

of Al-Faḍl and turned his face (to the other side) in order that he should not gaze at her. She said, "O Allāh's Messenger! The obligation of performing *Hajj* enjoined by Allāh on His worshippers has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform *Hajj* on his behalf?" He said, "Yes."

[See Vol. 2, *Ḥadīth* No. 1513]

6229. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "Beware! Avoid sitting on the roads." They (the people) said, "O Allāh's Messenger! We can't help sitting (on the roads) as these are (our places) where we have talks." The Prophet ﷺ said, "If you refuse but to sit, then pay the road its right." They asked, "What is the right of the road, O Allāh's Messenger?" He said, "Lowering your gaze, refraining from harming others, returning greetings and enjoining what is *Al-Ma'rūf* (Islāmic Monotheism and all that which Islām orders one to do), and forbidding what is *Al-Munkar* (disbelief, polytheism of all kinds and every evil deed)."

(3) CHAPTER. *As-Salām* is one of the Names of Allāh تعالى. (Allāh's Statement): "When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally..." (V.4:86)

6230. Narrated 'Abdullāh (bin Mas'ūd) رضي الله عنه: Whenever we offered *Ṣalāt*

يَنْظُرُ إِلَيْهَا، وَأَعَجَبَهُ حُسْنُهَا، فَالْتَمَتَ النَّبِيُّ ﷺ وَالْفَضْلُ يَنْظُرُ إِلَيْهَا، فَأَخْلَفَ بِيَدِهِ فَأَخَذَ بَذَقِنِ الْفَضْلِ. فَعَدَلَ وَجْهَهُ عَنِ النَّظَرِ إِلَيْهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أُحِجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٥١٣]

٦٢٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا أَبُو عَامِرٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ»، فَقَالُوا: يَا رَسُولَ اللَّهِ، مَا لَنَا مِنْ مَجَالِسِنَا بَدُّ نَتَحَدَّثُ فِيهَا. فَقَالَ: «إِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ». [راجع: ٢٤٦٥]

(٣) بَابُ السَّلَامِ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى ﴿وَإِذَا حُيِّتُمْ بِبِحَيٍّ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ [النساء: ٨٦]،

٦٢٣٠ - حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:

(prayer) with the Prophet ﷺ, we used to say: *As-Salām* be on Allāh from His worshippers, *As-Salām* be on Jibrīl (Gabriel), *As-Salām* be on Mikāel (Michael), *As-Salām* be on so-and-so. When the Prophet ﷺ finished his *Ṣalāt* (prayer), he faced us and said, "Allāh Himself is *As-Salām* (Peace), so when one sits in the *Ṣalāt* (prayer) (sitting posture for *At-Taḥiyāt*), one should say, '*At-Taḥiyātulillāhi waṣ-ṣalawātu, waṭ-ṭaiyibātu. As-salāmu 'alaika aiyuhan-Nabiyyu wa raḥmatu-llāhi wa barakātuhu. As-Salāmu 'alainā wa 'alā ibādillah-iṣ-ṣāliḥin*,<sup>(1)</sup> for if he says that, it will be for all the pious slaves of Allāh in the heavens and the earth. (Then he should say), '*Ash-hadu an lā ilāha illallāhu wa ash-hadu anna Muḥammadan 'abduhū wa Rasūluhū*,<sup>(2)</sup> and then he can choose whatever speech (i.e., invocation) he wishes."

[See Vol. 1, *Ḥadīth* No. 835]

**(4) CHAPTER. The small number (of persons) should greet the large number (of persons).**

6231. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, "The young should greet the old, the passerby should greet the sitting one, and the small group of persons should greet the large group of persons."

حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى ميكَائيلَ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ. فَلَمَّا انصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ - فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الْكَلَامِ مَا شَاءَ».

[راجع: ٨٣١]

**(٤) بَابُ تَسْلِيمِ الْقَلِيلِ عَلَى الْكَثِيرِ**

٦٢٣١ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَامِ بْنِ مُنَيْبٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى

(1) (H. 6230) All the compliments and the best regards prayers, and good things are due to Allāh; peace be on you, O Prophet, and Allāh's Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allāh.

(2) (H. 6230) I testify that none has the right to be worshipped but Allāh; and I testify that Muḥammad ﷺ is His slave and His Messenger.

القاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». [انظر:

٦٢٣٢، ٦٢٣٣، ٦٢٣٤]

(5) CHAPTER. The riding person should greet the walking person.

(٥) بَابُ يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي

6232. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

٦٢٣٢ - حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا مَخْلَدٌ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ أَنَّهُ سَمِعَ ثَابِتًا مَوْلَى ابْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». [راجع: ٦٢٣١]

(6) CHAPTER. The walking person should greet the sitting one

(٦) بَابُ يُسَلِّمُ الْمَاشِي عَلَى الْقَاعِدِ

6233. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The riding person should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

٦٢٣٣ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ أَنَّ ثَابِتًا أَخْبَرَهُ وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ». [راجع: ٦٢٣١]

(7) CHAPTER. The younger person should greet the older one.

(٧) بَابُ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ

6234. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet

٦٢٣٤ - وَقَالَ إِبْرَاهِيمُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سَلِيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي

the large number of persons.”

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَأْرُ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

[راجع: ٦٢٣١]

**(8) CHAPTER. To propagate *As-Salām* (greeting) (among the people).**

**(٨) بَابُ إِفْشَاءِ السَّلَامِ**

6235. Narrated Al-Bara' bin 'Azib رضي الله عنه: Allah's Messenger ﷺ ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say *Tashmūt*<sup>(1)</sup> to a sneezer, to help the weak, to help the oppressed ones, to propagate *As-Salām* (greeting), and to help others to fulfil their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, *Dibāj* (thick silk cloth), *Qassiy* and *Istabraq* (two kinds of silk).

٦٢٣٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مِقْرَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا النَّبِيُّ ﷺ بِسَبْعٍ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيمِ الْعَاطِسِ، وَنَصْرِ الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِثْرَارِ الْمُقْسِمِ. وَنَهَى عَنِ الشُّرْبِ فِي الْفِضَّةِ، وَنَهَى عَنِ تَحْتَمِ الْذَّهَبِ، وَعَنِ رُكُوبِ الْمَيَاثِرِ وَعَنِ لُبْسِ الْحَرِيرِ وَالذَّبِجِ وَالْقَسِيِّ وَالْإِسْتَبْرَقِ.

[راجع: ١٢٣٩]

[See Vol. 7, *Hadīth* No. 5635]

**(9) CHAPTER. To greet those whom one knows and those whom one does not know.**

**(٩) بَابُ السَّلَامِ لِلْمَعْرِفَةِ وَغَيْرِ الْمَعْرِفَةِ**

6236. Narrated 'Abdullāh bin 'Amr رضي الله عنه: A man asked the Prophet ﷺ, "What sort of deeds or traits of Islām are good?" The Prophet ﷺ said, "To feed others; and to greet those whom you know and those whom you do not know."

٦٢٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ

(1) (H. 6235) *Tashmūt* means to say 'May Allāh bestow His Mercy on you' to a sneezer who has already said, '*Alhamdu-lillāh* (Praise be to Allāh).'

6237. Narrated Abū Ayyūb رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days; while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

وَتَقْرَأُ السَّلَامَ، عَلَى مَنْ عَرَفْتَ وَعَلَى مَنْ لَمْ تَعْرِفْ». [راجع: ١٢]

٦٢٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ، يَلْتَقِيَانِ فَيُصَدُّ هَذَا، وَيُصَدُّ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ». وَذَكَرَ سُفْيَانُ أَنَّهُ سَمِعَهُ مِنْهُ ثَلَاثَ مَرَّاتٍ. [راجع: ٦٠٧٧]

#### (10) CHAPTER. The Divine Verse of *Al-Hijāb* (veiling of women).

6238. Narrated Anas bin Mālik that he was a boy of ten at the time when the Prophet ﷺ emigrated to Al-Madīna. He added: I served Allāh's Messenger ﷺ for ten years (the last part of his lifetime) and I know more than the people about the occasion whereupon the order of *Al-Hijāb* was revealed (to the Prophet ﷺ). Ubayy bin Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allāh's Messenger ﷺ with Zainab bint Jahsh. In the morning, the Prophet ﷺ was a bridegroom of her and he invited the people, who took their meals and went away, but a group of them remained with Allāh's Messenger ﷺ and they prolonged their stay. Allāh's Messenger ﷺ got up and went out, and I, too, went out along with him till he came to the lintel of 'Ā'isha's dwelling place. Allāh's Messenger ﷺ thought that those people had left by then, so he returned, and I, too, returned with him till he entered upon Zainab and found that they were still sitting

٦٢٣٨ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُوسُفُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّهُ قَالَ: كَانَ ابْنُ عَشْرِ سِنِينَ مَقَدَّمَ النَّبِيَّ ﷺ الْمَدِينَةَ، فَخَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرًا حَيَاتَهُ، وَكُنْتُ أَعْلَمُ النَّاسِ بِشَأْنِ الْحِجَابِ حِينَ أَنْزَلَ، وَقَدْ كَانَ أَبِي بْنُ كَعْبٍ يَسْأَلُنِي عَنْهُ. وَكَانَ أَوَّلَ مَا نَزَلَ فِي مُبْتَنَى رَسُولِ اللَّهِ ﷺ بِرَيْثَبِ بِنْتِ جَحْشٍ، أَصْبَحَ النَّبِيُّ ﷺ بِهَا عَرُوسًا. فَدَعَا الْقَوْمَ فَأَصَابُوا مِنَ الطَّعَامِ، ثُمَّ خَرَجُوا وَبَقِيَ مِنْهُمْ رَهْطٌ عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَطَالُوا الْمُكْثَ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَخَرَجَ وَخَرَجْتُ

there and had not yet gone. The Prophet ﷺ went out again, and so did I with him till he reached the lintel of 'Aisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of *Al-Hijab* was revealed, and the Prophet ﷺ set a screen between me and him (his family).

مَعَهُ كَيْ يَخْرُجُوا، فَمَسَى رَسُولُ اللَّهِ ﷺ وَمَسَيْتُ مَعَهُ حَتَّى جَاءَ عَتَبَةَ حُجْرَةَ عَائِشَةَ ثُمَّ ظَنَّ رَسُولُ اللَّهِ ﷺ أَنَّهُمْ خَرَجُوا، فَرَجَعَ وَرَجَعْتُ مَعَهُ حَتَّى دَخَلَ عَلَى زَيْنَبَ فَإِذَا هُمْ جُلُوسٌ لَمْ يَتَفَرَّقُوا. فَرَجَعَ النَّبِيُّ ﷺ وَرَجَعْتُ مَعَهُ حَتَّى بَلَغَ عَتَبَةَ حُجْرَةَ عَائِشَةَ فَظَنَّ أَنْ قَدْ خَرَجُوا فَرَجَعَ وَرَجَعْتُ، فَإِذَا هُمْ قَدْ خَرَجُوا. فَأُنزِلَ آيَةُ الْحِجَابِ فَضَرَبَ بَيْنِي وَبَيْنَهُ سِتْرًا.

[راجع: ٤٧٩١]

6239. Narrated Anas رضي الله عنه: When the Prophet ﷺ married Zainab, the people came (to greet) and were offered a meal, and then they sat down (after finishing their meals) and started chatting. The Prophet ﷺ showed as if he wanted to get up, but they did not get up. When he noticed that, he got up, and some of the people also got up and went away, while some others kept on sitting. When the Prophet ﷺ returned to enter, he found the people still sitting, but then they got up and left. So I told the Prophet ﷺ of their departure and he came and went in. I intended to go in but the Prophet ﷺ put a screen between me and him, for Allāh revealed:

“O you who believe! Enter not the Prophet's houses...” (V.33:53)

٦٢٣٩ - حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ أَبِي: حَدَّثَنَا أَبُو مِجَلَزٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَزَوَّجَ النَّبِيُّ ﷺ زَيْنَبَ دَخَلَ الْقَوْمُ فَطَعِمُوا ثُمَّ جَلَسُوا يَتَحَدَّثُونَ فَأَخَذَ كَأَنَّهُ يَتَهَيَّأُ لِلْقِيَامِ فَلَمَّ يَقُومُوا، فَلَمَّا رَأَى قَامَ، فَلَمَّا قَامَ قَامَ مَنْ قَامَ مِنَ الْقَوْمِ وَقَعَدَ بَقِيَّةُ الْقَوْمِ. وَأَنَّ النَّبِيَّ ﷺ جَاءَ لِيَدْخُلَ، فَإِذَا الْقَوْمُ جُلُوسٌ، ثُمَّ إِنَّهُمْ قَامُوا فَانْطَلَقُوا، فَأَخْبِرْتُ النَّبِيَّ ﷺ فَجَاءَ حَتَّى دَخَلَ فَدَهَبَتْ أُدْخِلُ فَأَلْقَى الْحِجَابَ بَيْنِي وَبَيْنَهُ وَأُنزِلَ اللَّهُ تَعَالَى ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾ الآية. قَالَ أَبُو عَبْدِ اللَّهِ: فِيهِ مِنَ الْفِقْهِ أَنَّهُ لَمْ يَسْتَأْذِنْهُمْ حِينَ قَامَ وَخَرَجَ. وَفِيهِ أَنَّهُ تَهَيَّأُ لِلْقِيَامِ وَهُوَ يُرِيدُ أَنْ يَقُومُوا. [راجع: ٤٧٩١]

6240. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: 'Umar bin Al-Khaṭṭāb used to say to Allāh's Messenger ﷺ, "Let your wives be veiled." But Allāh's Messenger did not do so. The wives of the Prophet ﷺ used to go out to answer the call of nature at night only at Al-Manāṣi'. Once Sauda, the daughter of Zam'a, went out and she was a tall woman. 'Umar bin Al-Khaṭṭāb saw her while he was in a gathering, and said, "I have recognized you, O Sauda!" He ('Umar) said so as he was anxious for some Divine Orders regarding the *Hijāb* (the veiling of women). So Allāh عَزَّ وَجَلَّ revealed the Verse of *Al-Hijāb* (a complete body cover excluding the eyes).

[See Vol. 1, *Hadīth* No. 146]

(11) CHAPTER. Asking permission (for entering is enjoined) because of looking (i.e., lest one should look at the occupants of the house who may be in a state in which they dislike to be seen by others).

6241. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: A man peeped through a round hole into the dwelling place of the Prophet ﷺ while the Prophet ﷺ had a *Midra* (an iron comb) with which he was scratching his head. The Prophet ﷺ said, "Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight (that one should not look unlawfully at the state of others).

[See Vol. 7, *Hadīth* No. 5924]

٦٢٤٠ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا رَوَّجَ النَّبِيُّ ﷺ قَالَتْ: كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ لِرَسُولِ اللهِ ﷺ: احْبُجْ نِسَاءَكَ. قَالَتْ: فَلَمْ يَفْعَلْ. وَكَانَ أَزْوَاجَ النَّبِيِّ ﷺ يَخْرُجْنَ لَيْلًا إِلَى لَيْلٍ قَبْلَ الْمَنَاصِعِ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ وَكَانَتْ امْرَأَةً طَوِيلَةً فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ وَهُوَ فِي الْمَجْلِسِ فَقَالَ: عَرَفْنَاكَ يَا سَوْدَةُ، حِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ قَالَتْ: فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ آيَةَ الْحِجَابِ. [راجع: ١٤٦]

(١١) بَابُ: الاستئذان من أجل البصر

٦٢٤١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا سُفْيَانُ: قَالَ الزُّهْرِيُّ: حَفِظْتُهُ كَمَا أَنَّكَ هَاهُنَا عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَطَّلَعَ رَجُلٌ مِنْ جُحْرِ فِي حُجْرِ النَّبِيِّ ﷺ وَمَعَ النَّبِيُّ ﷺ مِذْرَى يَحْكُ بِهَ رَأْسَهُ، فَقَالَ: «لَوْ أَعْلَمْتُ أَنَّكَ تَنْتَظِرُ لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الاستئذان من أجل البصر».

[راجع: ٥٩٢٤]

6242. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A man peeped into a room of the Prophet ﷺ. The Prophet ﷺ stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

٦٢٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا أَطَّلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ بِمَشْقِصٍ أَوْ مَسَاقِصٍ، فَكَأَنِّي أَنْظُرُ إِلَيْهِ يُخْتَلِ الرَّجُلُ لِيَطْعَنَهُ. [انظر: ٦٨٨٩، ٦٩٠٠]

(12) CHAPTER. (What is said regarding) the adultery of the body parts other than the private parts.

6243. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: I have not seen a thing resembling ‘lamam’ (minor sins) than what Abū Hurairah narrated from the Prophet ﷺ who said “Allāh has written for Ādam’s son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the (forbidden, sinful) talk, and the innerself wishes and desires; and the private parts testify all this or deny it.”

(١٢) بَابُ زِنَا الْجَوَارِحِ دُونَ الْفَرْجِ

٦٢٤٣ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: لَمْ أَرَ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِنْ قَوْلِ أَبِي هُرَيْرَةَ.

وَحَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزُّنَا، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَ: النَّظْرُ، وَزَنَا اللِّسَانَ: الْمُنْطِقُ. وَالتَّنْفُسَ تَتَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ كُلَّهُ وَيَكْذِبُهُ». [انظر: ٦٦١٢]

(13) CHAPTER. To greet somebody and ask permission thrice (only).

6244. Narrated Anas رَضِيَ اللهُ عَنْهُ: Whenever Allāh’s Messenger ﷺ greeted somebody, he used to greet him three

٦٢٤٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

times,<sup>(1)</sup> and if he spoke a sentence, he used to repeat it thrice.

6245. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: While I was present in one of the gatherings of the *Anṣār*, Abū Mūsa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given permission, so I returned." (When 'Umar came to know about it) he said to Abū Mūsa, "Why did you not enter?" Abū Mūsa replied, "I asked permission three times, and I was not given permission, so I returned, for Allāh's Messenger ﷺ said, 'If anyone of you ask permission to enter thrice, and permission is not given, then he should return.'" 'Umar said, "By Allāh! We will ask Abū Mūsa to bring witnesses for it." (Abū Mūsa went to a gathering of the *Anṣār* and said), "Did anyone of you hear this from the Prophet ﷺ?" Ubayy bin Ka'b said, "By Allāh, none will go with you but the youngest of the people (as a witness)." (Abū Sa'īd) was the youngest of them, so I went with Abū Mūsa and informed 'Umar that the Prophet ﷺ had said so.

[See Vol. 3, *Hadith* No. 2062]

(14) CHAPTER. If a man is invited, should he ask permission to enter at his arrival?

Abū Hurairah said that the Prophet ﷺ

المُتَنَّى: حَدَّثَنَا ثُمَامَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَلَّمَ سَلَّمَ ثَلَاثًا، وَإِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا. [راجع: ٩٤]

٦٢٤٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنْتُ فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ إِذْ جَاءَ أَبُو مُوسَى كَأَنَّهُ مَذْعُورٌ فَقَالَ: اسْتَأْذَنْتُ عَلَى عُمَرَ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، قَالَ: مَا مَعَكَ؟ قُلْتُ: اسْتَأْذَنْتُ ثَلَاثًا فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنْ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ» فَقَالَ: وَاللَّهِ لَتَقِيمَنَّ عَلَيْهِ بَيْتَهُ. أَمِنَكُمْ أَحَدٌ سَمِعَهُ مِنَ النَّبِيِّ ﷺ؟ فَقَالَ أَبِي: وَاللَّهِ لَا يَقُومُ مَعَكَ إِلَّا أَصْغَرُ الْقَوْمِ، فَكُنْتُ أَصْغَرُ الْقَوْمِ. فَقُمْتُ مَعَهُ فَأَخْبِرْتُ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ ذَلِكَ. [راجع: ٢٠٦٢]

وَقَالَ ابْنُ الْمُبَارَكِ: أَخْبَرَنِي ابْنُ عُيَيْنَةَ: حَدَّثَنِي يَزِيدُ، عَنْ بُسْرِ: سَمِعْتُ أَبَا سَعِيدٍ بِهَذَا.

(١٤) بَابٌ: إِذَا دُعِيَ الرَّجُلُ فَبَجَاءَ، هَلْ يَسْتَأْذِنُ؟

وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَبِي

(1) (H. 6244) This was his custom when he asked permission to enter. If he was not admitted after the third time, he would leave.

said, “(The invitation) in itself is the permission for him.”

رَافِعٍ عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «هُوَ إِذْنُهُ».

6246. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I entered (the house) along with Allāh's Messenger ﷺ. There he (ﷺ) found milk in a basin. He said, “O Abū Hirr! Go and call the people of *Suffa* to me.” I went to them and invited them. They came and asked permission to enter, and when it was given, they entered.

[For details see *Hadīth* No. 6452]

٦٢٤٦ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ. وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عُمَرُ بْنُ ذَرٍّ: أَخْبَرَنَا مُجَاهِدٌ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ ﷺ فَوَجَدَ لَبَنًا فِي قَدَحٍ فَقَالَ: «أَبَا هِرٍّ، الْحَقُّ أَهْلَ الصُّفَّةِ فَادْعُهُمْ إِلَيَّ»، قَالَ: فَاتَيْتُهُمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا فَاسْتَأْذَنُوا فَأُذِنَ لَهُمْ فَدَخَلُوا.

[راجع: ٥٣٧٥]

#### (15) CHAPTER. To greet the boys.

6247. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ that he passed by a group of boys and greeted them and said, “The Prophet ﷺ used to do so.”

(١٥) بَابُ التَّسْلِيمِ عَلَى الصَّبِيَّانِ  
٦٢٤٧ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَيَّارٍ، عَنْ ثَابِتِ بْنِ النَّبَائِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ مَرَّ عَلَى صَبِيَّانٍ فَسَلَّمَ عَلَيْهِمْ وَقَالَ: كَانَ النَّبِيُّ ﷺ يَفْعَلُهُ.

#### (16) CHAPTER. The greetings of the men to the women, and of the women to the men.

6248. Narrated Abū Ḥāzim: Sahl said, “We used to feel happy on Friday.” I asked Sahl, “Why?” He said, “There was an old woman of our acquaintance who used to send somebody to *Budā'a* (Ibn Maslama said, “*Budā'a* was a garden of date-palms at Al-Madīna). She used to pull out the *Silq* (a kind of vegetable) from its roots and put it in a cooking pot, adding some powdered barley over it (and cook it). After finishing the *Jumu'ah* (Friday) *Ṣalāt* (prayer) we used to (pass by her and) greet her, whereupon she

(١٦) بَابُ تَسْلِيمِ الرِّجَالِ عَلَى النِّسَاءِ، وَالنِّسَاءِ عَلَى الرِّجَالِ  
٦٢٤٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ قَالَ: كُنَّا نَفْرَحُ يَوْمَ الْجُمُعَةِ، قُلْتُ لِسَهْلِ: وَلِمَ؟ قَالَ: كَانَتْ لَنَا عَجُوزٌ تُرْسِلُ إِلَى بُضَاعَةَ - قَالَ ابْنُ مَسْلَمَةَ: نَخْلٍ بِالْمَدِينَةِ - فَتَأْخُذُ مِنْ أَصُولِ السَّلْتِ فَتَطْرَحُهُ فِي قَدْرِ وَتُكْرِكِرُ حَبَاتٍ مِنْ شَعِيرٍ، إِذَا