losing hope in the mercy of Allah, while urging Muslims to have good thoughts about Allah. The meaning of having good thoughts about Allah is to think that He will have mercy on you and forgive you. If a person is healthy, having good thoughts means fearing Allah and hoping for His forgiveness. However, when approaching death, their hope and fear intensify.

The third section: The indication of the prohibition towards what opposes good manners.

In language, "adab" refers to meanings such as good manners, virtuous deeds, or teaching people good ethics. (Azabidi, n.d & Majma' Allughati AlArabiati, n.d.). In terminology, it is defined as taking noble manners and standing with what is commendable, or elevating those above you and treating those below you with kindness. (Ibn Hajar, 1959).

Adab (good manners) can be defined as a set of virtues and noble traits that were commanded by the Islamic Law (Shariah) in the Quran and Sunnah, or prohibited its opposites. Sunni scholars were concerned with compiling a book called "Kitab al-Adab" or "Al-Adab" in the books of Hadith, in which they listed certain qualities or behaviors that were prohibited by the Prophet Muhammad (peace be upon him). not as an absolute prohibition, but as a disliked action. These behaviors were contrary to Islamic ethics, not suitable for the status of Muslims as part of the nation of Muhammad (peace be upon him). or harmed the feelings of Muslims and damaged the relationship between them. These prohibitions include statements, physical or moral actions, such as the following:

3-1 - The prohibitions related to good manners towards people:

1-The hadith of Ibn Umar that the Prophet (peace be upon him) said: "let one of you not have his brother stand from his seat ten sit in it", I asked Nafi' "On Friday?" He said, "On Friday and other days." (Al-Hakim, 1990).

The hadith prohibits a person from getting up from his seat and then sitting in it, whether it is in the Friday sermon or any other gathering, because the person who first occupies a place in a communal gathering has more right to it than anyone else (Ibn Battal, 2003).

2- The hadith of Ibn Mas'ood that the Prophet (peace be upon him) said: "A man should not lead another man in prayer in his domain nor sit in his place of honor in his house without his permission." (Ibn Battal, 2003).

The hadith prohibits a guest from leading the prayer in the host's house and a visitor from leading the prayer for the host, and no one should sit on someone else's bed without their permission.

3- Narrated by Ibn Amr, the Prophet (peace be upon him) said: "It is not permissible for a man to separate two men except with their permission." (Abu Dawud, n.d).

This prohibition applies to gatherings on Fridays and other occasions, as it causes discomfort and inconvenience to those sitting together, and it is bad manners towards fellow Muslims. This is especially true if there is a conversation or a relationship between them, as Ibn Rajab

said: "...if the two sitting together are related or talking about something permissible, it is even more disliked." (Ibn Rajab, 1996).

4- The hadith of Ibn Mas'ud narrates that the Prophet, peace be upon him, said, "When there are three of you, two should not converse privately to the exclusion of the third until you involve him, for this will grieve him." (Muslim, 1973).

Thus, the prohibition mentioned in the hadith addresses a mistake that many people make when there are three individuals present. Two of them speak privately with each other, which contradicts proper etiquette according to Islamic law. This action can cause sadness in the third person and provide an opportunity for Satan to enter their mind, leading them to think that the other two are plotting against them or wishing them harm.

However, scholars have made exceptions in certain situations where it may be permissible to have a private conversation. These exceptions are typically linked to necessity, or when the third person allows the other two to speak privately.

3-2 - Prohibition of something due to its potential to sever the bonds of love and affection between Muslims.

This is mentioned in the hadith of Abu Huraira: "Beware of suspicion, for suspicion is the worst of false tales; and do not look for others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; rather, be servants of Allah as brothers." (Bukhari, 1972).

This hadith contains some prohibitions that every Muslim should avoid, as they can lead to disputes and break the bonds of affection between Muslims.

3-3 - Prohibition of something for fear of falling into disobedience.

As mentioned in the hadith: "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.'" (Bukhari, 1972).

This hadith prohibits wishing for death due to the harm that befalls a person, as the time, cause, and place of death are all matters subject to the decree of Allah and cannot be changed. It is not appropriate for a believer to wish for it or to hasten its time due to a calamity that befalls them.

Imam Nawawi (1972) said: "This hadith indicates that it is disliked to wish for death due to harm that has befallen a person from illness, poverty, or other hardships of this world. However, if a person fears harm to their religion or a trial in it, there is no dislike in wishing for death. This is based on the understanding of this hadith and others, and some of the early generations have done this when they feared trials in their religions."

3-4 - Prohibition of something is due to the harm it brings to a person's reputation or property.

One example is what was narrated by Abdullah bin Amr who said that the Messenger of Allah (peace be upon him) said: "Verily, one of the greatest sins is for a man to curse his parents." It was asked, "O Messenger of Allah, how could a man curse his parents?" He said: "He abuses someone's father, who then abuses his father, and he abuses someone's mother, who then abuses his mother." (Al-Bukhari, 1972)

"This hadith is the basis for blocking the means to evil, and it is understood from it that if someone's action leads to something forbidden, it is also forbidden for them to do that action

even if they did not intend the forbidden outcome. The basis for this hadith is the saying of Allah, "And do not revile those whom they call upon besides Allah..." It also emphasizes the great right of parents and encourages good behavior towards them. It is also an example of what is most likely to happen, as the one who insults a man's father may insult another man's father, and it is likely that the insult will be reciprocated." (Ibn Hajar, 1959).

3-5 -The prohibition of something is due to the harm it brings, whether it is psychological or physical, to oneself or to others.

As in the Hadith of Abu Hurairah, may Allah be pleased with him, where a man asked the Prophet, peace be upon him, to advise him, and he said: "Do not get angry ." The man repeated the question several times, and the Prophet replied: "Do not get angry." (Bukhari, 1972).

Ibn Al Arabi (1992) explained the reason for the prohibition mentioned in the Hadith, saying: "Our scholars said that he forbade what he knew was his desire, because when a person gives up what he desires, he is more likely to give up what he does not desire, especially anger. If he can control himself from anger, he will have strong self-control. If he can control himself during anger, he is more likely to control himself from pride, envy, and their sisters."

Ibn Abdul Barr (1967) said: "This is a brief speech with many meanings and great benefits. Whoever suppresses his anger and resists his wrath has defeated his devil and preserved his dignity and religion. Al-Baji (1914) said: "The Prophet, peace be upon him, gathered all goodness in one word, because anger spoils a lot of religion and world for what comes out of it in speech and action

From a psychological and scientific perspective, it can be said that anger causes many psychological, health, and social problems for a person, especially if it has no reason or if the reason is trivial. There are cases that require anger, and the Prophet, peace be upon him, only became angry when the sanctities of Allah were violated. Therefore, it is necessary for the nation to follow the Prophet, peace be upon him, in his manners and behaviors.

3-6-Prohibition of certain behaviors for the protection and preservation of women's honor and dignity.

Islam honors women greatly in all stages of their lives, as daughters, sisters, mothers, and wives. Women make up half of society and are responsible for raising and nurturing children. The books of the Sunnah are full of Hadiths that encourage this, and some of these matters were mentioned by Imam Ibn Qayyim (1973) who explained that engaging in these improper behaviors leads to dishonor and violation of sanctities.

Among these matters are:

1-The Prophet (peace be upon him) forbade a woman from describing another woman to her husband in a way that makes him imagine her beauty as if he is actually seeing her. It is clear that this prohibition is a safeguard against temptation and protects against the harm that can result from such behavior.

Many family problems have arisen from a woman describing her friend or colleague's beauty to her husband, causing him to be attracted to her and turning away from his wife. The Hadith that illustrates this is narrated by Ibn Mas'ud, who said: "The Messenger of Allah (peace be upon him) said: 'A woman should not describe another woman to her husband in such a way that he starts imagining her as if he is actually seeing her.'" (Ibn Al-Moqrri', 1998).

Similarly, it is also prohibited for a woman to describe her husband to another woman in a way that could lead to temptation, as the harm caused in both cases is the same.

2- The Prophet Muhammad (peace be upon him) forbade a man from staying overnight with a woman who is not his wife or a close relative who is forbidden to him (i.e. mahram). because staying overnight with a non-relative woman can lead to temptation and wrongdoing. The hadith that supports this is narrated by Jabir, who said that the Prophet (peace be upon him) said: "A man should not stay overnight with a woman who is not his wife or a mahram." (Muslim, 1973).

3- The Prophet Muhammad (peace be upon him) also forbade women from using perfume or adornment when they leave their homes, whether it is for going to the mosque or for other reasons such as seeking knowledge, earning a living, visiting family, or shopping. This is because such adornment can attract men's attention and lead them to temptation. The hadith that supports this is narrated by Abu Musa al-Ash'ari, who said that the Prophet (peace be upon him) said: "Any woman who puts on perfume and then passes by people so that they can smell her fragrance is an adulteress." (Ahmad, 2001).

This hadith does not mean that the Prophet (peace be upon him) is describing the woman as an adulteress, but it is a warning to those who do so. Ibn al-Malik explains that the reason for the Prophet's comparison of such women to adulteresses is because they are a cause for men to look at them with desire, as their perfume and adornment attract men's hearts and stir their passions, leading them to look at them. This is why there is emphasis and exaggeration in forbidding women from leaving their homes with adornment. (Ibn al-Malik,2012).

4-Prophet Muhammad (peace be upon him) prohibited women from traveling without a male relative as a mahram, and this is because traveling without a male relative could be a cause for others to desire her or for her to engage in immoral behavior. provides evidence for this in a saying of Abu Hurayrah who narrated that the Prophet (peace be upon him) said: "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night's distance without a male mahram." (Muslim, 1973).

However, some scholars have exceptions to this rule, such as a woman traveling for Hajj with a trusted group of people.

Furthermore, those who study the Hadiths of the Prophet (peace be upon him) related to etiquette and manners will find a large number of commands and prohibitions, and the indications of these prohibitions cover many meanings beyond what linguists and scholars of principles have mentioned.

Conclusion:

Several conclusions can be drawn from this research, as follows:

- The prophetic tradition includes noble guidance, directions, and valuable advice that, if followed by Muslims, bring worldly benefits and rewards in the Hereafter, whether in the form of commands or prohibitions.
- The ethical manners of Islam represent an important aspect of Muslim life, which is why the scholars of the prophetic tradition paid special attention to them and dedicated specific chapters to them in their books.
- Although the form of prohibition in general indicates the forbidding of an act, it has other meanings according to the scholars of Islamic jurisprudence, which can reach up to fifteen different meanings depending on the context in which the prohibition occurs in the Qur'an and the prophetic tradition.

- The Prophet, peace be upon him, warned his nation against matters and prohibited them from actions that constitute a violation of creed, affect the divine self, and are considered an infringement on the decree of Allah, the Almighty.
- Some of the prophetic traditions are related to reasons and causes, while others are mentioned without a specific context. This is evident from the context of the hadith or the incident in which it was mentioned.
- Many of the prophetic traditions that are mentioned are included in the book of Islamic ethics, which covers various aspects of people's lives, including their actual and verbal behavior and beliefs.
- Women have a significant status in Islam, and the prophetic tradition paid attention to their protection, care, and the preservation of their chastity and honor. This is evident through the prohibitions against committing verbal or physical acts that harm women.

The following recommendations are important:

- Efforts should be made to derive rulings and meanings from the prophetic tradition, especially those related to ethics, to benefit from them in contemporary life, which is filled with many violations that do not conform to the ethics of Islam.
- It is necessary for Muslims to follow the prophetic tradition in both words and actions, as it provides a solution to every problem and a correct path to follow.
- A comprehensive study should be conducted on the explicit prohibitions mentioned in the prophetic tradition and linking them to Quranic prohibitions, considering that the prophetic tradition is an interpreter and elucidator of the Qur'an.

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