

Book 25 : KITAB AL-ADAB (THE BOOK ON GENERAL BEHAVIOUR)

Chapter 1 :

FORBIDDANCE IN CALLING ONE (OTHER THAN ALLAH'S APOSTLE) WITH THE KUNYA OF ABU'L-QASIM AND THE FACT PERTAINING TO GOOD NAMES

Hadith 5314: Anas reported that person at Baqi' called another person as "Abu'l- Qasim," and Allah's Messenger (may peace be upon him) turned towards him. He (the person who had uttered these words) said: Messenger of Allah, I did not mean you, but I called such and such (person), whereupon Allah's Messenger (may peace be upon him) said: You may call yourself by my name, but not by my kunya.

Hadith 5315: Ibn Umar reported that Allah's Messenger (may peace be upon him) said: The names dearest to Allah are 'Abdullah and 'Abd al-Rahman.

Hadith 5316: Jabir b. 'Abdullah reported that a child was born to a person amongst us and he gave him the name of Muhammad. Thereupon his people said: We will not allow You to give the name of Muhammad (to your child) after the name of Allah's Messenger (may peace be upon him). He set forth with his son carrying him on his back and came to Allah's Apostle (may peace be upon him), and said: Allah's Messenger a son has been born to me and I have given him the name after the name of Allah's Messenger (may peace be upon him), whereupon Allah's Messenger (may peace be upon him) said: Give him my name but do not give him my kunya, for I am Qasim in the sense that I distribute (the spoils of war) and the dues of Zakat amongst you.

Hadith 5317: Jabir b. 'Abdullah reported that a child was born to one of the persons amongst us and he decided to give him the name of Muhammad We said: We will not allow you to give the name after the name of Allah's Messenger (may peace be upon him) until you ask him (the Holy Prophet). So he (that person) came and said (to the Holy Prophet): A child was born in my house and I wanted to give him the name (of Muhammad) after the name of Allah's Messenger, whereas my people did not allow me that I should name him after that (sacred) name until I have asked Allah's Apostle (may peace be upon him) in this connection, whereupon he said: Give him the name after my name, but do not call him by my kunya, for I have been sent as a Qasim as I distribute amongst you.

Hadith 5318: This hadith has been reported on the authority of Husain With the same chain of transmitters but no mention is made of these words: "(I have been sent as a distributor), so I distribute amongst you."

Hadith 5319: Jabir b. Abdullah reported Allah's Messenger (may peace be upon him) as saying: Give the name after my name, but do not give (the kunya of Abu'l-Qasim after my) kunya, for I am Abu'l-Qasim (in the sense) that I distribute amongst you (the spoils of war) and disseminate the knowledge (of revelation). This hadith has been transmitted on the authority of Abu Bakr but with a slight variation of wording.

Hadith 5320: This hadith has been reported on the authority of A'mash with the same chain of transmitters but there is a slight variation (of wording) that, instead of the word Bu'ithat (I have been sent), the word ju'ilat (I have been made) has been used.

Hadith 5321: Jabir b. 'Abdullah reported that a child was born to a person from the Ansar and he made up his mind to give him the name of Muhammad. He came to Allah's Apostle (may peace be upon him) and, asked him (about it), whereupon he said: The Ansar have done well to give the name (to your children) after my name, but do not give them the kunya after my kunya.

Hadith 5322: This hadith has been narrated through different chains of transmitters on the authority of Shu'ba with a slight variation of wording.

Hadith 5323: Jabir b. 'Abdullah reported: A child was born in the house of a person amongst us, and he gave him the name of Qasim. We said: We will not allow you (to give the name) to your child as Qasim (and thus adopt the kunya of Abu'l-Qasim) and cool your eyes. He (that person) came to Allah's Apostle (may peace be upon him) and made a mention of that to him, whereupon he said: Call your son 'Abd al-Rahman.

Hadith 5324: This hadith has been reported on the authority of Ibn Uyaina, but there is no mention of this: "We will not allow you to cool your eyes."

Hadith 5325: Abu Huraira reported that Abu'l-Qasim (may peace be upon him) said: Give name (to your children) after my name but do not give the kunya (of Abu'l-Qasim) after my kunya. 'Amr reported from Abu Huraira that he did not say that he had heard it directly from Allah's Apostle (may peace be upon him).

Hadith 5326: Mughira b. Shu'ba reported: When I came to Najran, they (the Christians of Najran) asked me: You read "O sister of Harun" (i.e. Hadrat Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger (may peace be upon him) I asked him about that, whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them.

Chapter 2 :

DISAPPROVAL OF GIVING UGLY NAMES AND SUCH NAMES AS CAN BE TREATED AS ILL OMENS

Hadith 5327: Samura b. Jundub reported: Allah's Messenger (may peace be upon him) forbade us to give names to our servants as these four names: Aflah (Successful), Rabdh (Profit), Yasar (Wealth), and Nafi' (Beneficial).

Hadith 5328: Samura b. Jundub reported AUah's Messenger (may peace be upon him) as saying: Don't give names to your servants as Rabdh, 'Ya ar, Aflah and Nafi'.

Hadith 5329: Samura b. Jundub reprinted: The dearest words to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), Wa la ilaha illa-Allah (There is no god but Allah), Allah-o-Akbar (God is the Greatest). There is no harm for you in which order you begin (them while remembering Allah), and he also said: Do not give these names to your servants, Yasar and Rabah and Nafi and Najth.

Hadith 5330: This hadith has been reported on the authority of Shu'ba and there is no mention but of the fact about giving the name to the servant and there is no mention of the four

expressions (of remembrance) and he did not mention the four words

Hadith 5331: Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) decided to forbid (his followers) to name persons as Ya'la (Elevated), Baraka (Blessing), Aflah (Successful), Yasar and Nafi', but I saw that he kept silent after that and he did not say anything until Allah's Messenger (may peace be upon him) died. And he did not forbid (his followers to do this), then 'Umar decided to prohibit (people) from giving these names, but later on gave up the idea.

Chapter 3 :

EXCELLENCE OF CHANGING UGLY NAMES TO GOOD NAMES

Hadith 5332: Ibn 'Umar reported that Allah's Messenger (may peace be upon him) changed the name of 'Asiya (Disobedient) and said: You are Jamila (i.e. good and handsome). Ahmad (one of the narrators) narrated it with a slight variation of wording.

Hadith 5333: Ibn 'Umar reported that 'Umar had a daughter who was called 'Asiya. Allah's Messenger (may peace be upon him) gave her the name of Jamila.

Hadith 5334: Ibn Abbas reported that the name of Juwairlya (the wife of the Holy Prophet) was Barra (Pious). Allah's Messenger (may peace be upon him) changed her name to Juwairiya and said : I did not like that it should be said: He had come out from Barra (Pious). The hadith transmitted on the authority of Ibn Abi 'Umar is slightly different from it.

Hadith 5335: Abu Huraira reported that the name of Zainab was

Barra. It was said of her: She presents herself to be innocent. Allah's Messenger (may peace be upon him) gave her the name of Zainab.

Hadith 5336: Zainab, daughter of Umm Salama, reported: My name first was Barra. Allah's Messenger (may peace be upon him) gave me the name of Zainab. Then there entered (into the house of Allah's Prophet as a wife) Zainab, daughter of Jahsh, and her name was also Barra, and he gave her the name of Zainab.

Hadith 5337: Muhammad b. 'Amr b. 'Ata' reported : I had given the name Barra to my daughter. Zainab, daughter of Abu Salama, told me that Allah's Messenger (may peace be upon him) had forbidden me to give this name. (She said) : I was also called Barra, but Allah's Messenger (may peace be upon him) said : Don't hold yourself to be pious. It is God alone who knows the people of piety among you. They (the Companions) said: Then, what name should we give to her ? He said: Name her as Zainab.

Chapter 4 :

IT IS FORBIDDEN TO CALL THE RULER AS THE KING OF KINGS OR SHAHINSHAH

Hadith 5338: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The vilest name in Allah's sight is Malik al-Amidh (King of Kings). The narration transmitted on the authority of Shaiba (contains these words) : There is no king but Allah, the Exalted and Glorious. Sufyan said: Similarly, the word Shahinshah (is also the vilest appellation). Ahmad b. Hanbal said: I asked Abu 'Amr about the meaning of Akhna. He said: The vilest.

Hadith 5339: Abu Huraira reported from Allah's Messenger (may peace be upon him) so many ahadith and one of them was this that Allah's Messenger (may peace be upon him) said: The most wretched person in the sight of Allah on the Day of Resurrection and the worst person and target of His wrath would of the person who is called Malik al-Amlak (the King of Kings) for there is no king but Allah.

Chapter 5 :

THE EXCELLENCE OF TAHNIK OF THE NEW-BORN CHILD AT THE TIME OF ITS BIRTH. AND, OF CARRYING IT TO A PIOUS PERSON SO THAT HE MAY SOVTEN SOME DATES AND RUB ITS PALATE WITH THEM, AND PERMISSIBILITY OF GIVING THE NAME ON THE DAY OF ITS BIRTH AND THE EXCELLENCE OF SUCH NAMES AS 'ABDULLAH, IBRAHIM AND THE NAMES OF ALL THE APOSTLES OF ALLAH (PEACE BE UPON THEM)

Hadith 5340: Anas b. Malik reported: I took 'Abdullah b. Abi Talha Ansari to Allah's Messenger (may peace be upon him) at the time of his birth. Allah's Messenger (may peace be upon him) was at that time wearing a woolen cloak and besmearing the camels with tar. He said: Have you got with you the dates ? I said: Yes. He took hold of the dates and put them in his mouth and softened them, then opened the mouth of the infant and put that in it and the child began to lick it. Thereupon Allah's Messenger (may peace be upon him) said: The Ansar have a liking for the dates, and he (the Holy Prophet) gave him the name of 'Abdullah.

Hadith 5341: Anas b. Malik reported that the son of Abu Talha had been ailing. Abu Talha set out (on a journey) and his son

breathed his last (in his absence). When Abu Talha came back, he said (to his wife): What about my child? Umm Sulaim (the wife of Abu Talha) said: He is now in a more comfortable state than before. She served him the evening meal and he took it. He then came to her (and had sexual intercourse with her) and when it was all over she said: Make arrangements for the burial of the child. When it was morning. Abu Talha came to Allah's Messenger (may peace be upon him) and informed him, whereupon he said: Did you spend the night with her. He said : Yes. He (the Holy Prophet) then said : O Allah, bless both of them (and as a result of blessing) she gave birth to a child. Abu Talha said to me (Anas b. Malik) to take the child, (so I took him) and came to Allah's Messenger (may peace be upon him). She (Umm Sulaim) also had sent some dates (along with the child). Allah's Apostle (may peace be upon him) took him (the child) (in his lap) and said: Is there anything with you (for Tahnik). They (the Companions) said: Yes. Allah's Apostle (may peace be upon him) took hold of them (dates and chewed them). He then put them (the chewed dates) in the mouth of the child and then rubbed his palate and gave him the name of 'Abdullah.

Hadith 5342: This hadith has been reported on the authority of Anas through another chain of transmitters.

Hadith 5343: Abu Musa reported: A child was born in my house and I brought him to Allah's Apostle (may peace be upod him) and he gave him the name of Ibrahim and he rubbed his palate with dates.

Hadith 5344: 'Urwa b. Zubair and Fatima daughter of Mandhir b. Zubair, reported that Asma' daughter of Abu Bakr was at the

time of migration in the family way with 'Abdullah b. Zubair (in her womb). She came to Quba' and gave birth to 'Abdullah at that place and then sent him to Allah's Messenger (may peace be upon him) so that he should rub his palate with chewed dates. Allah's Messenger (may peace be upon him) took hold of him (the child) and he placed him in his lap and then called for dates. 'A'isha said: Some time was spent before we were able to find them. He (the Holy Prophet) chewed them and then put his saliva in his mouth. The first thing that entered his stomach, was the saliva of Allah's Messenger (may peace be upon him). Asma' said: He then rubbed him and blessed him and gave him the name of Abdullah. He ('Abdullah) went to him (the Holy Prophet) when he had attained the age of seven or eight years in order to pledge allegiance to Allah's Messenger (may peace be upon him) as Zubair had commanded him to do. Allah's Messenger (may peace be upon him) smiled when he saw him coming towards him and then accepted his allegiance.

Hadith 5345: Asma' reported that she had become pregnant at Mecca with Abdullah b. Zubair (in her womt) and she (further) said: I set out (for migration to Medina) as I was in the advanced stage of pregnancy. I came to Medina and got down at the place known as Quba' and gave birth to a child there. Then I came to Allah's Messenger (may peace be upon him). He placed him (the child) in his lap and then commanded for the dates to be brought. He chewed them and then put the saliva in his mouth. The first thing which went into his stomach was the saliva of Allah's Messenger (may peace be upon him). He then rubbed his palate with dates and then invoked blessings for him and blessed him. He was the first child who was born in Islam (after Migration).

Hadith 5346: Asma', daughter of Abu Bakr, reported that when

she migrated to Allah's Messenger (may peace be upon him) in Medina she was in the family way with Abdullah b. Zubair in her womb.

Hadith 5347: 'A'isha reported that the new-born infants were brought to Allah's Messenger (may peace be upon him). He blessed them and rubbed their palates with dates.

Hadith 5348: 'A'isha reported: We took 'Abdullah b. Zubair to Allah's Apostle (may peace be upon him) so that he should put saliva in his mouth and we had to make a good deal of effort in order to procure them.

Hadith 5349: Sahl b. Sa'd reported that Mundhir b. Aba Usaid was brought to Allah's Messenger (may peace be upon him) at the time of his birth Allah's Apostle (may peace be upon him) placed him on his thigh and Abfi Usaid kept sitting there. Allah's Apostle (may peace be upon him) had been occupied with something else before him. Abu Usaid commanded his child to be lifted from the lap of Allah's Messenger (may peace be upon him) and so he was lifted. When Allah's Messenger (may peace be upon him) had finished the work he said: Where is the child? Abd Usaid said: Allah's Messenger, we took him away. He said: What is his name? He said; Allah's Messenger, it is so and so, whereupon he (the Holy Prophet) said: Nay, his name is Mundhir, and named him Mundhir on that day.

Hadith 5350: Anas b. Malik reported that Allah's Messenger (may peace be upon him) had the sublimest character among mankind. I had a brother who was called Abd 'Umair. I think he was weaned. When Allah's Messenger (may peace be upon him)

came to our house he saw him, and said: Abu 'Umair, what has the sparrow done? He (Anas) said that he had been playing with that.

Chapter 6 :

PERMISSIBILITY OF CALLING ONE AS "MY SON," BESIDES ONE'S OWN SON

Hadith 5351: Anas b Malik reported that Allah's Messenger (may peace be upon him) addressed me: O My Son.

Hadith 5352: Mughira b. Shu'ba reported that none else had asked more questions from Allah's Messenger (may peace be upon him) about the Dajjal than I, but he simply said in a slight mood): O, my son, why are you worried because of him? He will not harm you. I said: The people think that he would have with him rivers of water and mountains of bread, whereupon he said: He would be more insignificant in the sight of Allah than all these things (belonging to him).

Hadith 5353: This hadith has been reported on the authority of Ismail, with the same chain of transmitters but with a slight variation of wording.

Chapter 7 :

ASKING PERMISSION TO ENTER A HOUSE

Hadith 5354: Abu Sa'id Khudri reported: I was sitting in Medina in the company of the Ansar that Abu Musa came trembling with fear. We said to him: What is the matter? He said: 'Umar (Allah be pleased with him) sent for me. I went to him and paid him salutation thrice at (his) door but he made no response to me and so I came back Thereupon he ('Umar) said: What stood in your way that you did not turn up? I said: I did come to you and paid you salutations at your door three times

but I was not given any response, so I came back as the Messenger of Allah (may peace be upon him) has said: When any one of you seeks permission three times and he i.e not granted permission, he should come back. Umar said: Bring a witness to support that you say, otherwise I shall take you to task. Ubayy b. Ka'b said: None should stand with him (as a witness) but the youngest amongst the people. Abu Sa'id said: I am the youngest amongst the people, whereupon he said: Then you go with him (to support his contention).

Hadith 5355: This hadith has been narrated on the authority of Yazid b. Khusaifa with the same chain of transmitters but with this addition: Abu Sa'id said: So I stood up, and went to 'Umar and gave witness (to what Abu Musa had said).

Hadith 5356: Abd Sa'id Khudri reported: We were in the company of Ubayy b. Ka'b that Abu Musa Ash'ari came there in a state of anger. He stood (before us) and said: I ask you to bear witness in the name of Allah whether anyone amongst you heard Allah's Messenger (may peace be upon him) as saying: Permission (for entering the house) should be sought three times and if permission is granted to you (then get in). otherwise go back. Ubayy b. Ka'b said: What is the matter? He said: I sought permission yesterday from 'Umar b. Khattab three times but he did not permit me, so I came back; then I went to him today and visited him and informed him that I had come to him yesterday and greeted him thrice, then came back, whereupon he said: Yes, we did hear you but he were at that time busy, but why did you not seek permission (further and you must have never gone back until you were permitted to do so). He said: I sought permission (in the manner) that I heard Allah's Messenger (may peace be upon him) having said (in connection 'With the seeking of

permission for entering the house of a stranger). Thereupon he (Hadrat Umar) said: By Allah, I shall torture your back and your stomach unless you bring one who may bear witness to what you state. 'Ubayy b. Ka'b said: By Allah, none should stand with you (to bear testimony) but the youngest amongst us. And he therefore, said to Abu Sa'id: Stand up. So I stood up until I came to Umar and said: I heard Allah's Messenger (may peace be upon him) say this.

Hadith 5357: Abu Sa'id reported that Abu Musa al-Ash'ari came to the door of 'Umar and sought his permission (to get into his house). Umar said: That is once. He again sought permission for the second time and 'Umar said: It is twice. He again sought permission for the third time and Umar said: It is thrice. He (Abu Musa) then went back. He (Hadrat 'Umar) (sent someone) to pursue him so that he should be brought back. Thereupon he (Hadrat Umar) said: If this act (of yours is in accordance with the command of Allah's Messenger (may peace be upon him) you have preserved in your mind, then it is all right, otherwise (I shall give you such a severe punishment) that it will serve as an example to others. Abu Sa'id said: Then he (Abu Musa) came to us and said: Do you remember Allah's Messenger (may peace be upon him) having said this: "Permission is for three times"? They (Companions sitting in that company) began to laugh, whereupon he (Abu Musa) said: There comes to you your Muslim brother who had been perturbed and you laugh. Abu Sa'id said: (Well), you go forth. I shall be your participant in this trouble of yours. So he came to him (Hadrat Umar) and said: Here is Abu Sa'id (to support my statement).

Hadith 5358: This hadith bu been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters.

Hadith 5359: 'Ubaid b. Umair reported that Abu Musa brought permission from Umar (to enter the house) three times, and finding him busy came back, whereupon Umar said (to the inmates of his house): Did you not hear the voice of 'Abdullah b. Qais (the Kunya of Abu Musa Ash'ari) ? He was called back. and he (Hadrat 'Umar) said: What did prompt you to do it? Thereupon, he said: This is how we have been commanded to act. He (Hadrat 'Umar) said: Bring evidence (in support of) it, otherwise I shall deal (strictly) with you. So he (Abu Musa) set out and came to the meeting of the Ansar and asked them to bear witness before hadrat Umar about this. They (the Companions present there) said: None but the youngest amongst us would bear out this fact. So Abu Sa'id Khudri (who was the youngest one in that company) said: We have been commanded to do so (while visiting the house of other people). Thereupon 'Umar said: This command of Allah's Messenger (may peace be upon him) had remained hidden from me up till now due to (my) business in the market.

Hadith 5360: This hadith has been transmitted on the authority of Ibn Juraij, but there is no mention of the words "business in the market".

Hadith 5361: Abu Musa Ash'ari reported that he went to 'Umar b. Khattab and greeted him by saying: As-Salamu-'Alaikum, here is 'Abdullah b. Qais, but he did not permit him (to get in). He (Abu Musa Ash'ari) again greeted him with as-Salamu-'Alaikum and said: Here is Abu Musa, but he (Hadrat 'Umar) did not permit him (to get in). He again said: As-Salam-u-'Alaikum, (and said) here is Ash'ari, (then receiving no response he came back). He (Hadrat 'Umar) said: Bring him back to me,

bring him back to me So he went there (in the presence of Hadrat 'Umar) and he said to him: Abu Musa, what made you go back, while we were busy in some work? He said: I heard Allah's Messenger (may peace be upon him) as saying: Permission should be sought thrice. And if you are permitted, (then get in), otherwise go back. He said: Bring witness to this fact, otherwise I shall do this and that, i.e. I shall punish you. Abu Musa went away and 'Umar said to him (on his departure): If he (Abu Musa) finds a witness he should meet him by the side of the pulpit in the evening and if he does not find a witness you would not find him there. When it was evening he (Hadrat 'Umar) found him (Abu Musa) there. He (Hadrat 'Umar) said: Abu Musa, have you been able to find a witness to what you have said? He said: Yes. Here is Ubayy bin Ka'b, whereupon he (Hadrat 'Umar) said: Yes, he is an authentic (witness). He (Hadrat 'Umar) said: Abu Tufail (the kunya of Ubayy b. Ka'b), what does he (Abu Musa) say? Thereupon he said: Ibn Khattab, I heard Allah's Messenger (may peace be upon him) as saying so. Do not prove to be a hard (task-master) for the Companions of Allah's Messenger (may peace be upon him), whereupon he Hadrat 'Umar said: Hallowed be Allah. I had heard something (in this connection), but I wished it to be established (as an undeniable fact).

Hadith 5362: This hadith has been narrated on the authority of Talha b. Yahya with the same chain of transmitters but with this variation of wording: He (Hadrat 'Umar) said: Abu Mundhir (the Kunya of Ubayy b. Ka'b), did you hear this from Allah's Messenger (may peace be upon him)? Thereupon he said: Yes. and he further said: Ibn Khattab, do not be a torment for the Companions of Allah's Messenger (may peace be upon him). No mention has, however, been made of the words of 'Umar: "Hallowed be Allah" and what follows subsequently.

Chapter 8 :

DISAPPROVAL OF SAYING: "IT IS I" IN RESPONSE TO ONE'S INQUIRY WHILE SEEKING PERMISSION TO GET IN THE HOUSE

Hadith 5363: Jabir b. Abdullah reported: I came to Allah's Apostle (may peace be upon him) and called him (with a view to seeking permission). whereupon Allah's Apostle (may peace be upon him) said: Who is it? I said: It is me. Thereupon he (the Holy Prophet) came out saying: It is I. it is me.

Hadith 5364: Jabir b. Abdullah reported: I sought permission from Allah's Messenger (may peace be upon him) to see him. He said: Who is it? I said: It is me. Thereupon Allah's Messenger (may peace be upon him) said: It is I. it is me (these words lead me to no conclusion).

Hadith 5365: This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording and that is: The Holy Prophet (may peace be upon him) uttered these words: It is I. it is I." in the manner as if he disapproved of this.

Chapter 9 :

IT IS FORBIDDEN TO PEEP INTO THE HOUSE OF ANOTHER PERSON

Hadith 5366: Sahl b. Sa'd as-Sa'id reported that a person peeped through the hole of the door of Allah's Messenger (may peace be upon him), and at that time Allah's Messenger (may peace be upon him) had with him a scratching instrument with which he had been scratching his head. When Allah's Messenger (may peace be upon him) saw him. he said: If I were to know that you had been peeping through the door, I would have thrust that into your eyes, and Allah's Messenger (may peace be upon him) said:

Permission is needed as a protection against glance.

Hadith 5367: Sahl b. Sa'd as-Sa'idi reported that a person peeped through the hole of the door of Allah's Messenger (may peace be upon him) and he had with him some pointed thing with which he had been adjusting (the hair of his head). Allah's Messenger (may peace be upon him) said to him: If I were to know that you had been peeping. I would have thrust it in your eyes. Allah has prescribed seeking permission because of protection against glance.

Hadith 5368: This hadith has been transmitted on the authority of Sahl b. Sa'd as-Sa'idi with a slight variation of wording.

Hadith 5369: Anas b. Malik reported that a person peeped in some of the holes (in the doors) of Allah's Messenger (may peace be upon him) (and he found him) standing up (lifting) an arrow or some arrows. The narrator said: I perceived as if Allah's Messenger (may peace be upon him) was going to pierce (his eyes).

Hadith 5370: Abu Huraira reported having heard Allah's Messenger (may peace be upon him) say: He who peeped into the house of people without their consent, it is permissible for them to put out his eyes.

Hadith 5371: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If a person were to cast a glance in your (house) without permission, and you had in your hand a staff and you would have thrust that in his eyes, there is no harm for you.

Chapter 10 :

SUDDEN GLANCE

Hadith 5372: Jarir b. 'Abdullah reported: I asked Allah's Messenger (may peace be upon him) about the sudden glance (that is cast) on the face (of a non-Mahram). He commanded me that I should turn away my eyes.

Hadith 5373: This hadith has been narrated on the authority of Yunus through another chain of transmitters.