

Book 26 : KITAB AS-SALAM (THE BOOK ON SALUTIONS AND GREETINGS)

Chapter 1 :

THE RIDER SHOULD FIRST GREET THE PEDESTRIAN AND THE SMALL NUMBER SHOULD GREET THE LARGE NUMBER OF PERSONS

Hadith 5374: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The rider should first greet the pedestrian, and the pedestrian the one who is seated and a small group should greet a larger group (with as-Salam-u-'Alaikum).

Chapter 2 :

THE DUTY THAT ONE OWES ON THE ROADSIDE IS TO RESPOND THE GREETING OF AS-SALAAM-U-'ALAIKUM

Hadith 5375: Abu Talha reported: While We were sitting in front of the houses and talking amongst ourselves, Allah's Messenger (may peace be upon him) happened to come there. He stood by us and said: What about you and your meetings on the paths? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by) ; we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation.

Hadith 5376: Abu Sa'id Khudri reported Allah's Apostle (may peace be upon him) as saying : Avoid sitting on the paths. They (the Companions) said: Allah's Messenger, we cannot help but holding our meetings (in these paths) and discuss matters (there). Thereupon Allah's Messenger (may peace be upon him) said: If you insist on holding meetings, then give the path its due right.

They said: What are its due rights ? Upon this he said: Lowering the gaze, refraining from doing harm, exchanging of greetings. commanding of good and forbidding from evil.

Hadith 5377: This hadith has been narrated on the authority of Zaid b. Aslam with the same chain of transmitters.

Chapter 3 :

THE RIGHT OF A MUSLIM UPON ANOTHER MUSLIM IS THAT HIS GREETING SHOULD BE RESPONDED

Hadith 5378: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuk Allah when anybody sneezes and says al-Hamdulillah, visiting the sick. following the bier.' Abd al-Razzaq said that this hadith has been transmitted as mursal hadith from Zuhri and he then substantiated it on the authority of Ibn Musayyib.

Hadith 5379: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Thereupon he said: When you meet him, offer him greetings; when he invites you to a feast accept it. when he seeks your council give him, and when he sneezes and says: "All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you); and when he fails ill visit him; and when he dies follow his bier.

Chapter 4 :

PROHIBITION OF SAYING FIRST AS-SALAM-U-'ALAIKUM TO THE PEOPLE OF THE BOOK, AND HOW THEIR SALUTATIONS SHOULD BE RESPONDED

Hadith 5380: Anas b. Malik reported Allah's Messenger (may

peace be upon him) as saying: When the People of the Book offer you salutations, you should say: The same to you.

Hadith 5381: Anas reported that the Companions of Allah's Apostle (may peace be upon him) said to him: The People of the Book offer us salutations (by saying as-Salamu 'Alaikum). How should we reciprocate them? Thereupon he said: Say: Wa 'Alaikum (and upon you too).

Hadith 5382: Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: When the Jews offer you salutations, some of them say as-Sam-u-'Alaikum (death be upon you). You should say (in response to it): Let it be upon you.

Hadith 5383: This hadith has been narrated on the authority of Ibn 'Umar through another chain of transmitters with a slight variation of wording.

Hadith 5384: 'A'isha reported that a group of Jews came to Allah's Messenger (may peace be upon him) and sought his audience and said: As-Sam-u-'Alaikum. A'isha said in response: As-Sim-u-'Alaikum (death be upon you) and curse also, whereupon Allah's Messenger (may peace be upon him) said: 'A'isha, verily Allah loves kindness in every matter. She said: Did you bear what they said? Thereupon he said: Did you not hear that I said (to them): Wa 'Alaikum.

Hadith 5385: This hadith has been transmitted on the authority of Zuhri that Allah's Messenger (may peace be upon him) said: I said 'Alaikam, and the transmitter did not make mention of the word "and".

Hadith 5386: 'A'isha reported that some Jews came to Allah's Apostle (may peace be upon him) and they said: Abu'l-Qasim (the Kunya of the Holy Prophet), as-Sam-u-'Alaikum, whereupon he (the Holy Prophet) said: Wa 'Alaikum. A'isha reported: In response to these words of theirs, I said: But let there be death upon you and disgrace also, whereupon Allah's Messenger (may peace be upon him) said: 'A'isha, do not use harsh words. She said: Did you hear what they said? Thereupon he (the Holy Prophet) said: Did I not respond to them when they said that; I said to them: Wa'Alaikum (let it be upon you).

Hadith 5387: This hadith has been reported on the authority of A'znash with a slight variation of wording. 'A'isha understood their meaning and cursed them and Allah's Messenger (may peace be upon him) said: 'A'isha. (do not do that) for Allah does not like the use of harsh words, and it was at this stage that this verse of Allah. the Exalted and Glorious. was revealed: "And when they come to thee, they greet thee with a greeting with which Allah greets thee not" (Iviii. 8) to the end of the verse.

Hadith 5388: Jabir b. Abdullah reported that some people from amongst the Jews said to Allah's Messenger (may peace be upon him) Abu'l-Qasim. as-Sam-u-'Alaikum, whereupon he said : Wa 'Alaikum, A'isha was enraged and asked him (Allah's Apostle) whether he had not heard what they had said. He said, I did hear and I retorted to them (and the curse that I invoked upon them would receive response from Allah), but (the curse that they invoked upon us) would not be responded.

Hadith 5389: Abu Huraira reported Allah's Messenger (may

peace be upon him) as saying: Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it .

Hadith 5390: This hadith has been narrated on the authority of Suhail with the same chain of transmitters but with a slight variation of wording. The hadith transmitted on the authority of Waki', the words are 'When you meet the Jews.'" And in the hadith transmitted on the authority of Shu'ba, the words are: 'When you meet the People of the Book.'" And in the hadith transmitted on the authority of Jarir the words are: "When you meet them," but none amongst the polytheists has been mentioned explicitly by name.

Chapter 5 :

EXCELLENCE OF GREETING THE CHILDREN

Hadith 5391: Anas b. Malik reported that when Allah's Messenger (may peace be upon him) happened to pass by young boys he would greet them. This hadith has been narrated on the authority of Sayyar with the same chain of transmitters.

Hadith 5392: Sayyar reported: I was walking with Thibit al-Bunani that he happened to pass by children and he greeted them. And Thibit reported that he walked with Anas and he happened to pass by children and he greeted them. and Anas reported that he walked with Allah's Apostle (may peace be upon him) and he happened to pass by children and he greeted them.

Chapter 6 :

PERMISSIBILITY OF GIVING PERMISSION (TO ENTER THE HOUSE) BY RAISING THE CURTAIN OR MAKING SOME OTHER SIGNS LIKE IT

Hadith 5393: Ibn Mas'ud reported : The Messenger of Allah (may peace be upon him) said to me : The sign that you have been permitted to come in is that the curtain is raised or that you hear me speaking quietly until I forbid you.

Hadith 5394: This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.

Chapter 7 :

PERMISSIBILITY OF WOMEN GOING OUT IN THE FIELDS FOR EASING THEMSELVES

Hadith 5395: A'isha reported that Sauda (Allah he pleased with her) went out (in the fields) in order to answer the call of nature even after the time when veil had been prescribed for women. She had been a bulky lady, significant in height amongst the women, and she could not conceal herself from him who had known her. 'Umar b. Khattab saw her and said: Sauda, by Allah, you cannot conceal from us. Therefore, be careful when you go out. She ('A'isha) said : She turned back. Allah's Messenger (may peace be upon him) was at that time in my house having his evening meal and there was a bone in his hand. She (Sauda) cline and said: Allah's Messenger. I went out and 'Umar said to me so and so. She ('A'isha) reported: There came the revelation to him and then it was over; the bone was then in his hand and he had not thrown it and he said: "Permission has been granted to you that you may go out for your needs."

Hadith 5396: This hadith has been narrated on the authority of Hisham with the same chain of transmitters, and the words are: She (Sauda) was a woman who looked to be significant amongst the people (so far as the bulk of her) body was concerned. The rest of the hadith is the same.

Hadith 5397: 'A'isha reported that the wives of Allah's Messenger (may peace be upon him) used to go out in the cover of night when they went to open fields (in the outskirts of Medina) for easing themselves. 'Umar b Khattab used to say: Allah's Messenger, ask your ladies to observe veil, but Allah's Messenger (may peace be upon him) did not do that. So there went out Sauda, daughter of Zarn'a, the wife of Allah's Messenger (may peace be upon him), during one of the nights when it was dark. She was a tall statured lady. 'Umar called her saying : Sauda, we recognise you. (He did this with the hope that the verses pertaining to veil would be revealed.) 'A'isha said : Allah, the Exalted and Glorious, then revealed the verses pertaining to veil.

Hadith 5398: This hadith has been narrated on the authority of Ibn Shihab with the same chain of transmitters.

Chapter 8 :

IT IS PROHIBITED TO SIT WITH A STRANGE LADY IN PRIVACY OR TO ENTER HER HOUSE WHEN SHE IS ALONE

Hadith 5399: Jabir reported Allah's Messenger (may peace be upon him) as saying: Behold, no person should spend the night with a married woman, but only in case he is married to her or he is her Mahram.

Hadith 5400: 'Uqba b. Amir reported Allah's Messenger (may peace be upon him) as saying: Beware of getting, into the houses and meeting women (in seclusion). A person from the Ansir said: Allah's Messenger, what about husband's brother, whereupon he said: Husband's brother is like death.

Hadith 5401: This hadith has been narrated on the authority of Yazid b. Abu Habib with the same chain of transmitters.

Hadith 5402: Ibn Wahb reported: I heard Laith b. Said as saying: Al-Hamv means the brother of husband or like it from amongst the relatives of the husband, for example, cousin, etc.

Hadith 5403: 'Abdullah b. 'Amr. b. al-'As reported that some persons from Banu Hisham entered the house of Asma' daughter of 'Umais when Abu Bakr also entered (and she was at that time his wife). He (Abu Bakr) saw it and disapproved of it and he made a mention of that to Allah's Messenger (may peace be upon him) and said: I did not see but good only (in my wife). Thereupon Allah's Messenger (may peace be upon him) said: Verily Allah has made her immune from all this. Then Allah's Messenger (may peace be upon him) stood on the pulpit and said: After this day no man should enter the house of another person in his absence, but only when he is accompanied by one person or two persons.

Chapter 9 :

IT IS EXCELLENT TO TELL A MAN WHEN ONE IS ACCOMPANIED BY ONE'S WIFE OR MAHRAM LADY THAT SHE IS ONE'S WIFE OR MAHRAM AND TO REMOVE HIS DOUBT

Hadith 5404: Anas reported that when Allah's Messenger (may peace be upon him) was in the company of one of his wives a person happened to pass by them. He called him and when he came, he said to him: O so and so, she was my such and such wife. Thereupon he said, Allah's Messenger, if I were to doubt at all, I would have entertained no doubt about you at least. Thereupon Allah's Messenger (may peace be upon him) said:

Verily Satan circulates in the body like blood.

Hadith 5405: Safiyya daughter of Huyyay (the wife of Allah's Apostle) reported that while Allah's Messenger (may peace be upon him) had been observing I'tikaf, I came to visit him one night and talked with him for some time. Then I stood up to go back and he (Allah's Apostle) also stood up with me in order to bid me good-bye. She was at that time residing in the house of Usama b. Zaid. The two persons from the Ansar happened to pass by him. When they saw Allah's Apostle (may peace be upon him). they began to walk swiftly, thereupon Allah's Messenger (may peace be upon him) said to them: Walk calmly, she is Safiyya daughter of Huyyay... Both of them said: Messenger, hallowed be Allah, (we cannot conceive of ab., ug doubtful even in the remotest corners of our minds), whereupon he said: Satan circulates in the body of man like the circulation of blood and I was afraid lest it should instill any evil in your heart or anything. This hadith has been reported on the authority of Safiyya, the wife of Allah's Apostle (may peace be upon him), through another chain of transmitters (and the words) are: "She went to Allah's Apostle (may peace be upon him) to visit him as he was observing I'tikaf in the mosque during Ramadan. She talked with him for some time and then stood up to go back and Allah's Apostle (may peace be upon him) stood up in order to bid her good-bye." The rest of the hadith is the same except with the variation of the words that Allah's Apostle (may peace be upon him) said: "Satan penetrates in man like the penetration of blood (in every part of body)."

Chapter 10 :

**IF A PERSON COMES TO A MEETING AND FINDS SPACE
THERE HE SHOULD SIT THERE, OTHERWISE HE
SHOULD DEPART**

Hadith 5406: Abu Waqid al-Laith reported that Allah's Messenger (may peace be upon him) was sitting in the mosque along with some people when there came to him three persons; two of them stepped forward to the direction of Allah's Messenger (may peace be upon him), and one of them went away. The two stood by the side of Allah's Messenger (may peace be upon him), and one of them found a space in his circle and he sat in that; and the other one sat behind him and the third one went away. When Allah's Messenger (may peace be upon him) had finished his work, he said. Should I not inform you about these three persons? One of them sought refuge with Allah and Allah gave him refuge and the second one felt shy and Allah showed kindness to his shyness (and so he was accommodated in that meeting), and the last one reverted and Allah turned away His attention from him.

Hadith 5407: This hadith has been reported on the authority of Ishaq b. 'Abdullah b. Talha with the same chain of transmitters.

Chapter 11 :

IF A PERSON GOES AWAY FROM THE PLACE OCCUPIED BY HIM, HE HAS A BETTER RIGHT TO OCCUPY IT AFTER COMING BACK

Hadith 5408: Ibn 'Umar reported Allah's Messenger (may peace be upon him) having said: None of you should make another one stand in the meeting and then occupy his place.

Hadith 5409: Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: No person should ask another person to stand at his place and then he should himself sit there, but he should simply say: Make room and accommodate.

Hadith 5410: This hadith has been reported on the authority of Ibn 'Umar through another chain of transmitters. but with a slight variation of wording.

Hadith 5411: Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: None should make one's brother stand and then sit at his place (and it was common with) Ibn Umar that when any person stood in the company (with a view to making room for him) he did not sit there.

Hadith 5412: This hadith has been reported on the authority of Ma'mar with the same chain of transmitters.

Hadith 5413: Jabir reported Allah's Apostle (may peace be upon him) as saying: None amongst you should make his brother stand on Friday (during the congregational prayer) and then occupy his-place. but he should only say to him (Accommodate me).

Hadith 5414: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: When anyone amongst you stands up, and in the hadith transmitted on the authority of Abu 'Awina, the words are: "He who stands in his place and (goes away) and then comes back to it, he has the greatest right (to occupy that).

Chapter 12 :

THE ENTRANCE OF THE EUNUCH (IN A HOUSE WHERE THERE ARE FEMALE INMATES) IS PROHIBITED

Hadith 5415: Umm Salama reported that she had a eunuch (as a slave) in her house. Allah's Messenger (may peace be upon him) was once in the house that he (the eunuch) said to the brother of Umm Salama: Abdullah. Aba Umayya. if Allah grants you victory in Ta'if on the next day, I will show you the daughter of

Ghailan for she has four folds (upon her body) on the front side of her stomach and eight folds on the back. Allah's Messenger (may peace be upon him) heard this and he said: Such (people) should not visit you.

Hadith 5416: 'A'isha reported that a eunuch used to come to the wives of Allah's Apostle (may peace be upon him) and they did not And anything objectionable in his visit considering him to be a male without any sexual desire. Allah's Apostle (may peace be upon him) one day came as he was sitting with some of his wives and he was busy in describing the bodily characteristics of a lady and saying: As she comes in front four folds appear on her front side and as she turns her back eight folds appear on the back side. Thereupon Allah's Apostle (may peace be upon him) said: I me that he knows these things; do not, therefore. allow him to cater. She ('A'isha) said: Then they began to observe veil from him.

Chapter 13 :

PERMISSION OF SEATING A WOMAN ON THE RIDE BEHIND ONE'S BACK IF ONE FINDS HER COMPLETELY EXHAUSTED IN THE WAY

Hadith 5417: Asma' daughter of Abu Bakr reported that she was married to Zubair. He had neither land, nor wealth, nor slave nor anything else like it except a horse. She further said: I grazed his horse. provided fodder to it and looked after it, and ground dates for his camel. Besides this, I grazed the camel, made arrangements for providing it with water and patched up the leather bucket and kneaded the flour. But I was not proficient in baking the bread, so my female neighbors used to bake bread for me and they were sincere women. She further said: I was carrying on my head the stones of the dates from the land of Zubair which Allah's Messenger (may peace be upon him) had

endowed him and it was at a distance of two miles (from Medina). She add: As I was one day carrying the stones of dates upon my head, I happened to meet Allah's Messenger (may peace be upon him) along with a group of his companions. He called me and said (to the camel) to sit down so that he should make cite ride behind him. (I told my husband:) I felt shy and remembered your jealousy, whereupon he said: By Allah. the carrying of the stone dates upon your head is more severe a burden than riding with him. She said: (I led the life of hardship) until Abu Bakr sent afterwards a female servant who took upon herself the responsibility of looking after the horse and I felt as it she had emancipated me.

Hadith 5418: Asma' reported: I performed the household duties of Zubair and he had a horse; I used to look after it. Nothing was more burdensome for me than looking after the horse I used to bring grass for it and looked after it, then I got a servant as Allah's Apostle (may peace be upon him) had some prisoners of war in his possession. He gave me a female servant. She (the female servant) then began to look after the horse and thus relieved me of this burden. A person came and he said: Mother of 'Abdullah, I am a destitute person and I intend that I should start business under the shadow of your house. I (Asma') said: If I grant you permission, Zubair may not agree to that, so you come and make a demand of it when Zubair is also present there. He came accordingly find said: Mother of 'Abdullah. I am a destitute person. I intend to start t mall business in the shadow of your house. I said: Is there not in Medina (any place for starting the business) except my house ? Zubair said: Why is it that you prohibit the destitute man to start business here? So he started business and he (earned so much) that we sold our slave-girl to him There came Zubair to me while the money was in my lap. He

said: Give this to me. I said: (I intend) to spend it as charity.

Chapter 14 :

IT IS PROHIBITED FOR TWO PERSONS TO CONVERSE SECRETLY WITHOUT THE CONSENT OF THE THIRD ONE

Hadith 5419: Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: When there are three (persons), two should not converse secretly between themselves to the exclusion of the (third) one.

Hadith 5420: This hadith has been reported on the authority of Ibn 'Umar through two different chains of transmitters.

Hadith 5421: 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: If you are three, two amongst you should not converse secretly between yourselves to the exclusion of the other (third one), until some other people join him (and dispel his loneliness), for it may hurt his feelings.

Hadith 5422: 'Abdullah reported Allah's Messenger (may peace be upon him) as saying: If you are three, two should not converse secretly to the exclusion of your companion for that hurts his feelings.

Hadith 5423: This hadith has been reported on the authority of A'mash with the same chain of transmitters.

Chapter 15 :

MEDICINE AND SPELL

Hadith 5424: 'A'isha (the wife of Allah's Apostle) said: When Allah's Messenger (may peace be upon him) fell ill. Gabriel used to recite these verses. "In the name of Allah. He may cure you

from all kinds of illness and safeguard you from the evil of a jealous one when he feels jealous and from the evil influence of eye."

Hadith 5425: Abu Sa'id reported that Gabriel came to Allah's Messenger (may peace be upon him) and said: Muhammad, have you fallen ill? Thereupon he said: Yes. He (Gabriel) said: "In the name of Allah I exercise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you."

Hadith 5426: Abu Huraira reported so many ahidith from Allah's Messenger (may peace be upon him) and he reported Allah's Messenger (may peace be upon him) as saying: The influence of an evil eye is a fact.

Hadith 5427: Ibn 'Abbas reported Allah's Messenger (may peace be upon him) as saying: The influence of an evil eye is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked to take bath (as a cure) from the influence of an evil eye, you should take bath.

Chapter 16 :

MAGIC AND SPELL

Hadith 5428: A'isha reported that a Jew from among the Jews of Banu Zuraiq who was called Labid b. al-A'sam cast spell upon Allah's Messenger (may peace be upon him) with the result that he (under the influence of the spell) felt that he had been doing something whereas in fact he had not been doing that. (This state of affairs lasted) until one day or during one night Allah's Messenger (may peace be upon him) made supplication (to dispel

its effects). He again made a supplication and he again did this and said to 'A'isha: Do you know that Allah has told me what I had asked Him? There came to me two men and one amongst them sat near my head and the other one near my feet and he who sat near my head said to one who sat near my feet or one who sat near my feet said to one who sat near my head: What is the trouble with the man? He said: The spell has affected him. He said: Who has cast that? He (the other one) said: It was Labid b. A'sam (who has done it). He said: What is the thing by which he transmitted its effect? He said: By the comb and by the hair stuck to the comb and the spathe of the date-palm. He said: Where is it? He replied: In the well of Dhi Arwan. She said : Allah's Messenger (may peace be upon him) sent some of the persons from among his Companions there and then said: 'A'isha. by Allah, its water was yellow like henna and its trees were like heads of the devils. She said that she asked Allah's Messenger (may peace be upon him) as to why he did not burn that. He said: No, Allah has cured me and I do not like that I should induce people to commit any high-handedness in regard (to one another), but I only commanded that it should be buried.

Hadith 5429: 'A'isha reported that Allah's Messenger (may peace be upon him) was affected with a spell, the rest of the hadith is the same but with this variation of wording: "Allah's Messenger (may peace be upon him) went to the well and looked towards it and there were trees of date-palm near it. I ('A'isha) said: I asked Allah's Messenger (may peace be upon him) to bring it out, and he did not say: Why did not you burn it?" And there is no mention of these words: "I commanded (to bury them and they buried."

Chapter 17 :

POISON

Hadith 5430: Anas reported that a Jewess came to Allah's Messenger (may peace be upon him) with poisoned mutton and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it. He (the narrator) said that they (the Companion's of the Holy Prophet) said: Should we not kill her? Thereupon he said: No. He (Anas) said: I felt (the affects of this poison) on the uvula of Aitah's Messenger.

Hadith 5431: Anas b. Malik reported that a Jewess brought poisoned meat and then served it to Allah's Messenger (may peace be upon him)

Chapter 18 :

THE EXCELLENCE OF CURING THE PATIENT WITH THE HELP OF INCANTATION

Hadith 5432: 'A'isha reported: When any person amongst us fell ill, Allah's Messenger (may peace be upon him) used to rub him with his right band and then say: O Lord of the people, grant him health, heal him, for Thou art a Greet Healer. There is no healere, but with Thy healing Power one is healed and illness is removed. She further added: When Allah's Messenger (may peace be upon him) fell ill, and his illness took a serious turn I took hold of hie hand to that I should do with it what he ward to do with that (i.e. I would rub his body with his sacred hand). But he withdrew his hand from my hand and then said: O Allah, pardon me and make me join the companion. ship on She said. I was gazing at him constantly whereas he had passed away.

Hadith 5433: This. hadith has been reported on the authority of

Shu'ba through another chain of transmitters (and the words are): "He rubbed him with his hand" and (in) the hadith transmitted on the authority of Thauri (the words are). "He used to rub with his right hand." This hadith has been reported through another chain of transmitters.

Hadith 5434: 'A'isha reported Allah's Messenger (may peace be upon him) as saying: When Allah's Messenger (may peace be upon him) visited the sick he would say: Lord of the people, remove the disease, cure him, for Thou art the great Curer, there is no cure but through Thine healing Power, which leaves nothing of the disease.

Hadith 5435: 'A'isha reported that when Allah's Messenger (may peace be upon him) came to visit any sick he supplicated for him and said: Lord of the people, remove the malady, cure him for Thou art a great Curer. There is no cure but through Thine healing Power which leaves no trouble, and in the narration transmitted on the authority of Abu Bakr there is a slight variation of wording.

Hadith 5436: This hadith has been reported on the authority of 'A'isha through another chain of transmitters with a slight variation of wording.

Hadith 5437: 'A'isha reported: Allah's Messenger (may peace be upon him) used to recite (this supplication) as the words of incantation: "Lord of the people, remove the trouble for in Thine Hand is the cure; none is there to relieve him (the burden of disease) but only Thou.

Hadith 5438: This hadith has been reported on the authority of Hisham with the same chain of transmitted.

Chapter 19 :

CURING OF THE PATIENT WITH THE RECITATION OF MU'AWWIDHATAN (SURAS CXIII., CXIV.)

Hadith 5439: 'A'isha reported that when any of the members of the household fell ill Allah's Messenger (may peace be upon him) used to blow over him by reciting Mu'awwidhatan, and when he suffered from illness of which he died I used to blow over him and rubbed his body with his hand for his hand had greater healing power than my hand.

Hadith 5440: 'A'isha reported that when Allah's Messenger (may peace be upon him) fell ill, he recited over his body Mu'awwidhatan and blew over him and when his sickness was aggravated I used to recite over him and rub him with his band with the hope that it was more blessed.

Hadith 5441: This hadith has been narrated through some other chains of transmitters but with a slight variation of wording. In the hadith transmitted on the authority of Yanus and Ziyari (the words are): "When Allah's Apostle (may peace be upon him) fell ill, he blew over his body by reciting Mu'awwidhatan and rubbed him with his hand.

Chapter 20 :

THE EXCELLENCE OF CURING (WITH THE HELP OF INCANTATION) THE INFLUENCE OF THE EVIL EYE AND SMALL PUSTULES AND THE POISON (ESPECIALLY OF SNAKE AND SCORPION)

Hadith 5442: 'Abd al-Rahman b. al-Aswad reported on the authority of his father: I asked 'A'isha about incantation. She

said: Allah's Messenger (may peace be upon him) had granted its sanction to the members of a family of the Ansir for incantation in curing every type of poison.

Hadith 5443: 'A'isha reported that Allah's Messenger (may peace be upon him) granted sanction to the members of a family of the Ansir for incantation (for removing the effects) of the poison of the scorpion.

Hadith 5444: 'A'isha reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Apostle of Allah (may peace be upon him) placed his forefinger upon the ground and then lifted it by reciting the name of Allah. (and said): The dust of our ground with the saliva of any one of us would serve as a means whereby our illness would be cured with the sanction of Allah. This hadith has been transmitted on the authority of Ibn Abu Shaiba and Zubair with a slight variation of wording.

Hadith 5445: 'A'isha reported that Allah's Messenger (may peace be upon him) commanded the use of incantation for curing the influence of an evil eye.

Hadith 5446: This hadith has been narrated on the authority of Mis'ar with the same chain of transmitters.

Hadith 5447: 'A'isha reported: Allah's Messenger (may peace be upon him) commanded me that I should make use of incantation for curing the influence of an evil eye.

Hadith 5448: Anas b. Malik reported in connection with incantation that he had been granted sanction (to use incantation as a remedy) for the sting of the scorpion and for curing small pustules and dispelling the influence of an evil eye.

Hadith 5449: Anas reported that Allah's Messenger (may peace be upon him) granted him sanction to use incantation (as a cure) for the, influence of an evil eye, the sting of the scorpion and small pustules.

Hadith 5450: Umm Salama, the wife of Allah's Apostle (may peace be upon him), reported that Allah's Messenger (may peace be upon him) said to a small girl in the house of Umm Salama that he had been seeing on her face black stains and told her that that was due to the influence of an evil eye, and he asked that she should be cured with the help of incantation (hoping) that her face should become spotless.

Hadith 5451: Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) granted sanction to the family of Hazm for incantation (in mitigating the effect of the poison of) the snake, and, he said -to Asma' daughter of 'Umais: What is this that I see the children of my brother lean? Are they not fed properly? She said: No, but they fall under the influence of an evil eye. He said : Use incantation She recited (the words of incantation before him), whereupon he (by approving them) said: Yes, use this incantation for them.

Hadith 5452: Jabir b. 'Abdullah reported that Allah's Apostle (may peace be upon him) granted a special sanction for incantation in case of the snake poison to a tribe of 'Amr. Abu

Zubair said: I heard Jabir b. 'Abdullah as saying that the scorpion stung one of us as we were sitting with Allah's Messenger (may peace upon him). A person said: Allah's Messenger, I use incantation (for curing the effect. of sting), whereupon he said: He who is competent amongst you to benefit his brother should do so.

Hadith 5453: This hadith has been narrated on the authority of Ibn Juraij with the same chain of transmitters but with a slight variation of wording.

Hadith 5454: Jabir b. 'Abdullah reported I had a maternal uncle who treated the sting of the scorpion with the help of incantation. Allah's Messenger (may peace be upon him) forbade incantation. He came to him and said: Allah's Messenger, you forbade to practice incantation, whereas I employ it for curing the sting of the scorpion, whereupon he said: He who amongst you is capable of employing it as a means to do good should do that.

Hadith 5455: This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

Hadith 5456: Jabir reported Allah's Messenger (may peace be upon him) prohibited incantation. Then the people of Amr b. Hazm came to Allah's Messenger (may peace be upon him) and said: We know an incantation which we use for curing the sting of the scorpion but you have prohibited it. They recited (the words of incantation) before him, whereupon he said: I do not see any harm (in it), so he who amongst you is competent to do good to his brother should do that.

Hadith 5457: 'Auf b. Malik Ashja'i reported We practised incantation in the pre-Islamic days and we said: Allah's Messenger. what is your opinion about it? He said: Let me know your incantation and said: There is no harm in the incantation which does not smack of polytheism.

Chapter 21 :

PERMISSIBILITY OF GETTING REWARD FOR INCANTATIONS FROM THE WORDS OF THE QUR'AN

Hadith 5458: Abu Sa'id Khudri reported that some persons amongst the Companions of Allah's Messenger (may peace be upon him) set out on a journey and they happened to pass by a tribe from the tribes of Arabia. They demanded hospitality from the members of that tribe, but they did not extend any hospitality to them. They said to them : Is there any incantator amongst you, at the chief of the tribe has been stung by a scorpion? A person amongst us said: 'Yes. So he came to him and he practiced incantation with the help of Sura al-Fatiha and the person became all right. He was given a flock of sheep (as recompense), but he refused to accept that, saying: I shall make a mention of it to Allah's Apostle (may peace be upon him), and if he approves of it. then I shall accept it. So we came to Allah's Apostle (may peace be upon him) and made a mention of that to him and he (that person) said: Allah's Messenger by Allah, I did not practice incantation but with the help of Sura al-Fatiha of the Holy Book. He (the Holy Prophet) smiled and said: How did you come to know that it can be used (as incantation) ?- and then said : Take out of that and allocate a share for me along with your share.

Hadith 5459: This hadith has been reported on the authority of Abu Bishr with the same the same chain of transmitters (with these words): That he recited Umm-ul-Qur'an (Sura Fatiha), and he collected his spittle and he applied that and the person became

all right.

Hadith 5460: Abu Sa'id al-Khudri reported. We landed at a place where a woman came to us and said: A scorpion has bitten the chief of the tribe. Is there any incantator amongst you? A person amongst us stood up (and went with her). We had no idea that he had been a good incantator but he practiced incantation with the help of Sura al-Fatiha and the (the chief) was all right. They gave him a flock of sheep and served us milk. We said (to him): Are you a good incantatory Thereupon he said: I did not do it but by the help of Sura al-Fatiha. He said: Do not drive (these goats) until we go to Allah's Messenger (may peace be upon him) and find out (whether it is permissible to accept (this reward of incantation)). So we came to Allah's Apostle (may peace be upon him) and made a mention of that to him, whereupon he said: How did you come to know that this (Sura al-Fatiha) could be used as an incantation? So distribute them (amongst those who had been present there with him) and allocate a share of mine also.

Hadith 5461: This hadith has been narrated on the authority of Hisham with the same chain of transmitters and he said: There stood up with her a person amongst us whom we did not know before as an incantator.

Chapter 22 :

EXCELLENCE OF PLACING ONE'S HANDS AT THE SPOT OF PAIN AT THE TIME OF PRACTISING INCANTATION

Hadith 5462: Uthman b. Abu al-'As Al-Thaqafi reported that he made a complaint of pain to Allah's Messenger (may peace be upon him) that he felt in his body at the time he had become Muslim. Thereupon Allah's Messenger (may peace be upon him)

said: Place your hand at the place where you feel pain in your body and say Bismillah (in the name of Allah) three times and seven times A'udhu billahi wa qudratihi min sharri ma ajidu wa ukhdhiru (I seek refuge with Allah and with His Power from the evil that I find and that I fear).

Chapter 23 :

SEEKING REFUGE AGAINST SATAN FROM THE EVIL PROMPTINGS IN THE PRAYER

Hadith 5463: Uthman b. Abu al-'As reported that he came to Allah's Messenger (may peace be upon him) and said: Allah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (may peace be upon him) said:, That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me.

Hadith 5464: 'Uthman b. Abu al-'As reported that he came to Allah's Apostle (may peace be upon him) and he narrated like this. In the hadith transmitted on the authority of Salam b. Nuh there is no mention of three times,

Hadith 5465: This hadith has been transmitted on the authority of 'Uthman b. Abu al-'As with a slight variation of wording.

Chapter 24 :

THERE IS A REMEDY FOR EVERY MALADY AND IT IS EXCELLENT TO GET TREATMENT

Hadith 5466: Jabir reported Allah's Messenger (may peace be upon him) as saying: There is a remedy for every malady, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious.

Hadith 5467: Jabir reported that he visited Muqanna' and then said : I will not go away unless you get yourself cupped, for I heard Allah's Messenger (may peace be upon him) say: It is a remedy.

Hadith 5468: 'Asim b. 'Umar b. Qatada reported: There came to our house 'Abdullah and another person from amongst the members of the household who complained of a wound. Jabir said: What ails you? He said: There is a wound which is very painful for me, whereupon he said: Boy, bring to me a cupper. He said: 'Abdullah, what do you intend to do with the cupper? I said: I would get this wound cupped. He said: By Allah. oven the touch of fly or cloth causes me pain (and cupping) would thus cause me (unbearable) pain. And when he saw him feeling pain (at the idea of cupping), he said: I heard Allah's Messenger (may peace be upon him) as saying: If there is any effective remedy amongst your remedies, these are (three): Cupping, drinking of honey and cauterization with the help of fire. Allah's Messenger (may peace be upon him) had said: As for myself I do not like cauterization. The cupper was called and he cupped him and he was all right.

Hadith 5469: Jabir reported that Umm Salama sought permission from Allah's messenger (may Allah's peace upon him) for getting herself cupped. The Apostle of Allah (may peace be upon him) asked Abu Taiba to cup her. He (Jabir) said: I think he (Abu Taiba) was her faster brother or a young boy before entering upon the adolescent period.

Hadith 5470: Jabir reported that Allah's Messenger (may peace

be upon him) sent a physician to Ubayy b. Ka'b. He cut the vein and then cauterized it.

Hadith 5471: A'mash reported this with the same chain of transmitters and he made no mention of the fact that he cut one of his veins.

Hadith 5472: Jabir b. 'Abdillah reported that on the day of Ahzab Ubayy received the wound of an arrow in his medial arm vein. Allah's Messenger (may peace be upon him) cauterised it.

Hadith 5473: Jabir reported that Sa'd b. Mu'adh received a wound of the arrow in his vein. Allah's Messenger (may peace be upon him) cauterized it with a rod and it was swollen, to the Messenger of Allah (may peace be upon him) did it for the second time.

Hadith 5474: Ibn 'Abbas reported that Allah's Apostle (may peace be upon him) got himself cupped and gave to the cupper his wages and he put the medicine in the nostril.

Hadith 5475: Anas b. Malik reported that Allah's Messenger (may peace be upon him) got himself cupped and never withheld the wages of anyone.

Hadith 5476: Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: The fever from the vehement raging of the (heat of Hell), so cool it with the help of water.

Hadith 5477: Ibn Umar reported Allah's Apostle (may peace be

upon him) as saying: Fever is due to vehemence of the beat of Hell,so cool it with water.

Hadith 5478: Ibn Umar reported Allah's Messenger (may peace be upon him) as saying: Fever is from the vehement raging of the fire of Hell, so extinguish it with water.

Hadith 5479: Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: Fever is from the vehement Paging of the Hell-fire, so cool it with water.

Hadith 5480: 'A'isha reported Allah's messenger (may peace be upon him) as saying: Fever is from the vehement raging of the Hell-fire, so cool it with water.

Hadith 5481: This hadith has been narrated on the authority of Hisham with the same chain of transmitters.

Hadith 5482: Asma' reported that a woman running high fever was brought to her. She asked water to be brought and then sprinkled it in the opening of a shirt at the uppermost part of the chest and said that Allah's Messenger (may peace be upon him) had said: Cool (the fever) with water. for it is because of the vehemence of the beat of Hell.

Hadith 5483: Hisham reported this hadith with the same chain of transmitters. In the hadith transmitted on the authority of Ibn Numair (the words are): "She poured water on her sides and in the opening of the shirt at the uppermost part of the chest." There is no mention of these words: "It is from the vehemence of

the heat of the Hell." This hadith has been narrated on the authority of Abu Usama with the same chain of transmitters.

Hadith 5484: Rafi' b. Khadij reported: I heard Allah's messenger (may peace be upon him) as saying: The fever is due to the intense heat of the Hell, so cool it with water.

Hadith 5485: Rafi' b. Khadij reported: I heard Allah's Messenger (may peace be upon him) as saying: The fever is due to the intense heat of Hell, so cool it down in your (bodies) with water. Aba Bakr has made no mention of the word "from you" ('ankum), but he said that Rafi' b. Khadij had informed him of it.

Chapter 25 :

DISAPPROVAL OF APPLYING REMEDY BY POURING THE MEDICINE IN THE MOUTH FORCIBLY

Hadith 5486: 'A'isha reported: we (intended to pour) medicine in the mouth of Allah's Messenger (may peace be upon him) in his illness, but he pointed out (with the gesture of his hand) that it should not be poured into the mouth against his will. We said: (It was perhaps due to the natural) aversion of the patient against medicine. When he recovered, he said: Medicine should be poured into the mouth of every one of you except Ibn 'Abbas, for he was not present amongst you.

Chapter 26 :

TREATMENT WITH THE HELP OF INDIAN ALOESWOOD

Hadith 5487: Umm Qais, daughter of Mihsan, the sister of 'Ukasha b. Mihsan said: I visited Allah's Messenger (may peace be upon him) along with my son who had not, by that time, been weaned and he pissed over his (clothes). He ordered water to be brought and sprinkled (it) over them. She (further) said: I visited him (Allah's Apostle) along with my son and I had squeezed the

swelling in the uvula, whereupon he said: Why do you afflict your children by compressing like this? Use this Indian aloeswood, for it contains seven types of remedies, one among them being a remedy for pleurisy. It is applied through the nose for a swelling of the uvula and poured into the side of the mouth for pleurisy.

Hadith 5488: Umm Qais, daughter of Mihsan, was one of the earlier female emigrants who had pledged allegiance to Allah's Messenger (may peace be upon him). She was the sister of Ukisha b. Mihsan, one of the posterity of Asad b. Khuzaima. She reported that she came to Allah's messenger (may peace be upon him) along with her son who had not attained the age of weaning and she had compressed the swelling of his uvula. (Yunus said: She compressed the uvula because she was afraid that there might be swelling of uvula.) Thereupon Allah's Messenger (may peace be upon him) said: Why do you afflict your children by compressing in this way? You should use Indian aloeswood, for it has seven remedies in it, one of them being the remedy for pleurisy. Ubaidullah reported that she had told that that was the child who urinated in the lap of Allah's Messenger (may peace be upon him), and Allah's Messenger (may peace be upon him) called for water and sprinkled it on his urine, but he did not wash it well.

Chapter 27 :

REMEDY BY APPLYING NIGELLA

Hadith 5489: Abu Huraira reported that he heard Allah's Messenger (may peace be upon him) as saying: Nigella seed is a remedy for every disease except death. This hadith has been narrated through another chain of transmitters but with a slight variation of wording.

Hadith 5490: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no disease for which Nigella seed does not provide remedy.

Chapter 28 :

TALBINA GIVES COMFORT TO THE PATIENT

Hadith 5491: 'A'isha the wife of Allah's Apostle (may peace be upon him) said: When there was any bereavement in her family the women gathered there for condolence and they departed except the members of the family and some selected persons. She asked to prepare talbina in a small couldron and it was cooked and then tharid was prepared and it was poured over talbina, then she said: Eat it, for I heard Allah's Messenger (may peace be upon him) as saying: Talbina gives comfort to the aggrieved heart and it lessens grief.

Chapter 29 :

REMEDY WITH THE HELP OF HONEY

Hadith 5492: Abu Sa'id Khudri reported that a person came to Allah's Apostle (may peace be upon him) and told him that his brother's bowels were loose. There upon Allah's Messenger (may peace be upon him) said: Give him honey. So he gave him that and then came and said: I gave him honey but it has only made his bowels more loose. He said this three times; and then he came the fourth time, and he (the Holy Prophet) said: Give him honey. He said: I did give him, but it has only made his bowels more loose, whereupon Allah's Messenger (may peace be upon him) said: Allah has spoken the truth and your brother's bowels are in the wrong. So he made him drink (honey) and he was recovered. This hadith has been narrated on the authority of Abu Sa'id Khudri through another chain of transmitters but with a slight variation of wording.

Chapter 30 :

PLAGUE, ILL OMEN AND MAGIC

Hadith 5493: 'Amir b. Sa'd b. Abu Waqqas reported on the authority of his father that he asked Usama b. Zaid: What have you heard from Allah's Messenger (may peace be upon him) about plague? Thereupon Usama said: Allah's Messenger (may peace be upon him) said: Plague is a calamity which was sent to Bani Isra'il or upon those who were before you. So when you hear that it has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run out of it. In the narration transmitted on the authority of Abu Nadr there is a slight variation of wording.

Hadith 5494: Usama b. Zaid reported that Allah's Messenger (may peace be upon him) had said: Plague is the sign of a calamity with which Allah, the Exalted and Glorious, affects people from His servants. So when you hear about it, don't enter there (where it has broken out), and when it has broken out in a land and you are there, then don't run away from it.

Hadith 5495: Usama reported Allah's Messenger (may peace be upon him) as saying: Plague is a calamity which was inflicted on those who were before you, or upon Bani Isra'il. So when it has broken out in a land, don't run out of it, and when it has spread in a land, then don't enter it.

Hadith 5496: 'Amir b. Sa'd reported that a person asked Sa'd b. Abu Waqqas about the plague, whereupon Usama b. Zaid said: I would inform you about it. The Messenger of Allah (may peace be upon him) said: It is a calamity or a disease which Allah sent to a group of Bani Isra'il, or to the people who were before you; so when you hear of it in land, don't enter it and when it has

broken out in your land, don't run away from it.

Hadith 5497: This hadith has been narrated on the authority of Ibn Juraij through another chain of transmitters.

Hadith 5498: Usama b. Zaid reported Allah's Messenger (may peace be upon him) having said this: This calamity or illness was a punishment with which were punished some of the nations before you. Then it was left upon the earth. It goes away once and comes back again. He who heard of its presence in a land should not go towards it, and he who happened to be in a land where it had broken out should not fly from it.

Hadith 5499: This hadith has been narrated on the authority of Zuhri with a different chain of transmitters.

Hadith 5500: Shu'ba reported from Habib: While we were in Medina we heard of plague having broken out in Kufa. 'Ata b. Yasir and others said to me that Allah's Messenger (may peace be upon him) had said. If you are in a land where it (this scourge) has broken out, don't get out of it, and if you were to know that it had broken (in another land, then don't enter it. I said to him: From whom (did you hear it) ? They said: 'Amir b. Sa'd has narrated it. So I came to him. They said that he was not present there. So I met his brother Ibrahim b. Sa'd and asked him. He said: I bear testimony to the fact that Usama narrated it to Sa'd saying: I heard Allah's Messenger (may peace be upon him) as saying that it is a God-sent punishment from the calamity or from the remnant of the calamity with which people were afflicted before you. So when it is in a land and you are there, don't get out of it, and if (this news reaches you) that it has

broken out in a land, then don't enter therein. Habib said: I said to Ibrahim: Did you hear Usama narrating it to Sa'd and he was not denying it. He said: Yes.

Hadith 5501: This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters except for the fact that no mention has been made of the account of 'Ata b. Yasir as in the previous hadith.

Hadith 5502: This hadith has been transmitted on the authority of Sa'd b. Malik, Khuzaima b. Thabit and Usama b. Zaid.

Hadith 5503: Ibrahim b. Sa'd b. Abu Waqqas reported: Usama b. Zaid and Sa'd had been sitting and they had been conversing and they said this: This hadith has been transmitted by Ibrahim b. Sa'd b. Malik on the authority of his father.

Hadith 5504: 'Abdullah b. 'Abbas reported: Umar b. Khattab set out for Syria. As he came at Sargh (a town by the side of Hijaz on the way to Syria), there met him the commander of the forces, Abu Ubaida b. Jandb, and his companions. They informed him that a scourge had broken out in Syria. Ibn 'Abbas further reported that 'Umar said: Call to me the earliest emigrants. So I called them. He (Hadrat 'Umar) sought their advice, and they told him that the scourge had broken out in Syria. There was a difference of opinion (whether they should proceed further or go back to their homes in such a situation). Some of them said: You ('Umar) have set forth for a task, and, therefore, we would not advise you to go back, whereas some of them said: You have along with you the remnants (of the sacred galaxy) of men and (the blessed) Companions of Allah's Messenger (may peace be

upon him), so we would not advise you to go forth towards this calamity (with such eminent persons and thus expose them deliberately to a danger). He (Hadrat 'Umar) said: You can now go away. He said: Call to me the Ansar. So I called them to him, and he consulted them, and they trod the same path as was trodden by the Muhajirin, and they differed in their opinions as they had differed. He said: Now, you can go. He again said: Call to me the old persons of the Quraish who had migrated before the Victory (that is the Victory of Mecca), so I called them (and 4mt 'Umar consulted them) and not even two persons differed (from the opinion held by the earlier delegates). They said: Our opinion is that you better go back along with the people and do not make them go to this scourge, So 'Umar made announcement to the people: In the morning I would be on the back of my side. So they (set forth in the morning), whereupon Abu 'Ubaida b. Jarrah said: Are you going to run away from the Divine Decree ? Thereupon 'Umar said: Had it been someone else to say this besides you! 'Umar (in fact) did not approve of his opposing (this decision) and he said: Yes, we are running from the Divine Decree (to the) Divine Decree. You should think if there had been camels for you and you happened to get down in a valley having two sides, one of them covered with verdure and the other being barren, would you not (bedoing) according to the Divine Decree if you graze them in verdure ? And in case you graze them in the barren land (even then you would be grazing them) according to the Divine Decree.

There happened to come 'Abd al-Rahman b. 'Auf and he had been absent in connection with some of his needs. He said: I have with me a knowledge of it, that I heard Allah's Messenger (may peace be upon him) as saying: If you hear of its presence (the presence of plague) in a land, don't enter it, but if it spreads in the land where you are, don't fly from it. Thereupon 'Umar b.

Khattab praised Allah and then went back?

Hadith 5505: This hadith has been reported on the authority of Ma'mar with the same chain of transmitters but with this addition: "Do you think that he would graze in the barren land but would abandon the green land? Would you not attribute it to be a failing on his part ? He said: Yes. He said: Then proceed. And he moved on until he came to Medina. And he said to me: This is the right place, or he said: That is the destination if Allah so wills." This hadith has been transmitted on the authority of 'Abdullah b. Harith with a slight variation of wording.

Hadith 5506: 'Amir b. Rabi'ah reported: 'Umar went to Syria and as he came to Sargh, information was given to him that an epidemic had broken out in Syria. 'Abd al-Rahman b. 'Auf narrated to him that Allah's Messenger (may peace be upon him) had said: When you hear of its presence in a land, don't move towards it, and when it breaks out in a land and you are therein, then don't run away from it. So 'Umar b. Khattab came back from Sargh. Salim b. 'Abdullah reported that 'Umar went back, along with people on hearing the hadith reported on the authority of 'Abd al-Rahman b. 'Auf.

Chapter 31 :

THERE IS NO INFECTION, NO EVIL OMEN, NO HAMA, NO SAFAR, NO STAR PROMISING RAIN, NO GHOUL AND THE ILL SHOULD NOT GO TO THOSE WHO ARE HEALTHY

Hadith 5507: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no infection, no safar, no hama. A desert Arab said: Allah's Messenger, how is it that when the camel is in the sand it is like a deer-then a camel afflicted with scab mixes with it and it is affected by sub ? He (the Holy

Prophet) said: Who infected the first one?

Hadith 5508: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no evil omen, no safar, no hama. A desert Arab said: Allah's Messenger.... The rest of the hadith is the same.

Hadith 5509: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease. Thereupon a desert Arab stood up. The rest of the hadith is the same and in the hadith transmitted on the authority of Zuhri' the Prophet (may peace be upon him) is reported to have said: There is no transitive disease, no safar, no hama.

Hadith 5510: Abu Salama h. 'Abd al-Rahman b. 'Auf reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, but he is also reported to have said: A sick person should not be taken to one who is healthy. Abu Salama said that Abu Huraira used to narrate these two (different ahadith) from Allah's Messenger (may peace be upon him), but afterwards Abu Huraira became silent on these words: "There is no transitive disease," but he stuck to this that the sick person should not be taken to one who is healthy. Harith b. Abu Dhubab (and he was the first cousin of Abu Huraira) said: Abu Huraira, I used to hear from you that you narrated to us along with this hadith and the other one also (there is no transitive disease), but now you observe silence about it. You used to say that Allah's Messenger (may peace be upon him) said: There is no transitive disease. Abu Huraira denied having any knowledge of that, but he said that the sick camel should not be taken to the healthy one. Harith, however, did not agree with him, which irritated Abu

Huraira and he said to him some words in the Abyssinian language. He said to Harith: Do you know what I said to you? He said: No. Abu Huraira said: I simply denied having said it. Abu Salama said: By my life, Abu Huraira in fact used to report Allah's Messenger (may peace be upon him) having said: There is no transitive disease. I do not know whether Abu Huraira has forgotten it or he deemed it an abrogated statement in the light of the other one.

Hadith 5511: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease and he also reported along with it: The ill should not be taken to the healthy.

Hadith 5512: This hadith has been reported on the authority of Zuhri with the same chain of transmitters.

Hadith 5513: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no huma, no star promising rain, no safar.

Hadith 5514: Jabir reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no ill omen, no ghou.

Hadith 5515: Jabir reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no ghou, no safar.

Hadith 5516: Jabir b. 'Abdullah reported Allah's Apostle (may

peace be upon him) as saying: There is no transitive disease, no safar, no ghou. He (the narrator) said: I heard Abu Zubair say: Jabir explained for them the word safar. Abu Zubair said: safar means belly. It was said to Jabir: Why is it so? He said that it was held that safar implied the worms of the belly, but he gave no explanation of ghou. Abu Zubair said: Ghou is that which kills the travellers.

Chapter 32 :

OMEN, DIVINATION AND THAT WHICH IS UNLUCKY

Hadith 5517: Abu Huraira reported: I heard Allah's Messenger (may peace be upon him) as saying: There is no divination but the best type is the good omen. It was said to Allah's Messenger (may peace be upon him): What is good omen? Thereupon he said: A good word which one of you hears.

Hadith 5518: This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.

Hadith 5519: Anas reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no divination, but good omen pleases me, i.e. the good word or a good word.

Hadith 5520: Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no divination, but good omen pleases me. It was said: What is good omen? He said: Sacred words.

Hadith 5521: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no divination, but I like good words.

Hadith 5522: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is no transitive disease, no hama, no divination, but I like good omen.

Hadith 5523: 'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: If there be bad luck, it is in the house, and the wife, and the horse.

Hadith 5524: 'Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying. There is no transitive disease, no ill omen, and bad luck is found in the house, or wife or horse.

Hadith 5525: This hadith has been reported on the authority of Zuhri with other chains of transmitters but with slight variations of wording.

Hadith 5526: 'Umar b. Muhammad b. Zaid reported that he heard his father narrating from Ibn 'Umar that Allah's Messenger (may peace be upon him) had said. If bad luck is a fact, then it is in the horse, the woman and the house.

Hadith 5527: This hadith has been narrated on the authority of Shu'ba with the same chain of transmitters but there is no mention of the word "Haqq" (fact).

Hadith 5528: 'Abdullah b. 'Umar reported on the authority of his father that Allah's Messenger (may peace be upon him) said: If there is bad luck in anything, it is the horse, the abode and the woman.

Hadith 5529: Sahl b. Sa'd reported Allah's Messenger (may peace be upon him) as saying: If bad luck were to be in anything, it is found in the woman, the horse and the abode.

Hadith 5530: This hadith has been narrated on the authority of Sahl b. Sa'd with a different chain of transmitters.

Hadith 5531: Jabir reported Allah's Messenger (may peace be upon him) as saying: If bad luck were to be in anything, it is found in the land, in the servant and in the horse.

Chapter 33 :

KAHANAT (DIVINATION) IS PROHIBITED AND IT IS FORBIDDEN TO GO TO THE KAHIN

Hadith 5532: Mu'awiya b. al-Hakam as-Sulami reported: I said: Messenger of Allah, there were things we used to do in the pre-Islamic days. We used to visit Kahins, whereupon he said: Don't visit Kahins. I said: We used to take omens. He said: That is a sort of personal whim of yours, so let it not prevent you (from doing a thing).

Hadith 5533: This hadith has been transmitted on the authority of Zuhri with a slight variation of wording.

Hadith 5534: This hadith has been narrated on the authority of Mu'awiya b. Hakam as-Sulami through another chain of transmitters. The hadith transmitted on the authority of Yahya b. Abu Kathir (there is an addition of these words) : I said: Among us there are men who draw lines and thus make divination. What about this? Thereupon he (the Holy Prophet) said: There was a

Prophet who drew lines, so whose lines agree with his line for him it is allowable.

Hadith 5535: 'A'isha reported: I said: Allah's Messenger, the kahins used to tell us about things (unseen) and we found them to be true. Thereupon he said: That is a word pertaining to truth which a jinn snatches and throws into the ear of his friend, and makes an addition of one hundred lies to it.

Hadith 5536: 'Urwa reported from 'A'isha that she said that people asked Allah's Messenger (may peace be upon him) about the kahins. Allah's Messenger (may peace be upon him) said to them: It is nothing (i.e. it is a mere superstition). They said: Allah's Messenger, they at times narrate to us things which we find true. Thereupon Allah's Messenger (may peace be upon him) said: That is a word pertaining to truth which a jinn snatches away and then cackles into the ear of his friend as the hen does. And then they mix in it more than one hundred lies.

Hadith 5537: This hadith has been narrated on the authority of Zuhri with the same chain of transmitters.

Hadith 5538: 'Abdullah. Ibn 'Abbas reported: A person from the Ansar who was amongst the Companions of Allah's Messenger (may peace be upon him) reported to me: As we were sitting during the night with Allah's Messenger (may peace be upon him), a meteor shot gave a dazzling light. Allah's Messenger (may peace be upon him) said: What did you say in the pre-Islamic days when there was such a shot (of meteor)? They said: Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been

born and a great man had died, whereupon Allah's Messenger (may peace be upon him) said: (These meteors) are shot neither at the death of anyone nor on the birth of anyone. Allah, the Exalted and Glorious, issues Command when He decides to do a thing. Then (the Angels) supporting the Throne sing His glory, then sing the dwellers of heaven who are near to them until this glory of God reaches them who are in the heaven of this world. Then those who are near the supporters of the Throne ask these supporters of the Throne: What your Lord has said? And they accordingly inform them what He says. Then the dwellers of heaven seek information from them until this information reaches the heaven of the world. In this process of transmission (the jinn snatches) what he manages to overhear and he carries it to his friends. And when the Angels see the jinn they attack them with meteors. If they narrate only which they manage to snatch that is correct but they alloy it with lies and make additions to it.

Hadith 5539: The hadith has been narrated on the authority of Zuhri through the same chain of transmitters but with a slight variation of wording.

Hadith 5540: Safiyya reported from some of the wives of Allah's Apostle (may peace be upon him) Allah's Apostle (may peace be upon him) having said: He who visits a divner ('Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted.

Chapter 34 :

IT IS ADVISABLE TO AVOID MIXING WITH THE LEPER

Hadith 5541: 'Amr b. Sharid reported on the authority of his father that there was in the delegation of Tha'qif a leper. Allah's Apostle (may peace be upon him) sent a message to him: We have

accepted your allegiance, so you may go.

Chapter 35 :

KILLING OF SNAKES

Hadith 5542: 'A'isha reported that Allah's Messenger (may peace be upon him) commanded the killing of a snake having stripes over it, for it affects eyesight and miscarries pregnancy.

Hadith 5543: This hadith has been transmitted on the authority of Hisham. He said : The short-tailed snake and the snake having stripes over it should be killed.

Hadith 5544: Salim, on the authority of his father. reported Allah's Apostle (may peace be upon him) as saying : Kill the snakes having stripes over them and short-tailed snakes, for these two types cause miscarriage (of a pregnant woman) and they affect the eyesight adversely. So Ibn 'Umar used to kill every snake that he found. Abu Lubaba b. 'Abd al-Mundhir and Zaid b. Khattab saw him pursuing a snake, whereupon he said: They were forbidden (to kill) those snakes who live in houses.

Hadith 5545: Ibn 'Umar reported : I heard Allah's Messenger (may peace be upon him) commanding the killing of dogs and the killing of the striped and the short-tailed snakes, for both of them affect the eyesight adversely and cause miscarriage. Zuhri said : We thought of their poison (the pernicious effects of these two). Allah, however, knows best. 'Abdullah b. 'Umar said: I did not spare any snake. I rather killed everyone that I saw. One day as I was pursuing a snake from amongst the snakes of the house, Zaid b. Khattab or Abu Lubaba happened to pass by me and found me pursuing it. He said: 'Abdullah, wait. I said: Allah's Messenger (may peace be upon him) commanded (us) to kill them,

whereupon he said that Allah's Messenger (may peace be upon him) forbade the killing of the snakes of the houses. This hadith has been narrated on the authority of Zuhri with the same chain of transmitters but with a slight variation of wording.

Hadith 5546: Nafi' reported that Abu Lubaba talked to Ibn 'Umar to open a door in his house which would bring them nearer to the mosque and they found a fresh slough of the snake, whereupon 'Abdullah said: Find it out and kill it. Abu Lubaba said: Don't kill them, for Allah's Messenger (may peace be upon him) forbade the killing of the snakes found in houses.

Hadith 5547: Nafi' reported that Ibn 'Umar used to kill all types of snakes until Abu Lubaba b. 'Abd al-Mundhir Badri reported that Allah's Messenger (may peace be upon him) had forbidden the killing of the snakes of the houses, and so he abstained from it.

Hadith 5548: Nafi' reported that he heard Abu Lubaba informing Ibn 'Umar that Allah's Messenger (may peace be upon him) had forbidden the killing of domestic snakes.

Hadith 5549: 'Abdullah reported that Abu Lubaba had informed him that Allah's Messenger (may peace be upon him) had forbidden the killing of the snakes found in the house.

Hadith 5550: Nafi' reported that Abu Lubaba b. 'Abd al-Mundhir al-Ansari (first) lived in Quba. He then shifted to Medina and as he was in the company of 'Abdullah b. 'Umar opening a window for him, he suddenly saw a snake in the house. They (the inmates of the house) attempted to kill that. Thereupon

Abu Lubaba said: They had been forbidden to make an attempt to kill house snakes and they had been commanded to kill the snakes having small tails, small snakes and those having streaks over them, and it was said: Both of them affect the eyes and cause miscarriage to women.

Hadith 5551: Nafi' reported on the authority of his father that as 'Abdullah b. 'Umar saw one day (standing) near the ruin (of his house) the slough of a snake and said (to the people around him): Pursue this snake and kill it. Abu Lubaba Ansari said: I heard Allah's Messenger (may peace be upon him). He forbade the killing of snakes found in the houses except the short-tailed snakes and those having streaks upon them, for both of them obliterate eyesight and affect that which is in the wombs of (pregnant) women.

Hadith 5552: Nafi' reported that Abu Lubaba happened to pass by Ibn 'Umar who lived in the fortified place near the house of 'Umar b. Khattab and was busy in keeping his eyes upon a snake and killing it, the rest of the hadith is the same.

Hadith 5553: 'Abdullah reported: We were with Allah's Messenger (may peace be upon him) in a cave when there was revealed to him (the Sura al-Mursalat, i.e. Sura lxxvii.: "By those sent forth to spread goodness") and we had just heard (it) from his lips that there appeared before us a snake. He said: Kill it. We hastened to kill it, but it slipped away from us, thereupon Allah's Messenger (may peace be upon him) said: Allah saved it from your harm just as he saved you from its evil.

Hadith 5554: This hadith has been narrated on the authority of

al-A'mash with the same chain of transmitters.

Hadith 5555: 'Abdullah reported that Allah's Messenger (may peace be upon him) commanded a Muhrim (one who is in the state of pilgrimage) to kill the snake at Mina.

Hadith 5556: 'Abdullah reported: While we were with the Messenger of Allah (may peace be upon him) in the cave, the rest of the hadith is the same as the one narrated above.

Hadith 5557: Abu as-Sa'ib, the freed slaved of Hisham b. Zuhra, said that he visited Abu Sa'id Khudri in his house, (and he further) said: I found him saying his prayer, so I sat down waiting for him to finish his prayer when I heard a stir in the bundles (of wood) lying in a comer of the house. I looked towards it and found a snake. I jumped up in order to kill it, but he (Abu Sa'id Khudri) made a gesture that I should sit down. So I sat down and as he finished (the prayer) he pointed to a room in the house and said: Do you see this room? I said: Yes. He said: There was a young man amongst us who had been newly wedded. We went with Allah's Messenger (may peace be upon him) (to participate in the Battle) of Trench when a young man in the midday used to seek permission from Allah's Messenger (may peace be upon him) to return to his family. One day he sought permission from him and Allah's Messenger (may peace be upon him) (after granting him the permission) said to him: Carry your weapons with you for I fear the tribe of Quraiza (may harm you). The man carried the weapons and then came back and found his wife standing between the two doors. He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said: Keep your spear away and enter the

house until you see that which has made me come out. He entered and found a big snake coiled on the bedding. He darted with the spear and pierced it and then went out having fixed it in the house, but the snake quivered and attacked him and no one knew which of them died first, the snake or the young man. We came to Allah's Apostle (may peace be upon him) and made a mention to him and said: Supplicate to Allah that that (man) may be brought back to life. Thereupon he said: Ask forgiveness for your companion and then said: There are in Medina jinns who have accepted Islam, so when you see any one of them, pronounce a warning to it for three days, and if they appear before you after that, then kill it for that is a devil.

Hadith 5558: Asma' b. 'Ubad reported about a person who was called as-Sa'ib having said: We visited Abu Sa'id Khudri. When we had been sitting (with him) we heard a stir under his bed. When we looked we found a big snake, the rest of the hadith is the same. And in this Allah's Messenger (may peace be upon him) is reported to have said: Verily in these houses there live aged (snakes), so when you see one of them, make life hard for it for three days, and if it goes away (well and good), otherwise kill it for (in that case) it would be a nonbeliever. And he (the Holy Prophet) said (to his Companions): Go and bury your companion (who had died by the snake bite).

Hadith 5559: Abu Sa'id Khudri reported Allah's Messenger having said: There is a group of jinns in Medina who accepted Islam, so he who would see anything from these occupants should warn him three times; and if he appears after that, he should kill him for he is a satan.

THE DESIRABILITY OF KILLING A GECKO (HOUSE LIZARD)

Hadith 5560: Umm Sharik reported that Allah's Messenger (may peace be upon him) commanded her to kill geckos. This hadith has been transmitted on the authority of Ibn Abi Shaiba with a slight variation of wording.

Hadith 5561: Umm Sharik reported that she consulted Allah's Apostle (may peace be upon him) in regard to killing of geckos, and he commanded to kill them and Umm Sharik is one of the women of Bani 'Amir b. Luwayy. This hadith has been reported through another chain of transmitters with the same meaning.

Hadith 5562: 'Amir b. Sa'd reported on the authority of his father that Allah's Apostle (may peace be upon him) commanded the killing of geckos, and he called them little noxious creatures.

Hadith 5563: 'A'isha reported that Allah's Messenger (may peace be upon him) said about the gecko as a noxious creature". Harmala made this addition that she said: I did not hear that he had commanded to kill them.

Hadith 5564: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: He who killed a gecko with the first stroke for him is such and such a reward, and he who killed it with a second stroke for him is such and such reward less than the first one, and he who killed it with the third stroke for him is such and such a reward less than the second one.

Hadith 5565: This hadith has been reported on the authority of Abu Huraira through another chain of transmitters (and the

words are):- He who killed a gecko with the first stroke for him are ordained one hundred virtues, and with the second one less than that and with the third one less than that.

Hadith 5566: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying (that he who kills a gecko) with the first stroke there are seventy rewards for him.

Chapter 37 :

PROHIBITION-OF KILLING THE ANTS

Hadith 5567: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: An ant had bitten a Prophet (one amongst the earlier Prophets) and he ordered that the colony of the ants should be burnt. And Allah revealed to him: "Because of an ant's bite you have burnt a community from amongst the communities which sings My glory."

Hadith 5568: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: An Apostle from amongst the Apostles of Allah encamped under a tree, and an ant bit him, and he commanded his belongings to be removed from underneath the tree. He then commanded and it was burnt, and Allah revealed to him: "Why one ant (which had bitten you) was not killed?"

Hadith 5569: Abu Huraira reported so many ahadith and one of them was this that Allah' Messenger (may peace be upon him) said: When an Apostle from amongst the Apostles of Allah came to sit under a tree an ant bit him. He commanded his luggage to be removed from under the tree and he commanded it to be burnt in the fire and Allah revealed to him: "Why one ant (which had bitten you) was not killed (and why did you burn the others)?"

Chapter 38 :

IT IS FORBIDDEN TO KILL THE CAT

Hadith 5570: Nafi' reported from 'Abdullah that Allah's Messenger (may peace be upon him) said: A woman was punished because she had kept a cat tied until it died, and (as a punishment of this offence) she was thrown into the Hell. She had not provided it with food, or drink, and had not freed her so that she could eat the insects of the earth.

Hadith 5571: This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters.

Hadith 5572: This hadith has been transmitted on the authority of Ibn 'Umar also.

Hadith 5573: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A woman was punished because of a cat. She had neither provided her with food nor drink, nor set her free so that she might eat the insects of the earth.

Hadith 5574: This hadith has been narrated on the authority of Hisham with the same chain of transmitters, but with a slight variation of wording.

Hadith 5575: Abu Huraira reported this hadith through another chain of transmitters.

Hadith 5576: Hammam b. Manabbih reported this hadith on the authority of Abu Huraira.

Chapter 39 :

THE MERIT OF SUPPLYING WATER AND FOOD TO ANIMALS

Hadith 5577: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A person suffered from intense thirst while on a journey, when he found a well. He climbed down into it and drank (water) and then came out and saw a dog lolling its tongue on account of thirst and eating the moistened earth. The person said: This dog has suffered from thirst as I had suffered from it. He climbed down into the well, filled his shoe with water, then caught it in his mouth until he climbed up and made the dog drink it. So Allah appreciated this act of his and pardoned him. Then (the Companions around him) said: Allah's Messenger, is there for us a reward even for (serving) such animals? He said: Yes, there is a reward for service to every living animal.

Hadith 5578: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A prostitute saw a dog moving around a well on a hot day and hanging out its tongue because of thirst. She drew water for it in her shoe and she was pardoned (for this act of hers).

Hadith 5579: Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There was a dog moving around a well whom thirst would have killed. Suddenly a prostitute from the prostitutes of Bani Isra'il happened to see it and she drew water in her shoe and made it drink, and she was pardoned because of this.