

76 - THE BOOK OF MEDICINE

٧٦ - كتاب الطب

(1) CHAPTER. There is no disease that Allāh has sent down except that He also has sent down its treatment.

5678. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no disease that Allāh has sent down except that He also has sent down its treatment."

(2) CHAPTER. May a man treat a woman or a woman treat a man?

5679. Narrated Rubai' bint Mu'awwidh bin 'Afra: We used to go for military expeditions along with Allāh's Messenger ﷺ and provide the people with water, serve them and bring the dead and the wounded back to Al-Madina.

(3) CHAPTER. There is cure in three things.

5680. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: (The Prophet ﷺ said) "Healing is in three things: A gulp of honey, cupping, and branding with fire, (cauterizing). But I forbid my followers to use (cauterization) branding with fire."

(١) بَابٌ مَا أَنْزَلَ اللهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

٥٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَمْرُ بْنُ سَعِيدِ بْنِ أَبِي حُسَيْنٍ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَنْزَلَ اللهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً».

(٢) بَابٌ: هَلْ يَدَاوِي الرَّجُلُ الْمَرَأَةَ وَالْمَرَأَةُ الرَّجُلَ؟

٥٦٧٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنْ رَبِيعِ بْنِ مَعْوِذِ بْنِ عَفْرَاءَ قَالَتْ: كُنَّا نَغْزُو مَعَ رَسُولِ اللهِ ﷺ نَسْقِي الْقَوْمَ وَنَخْدُمُهُمْ، وَنَرُدُّ الْقَتْلَى وَالْجَرْحَى إِلَى الْمَدِينَةِ. [راجع: ٢٨٨٢]

(٣) بَابٌ: الشِّفَاءُ فِي ثَلَاثَ

٥٦٨٠ - حَدَّثَنِي الْحُسَيْنُ: حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: حَدَّثَنَا سَالِمُ الْأَفْطَسِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، قَالَ: «الشِّفَاءُ فِي ثَلَاثَ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيِّْ نَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّْ». رَفَعَ الْحَدِيثَ.

وَرَوَاهُ الْقَمِّيُّ، عَنْ لَيْثٍ، عَنْ
مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ
ﷺ فِي الْعَسَلِ وَالْحَجَمِ. [انظر:

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5681. Narrated Ibn ‘Abbās رضي الله عنهما: The Prophet ﷺ said, “Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire).”

٥٦٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
الرَّحِيمِ: أَخْبَرَنَا سُرَيْحُ بْنُ يُونُسَ أَبُو
الْحَارِثِ: حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ،
عَنْ سَالِمِ الْأَفْطِسِيِّ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْشِّفَاءُ
فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ
شَرْبَةِ عَسَلٍ، أَوْ كَيْةٍ بِنَارٍ. وَأَنْهَى
أُمَّتِي عَنِ الْكَيْ». [راجع: ٥٦٨٠]

(4) CHAPTER. Treatment with honey,
And the Statement of Allāh تعالى:
“Wherein is healing for men.” (V.16:69)

(٤) بَابُ الدَّوَاءِ بِالْعَسَلِ، وَقَوْلُ اللَّهِ
تَعَالَى: ﴿فِيهِ شِفَاءٌ لِّلنَّاسِ﴾ [النحل:

[٦٩

5682. Narrated ‘Āishah رضي الله عنها: The
Prophet ﷺ used to like *Al-Halwa* (sweet
edible things) and honey.

٥٦٨٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي
هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ
الْحَلْوَاءُ وَالْعَسَلُ. [راجع: ٤٩١٢]

5683. Narrated Jābir bin ‘Abdullāh رضي الله
عنه: I heard the Prophet ﷺ saying, “If there
is any healing in your medicines, then it is in
cupping, a gulp of honey or branding with
fire (cauterization), (one of three) according
to that suits the ailment, but I don’t like to be
(cauterized) branded with fire.”

٥٦٨٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ الْعَسَلِيِّ، عَنْ عَاصِمِ
بْنِ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرَ
بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ كَانَ فِي
شَيْءٍ مِنْ أَدْوِيَّتِكُمْ - أَوْ يَكُونُ فِي
شَيْءٍ مِنْ أَدْوِيَّتِكُمْ - خَيْرٌ فَفِي شَرْطَةِ

5684. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: A man came to the Prophet ﷺ and said, "My brother has some abdominal trouble." The Prophet ﷺ said to him "Let him drink honey." The man came for the second time and the Prophet ﷺ said to him, "Let him drink honey." He came for the third time and the Prophet ﷺ said, "Let him drink honey." He returned again and said, "I have done that." The Prophet ﷺ then said, "Allāh has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

مُحَجَّم، أَوْ شَرِبَةَ عَسَلٍ، أَوْ لَذَعَةَ
بِنَارٍ تُوَافِقُ الدَّاءَ، وَمَا أُحِبُّ أَنْ
أَكْتُوِي». [انظر: ٥٧٠٢، ٥٦٩٧، ٥٧٠٤].

٥٦٨٤ - حَدَّثَنَا عِيَّاشُ بْنُ
الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا
سَعِيدٌ، عَنْ قَنَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ،
عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ
ﷺ فَقَالَ: أَخِي يَشْتَكِي بَطْنَهُ، فَقَالَ:
«اسْقِهِ عَسَلًا». ثُمَّ أَتَاهُ الثَّانِيَةَ، فَقَالَ:
«اسْقِهِ عَسَلًا»، ثُمَّ أَتَاهُ الثَّالِثَةَ فَقَالَ:
«اسْقِهِ عَسَلًا». ثُمَّ أَتَاهُ فَقَالَ: فَعَلْتُ،
فَقَالَ: «صَدَقَ اللهُ، وَكَذَبَ بَطْنُ
أَخِيكَ، اسْقِهِ عَسَلًا»، فَسَقَاهُ فَبُرَأَ.
[انظر: ٥٧١٦]

(5) CHAPTER. To treat with the milk of camels.

(٥) بَابُ الدَّوَاءِ بِالْبَانِ الْإِبِلِ

5685. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people were sick and they said, "O Allāh's Messenger! Give us shelter and food". So when they became healthy they said, "The weather of Al-Madina is not suitable for us." So he sent them to Al-Harra with some she-camels of his and said, "Drink of their milk." But when they became healthy, they killed the shepherd of the Prophet ﷺ and drove away his camels. The Prophet ﷺ sent some people in their pursuit. Then he got their hands and feet cut and their eyes were branded with heated pieces of iron. I saw one of them licking the earth with his tongue till he died. (See H. 233)

٥٦٨٥ - حَدَّثَنَا مُسْلِمٌ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا سَلَامٌ بْنُ مِسْكِينٍ:
حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ نَاسًا كَانَ
بِهِمْ سَقَمٌ، قَالُوا: يَا رَسُولَ اللهِ، آوِنَا
وَأُطْعِمْنَا. فَلَمَّا صَحُّوا قَالُوا: إِنَّ
الْمَدِينَةَ وَخَمَةَ، فَأَنْزَلَهُمُ الْحَرَّةَ فِي دَوْدِ
لَهُ. فَقَالَ: «اشْرَبُوا مِنْ أَلْبَانِهَا»، فَلَمَّا
صَحُّوا قَتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَأْفُوا
دَوْدَهُ، فَبَعَثَ فِي آثَارِهِمْ فَقَطَعَ أَيْدِيَهُمْ
وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ. فَرَأَيْتُ
الرَّجُلَ مِنْهُمْ يَكْدِمُ الْأَرْضَ بِلِسَانِهِ
حَتَّى يَمُوتَ. [راجع: ٢٣٣]

قَالَ سَلَامٌ: قَبَّلَنِي أَنَّ الْحَجَّاجَ
قَالَ لِأَنَسٍ: حَدَّثَنِي بِأَشَدِّ عُقُوبَةٍ عَاقَبَهُ
النَّبِيُّ ﷺ، فَحَدَّثَهُ بِهِدَا، قَبَّلَعَ الْحَسَنَ
فَقَالَ: وَدِدْتُ أَنَّهُ لَمْ يُحَدِّثْهُ.

(6) CHAPTER. To treat with the urine of camels.

5686. Narrated Anas رَضِيَ اللهُ عَنْهُ: The climate of Al-Madina did not suit some people, so the Prophet ﷺ ordered them to proceed along with his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they proceeded along with the shepherd (and the camels) and drank their (camel's) milk and urine, till their bodies became healthy. Then they killed the shepherd and drove away the camels. When the news reached the Prophet ﷺ, he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron.

٥٦٨٦ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ،
عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ: أَنَّ نَاسًا
اجْتَوَوْا فِي الْمَدِينَةِ، فَأَمَرَهُمُ النَّبِيُّ
ﷺ أَنْ يَلْحَقُوا بِرَاعِيهِ، يَعْنِي الْإِبِلَ،
فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأُبْوَالِهَا، فَلَحِقُوا
بِرَاعِيهِ، فَشَرَبُوا مِنْ أَلْبَانِهَا وَأُبْوَالِهَا
حَتَّى صَلَحَتْ أَبْدَانُهُمْ، فَقَتَلُوا الرَّاعِيَ
وَسَاقُوا الْإِبِلَ، قَبَّلَعَ النَّبِيُّ ﷺ قَبَعَتْ
فِي ظَلْمِئِهِمْ فَجِيءَ بِهِمْ فَقَطَعَ أَيْدِيَهُمْ
وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ.

قَالَ قَتَادَةُ: فَحَدَّثَنِي مُحَمَّدُ بْنُ
سِيرِينَ: أَنَّ ذَلِكَ كَانَ قَبْلَ أَنْ تَنْزَلَ
الْحُدُودُ. [راجع: ٢٣٣]

(7) CHAPTER. (To treat with) black cumin (Nigella seeds).

5687. Narrated Khālid bin Sa'd: We went out and Ghālib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Al-Madina, he was still sick. Ibn Abu 'Atiq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Aishah رَضِيَ اللهُ عَنْهَا has narrated to me

٥٦٨٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ: حَدَّثَنَا
إِسْرَائِيلُ، عَنْ مَتَّصُورٍ، عَنْ خَالِدِ بْنِ
سَعْدٍ قَالَ: خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ
أَبَجَرَ فَمَرَضَ فِي الطَّرِيقِ، فَقَدِمْنَا
الْمَدِينَةَ وَهُوَ مَرِيضٌ، فَعَادَهُ ابْنُ أَبِي

that she heard the Prophet ﷺ saying, 'This black cummin is healing for all diseases except *As-Sām*.' 'Āishah asked, 'What is *As-Sām*?' He ﷺ said, 'Death'."

5688. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "There is healing in black cummin for all diseases except death."

(8) CHAPTER. *At-Talbina* (a kind of porridge prepared from milk, honey and white flour, etc.) for the patient.

5689. Narrated 'Urwa رَضِيَ اللهُ عَنْهَا 'Urwa رَضِيَ اللهُ عَنْهَا: 'Āishah رَضِيَ اللهُ عَنْهَا used to recommend *At-Talbina* for the sick and for such a person as grieved over a dead person. She used to say, "I heard Allāh's Messenger ﷺ saying, '*At-Talbina* gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.'"

عَتِيقٍ فَقَالَ لَنَا: عَلَيْكُمْ بِهَذِهِ الْحَبِيبَةِ السُّوَيْدَاءِ، فَخُذُوا مِنْهَا خَمْسًا أَوْ سَبْعًا فَاسْحَقُوهَا، ثُمَّ افْطُرُوهَا فِي أَنْفِهِ بِقَطْرَاتِ رَيْتٍ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ، فَإِنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا حَدَّثَتْنِي أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ هَذِهِ الْحَبَّةَ السُّوَدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا مِنَ السَّامِ»، قُلْتُ: وَمَا السَّامُ؟ قَالَ: الْمَوْتُ.

٥٦٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ ابْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَخْبَرَهُمَا أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «فِي الْحَبَّةِ السُّوَدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ».

قَالَ ابْنُ شِهَابٍ: وَالسَّامُ: الْمَوْتُ. وَالْحَبَّةُ السُّوَدَاءُ: الشُّونِيزُ.

(٨) بَابُ التَّيْبَةِ لِلْمَرِيضِ

٥٦٨٩ - حَدَّثَنَا جَبَّانُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّيْبِ لِلْمَرِيضِ وَلِلْمَحْزُونِ عَلَى الْهَالِكِ، وَكَانَتْ تَقُولُ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ

يَقُولُ: «إِنَّ التَّلْبِيْنََةَ تُجِمُّ فُوَادَ
الْمَرِيضِ، وَتَذْهَبُ بِنِعْضِ الْحُزْنِ».

[راجع: ٥٤١٧]

5690. Narrated Hishām's father: 'Āishah used to recommend *At-Talbīna* and used to say, "It is disliked (by the patient) although it is beneficial."

٥٦٩٠ - حَدَّثَنَا قَرَوَةَ بْنُ أَبِي
الْمَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّهَا
كَانَتْ تَأْمُرُ بِالتَّلْبِيْنََةِ وَتَقُولُ: هُوَ
الْبَغِيضُ النَّافِعُ. [راجع: ٥٤١٧]

(9) CHAPTER. *Sa'ūt*.⁽¹⁾

5691. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ was cupped and he paid the wages to the one who had cupped him and then took *Sa'ūt* (medicine sniffed by nose).

(٩) بَابُ السَّعُوطِ
٥٦٩١ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا وَهَيْبٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ
أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا
عَنِ النَّبِيِّ ﷺ: اخْتَجَمَ، وَأَعْطَى
الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع:
١٨٣٥]

(10) CHAPTER. To sniff the Indian and sea
Qust (kind of incense).

(١٠) بَابُ السَّعُوطِ بِالْقُسْطِ الْهِنْدِيِّ
وَالْبَحْرِيِّ،
وَهُوَ الْكُسْتُ مِثْلُ الْكَافُورِ،
وَالْقَافُورِ، وَمِثْلُ ﴿كُطَّتْ﴾ [التكوير:
١١] وَقُشِطَتْ: نُزِعَتْ، وَقَرَأَ عَبْدُ
اللَّهِ: قُشِطَتْ.

5692. Narrated Umm Qais bint Miḥṣan: I heard the Prophet ﷺ saying, "Treat with the Indian incense, for it has healing for seven diseases; it is to be sniffed by one having throat trouble, and to be put into one side of the mouth of one suffering from pleurisy."

٥٦٩٢ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا ابْنُ عَيْنِيَةَ قَالَ:
سَمِعْتُ الزُّهْرِيَّ، عَنْ عَبْدِ اللَّهِ عَنْ أُمِّ
قَيْسِ بِنْتِ مِخْصَنٍ قَالَتْ: سَمِعْتُ
النَّبِيَّ ﷺ يَقُولُ: «عَلَيْكُمْ بِهَذَا الْعُودِ
الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ: يُسْتَعَطُ

(1) (Chap. 9) Any medicine taken by the nose.

بِهِ مِنَ الْعُدْرَةِ، وَيُلْدُّ بِهِ مِنْ ذَاتِ
الْجَنْبِ». [انظر: ٥٧١٣، ٥٧١٥،
٥٧١٨]

5693. Once I (Umm Qais) went to Allāh's Messenger ﷺ with a son of mine who would not eat any food, and the boy passed urine on him whereupon he asked for some water and sprinkled it over the place of urine. (See H.223)

(11) CHAPTER. What time one should be cupped.

Abū Mūsā was cupped at night.

5694. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was fasting.

(12) CHAPTER. To be cupped while on a journey or while in a state of *Ihrām*.

Ibn Buḥaina narrated that on the authority of the Prophet ﷺ.

5695. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was cupped while he was in a state of *Ihrām*.

(13) CHAPTER. To be cupped (as a treatment) for a disease.

5696. Narrated Anas رَضِيَ اللهُ عَنْهُ that he was asked about the wages of the one who cupps others. He said, "Allāh's Messenger ﷺ was cupped by Abū Ṭaiba, to whom he gave two *ṣā'* of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet ﷺ said, "The best medicines you may treat yourselves with are cupping and sea

٥٦٩٣ - وَدَخَلْتُ عَلَى النَّبِيِّ ﷺ
بَابِنِ لِي لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ،
فَدَعَا بِمَاءٍ فَرَشَّ عَلَيْهِ. [راجع: ٢٢٣]

(١١) بَابُ: آيَةٌ سَاعَةَ يَخْتَجِمُ،
وَاحْتَجَمَ أَبُو مُوسَى لَيْلاً.

٥٦٩٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ
عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ
النَّبِيُّ ﷺ وَهُوَ صَائِمٌ. [راجع: ١٨٣٥]

(١٢) بَابُ الْحَجْمِ فِي السَّفَرِ
وَالإِحْرَامِ،

قَالَ ابْنُ بُحَيْنَةَ، عَنِ النَّبِيِّ ﷺ.
٥٦٩٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسِ
وَعَطَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ
النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٨٣٥]

(١٣) بَابُ الْحِجَامَةِ مِنَ الدَّاءِ

٥٦٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا حُمَيْدُ
الطَّلِيلُ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ أَنَّهُ
سُئِلَ عَنْ أَجْرِ الْحِجَامِ، فَقَالَ:
اِحْتَجَمَ رَسُولُ اللهِ ﷺ، حَجَمَهُ أَبُو
طَيْبَةَ، وَأَعْطَاهُ صَاعَيْنِ مِنْ طَعَامٍ وَكَلَّمَ

incense." He added, "You should not torture your children by treating tonsillitis by pressing the tonsils (or the palate with the finger), but use incense."

5697. Narrated Jābir bin 'Abdullāh رضي الله عنهما that he paid Al-Muqanna' a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allāh's Messenger ﷺ saying, "There is healing in cupping."

مَوَالِيَهُ فَحَفَّفُوا عَنْهُ، وَقَالَ: «إِنْ أُمَّتَلَّ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةَ وَالْفُسْطُ الْبَحْرِيَّ»، وَقَالَ: «لَا تُعَدِّبُوا صِبْيَانَكُمْ بِالْعَمَزِ مِنَ الْعُدْرَةِ، وَعَلَيْكُمْ بِالْفُسْطِ». [راجع: ٢١٠٢]

٥٦٩٧ - حَدَّثَنَا سَعِيدُ بْنُ تَلَيْدٍ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو وَغَيْرُهُ: أَنَّ بُكَيْرًا حَدَّثَهُ: أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ: أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَادَ الْمُقَنَّعَ ثُمَّ قَالَ: لَا أَبْرُحُ حَتَّى تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ فِيهِ شِفَاءً». [راجع: ٥٦٨٣]

(14) CHAPTER. Cupping on the head.

5698. Narrated 'Abdullāh bin Buḥaina: Allāh's Messenger ﷺ was cupped on the middle of his head at Lahye Jamal on his way to Makkah while he was in a state of *Ihrām*.

(١٤) بَابُ الْحِجَامَةِ عَلَى الرَّأْسِ

٥٦٩٨ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي سُلَيْمَانُ، عَنْ عَلْقَمَةَ: أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ الْأَعْرَجَ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ بُحَيْنَةَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ بِلَحْيَتِي جَمَلٍ مِنْ طَرِيقِ مَكَّةَ، وَهُوَ مُحْرِمٌ، فِي وَسْطِ رَأْسِهِ.

5699. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ was cupped on his head.

٥٦٩٩ - وَقَالَ الْأَنْصَارِيُّ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنَا عِكْرَمَةُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ فِي رَأْسِهِ. [راجع: ١٨٣٥]

(15) CHAPTER. To perform the operation of cupping for treating unilateral or bilateral headache.

(١٥) بَابُ الْحَجْمِ مِنَ الشَّقِيقَةِ وَالضَّدَاعِ

5700. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ was cupped on his head for an ailment he was suffering from while he was in a state of *Ihrām*, at a water place called Lahye Jamal.

5701. Ibn 'Abbās further said: Allāh's Messenger ﷺ was cupped on his head for unilateral headache while he was in a state of *Ihrām*.

5702. Narrated Jābir bin 'Abdullāh رضي الله عنهما: I heard the Prophet ﷺ saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded".

(16) CHAPTER. To get one's head shaved because of some ailment.

5703. Narrated Ka'b bin 'Ujrah: The Prophet ﷺ came to me during the period of Al-Ḥudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down from my head. He said, "Do your lice hurt you?" I said, "Yes." He said, "Shave your head and observe *Saum* (fast) for three days or feed six poor persons or slaughter a sheep as a sacrifice."

٥٧٠٠ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ النَّبِيُّ ﷺ فِي رَأْسِهِ وَهُوَ مُحْرِمٌ، مِنْ وَجَعٍ كَانَ بِهِ، بِمَاءٍ يُقَالُ لَهُ: لَحْيُ جَمَلٍ. [راجع: ١٨٣٥]

٥٧٠١ - وَقَالَ مُحَمَّدُ بْنُ سَوَّاءٍ: أَخْبَرَنَا هِشَامٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ، مِنْ شَقِيقَةٍ كَانَتْ بِهِ. [راجع: ١٨٣٥]

٥٧٠٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبَانَ: حَدَّثَنَا ابْنُ الْعَسَلِ: حَدَّثَنِي عاصِمُ بْنُ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ خَيْرٌ فَفِي شَرْبَةِ عَسَلٍ، أَوْ شَرْطَةِ مَخْجَمٍ، أَوْ لَذَعَةٍ مِنْ نَارٍ. وَمَا أَحَبُّ أَنْ أَكْتُوِيَّ». [راجع: ٥٦٨٣]

(١٦) بَابُ الْحَلْتِ مِنَ الْأَذَى

٥٧٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ قَالَ: سَمِعْتُ مُجَاهِدًا، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ ابْنِ عُجْرَةَ قَالَ: أَتَى عَلِيَّ النَّبِيُّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ وَأَنَا أَوْقَدُ تَحْتَ بُرْمَةٍ وَالْقَمْلُ يَنْتَابِرُ عَنْ رَأْسِي، فَقَالَ: «أَيُّؤَذِيكَ هَوَامُكَ؟» قُلْتُ: نَعَمْ،

قَالَ: «فَاخْلُقْ وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةً، أَوْ انْصُكْ نَسِيكَةً». قَالَ أَيُّوبُ: لَا أَدْرِي بِأَيَّتِهِنَّ بَدَأُ. [راجع: ١٨١٤]

(17) CHAPTER. Whoever gets himself branded (cauterized) or branded (cauterized) someone else, and the superiority of one who does not get branded (cauterized).

5704. Narrated Jābir رضي الله عنه: The Prophet ﷺ said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

(١٧) بَابُ مَنْ اُكْتُوَى أَوْ كَوَى غَيْرَهُ، وَفَضْلٍ مَنْ لَمْ يَكْتُوْ

٥٧٠٤ - حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ ابْنَ الْعَسِيلِ: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ قَالَ: سَمِعْتُ جَابِرًا عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ شِفَاءٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ لَدَعَةِ بِنَارٍ، وَمَا أَحْبَبُّ أَنْ أُكْتُوَى». [راجع: ٥٦٨٣]

5705. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ said, "Nations were displayed before me; one or two Prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, "Who are they? Are they my followers?" It was said, "No. It is Moses and his followers." It was said to me, "Look at the horizon." Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look this way and that way in the vastness of the horizon! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning'. Then the Prophet ﷺ entered his house without telling

٥٧٠٥ - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ عَامِرٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَا رُفِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَذَكَرْتُهُ لِسَعِيدِ بْنِ جُبَيْرٍ فَقَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ الْأُمَمُ فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمْرُونَ، مَعَهُمُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، حَتَّى وَقَعَ فِي سَوَادٍ عَظِيمٍ. قُلْتُ: مَا هَذَا؟ أُمَّتِي هَذِهِ؟ قِيلَ: بَلْ هَذَا مُوسَى وَقَوْمُهُ، قِيلَ: انْظُرْ إِلَى

his Companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allāh and followed His Messenger; therefore those people are either ourselves or our children who are born in the Islāmic era, for we were born in the Pre-Islāmic Period of Ignorance." When the Prophet ﷺ heard of that, he came out and said, "Those people are those who do not treat themselves with *Ruqya*, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukāsha bin Miḥṣan said, "Am I one of them, O Allāh's Messenger?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, "Ukāsha has preceded you."

الأفق، فإذا سَوَّادَ يَمَلَأُ الأفقَ، ثُمَّ قِيلَ لي: انظُرْ هَاهُنَا وَهَاهُنَا - فِي آفَاقِ السَّمَاءِ - فَإِذَا سَوَّادٌ قَدْ مَلَأَ الأفقَ. قِيلَ: هَذِهِ أُمَّتُكَ، وَيَدْخُلُ الجَنَّةَ مِنْ هُوَلاءِ سَبْعُونَ أَلْفًا بغيرِ حِسَابٍ. ثُمَّ دَخَلَ وَلَمْ يَبَيِّنْ لَهُمْ، فَأَفَاضَ القَوْمُ وَقَالُوا: نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ وَاتَّبَعْنَا رَسولَهُ، فَتَحْنُ هُمْ أَوْ أَوْلَادُنَا الَّذِينَ وُلِدُوا فِي الإِسْلامِ، فَإِنَّا وَوَلَدُنَا فِي الجَاهِلِيَّةِ، فَبَلَغَ النَّبِيُّ ﷺ فَخَرَجَ فَقَالَ: «هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَطَّيِّرُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَالَ عُكَّاشَةُ بِنُ مِخْصَنٍ: أَمِنْهُمْ أَنَا يَا رَسولَ اللَّهِ؟ قَالَ: «نَعَمْ»، فَقامَ آخِرُ. فَقَالَ: أَمِنْهُمْ أَنَا؟ قَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [راجع: ٣٤١٠]

18) CHAPTER. To treat ophthalmia (inflammation or soreness of the eyes) with antimony or kohl.

Umm 'Aṭīyya narrated this.

5706. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: The husband of a lady died and her eyes became sore and the people mentioned her story to the Prophet ﷺ. They asked him whether it was permissible for her to use kohl as her eyes were exposed to danger. He said, "Previously, when one of you was bereaved of her husband she would stay in her dirty clothes in a bad unhealthy house (for one year), and when a dog passed by, she would throw a globe of dung. No, (she should observe the prescribed period 'Iddah) for

(١٨) بَابُ الإِنْسَادِ وَالْكُحْلِ مِنَ الرَّمَدِ،

فِيهِ عَنِ أُمِّ عَطِيَّةَ.

٥٧٠٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ شُعْبَةَ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ نَافِعٍ، عَنِ زَيْنَبَ، عَنِ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ امْرَأَةً تُوفِي رَوْحُهَا فَاسْتَكْتَحَتْ عَيْنَهَا، فَذَكَرُواهَا لِلنَّبِيِّ ﷺ وَذَكَرُوا لَهُ الكُحْلَ، وَأَنَّهُ يُخَافُ عَلَى عَيْنِهَا. فَقَالَ: «لَقَدْ كَانَتْ إِحْدَاكُنَّ تَمَكُّتُ فِي بَيْتِهَا فِي شَرِّ

four months and ten days." (See H. 5336)

أَخْلَاسِهَا - أَوْ فِي أَخْلَاسِهَا فِي شَرِّ
بَيْتِهَا - فَإِذَا مَرَّ كَلْبٌ رَمَتْ بَعْرَةَ،
فَلَا، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». [راجع:

[٥٣٣٦

(19) CHAPTER. Leprosy.

5707. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "(There is) no 'Adwā (no contagious disease is conveyed without Allāh's Permission), nor Ṭiyara [nor is there any bad omen (from birds)], nor (is there any) Hāma, Ṣafar, and one should run away from the leper as one runs away from a lion." (1) (See H. 5717 and its Chap. 25, H. 5753 and its Chap. 43, and also see H. 5757 and its Chap. 45)

(١٩) بَابُ الْجَدَامِ

٥٧٠٧ - وَقَالَ عَفَّانُ: حَدَّثَنَا
سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ
مِينَاءَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا
طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ. وَفَرٌّ مِنْ
الْمَجْدُومِ كَمَا تَقَرُّ مِنَ الْأَسَدِ». [انظر:
٥٧١٧، ٥٧٥٧، ٥٧٧٠، ٥٧٧٣، ٥٧٧٥]

(20) CHAPTER. *Al-Mann* heals eye diseases.

5708. Narrated Sa'īd bin Zaid: I heard the Prophet ﷺ saying, *Al-Kam'a* (truffles) are like *Mann* (i.e they grow naturally without man's care) and their water heals eye diseases." (See H. 4478)

(٢٠) بَابُ: الْمَنْ شِفَاءٌ لِلْعَيْنِ

٥٧٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَنِي: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ عَبْدِ الْمَلِكِ: سَمِعْتُ عَمْرُو بْنَ
حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
«الْكَمَاءُ مِنَ الْمَنْ، وَمَاؤُهَا شِفَاءٌ
لِلْعَيْنِ». [راجع: ٤٤٧٨]

وَقَالَ شُعْبَةُ: وَأَخْبَرَنِي الْحَكَمُ،
عَنِ الْحَسَنِ الْعُرَيْنِيِّ، عَنْ عَمْرُو بْنِ
حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ
ﷺ. قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ
الْحَكَمُ لَمْ أَنْكِرْهُ مِنْ حَدِيثِ عَبْدِ
الْمَلِكِ.

(21) CHAPTER. *Al-Ladūd* (the medicine

(٢١) بَابُ اللَّدُودِ

(1) (H. 5707) Please see for details *Fath Al-Barī* .

which is poured or inserted into one side of a patient's mouth).

5709, 5710, 5711. Narrated Ibn 'Abbās رضي الله عنهما and 'Āishah رضي الله عنها: Abū Bakr رضي الله عنه kissed (the forehead of) the Prophet ﷺ when he was dead.

٥٧٠٩، ٥٧١٠، ٥٧١١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مُوسَى ابْنُ أَبِي عَائِشَةَ، عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ وَعَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبَلَ النَّبِيَّ ﷺ وَهَوَّ مَيِّتٌ. [راجع: ١٢٤١، ١٢٤٢]

5712. 'Āishah added: We poured medicine in one side of the Prophet's mouth during his illness but he started waving us not to insert the medicine into his mouth. We said, "He dislikes the medicine as a patient usually does." But when he improved and felt a little better he said, "Did I not forbid you to put medicine (by force) in the side of my mouth?" We said, "We thought it was just because a patient usually dislikes medicine." He ﷺ said, "None of those who are in the house but will be forced to pour medicine in the side of his mouth while I am watching, except Al-'Abbās, for he had not witnessed your deed." (See H.4458)

٥٧١٢ - قَالَ: قَالَتْ عَائِشَةُ: لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي، فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي؟» قُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَقَالَ: «لَا يَنْبَغِي فِي الْبَيْتِ أَحَدٌ إِلَّا لَدَّ وَأَنَا أَنْظُرُ، إِلَّا الْعَبَّاسُ فَإِنَّهُ لَمْ يَشْهَدْكُمُ». [راجع: ٤٤٥٨]

5713. Narrated Umm Qais: I went to Allāh's Messenger ﷺ along with a son of mine whose palate and tonsils I had pressed with my finger as a treatment for a (throat and tonsil) disease. The Prophet ﷺ said, "Why do you pain your children by pressing their throats! Use *Al-'Ud Al-Hindī* (certain Indian incense) for it cures seven diseases, one of which is pleurisy. It is used as a snuff for treating throat and tonsil disease and it is inserted into one side of the mouth

٥٧١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي عُبيدُ اللَّهِ بْنُ عَبْدِ اللَّهِ عَنْ أُمِّ قَيْسٍ قَالَتْ: دَخَلْتُ بَابِنَ لِي عَلَى رَسُولِ اللَّهِ ﷺ وَقَدْ أَغْلَقْتُ عَنْهُ مِنَ الْعُدْرَةِ فَقَالَ: «عَلَامَ تَدْعُرْنَ أَوْلَادَكُنَّ بِهَذَا الْعِلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ

of one suffering from pleurisy.”

الهِندِيَّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا
ذَاتُ الْجَنْبِ يُسْعَطُ مِنَ الْعُدْرَةِ، وَيُلَدَّ
مِنْ ذَاتِ الْجَنْبِ». فَسَمِعْتُ الزُّهْرِيَّ
يَقُولُ: بَيْنَ لَنَا اثْنَيْنِ، وَلَمْ يُبَيِّنْ لَنَا
خَمْسَةَ. قُلْتُ لِسُفْيَانَ: إِنْ مَعْمَرًا
يَقُولُ: أَعْلَقْتُ عَلَيْهِ، قَالَ: لَمْ
يَحْفَظْ، إِنَّمَا قَالَ: أَعْلَقْتُ عَنْهُ،
حَفِظْتُهُ مِنْ فِي الزُّهْرِيَّ. وَوَصَفَ
سُفْيَانُ الْعُلَامَ يُحَنِّكَ بِالْإَصْبَعِ وَأَدْخَلَ
سُفْيَانُ فِي حَنَكِهِ، إِنَّمَا يَعْنِي رَفَعَ
حَنَكِهِ بِإَصْبَعِهِ، وَلَمْ يَقُلْ: أَعْلَقُوا عَنْهُ
شَيْئًا. [راجع: ٥٦٩٢]

(22) CHAPTER :

(٢٢) بَابٌ :

5714. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا the wife of the Prophet ﷺ: When the health of Allāh's Messenger ﷺ deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated in my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between 'Abbās and another man. (The sub-narrator told Ibn 'Abbās who said: Do you know who was the other man whom 'Āishah did not mention? The subnarrator said: No. Ibn 'Abbās said: It was 'Alī). 'Āishah added: When the Prophet ﷺ entered my house and his disease became aggravated, he said, "Pour on me seven water-skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Ḥafṣa, the wife of the Prophet ﷺ and started pouring water on him from those waterskins till he waved us to stop. Then he went out to the people and led them

٥٧١٤ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ:
أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ
وَيُونُسُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ
اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْتَةَ: أَنَّ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ قَالَتْ:
لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ وَاشْتَدَّ وَجَعُهُ
اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يَمْرُضَ فِي
بَيْتِي، فَأِذْنٌ لَهُ فَخَرَجَ بَيْنَ رَجُلَيْنِ
تَحْتَ رِجْلَاهُ فِي الْأَرْضِ بَيْنَ عَبَّاسٍ
وَأَخْرَ، فَأَخْبِرْتُ ابْنَ عَبَّاسٍ قَالَ: هَلْ
تَدْرِي مِنَ الرَّجُلِ الْآخَرَ الَّذِي لَمْ تُسَمِّ
عَائِشَةُ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلِيٌّ.
قَالَتْ عَائِشَةُ: فَقَالَ النَّبِيُّ ﷺ بَعْدَمَا
دَخَلَ بَيْتَهَا وَاشْتَدَّ بِهِ وَجَعُهُ: «هَرَبِقُوا
عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحَلَّلْ أَوْكِيَّتُهُنَّ

in *Ṣalāt* (prayer) and delivered a *Khuṭba* (religious speech) before them.

لَعَلِّيْ أَعْهَدُ إِلَى النَّاسِ». قَالَتْ: فَأَجْلَسْنَاهُ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ ثُمَّ طَفِقْنَا نَضُبُ عَلَيْهِ مِنْ تِلْكَ الْقَرَبِ حَتَّى جَعَلَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ، قَالَتْ: وَخَرَجَ إِلَى النَّاسِ، فَصَلَّى بِهِمْ وَخَطَبَهُمْ.

[راجع: ١٩٨]

(23) CHAPTER. *Al-'Udhra* (throat or tonsil diseases).

(٢٣) بَابُ الْعُدْرَةِ

5715. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed because he had throat trouble. The Prophet ﷺ said, "Why do you pain your children by getting the tonsils and palate pressed like that? Use *Al-'Ud Al-Hindī* (certain Indian incense) for it cures seven diseases one of which is pleurisy."

٥٧١٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنِ الْأَسَدِيَّةِ، أَسَدَ حَزْرِيْمَةَ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ اللَّاتِي بَايَعَنَ النَّبِيُّ ﷺ، وَهِيَ أَخْتُ عُكَّاشَةَ، أَخْبَرْتَهُ أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بَابِنَ لَهَا قَدْ أَعْلَقَتْ عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ النَّبِيُّ ﷺ: «عَلَامَ تَدْعَرْنَ أَوْلَادَكُنَّ بِهَذَا الْعَلَاقِ؟ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ»، يُرِيدُ الْكُسْتِ، وَهُوَ الْعُودُ الْهِنْدِيُّ.

وَقَالَ يُونُسُ وَإِسْحَاقُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ: عَلَّقَتْ عَلَيْهِ. [راجع:

٥٦٩٢]

(24) CHAPTER. The treatment for a person suffering from diarrhea.

(٢٤) بَابُ دَوَاءِ الْمَبْطُونِ

5716. Narrated Abū Sa'īd: A man came to the Prophet ﷺ and said, "My brother has got

٥٧١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:

loose motions.” The Prophet ﷺ said, “Let him drink honey.” The man again (came) and said, “I made him drink (honey) but that made him worse.” The Prophet ﷺ said, “Allāh has said the Truth, and the abdomen of your brother has told a lie.” (See *Hadīth* No.5684)

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ،
عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي
سَعِيدٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ
فَقَالَ: إِنَّ أَخِي اسْتَظَلَّقَ بَطْنَهُ، فَقَالَ:
«اسْقِهِ عَسَلًا»؛ فَسَقَاهُ، فَقَالَ: إِنِّي
سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَظْلَاقًا. فَقَالَ:
«صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ». تَابَعَهُ
النُّضْرُ عَنْ شُعْبَةَ. [راجع: ٥٦٨٤]

(25) CHAPTER. There is no *Şafar* (i.e. it is not a contagious disease). *Şafar* is a disease that afflicts the abdomen. [See *Fath Al-Bārī*]

5717. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, “There is no *Adwā* (no disease is conveyed from the sick to the healthy without Allāh's Permission), nor *Şafar*, nor *Hāma*.” A bedouin stood up and said, “Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange.” The Prophet ﷺ said, “Then who conveyed the (mange) disease to the first one?”. (See H. 5707)

(٢٥) بَابٌ: لَا صَفْرَ، وَهُوَ دَاءٌ
يَأْخُذُ الْبَطْنَ

٥٧١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ:
أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ
وَعِيعَةُ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ
قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا
عَدْوَى وَلَا صَفْرَ وَلَا هَامَةَ». فَقَالَ
أَعْرَابِيٌّ: يَا رَسُولَ اللهِ، فَمَا بَالُ إِبِلِي
تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ فَيَأْتِي
الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ بَيْنَهَا فَيَجْرِبُهَا،
فَقَالَ: «فَمَنْ أَعْدَى الْأَوَّلُ؟».

رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ،
وَسِنَانِ بْنِ أَبِي سِنَانَ. [راجع: ٥٧٠٧]

(26) CHAPTER. Pleurisy.

5718. Narrated Umm Qais that she took to Allāh's Messenger ﷺ one of her sons whose palate and tonsils she had pressed to treat a throat trouble. The Prophet ﷺ said, “Be afraid of Allāh! Why do you pain your children by having their tonsils pressed like

(٢٦) بَابُ ذَاتِ الْجَنْبِ

٥٧١٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
عَتَّابُ بْنُ بَشِيرٍ، عَنْ إِسْحَاقَ، عَنْ
الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ
عَبْدِ اللهِ أَنَّ أُمَّ قَيْسٍ بِنْتَ مِحْصَنِ،

that? Use *Al-'Ud Al-Hindī* (a certain Indian incense) for it cures seven diseases, one of which is pleurisy."

وَكَاثَتْ مِنَ الْمُهَاجِرَاتِ الْأُولِ اللَّاتِي
بَايَعَنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُحْتُ
عُكَاشَةُ بِنِ مِحْصِنٍ: أَخْبَرْتُهُ أَنَّهَا أَتَتْ
رَسُولَ اللَّهِ ﷺ بَابِنِ لَهَا قَدْ عَلَقَتْ
عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «اتَّقُوا اللَّهَ،
عَلَامَ تَدْعُرْنَ أَوْلَادَكُنَّ بِهَذِهِ الْأَعْلَاقِ؟
عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ
سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ»،
يُرِيدُ الْكُسْتَ، يَعْنِي الْفُسْطَ. قَالَ:
وَهِيَ لُغَةٌ. [راجع: ٥٦٩٢]

5719, 5720, 5721. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ allowed one of the *Anṣār* families to treat persons who have taken poison and also who are suffering from ear ailment with *Ruqya*. Anas added: I got myself branded (cauterized) for pleurisy, when Allāh's Messenger ﷺ was still alive. Abū Ṭalḥa, Anas bin An-Naḍr and Zaid bin Thābit witnessed that, and it was Abū Ṭalḥa who branded (cauterized) me.

٥٧١٩، ٥٧٢٠، ٥٧٢١ - حَدَّثَنَا
عَارِمٌ: حَدَّثَنَا حَمَادٌ قَالَ: قُرِئَ عَلَيَّ
أَيُّوبَ مِنْ كُتُبِ أَبِي قِلَابَةَ، مِنْهُ مَا
حَدَّثَ بِهِ، وَمِنْهُ مَا قُرِئَ عَلَيَّ، وَكَانَ
هَذَا فِي الْكِتَابِ عَنِ أَنَسٍ: أَنَّ أَبَا
طَلْحَةَ وَأَنَسَ ابْنَ النَّضْرِ كَوَيَاهُ، وَكَوَاهُ
أَبُو طَلْحَةَ بِيَدِهِ. [انظر: ٥٧٢١]

وَقَالَ عَبَادُ بْنُ مَنْصُورٍ، عَنْ
أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: أَدِنَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ
بَيْتِ مِنَ الْأَنْصَارِ أَنْ يَرْقُوا مِنَ الْحَمَةِ
وَالْأُدُنِ. قَالَ أَنَسٌ: كُوِيْتُ مِنْ ذَاتِ
الْجَنْبِ وَرَسُولُ اللَّهِ ﷺ حَيٌّ،
وَشَهِدَنِي أَبُو طَلْحَةَ وَأَنَسُ بْنُ النَّضْرِ
وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو طَلْحَةَ كَوَانِي.

[راجع: ٥٧١٩]

(27) CHAPTER. To burn a mat made of palm-tree leaves (and put its ashes into a wound) to stop bleeding.

(٢٧) بَابُ حَرْقِ الْحَصِيرِ لِيَسُدَّ بِهِ
الدَّمُ

5722. Narrated Sahl bin Sa'd As-Sā'idī: When the helmet broke on the head of the Prophet ﷺ and his face became covered with blood and his incisor tooth broke (i.e. during the battle of Uḥud), 'Alī used to bring water in his shield while Fāṭima was washing the blood off his face. When Fāṭima رضي الله عنها saw that the bleeding increased because of the water, she took a mat (of palm leaves), burnt it, and stuck it (the burnt ashes) on the wound of Allāh's Messenger ﷺ, whereupon the bleeding stopped.

٥٧٢٢ - حَدَّثَنَا سَعِيدُ بْنُ عُمَيْرٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: لَمَّا كُسِرَتْ عَلَى رَأْسِ النَّبِيِّ ﷺ الْبَيْضَةُ، وَأُذِمِّي وَجْهَهُ، وَكُسِرَتْ رِبَاعِيَّتُهُ، وَكَانَ عَلِيٌّ يَخْتَلِفُ بِالْمَاءِ فِي الْمَجَنِّ وَجَاءَتْ فَاطِمَةُ تَغْسِلُ عَنْ وَجْهِهِ الدَّمَ. فَلَمَّا رَأَتْ فَاطِمَةُ - عَلَيْهَا السَّلَامُ - الدَّمَ يَزِيدُ عَلَى الْمَاءِ كَثْرَةً عَمَدَتْ إِلَى حَصِيرٍ فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا عَلَى جُرْحِ رَسُولِ اللَّهِ ﷺ فَرَقَأَ الدَّمَ. [راجع:

[٢٤٣

(28) CHAPTER. Fever is from the heat of Hell.

(٢٨) بَابُ: الْحُمَّى مِنْ فَنَاحِ جَهَنَّمَ

5723. Narrated Nāfi': 'Abdullāh bin 'Umar said, "The Prophet ﷺ said, 'Fever is from the heat of Hell, so abate fever, with water'."

Nāfi' added: 'Abdullāh used to say, "O Allāh! Relieve us from the punishment," (when he suffered from fever).

٥٧٢٣ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى مِنْ فَنَاحِ جَهَنَّمَ، فَأُظْفِقُوهَا بِالْمَاءِ».

قَالَ نَافِعٌ: وَكَانَ عَبْدُ اللَّهِ يَقُولُ:

أَكْثِفْ عَنَّا الرَّجْزَ. [راجع: ٣٢٦٤]

5724. Narrated Fāṭima bint Al-Munḍhir: Whenever a lady suffering from fever was brought to Asmā' bint Abū Bakr, she used to invoke Allāh for her and then sprinkle some water on her body at the chest and say, "Allāh's Messenger ﷺ used to order us to abate fever with water."

٥٧٢٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْدِرِ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَتْ إِذَا أُتِيَتْ بِالْمَرَأَةِ قَدْ حُمَّتْ تَدْعُو لَهَا،

5725. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ said, "Fever is from the heat of Hell, so abate fever with water."

5726. Narrated Rāfi' bin Khadīj: I heard Allāh's Messenger ﷺ saying, "Fever is from the heat of Hell, so abate fever with water."

(29) CHAPTER. Whoever went out of a land because its climate and water did not suit him.

5727. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some people from the tribes of 'Ukl and 'Uraina came to Allāh's Messenger ﷺ and embraced Islām and said, "O Allāh's Messenger! We are owners of livestock and have never been farmers," and they found the climate of Al-Madīna unsuitable for them. So Allāh's Messenger ﷺ ordered that they be given some camels and a shepherd, and ordered them to go out with those camels and drink their milk and urine. So they set out, but when they reached a place called Al-Ḥarra, they reverted to disbelief after their conversion to Islām, killed the shepherd and drove away the camels. When this news reached the Prophet ﷺ he sent in their pursuit (and they were caught and brought).

أَخَذَتِ الْمَاءَ، فَصَبَّتْهُ بَيْنَهَا وَبَيْنَ جَبِيهَا
وَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ
نَبْرُدَهَا بِالْمَاءِ.

٥٧٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامُ:
أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ عَنِ النَّبِيِّ
ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ
فَأَبْرِدُوهَا بِالْمَاءِ». [راجع: ٣٢٦٣]

٥٧٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
أَبُو الْأَحْوَصِ: حَدَّثَنَا سَعِيدُ بْنُ
مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ
جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحُمَّى
مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ».
[راجع: ٣٢٦٢]

(٢٩) بَابٌ مَنْ خَرَجَ مِنْ أَرْضٍ لَا
تُلَاقِمُهُ

٥٧٢٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ
حَمَادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا
سَعِيدٌ: حَدَّثَنَا قَتَادَةُ: أَنَّ أَنَسَ بْنَ
مَالِكٍ حَدَّثَهُمْ أَنَّ نَاسًا - أَوْ رِجَالًا -
مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ
اللَّهِ ﷺ وَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا: يَا
نَبِيَّ اللَّهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ، وَلَمْ
نَكُنْ أَهْلَ رِيْفٍ وَاسْتَوَحَّمُوا الْمَدِينَةَ،
فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذُودٍ وَبِرَاعٍ،
وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَسْرَبُوا مِنْ
أَلْبَانِهَا وَأَبْوَالِهَا، فَانْطَلَقُوا حَتَّى كَانُوا

The Prophet ﷺ ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state. (See H. 233)

نَاجِيَةَ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ
وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ وَاسْتَأْفُوا
الدَّوْدَ، فَبَلَغَ النَّبِيُّ ﷺ فَبَعَثَ الطَّلَبَ
فِي أَنَارِهِمْ وَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ
وَقَطَعُوا أَيْدِيَهُمْ، وَتَرَكُوا فِي نَاجِيَةِ
الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ.

[راجع: ٢٣٣]

(30) CHAPTER. What has been mentioned about the plague.

(٣٠) بَابُ مَا يُذَكَّرُ فِي الطَّاعُونِ

5728. Narrated Sa'd: The Prophet ﷺ, said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

٥٧٢٨ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ
أَبِي ثَابِتٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ
سَعْدٍ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ
يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا
سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلَا
تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا
فَلَا تَخْرُجُوا مِنْهَا».

فَقُلْتُ: أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا
وَلَا يُنْكِرُهُ؟ قَالَ: نَعَمْ. [راجع: ٣٤٧٣]

5729. Narrated 'Abdullāh bin 'Abbās رضي الله عنه Umar bin Al-Khattāb رضي الله عنه departed for Shām and when he reached Sargh, the commanders of the (Muslim) army, Abū 'Ubaida bin Al-Jarrāh and his companions met him and told him that an epidemic had broken out in Shām. 'Umar said, "Call for me the early emigrants." So 'Umar called them, consulted them and informed them that an epidemic had broken out in Shām. Those people differed in their opinions. Some of them said, "We have come out for a purpose and we do not think that it is proper to give it up," while

٥٧٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ
شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ
عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ
نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ
عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ خَرَجَ
إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرْخَ لَقِيَهُ
أَمْرَاءُ الْأَجْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ

others said (to 'Umar), "You have along with you, other people and the Companions of Allāh's Messenger ﷺ, so we do not advise that we take them to this epidemic." 'Umar said to them, "Leave me now." Then he said, "Call the *Anṣār* for me." I called them and he consulted them and they followed the way of the emigrants and differed as they did. He then said to them, "Leave me now." and added, "Call for me the old people of Quraysh who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So 'Umar made an announcement, "I will ride back to Al-Madīna in the morning, so you should do the same." Abū 'Ubaida bin Al-Jarrāḥ said (to 'Umar), "Are you running away from what Allāh had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abū 'Ubaida! Yes, we are running from what Allāh had ordained to what Allāh has ordained. Don't you agree that if you had camels that went down a valley having two places, one green and the other dry, you would graze them on the green one only if Allāh had ordained that, and you would graze them on the dry one only if Allāh had ordained that?" At that time 'Abdur-Raḥmān bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allāh's Messenger ﷺ saying, 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.'" 'Umar thanked Allāh and returned to Al-Madīna.

وأصحابه، فأخبروه أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ. قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوْلِينَ فَدَعَاهُمْ فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْنَا لِأَمْرٍ وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ، وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ وَلَا نَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي الْأَنْصَارَ، فَدَعَوْهُمْ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كاخْتِلَافِهِمْ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَسِيخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْهُمْ فَلَمْ يَخْتَلَفْ مِنْهُمْ عَلَيْهِ رَجُلَانِ. فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ فَنَادَى عُمَرُ فِي النَّاسِ: إِنِّي مُصِيبٌ عَلَى ظَهْرٍ فَأُصِيبُوا عَلَيْهِ. فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَاراً مِنْ قَدْرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرَكَ قَالَهَا يَا أَبَا عُبَيْدَةَ؟ نَعَمْ نَفِرُّ مِنْ قَدْرِ اللَّهِ إِلَى قَدْرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ هَبَطَتْ وَادِيًّا لَهُ عُذْوَتَانِ، إِحْدَاهُمَا خَصِيبَةٌ وَالْأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصِيبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ، وَإِنْ رَعَيْتَ

الْجَدْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ مُتَعَبِيًّا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي فِي هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ»، قَالَ: فَحَمِدَ اللَّهُ عُمَرُ نُمَّ أَنْصَرَفَ. [انظر:

[٦٩٧٣، ٥٧٣٠]

5730. Narrated 'Abdullāh bin 'Āmir رضي الله عنه: 'Umar went to Shām and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Shām. 'Abdur-Rahmān bin 'Auf told him that Allāh's Messenger ﷺ said, "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out in order to run away from it."

٥٧٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ: أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ، فَلَمَّا كَانَ بِسَرَعٍ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ. فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». [راجع: ٥٧٢٩]

5731. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "Neither *Masih* (*Ad-Dajjāl*) nor plague will enter Al-Madīna."

٥٧٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نُعَيْمِ الْمُجَمَّرِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْمَدِينَةَ الْمَسِيحُ وَلَا الطَّاغُوتُ». [راجع: ١٨٨٠]

5732. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ said, "(Death from) plague is martyrdom for every Muslim."

٥٧٣٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمٌ: حَدَّثَنِي حَفْصَةُ بِنْتُ سِيرِينَ

قَالَتْ: قَالَ لِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: يَحْيَى بِمَ مَاتَ؟ قُلْتُ: مِنَ الطَّاعُونَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ».

[راجع: ٢٨٣٠]

5733. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "He (a Muslim) who dies of an abdominal disease is a martyr, and he who dies of plague is a martyr."

٥٧٣٣ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَبْطُونُ شَهِيدٌ، وَالْمَطْعُونُ شَهِيدٌ».

[راجع: ٦٥٣]

(31) CHAPTER. The reward of a person who suffers from plague (or lives in a plague-stricken land) and remains patient.

5734. Narrated 'Āishah, the wife of the Prophet ﷺ that she asked Allāh's Messenger ﷺ about plague, and Allāh's Messenger ﷺ informed her saying, "Plague was a punishment which Allāh used to send on whom He wished, but Allāh made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allāh has ordained for him, but that Allāh will grant him a reward similar to that of a martyr."

(٣١) بَابُ أَجْرِ الصَّابِرِ فِي الطَّاعُونَ

٥٧٣٤ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرِيْدَةَ عَنْ يَحْيَى بْنِ يَعْمُرٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرْتَنَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ الطَّاعُونَ فَأَخْبَرَهَا نَبِيُّ اللَّهِ ﷺ أَنَّهُ «كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ. فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ».

تَابَعَهُ النَّضْرُ عَنْ دَاوُدَ. [راجع: ٣٤٧٤]

(32) CHAPTER. *Ar-Ruqa*⁽¹⁾ with the Qur'ān and the *Mu'awwidhāt* (the last two *Sūrah* of the Qur'ān).

5735. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا:

٥٧٣٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ

(1) (Chap. 32) *Ruqa* (sing. *Ruqya*) is the recitation of some Divine verses as a treatment for a disease.

During the Prophet's ﷺ fatal illness, he used to recite the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*) and then blow his breath over his body. When his illness was aggravated, I used to recite those two *Sūrah* and blow my breath over him and make him rub his body with his own hand for its blessings."

Ma'mar asked Az-Zuhri: How did the Prophet ﷺ use to blow? Az-Zuhri said: He used to blow on his hands and then passed them over his face.

مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي الْمَرَضِ الَّذِي مَاتَ فِيهِ بِالْمُعَوِّذَاتِ، فَلَمَّا تَقَلَّ كُنْتُ أَنْفُثُ عَنْهُ بِهِنَّ وَأَمْسَحُ بِيَدِهِ نَفْسِهِ لِيَرْكَبَهَا. فَسَأَلْتُ الزُّهْرِيَّ: كَيْفَ يَنْفُثُ؟ قَالَ: كَانَ يَنْفُثُ عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ. [راجع: ٤٤٣٩]

(33) CHAPTER. To do *Ruqya* by reciting *Sūrat Al-Fātiha* (the Opening of the Book).

And this has been narrated by Ibn 'Abbās on the authority of the Prophet ﷺ.

(٣٣) بَابُ الرُّقَى بِفَاتِحَةِ الْكِتَابِ، وَيُذَكَّرُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

5736. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Some of the companions of the Prophet ﷺ came across a tribe amongst the tribes of the Arabs, and that tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the Companions of the Prophet ﷺ), "Have you got any medicine with you or anybody who can treat with *Ruqya*?" The Prophet's Companions said, "You refuse to entertain us, so we will not treat (your chief) unless you pay us for it." So they agreed to pay them a flock of sheep.

٥٧٣٦ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ اتَّوَأُوا عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَلَمْ يَقْرُؤْهُمْ، فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ لَدِعَ سَيْدَ أَوْلِيكَ فَقَالُوا: هَلْ مَعَكُمْ مِنْ دَوَاءٍ أَوْ رَاقٍ؟ فَقَالُوا: إِنَّكُمْ لَمْ تَقْرُونَا، وَلَا نَفْعَلُ حَتَّى تَجْعَلُوا لَنَا جُعْلًا، فَجَعَلُوا لَهُمْ قِطْعًا مِنَ الشَّاءِ فَجَعَلَ يَقْرَأُ بِأَمِّ الْقُرْآنِ وَيَجْمَعُ بُرَاقَهُ وَيَنْفُلُ، فَبَرَأَ، فَاتَّوَأُوا بِالشَّاءِ فَقَالُوا: لَا نَأْخُذُكَ حَتَّى نَسَالَ النَّبِيَّ ﷺ، فَسَأَلُوهُ فَصَحِكَ وَقَالَ: «وَمَا أَذْرَاكَ أَنَّهَا رُقِيَّةٌ؟ خُذْوْهَا وَأَضْرِبُوا لِي بِسَهْمٍ». [راجع: ٢٢٧٦]

One of them (the Prophet's Companions) started reciting *Sūrat Al-Fātiha* and gathering his saliva and spitting it (at the snakebite). The patient got cured and his people presented the sheep to them, but they said, "We will not take it unless we ask the Prophet ﷺ (whether it is lawful)." When they asked him, he smiled and said, "How do you know that *Sūrat Al-Fātiha* is a *Ruqya*? Take it (flock of sheep) and assign a share for me." (See H. 2276)

(34) CHAPTER. The conditions required for doing a *Ruqya* with *Sūrat Al-Fātiḥa*.

5737. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: Some of the Companions of the Prophet ﷺ passed by some people staying at a place where there was water, and one of those people was stung by a scorpion. A man from those staying near the water, came and said to the Companions of the Prophet ﷺ, “Is there anyone among you who can do *Ruqya* as near the water there is a person who has been stung by a scorpion.” So one of the Prophet’s Companions went to him and recited *Sūrat Al-Fātiḥa* for a sheep as his fees. The patient got cured and the man brought the sheep to his companions who disliked that and said, “You have taken wages for reciting Allāh’s Book.” When they arrived at Al-Madīna, they said, “O Allāh’s Messenger, (this person) has taken wages for reciting Allāh’s Book.” On that Allāh’s Messenger ﷺ said, “You are most entitled to take wages for doing a *Ruqya* with Allāh’s Book.”

(35) CHAPTER. *Ruqya* for an evil eye.

5738. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ ordered me or somebody else to do *Ruqya* (if there was some effect) from an evil eye.

5739. Narrated Umm Salama that the Prophet ﷺ saw in her house a girl whose face

(٣٤) بَابُ الشُّرُوطِ فِي الرُّقِيَّةِ بِفَاتِحَةِ الْكِتَابِ

٥٧٣٧ - حَدَّثَنَا سَيِّدَانُ بْنُ مُضَارِبِ أَبُو مُحَمَّدٍ الْبَاهِلِيُّ: حَدَّثَنَا أَبُو مَعْشَرٍ الْبَصْرِيُّ - هُوَ صَدُوقٌ - يُوسُفُ بْنُ يَزِيدَ الْبَرَاءِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ الْأَخْنَسِ أَبُو مَالِكٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ نَفْرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ مَرُّوا بِمَاءٍ فِيهِمْ لَدِيغٌ - أَوْ سَلِيمٌ - فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ فَقَالَ: هَلْ فِيكُمْ مِنْ رَاقٍ؟ إِنَّ فِي الْمَاءِ رَجُلًا لَدِيغًا - أَوْ سَلِيمًا. - فَاَنْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءِ فَبَرَأَ، فَجَاءَ بِالشَّاءِ إِلَى أَصْحَابِهِ فَكَرَهُوا ذَلِكَ وَقَالُوا: أَخَذْتَ عَلَى كِتَابِ اللَّهِ أَجْرًا؟ حَتَّى قَدِمُوا الْمَدِينَةَ فَقَالُوا: يَا رَسُولَ اللَّهِ، أَخَذَ عَلَى كِتَابِ اللَّهِ أَجْرًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ».

(٣٥) بَابُ رُقِيَّةِ الْعَيْنِ

٥٧٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَعْبُدُ بْنُ خَالِدٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَمَرَنِي النَّبِيُّ ﷺ - أَوْ أَمَرَ - أَنْ يُسْتَرْقَى مِنَ الْعَيْنِ.

٥٧٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ:

had a black spot. He said. "She is under the effect of an evil eye, so treat her with a *Ruqya*."

حَدَّثَنَا مُحَمَّدُ بْنُ وَهَبٍ بْنِ عَطِيَّةَ
الدمشقي: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ:
حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ:
أَخْبَرَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ،
عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ
سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ
رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ
فَقَالَ: «اسْتَرْفُوا لَهَا فَإِنَّ بِهَا النَّظْرَةَ».
وَقَالَ عُقَيْلٌ، عَنِ الزُّهْرِيِّ:
أَخْبَرَنِي عُرْوَةُ، عَنِ النَّبِيِّ ﷺ.
تَابَعَهُ عَبْدُ اللَّهِ بْنُ سَالِمٍ، عَنِ
الزُّبَيْدِيِّ.

(36) CHAPTER. The effect of an evil eye is a fact.

5740. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "The effect of an evil eye is a fact." And he prohibited tatooring.

٥٧٤٠ - حَدَّثَنِي إِسْحَاقُ بْنُ
نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ،
عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ»،
وَنَهَى عَنِ الْوَشْمِ. [انظر: ٥٩٤٤]
(٣٧) بَابُ رُقِيَةِ الْحَيَّةِ وَالْعَقْرَبِ

(37) CHAPTER. To treat a snakebite or a scorpion sting with a *Ruqya*.

5741. Narrated Al-Aswad: I asked 'Aishah about treating poisonous stings (a snakebite or a scorpion sting) with a *Ruqya*. She said, "The Prophet ﷺ allowed the treatment of poisonous sting with *Ruqya*."

٥٧٤١ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا
سُلَيْمَانُ الشَّيْبَانِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ
عَائِشَةَ عَنِ الرُّقِيَةِ مِنَ الْحَمَةِ؟ فَقَالَتْ:
رَخَّصَ النَّبِيُّ ﷺ الرُّقِيَةَ مِنْ كُلِّ ذِي
حَمَةٍ.

(38) CHAPTER. The *Ruqya* of the Prophet ﷺ (i.e. what he used to recite while doing a *Ruqya*).

5742. Narrated 'Abdul 'Azīz: Thābit and I went to Anas bin Mālik. Thābit said, "O Abū Ḥamza! I am sick." On that Anas said, "Shall I treat you with the *Ruqya* of Allāh's Messenger ﷺ?" Thābit said, "Yes," Anas recited, "O Allāh! The Lord of the people, the Remover of trouble! (Please) cure (heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

5743. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Allāh, the Lord of the people! Remove the trouble and heal the patient, for You are the Healer. No healing is of any avail but Yours; healing that will leave behind no ailment."

5744. Narrated 'Āishah رضي الله عنها: Allāh's Messenger ﷺ used to treat with a *Ruqya* saying, "O the Lord of the people! Remove the trouble. The cure is in Your Hands, and there is none except You who can remove it (the disease)."

(٣٨) بَابُ رُقْيَةِ النَّبِيِّ ﷺ

٥٧٤٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ قَالَ: دَخَلْتُ أَنَا وَثَابِتٌ عَلَى أَنَسِ بْنِ مَالِكٍ، فَقَالَ ثَابِتٌ: يَا أَبَا حَمْرَةَ، اسْتَكَيْتُ، فَقَالَ أَنَسٌ: أَلَا أُرْقِيكَ بِرُقْيَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: بَلَى، قَالَ: «اللَّهُمَّ رَبَّ النَّاسِ، مُذْهِبَ الْبَأْسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ، شِفَاءً لَا يُعَادِرُ سَقَمًا».

٥٧٤٣ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنِي سُلَيْمَانُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُعَوِّذُ بَعْضَ أَهْلِهِ بِمَسْحِ يَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَأْسَ وَاشْفِهِ، وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ سَقَمًا». [راجع: ٥٦٧٥]

قَالَ سُفْيَانٌ: حَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ نَحْوَهُ.

٥٧٤٤ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي، يَقُولُ:

«امسح البأس ربّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لَا كاشِفَ لَهُ إِلَّا أَنْتَ.»

[راجع: ٥٦٧٥]

5745. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to say to the patient, "In the Name of Allāh. The earth of our land and the saliva of some of us cure our patient."⁽¹⁾

٥٧٤٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ لِلْمَرِيضِ: «بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا بَرِيقَةٌ بَعْضِنَا يُشْفَى سَقِيمُنَا.»

[انظر: ٥٧٤٦]

5746. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Allāh's Messenger ﷺ used to read in his *Ruqya*, "In the Name of Allāh. The earth of our land and the saliva of some of us cure our patient with the permission of our Lord."⁽²⁾

٥٧٤٦ - حَدَّثَنِي صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ فِي الرُّقِيَّةِ: «بِسْمِ اللهِ، تُرْبَةُ أَرْضِنَا، وَرِيقَةُ بَعْضِنَا، يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا.» [راجع: ٥٧٤٥]

(39) CHAPTER. *An-Nafth* (blowing with a slight shower of saliva) while treating with a *Ruqya*.

5747. Narrated Abū Qatāda: I heard the Prophet ﷺ saying, "A good dream is from Allāh, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge with Allāh from its evil for then it will not harm him."

(٣٩) بَابُ النَّفْثِ فِي الرُّقِيَّةِ

٥٧٤٧ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى أَحَدَكُمْ شَيْئًا

(1) (H. 5745) The Prophet ﷺ while reciting the *Ruqya*, put some of his saliva on his index finger and touched the earth with it and applied the resulting mixture to the place of the ailment.

(2) (H. 5746) See H. 5745.

يَكْرَهُهُ فَلَيَنْفِتُ حِينَ يَسْتَيْقِظُ ثَلَاثَ
مَرَّاتٍ، وَيَتَعَوَّذُ مِنْ سَرِّهَا فَإِنَّهَا لَا
تَضُرُّهُ». [راجع: ٣٢٩٢]

وَقَالَ أَبُو سَلَمَةَ: فَإِنْ كُنْتُ لَأَرَى
الرُّؤْيَا أَنْقَلَ عَلَيَّ مِنَ الْجَبَلِ، فَمَا هُوَ
إِلَّا أَنْ سَمِعْتُ هَذَا الْحَدِيثَ، فَمَا
أَبَالِيهَا.

5748. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ went to bed, he used to recite *Sūrat Al-Ikhlās*, *Sūrat Al-Falaq* and *Sūrat An-Nās* and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him.

٥٧٤٨ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا سُلَيْمَانُ،
عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ
عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ
عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا
أْوَى إِلَى فِرَاشِهِ نَفَثَ فِي كَفِّهِ ب:
﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾،
وَبِالْمَعْوَذَتَيْنِ جَمِيعاً، ثُمَّ يَمْسَحُ بِهِمَا
وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ،
قَالَتْ عَائِشَةُ: فَلَمَّا اشْتَكَى كَانَ
يَأْمُرُنِي أَنْ أَفْعَلَ ذَلِكَ بِهِ.

قَالَ يُونُسُ: كُنْتُ أَرَى ابْنَ
شِهَابٍ يَصْنَعُ ذَلِكَ، إِذَا أْوَى إِلَى
فِرَاشِهِ. [راجع: ٥٠١٧]

5749. Narrated Abū Sa'īd: A group of the Companions of Allāh's Messenger ﷺ proceeded on a journey till they dismounted near one of the Arab tribes and requested them to entertain them as their guests, but they (the tribe people) refused to entertain them. Then the chief of that tribe was bitten by a snake (or stung by a scorpion) and he was given all sorts of treatment, but all in vain. Some of them said, "Will you go to the group (those travellers) who have

٥٧٤٩ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي
بِشْرِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي
سَعِيدٍ أَنَّ رَهْطاً مِنْ أَصْحَابِ رَسُولِ
اللَّهِ ﷺ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُوهَا
حَتَّى نَزَلُوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ
فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّقُوهُمْ،

dismounted near you and see if one of them has something useful?" They came to them and said, "O the group! Our leader has been bitten by a snake (or stung by a scorpion) and we have treated him with everything but nothing benefited him. Have anyone of you anything useful?" One of them replied, "Yes, by Allāh, I know how to treat with a *Ruqya*. But, by Allāh, we wanted you to receive us as your guests but you refused. I will not treat your patient with a *Ruqya* till you fix for us something as wages." Consequently they agreed to give those travellers a flock of sheep. The man went with them (the people of the tribe) and started spitting (on the bite) and reciting *Sūrat Al-Fātiha* till the patient was healed and started walking, as if he had not been sick. When the tribe people paid them their wages they had agreed upon, some of them (the Prophet's Companions) said, "Distribute (the sheep)." But the one who treated with the *Ruqya* said, "Do not do that till we go to Allāh's Messenger ﷺ and mention to him what has happened, and see what he will order us." So they came to Allāh's Messenger ﷺ and mentioned the story to him and he said, "How do you know that *Sūrat Al-Fātiha* is a *Ruqya*? You have done the right thing. Divide (what you have got) and assign for me a share with you."

(40) CHAPTER. The passing of the right hand of the one who is treating with a *Ruqya* on the place of ailment.

5750. Narrated 'Aishah عنها رضي الله عنها: The Prophet ﷺ used to treat some of his wives by passing his right hand over the place of

فُلِدَغَ سَيْدِ ذَلِكَ الْحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ قَدْ نَزَلُوا بِكُمْ، لَعَلَّهُ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقَالُوا: يَا أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لِدَغَ فَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ، وَاللَّهِ إِنِّي لِرَاقٍ وَلَكِنْ وَاللَّهِ لَقَدِ اسْتَضَفْنَاكُمْ، فَلَمْ تُضَيِّفُونَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوا لَنَا جُعْلًا، فَصَالِحُوهُمْ عَلَى قِطْعٍ مِنَ الْعَنْمِ، فَاَنْطَلَقَ فَجَعَلَ يَنْفُلُ وَيَقْرَأُ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ حَتَّى لَكَاتَمَا نُشِطَ مِنْ عِقَالٍ فَاَنْطَلَقَ يَمْشِي مَا بِهِ قَلْبَةٌ. قَالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِي صَالِحُوهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: أَقْسِمُوا، فَقَالَ الَّذِي رَقَى: لَا تَفْعَلُوا حَتَّى تَأْتِي رَسُولَ اللَّهِ ﷺ فَذَكَرُوا لَهُ الَّذِي كَانَ فَتَنْظَرَ مَا يَأْمُرُنَا، فَقَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ فَقَالَ: «وَمَا يُدْرِيكَ أَنَّهَا رُقِيَّةٌ، أَصَبْتُمْ، أَقْسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهُمْ».

[راجع: ٢٢٧٦]

(٤٠) بَابُ مَسْحِ الرَّاقِي الرَّجْعَ بِيَدِهِ الْيُمْنَى

٥٧٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ

ailment and used to say, "O Lord of the people! Remove the trouble and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

الأعمش، عن مسلم، عن مسروق، عن عائشة رضي الله عنها قالت: كان النبي ﷺ يعوذ بعضهم بمسحهم بيمينه: «أذهب البأس رب الناس، واشف أنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً». فذكرته لمنصور فحدثني عن إبراهيم عن مسروق، عن عائشة رضي الله عنها بنحوه. [راجع: ٥٦٧٥]

(41) CHAPTER. A woman may treat a man with a *Ruqya*.

(٤١) بَابُ: الْمَرَأَةُ تَرْقِي الرَّجُلَ

5751. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ, during his fatal ailment used to blow (on his hands and pass them) over his body while reciting the *Mu'awwidhāt* (*Sūrat An-Nās* and *Sūrat Al-Falaq*). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma'mar asked Ibn Shihāb: How did he used to do *Nafth*? He said: He used to blow on his hands and then pass them over his face).

٥٧٥١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَنْفُثُ عَلَى نَفْسِهِ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ بِالْمَعْوَذَاتِ، فَلَمَّا تَقَلَّ كُنْتُ أَنَا أَنْفُثُ عَلَيْهِ يَهْنُ، فَأَمْسَحُ بِيَدِي نَفْسَهُ لِبَرَكَتِهَا. فَسَأَلْتُ ابْنَ شِهَابٍ: كَيْفَ كَانَ يَنْفُثُ؟ قَالَ: يَنْفُثُ عَلَى يَدَيْهِ ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ. [راجع: ٤٤٣٩]

(42) CHAPTER. Whoever does not treat or get treated with a *Ruqya*.

(٤٢) بَابُ مَنْ لَمْ يَرْقِ

5752. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ once came out to us and said, "Some nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with

٥٧٥٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, "Look this way and that way." So I saw a big crowd covering the horizon. Then it was said to me, "These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts." Then the people dispersed and the Prophet ﷺ did not tell who those 70,000 were. So the Companions of the Prophet ﷺ started talking about that and some of them said, "As regards us, we were born in the era of *Ash-Shirk* (polytheism), but then we believed in Allāh and His Messenger ﷺ. We think however, that these (70,000) are our offspring." That talk reached the Prophet ﷺ who said, "These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with *Ruqya*, but put their trust (only) in their Lord." Then 'Ukāsha bin Miḥṣan got up and said, "O Allāh's Messenger! Am I one of those (70,000)?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, "Ukāsha has preceded you."

خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا فَقَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ فَجَعَلْتُ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ، وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ مَعَهُ الرَّهْطُ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ. وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفُقَ فَرَجَوْتُ أَنْ تَكُونَ أُمَّتِي. فَقِيلَ: هَذَا مُوسَى وَقَوْمُهُ، ثُمَّ قِيلَ لِي: انظُرْ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفُقَ، فَقِيلَ لِي: انظُرْ هُكَذَا وَهَكَذَا، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفُقَ فَقِيلَ: هُوَ لَاءِ أُمَّتِكَ وَمَعَ هُوَ لَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ». فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ. فَتَذَاكَرَ أَصْحَابُ النَّبِيِّ ﷺ فَقَالُوا: أَمَا نَحْنُ فَوَلَدْنَا فِي الشَّرِكِ، وَلَكِنَّا آمَنَّا بِاللَّهِ وَرَسُولِهِ، وَلَكِنْ هُوَ لَاءِ هُمْ أَبْنَاؤُنَا. فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: «هُمْ الَّذِينَ لَا يَنْظُرُونَ وَلَا يَكْتُمُونَ، وَلَا يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَاشَةُ بْنُ مِحْصَنٍ، فَقَالَ: أَمِنَهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ»، فَقَامَ آخَرُ فَقَالَ: أَمِنَهُمْ أَنَا؟ فَقَالَ: «سَبَقَكَ بِهَا عُكَاشَةُ». [راجع: ٣٤١٠]

(43) CHAPTER. *At-Tiyara* (drawing an evil omen from birds, etc.)

(٤٣) بَابُ الطَّيْرَةِ

5753. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "There is neither *Adwā* (no contagious disease is conveyed to others without Allāh's permission) nor *Tiyara*, but an evil omen

٥٧٥٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ،

may be in three: a woman, a house or an animal.”⁽¹⁾

5754. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, “There is no *Ṭiyara*, and the best omen is the *Fā'īl*.” They asked, “What is the *Fā'īl*? He said, “A good word that one of you hears (and takes as a good omen).”

(44) CHAPTER. *Al-Fā'īl* (good omen).

5755. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “There is no *Ṭiyara* and the best omen is *Al-Fā'īl*.” Somebody said, “What is *Al-Fā'īl*, O Allāh's Messenger ﷺ?” He said, “A good word that one of you hears (and takes as a good omen).”

5756. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “No '*Adwā* (no contagious disease is conveyed to others without Allāh's Permission), nor *Ṭiyara*, but I like the good *Fā'īl*, i.e., the good word.”

عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَالشُّؤْمُ فِي ثَلَاثٍ: فِي الْمَرْأَةِ، وَالذَّارِ، وَالذَّابَّةِ». [راجع: ٢٠٩٩]

٥٧٥٤ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُيَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا طَيْرَةَ، وَخَيْرُهَا الْفَأَلُ». قَالُوا: وَمَا الْفَأَلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [انظر: ٥٧٥٥]

(٤٤) بَابُ الْفَأَلِ

٥٧٥٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: أَخْبَرَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُيَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا طَيْرَةَ، وَخَيْرُهَا الْفَأَلُ». قَالَ: وَمَا الْفَأَلُ يَا رَسُولَ اللهِ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [راجع: ٥٧٥٤]

٥٧٥٦ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ،

(1) (H. 5753) Superstition is disliked in Islām, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihād*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

وَيُعْجِبُنِي الْفَأَلُ الصَّالِحُ، الْكَلِمَةُ
الْحَسَنَةُ. [انظر: ٥٧٧٦]

(45) CHAPTER. No *Hāma*.⁽¹⁾

(٤٥) بَابُ لَا هَامَةَ

5757. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "There is no 'Adwā, nor Ṭiyara, nor Hāma, nor Ṣafar."

٥٧٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْحَكَمِ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا
إِسْرَائِيلُ: أَخْبَرَنَا أَبُو حَاصِبٍ، عَنْ
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَى
وَلَا طَيْرَةَ وَلَا هَامَةَ وَلَا صَفَرَ».

[راجع: ٥٧٠٧]

(46) CHAPTER. (What is said about) Foretellers.

(٤٦) بَابُ الْكِهَانَةِ

5758. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ gave his verdict about two ladies of the Hudhail tribe who had fought each other and one of them had hit the other with a stone. The stone hit her abdomen and as she was pregnant, the blow killed the child in her womb. They both filed their case with the Prophet ﷺ and he judged that the blood-money for what was in her womb, was a slave or a female slave. The guardian of the lady who was fined said, "O Allāh's Messenger! Shall I be fined for a creature that has neither drunk nor eaten, neither spoke nor cried? A case like that

٥٧٥٨ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ:
حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ ابْنُ خَالِدٍ، عَنِ ابْنِ شِهَابٍ،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللهِ ﷺ قَضَى فِي امْرَأَتَيْنِ مِنْ
هُذَيْلٍ افْتَتَلْتَا، فَرَمْتَ إِحْدَاهُمَا
الْأُخْرَى بِحَجَرٍ فَأَصَابَ بَطْنَهَا وَهِيَ
حَامِلٌ فَقَتَلَتْ وَلَدَهَا الَّذِي فِي بَطْنِهَا،
فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَضَى أَنَّ
دِيَةَ مَا فِي بَطْنِهَا عُرَّةٌ: عَبْدٌ أَوْ أَمَةٌ.

(1) (a) The word 'Hāma' may refer to a number of old traditions which Islām has abolished. In the pre-Islāmic period, Arabs used to say: "If a man is killed and not avenged, a worm comes out of his head and starts revolving around his grave and says, 'Water me! Water me!' And when the murdered man is avenged, it goes; otherwise it stays there." Such a worm was called *Hāma*.

(b) Some say '*Hāma*' means an owl. People used to draw an evil omen if it perched on the house of one of them. He would say: "This portends my death, or the death of one of my relatives."

(c) Some say people used to claim that the bones of a dead person turned into a bird that could fly: and that was the *Hāma*.

But the Prophet ﷺ denies all this and invites people to abandon all such superstitions.

should be nullified.” On that the Prophet ﷺ said, “This is one of the brothers of foretellers⁽¹⁾.”

5759. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Two ladies (had a fight) and one of them hit the other with a stone on the abdomen and caused her to abort. The Prophet ﷺ judged that the victim be given either a slave or a female slave (as blood-money).

5760. Narrated Ibn Shihāb: Sa'īd bin Al-Musaiyab said, “Allāh's Messenger ﷺ judged that in case of child killed in the womb of its mother, the offender should give the mother a slave or a female slave in recompense. The offender said, 'How can I be fined for killing one who neither ate nor drank, neither spoke nor cried; a case like that should be denied.' On that Allāh's Messenger ﷺ said, 'He is one of the brothers of the foretellers.'”

5761. Narrated Abū Mas'ūd: The Prophet ﷺ forbade the utilization of the price of a dog, the earnings of prostitute and the earnings of a foreteller. (See H. 2237)

فَقَالَ وَلِي الْمَرَأَةِ الَّتِي غَرِمَتْ: كَيْفَ
أَغْرَمَ يَا رَسُولَ اللَّهِ مَنْ لَا شَرِبَ وَلَا
أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَّ، فَمِثْلُ
ذَلِكَ يُظَلُّ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا
هَذَا مِنْ إِخْوَانِ الْكُهَّانِ». [انظر:
٥٧٥٩، ٥٧٦٠، ٦٧٤٠، ٦٩٠٤، ٦٩٠٩،

[٦٩١٠]

٥٧٥٩ - حَدَّثَنَا قُتَيْبَةُ، عَنْ
مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ:
أَنَّ امْرَأَتَيْنِ رَمَتْ إِحْدَاهُمَا الْأُخْرَى
بِحَجَرٍ فَطَرَحَتْ جَنِينَهَا، فَقَضَى فِيهِ
النَّبِيُّ ﷺ بَعْرَةَ: عَبْدًا أَوْ وِلْدَةً.

[راجع: ٥٧٥٨]

٥٧٦٠ - وَعَنْ ابْنِ شِهَابٍ، عَنْ
سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ
بَعْرَةَ: عَبْدًا أَوْ وِلْدَةً. فَقَالَ الَّذِي
قُضِيَ عَلَيْهِ: كَيْفَ أَغْرَمُ مَا لَا أَكَلَ
وَلَا شَرِبَ وَلَا نَطَقَ وَلَا اسْتَهَلَّ وَمِثْلُ
ذَلِكَ يُظَلُّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ:
«إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُهَّانِ».

[راجع: ٥٧٥٨]

٥٧٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ
الرُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ أَبِي

(1) (H. 5758) The Prophet ﷺ called him so because he had used rhymed speech like foretellers.

مَسْعُودٌ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ [راجع: ٢٢٣٧].

5762. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Some people asked Allāh's Messenger ﷺ about the foretellers. He said, "They are nothing." They said, "O Allāh's Messenger! Sometimes they tell us of a thing which turns out to be true." Allāh's Messenger ﷺ said, "A jinn (devil) snatches that true word and pours it into the ear of his friend (the foreteller) (as one puts something into a bottle). The foreteller then mixes with that word one hundred lies."

٥٧٦٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ عُزُورَةَ بْنِ الزُّبَيْرِ، عَنْ عُزُورَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلَ رَسُولَ اللهِ ﷺ نَاسٌ عَنِ الْكُهَّانِ، فَقَالَ: «لَيْسَ بِشَيْءٍ»، فَقَالُوا: يَا رَسُولَ اللهِ إِنَّهُمْ يُحَدِّثُونَنَا أحيانًا بِشَيْءٍ فَيَكُونُ حَقًّا، فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنُّ فَيَقْرُؤُهَا فِي أُذُنِ وَلِيِّهِ فَيَخْطِطُونَ مَعَهَا مِائَةَ كَذْبَةٍ».

قال علي: قال عبد الرزاق: مُرْسَلٌ: «الْكَلِمَةُ مِنَ الْحَقِّ» ثُمَّ بَلَّغَنِي أَنَّهُ أَسْنَدُهُ بَعْدَهُ. [راجع: ٣٢١٠]

(47) CHAPTER. Magic.

And the Statement of Allāh تعالى: "But the *Shayātīn* (devils) disbelieved, teaching men magic and such thing that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone till they had said, 'We are only for trial, so disbelieve not, (by learning this magic from us).' And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the sayers of it

(٤٧) بَابُ السِّحْرِ،

وَقَوْلِ اللهِ تَعَالَى: ﴿وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَبِتَعَلُّونَ مَا يَنْصُرُهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ

(magic) would have no share in the Hereafter...’ (V.2:102)

The Statement of Allāh تعالى: “And the magician will never be successful to whatever amount (of skill) he may attain.” (V.20:69)

And His Statement :

“Will you submit to magic while you see it?” (V.21:3)

And His Statement :

“...their ropes and their sticks, by their magic, appeared to him as though they moved fast...” (V.20:66)

And His Statement :

“And from the evil of those who practise witchcraft when they blow in the knots.” (V.113:4)

5763. Narrated ‘Āishah رضي الله عنها: A man called Labid bin Al-A’sam from the tribe of Banī Zuraiq worked magic on Allāh’s Messenger ﷺ till Allāh’s Messenger ﷺ started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allāh and invoked for a long period, and then said, “O ‘Āishah! Do you know that Allāh has instructed me concerning the matter I have asked Him about? Two men came to me and one of them sat near my head and the other near my feet. One of them said to his companion, ‘What is the disease of this man?’ The other replied, “He is under the effect of magic.” The first one asked, ‘Who has worked the magic on him?’ The other replied, ‘Labid bin Al-A’sam.’ The first one asked, ‘What material did he use?’ The other replied, ‘A comb and the hairs stuck to it and the skin of pollen of a male date palm.’ The first one asked, ‘Where is that?’ The other replied, ‘(That is) in the well of Dharwān.’” So Allāh’s Messenger ﷺ along with some of his companions went there and came back saying, “O ‘Āishah, the colour of its water is

مَا لَكُمْ فِي الْأَخْرَقِ مِنْ حَلْتِي» [البقرة: 1٠٢]. وَقَوْلِهِ تَعَالَى: ﴿وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى﴾ [طه: ٦٩] وَقَوْلِهِ: ﴿أَفْتَأْتُونَ السَّحَرَ وَالنَّجْرَ وَتَنْتَرُونَ بُيُوتَ﴾ [الأنبياء: ٣] وَقَوْلِهِ: ﴿يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى﴾ [طه: ٦٦] وَقَوْلِهِ: ﴿وَمِنْ سِحْرٍ التَّفَلُّطِ فِي الْمَقَدِ﴾ [الفرقان: ٤] وَالتَّفَانُثِ: السَّوَاجِرُ، «تُسْحَرُونَ» [المؤمنون: ٨٩]: تُعْمَوْنَ.

٥٧٦٣ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَحَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا مِنْ بَنِي زُرَيْقٍ يُقَالُ لَهُ: لَبِيدُ بْنُ الْأَعْصَمِ، حَتَّى كَانَ رَسُولُ اللَّهِ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ كَانَ يَفْعَلُ الشَّيْءَ، وَمَا فَعَلَهُ. حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ - أَوْ ذَاتَ لَيْلَةٍ - وَهُوَ عِنْدِي لِكَيْتِهِ دَعَا وَدَعَا ثُمَّ قَالَ: «يَا عَائِشَةُ، أَشَعْرَتِ أَنْ اللَّهُ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَا أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعَ الرَّجُلُ؟ فَقَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ فِي مُشْطٍ وَمُشَاطَةٍ، وَجَفْتُ طَلْعَ

like the infusion of *Hinna* leaves. The tops of the date-palm trees near it are like the heads of the devils.” I asked, “O Allāh’s Messenger? Why did you not show it?” He said, “Since Allāh cured me, I disliked to let evil spread among the people.” Then he ordered that the well be filled up with earth.

نَحَلَهُ ذَكَرَ، قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ دَرَوَانَ، فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي نَاسٍ مِنْ أَصْحَابِهِ فَجَاءَ فَقَالَ: «يَا عَائِشَةُ، كَانَ مَاءُهَا نُفَاعَةً الْجِنِّاءِ وَكَأَنَّ رُؤُسَ نَحْلِهَا رُؤُسَ الشَّيَاطِينِ». قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا اسْتَخْرَجْتَهُ؟ قَالَ: «قَدْ عَافَانِي اللَّهُ فَكِرِهْتُ أَنْ أُتَبِّرَ عَلَى النَّاسِ فِيهِ شَرًّا»، فَأَمَرَ بِهَا فَدُفِنَتْ.

تَابَعَهُ أَبُو أُسَامَةَ وَأَبُو صَمْرَةَ وَابْنُ أَبِي الزَّنَادِ، عَنْ هِشَامِ. وَقَالَ اللَّيْثُ وَابْنُ عُيَيْنَةَ، عَنْ هِشَامٍ: «فِي مُشِطٍ وَمُشَاطَةٍ». وَيُقَالُ: الْمُشَاطَةُ مَا يَخْرُجُ مِنَ الشَّعْرِ إِذَا مُشِطَ، وَالْمُشَاطَةُ مِنَ الْمُشَاطَةِ الْكَثَّانِ. [راجع: ٣١٧٥]

(48) CHAPTER. *Shirk* (i.e. joining others in worship with Allāh) and witchcraft are from the *Mūbiqāt* (great destructive sins).

5764. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Avoid *Al-Mūbiqāt*, i.e., *Shirk* with Allāh (i.e. joining others in worship with Allāh) and witchcraft.”.

(٤٨) بَابُ: الشُّرْكَ وَالسَّحْرُ مِنَ الْمُوبِقَاتِ

٥٧٦٤ - حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا الْمُوبِقَاتِ: الشُّرْكَ بِاللَّهِ، وَالسَّحْرُ». [راجع:

[٢٧٦٦]

(49) CHAPTER. Should a bewitched person be treated?

Qatāda said: I asked Sa’id bin Al-Musaiyab, “If a person is bewitched or is unable to have sexual intercourse with his wife, is it permissible to remove the magic

(٤٩) بَابُ: هَلْ يَسْتَخْرَجُ السَّحْرَ؟

وَقَالَ قَتَادَةُ: قُلْتُ لَسَعِيدِ بْنِ الْمُسَيَّبِ: رَجُلٌ بِهِ طَبٌّ أَوْ يُؤَخِّدُ عَنِ امْرَأَتِهِ، أَيَحِلُّ عَنْهُ أَوْ يُسْرُ؟ قَالَ: لَا

effect or use *Nashra*⁽¹⁾ (special kind of treatment)?” He said, “Yes, there is no harm in it, for it is meant for a good purpose, and that which benefits people is not forbidden.”

5765. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Magic was worked on Allāh’s Messenger ﷺ so that he used to think that he had sexual relations with his wives while he actually had not. (Sufyān said: That is the hardest kind of magic as it has such an effect.) Then one day he said, “O ‘Āishah! Do you know that Allāh has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. ‘What is wrong with this man?’ The latter replied, ‘He is under the effect of magic.’ The first one asked, ‘Who has worked magic on him?’ The other replied, ‘Labīd bin Al-A’sam, a man from Banī Zuraiq who was an ally of the Jews and was a hypocrite.’ The first one asked, ‘What material (did he use)?’ The other replied, ‘A comb and the hair stuck to it.’ The first one asked, ‘Where (is that)?’ The other replied, ‘In a skin of pollen of a male date-palm tree kept under a stone in the well of *Dharwān*.’ So the Prophet ﷺ went to that well and took out those things and said, “That was the well which was shown to me (in a dream). Its water looked like the infusion of *Hinna* leaves and its date-palm trees looked like the heads of devils.” The Prophet ﷺ added, “Then that thing was taken out.” I said (to the Prophet ﷺ), “Why do you not treat yourself with *Nashra*?” He said, “Allāh has cured me; I dislike to let evil spread among anyone of the people.”

بأس به، إِنَّمَا يُرِيدُونَ بِهِ الْإِصْلَاحَ، فَأَمَّا مَا يَنْفَعُ فَلَمْ يَنْفَعْ عَنْهُ.

٥٧٦٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ ابْنَ عُيَيْنَةَ يَقُولُ: أَوَّلُ مَنْ حَدَّثَنَا بِهِ ابْنُ جُرَيْجٍ، يَقُولُ: حَدَّثَنِي آلُ عُرْوَةَ، عَنْ عُرْوَةَ. فَسَأَلْتُ هِشَامًا عَنْهُ فَحَدَّثَنَا عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ سُحْرَ حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيهِنَّ. قَالَ سُفْيَانُ: وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السُّحْرِ، إِذَا كَانَ كَذَا، فَقَالَ: «يَا عَائِشَةُ، أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَفَعَدَّ أَحَدُهُمَا عِنْدَ رَأْسِي، وَالْآخَرَ عِنْدَ رِجْلِي. فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ طَبَّهُ؟ قَالَ: لَبِيدُ بْنُ الْأَعْصَمِ رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟ قَالَ: فِي مُشِطٍ وَمُشَاطَةٍ، قَالَ: وَآيْنَ؟ قَالَ: فِي جُفْتِ طَلْعَةِ ذَكَرٍ تَحْتَ رَعُوفَةٍ فِي بئرِ ذُرْوَانَ»، قَالَتْ: فَاتَى النَّبِيَّ ﷺ الْبِئْرَ حَتَّى اسْتَحْرَجَهُ، فَقَالَ: «هَذِهِ الْبِئْرُ النَّبِيَّ

(1) (Ch. 49) For details see *Fath-Al-Bārī*, Vol.12, page no.345, (printed by the Egyptian press Muṣṭafā Al-Bābī Al-Ḥalabī in the year 1959-1378 Hijrah).

أُرِيَتْهَا وَكَأَنَّ مَاءَهَا نُفَاعَةٌ الْحِجَاءِ،
وَكَأَنَّ نَخْلَهَا رُؤُسُ الشَّيَاطِينِ»، قَالَ:
فَاسْتُخْرِجْ، قَالَتْ: فَقُلْتُ: أَفَلَا؟ -
أَيُّ تَنْشَرَتْ - فَقَالَ: «أَمَا وَاللَّهِ فَقَدْ
شَفَانِي وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ
النَّاسِ شَرًّا». [راجع: ٣١٧٥]

(50) CHAPTER. Witchcraft.

5766. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Magic was worked on Allāh's Messenger ﷺ so that he began to imagine that he had done something although he had not. One day while he was with me, he invoked Allāh and invoked for a long period and then said, "O 'Āishah! Do you know that Allāh has instructed me regarding the matter I asked him about?" I asked, "What is that, O Allāh's Messenger?" He said, "Two men came to me; one of them sat near my head and the other sat near my feet. One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic'. The first one asked, 'Who has worked magic on him?' The other replied, 'Labīd bin Al-A'sam, a Jew from the tribe of Banī Zuraiq.' The (first one asked), 'With what has it been done?' The other replied, 'With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree.' The first one asked, 'Where is it?' The other replied, 'In the well of Dharwān.' Then the Prophet ﷺ went along with some of his Companions to the well and looked at that, and there were date-palms near to it. Then he returned to me and said, "By Allāh, the water of that well was (red) like the infusion of *Hinna* leaves, and its date-palms were like the heads of devils." I said, "O Allāh's Messenger! Did you take those materials out?" He said, "No! As for me, Allāh has

٥٧٦٦ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:
سُحِّرَ رَسُولُ اللَّهِ ﷺ حَتَّى إِنَّهُ لَيَحْتَلُّ
إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ، حَتَّى
إِذَا كَانَ ذَاتَ يَوْمٍ وَهُوَ عِنْدِي دَعَا
اللَّهَ وَدَعَاهُ ثُمَّ قَالَ: «أَشْعَرْتُ يَا
عَائِشَةُ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ
فِيهِ؟» قُلْتُ: وَمَا ذَاكَ يَا رَسُولَ اللَّهِ؟
قَالَ: «جَاءَنِي رَجُلَانِ فَجَلَسَ أَحَدُهُمَا
عِنْدَ رَأْسِي، وَالْآخَرُ عِنْدَ رِجْلِي ثُمَّ
قَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعُ
الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: وَمَنْ
طَبَّهُ؟ قَالَ: لَيْدُ بْنُ الْأَعْصَمِ الْيَهُودِيُّ
مِنْ بَنِي زُرَيْقٍ، قَالَ: فِيمَاذَا؟ قَالَ:
فِي مُشِطٍ وَمُشَاطَةٍ وَجُفْتُ طَلْعَةَ ذَكَرٍ،
قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ ذِي
أَرْوَانَ». قَالَ: فَذَهَبَ النَّبِيُّ ﷺ فِي
أُنَاسٍ مِنْ أَصْحَابِهِ إِلَى الْبَيْتِ فَنَظَرَ
إِلَيْهَا وَعَلَيْهَا نَخْلٌ، ثُمَّ رَجَعَ إِلَى
عَائِشَةَ فَقَالَ: «وَاللَّهِ لَكُنَّ مَاءَهَا نُفَاعَةٌ

healed me and cured me and I was afraid that (by letting it known to the people) I would spread evil among them. Then he ordered that the well be filled up with earth, and it was filled up with earth."

(51) CHAPTER. Some eloquent speech is as effective as magic.

5767. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Two men came from the East and addressed the people who wondered at their eloquent speeches. On that Allāh's Messenger ﷺ said, "Some eloquent speech is as effective as magic."

(52) CHAPTER. The use of 'Ajwa dates as medicine for magic.

5768. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If somebody takes some 'Ajwa dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates).

5769. Narrated Sa'd رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "If somebody takes seven 'Ajwa dates in the morning,

الْحِنَاءَ، وَلَكَأَنَّ نَحْلَهَا رُؤُسُ الشَّيَاطِينِ»، قُلْتُ: يَا رَسُولَ اللَّهِ، أَفَأَخْرَجْتَهُ؟ قَالَ: «لَا، أَمَا أَنَا فَقَدْ عَافَانِي اللَّهُ وَشَفَانِي وَخَشِيتُ أَنْ أُتَوَّرَ عَلَى النَّاسِ مِنْهُ شَرًّا»، وَأَمَرَ بِهَا قُدْفَنْتُ. [راجع: ٣١٧٥]

(٥١) بَابٌ: إِنَّ مِنَ الْبَيَانِ سِحْرًا

٥٧٦٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا فَعَجِبَ النَّاسُ لِبَيَانِهِمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ لِسِحْرًا، أَوْ إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ». [راجع: ٥١٤٦]

(٥٢) بَابُ الدَّوَاءِ بِالْعَجْوَةِ لِلْسِّحْرِ

٥٧٦٨ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا مَرْوَانُ: أَخْبَرَنَا هَاشِمٌ: أَخْبَرَنَا عَامِرُ بْنُ سَعْدٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ اضْطَبَحَ كُلَّ يَوْمٍ تَمْرَاتٍ عَجْوَةَ لَمْ يَضُرَّهُ سُمْ وَلَا سِحْرٌ ذَلِكَ الْيَوْمَ إِلَى اللَّيْلِ». وَقَالَ غَيْرُهُ: سَبْعَ تَمْرَاتٍ. [راجع:

[٥٤٤٥]

٥٧٦٩ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو أَسَامَةَ: حَدَّثَنَا

neither magic nor poison will hurt him that day.”

(53) CHAPTER. No *Hāma*.⁽¹⁾

5770. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “No ‘*Adwā* (i. e. no contagious disease is conveyed to others without Allāh’s Permission); nor *Safar*; nor *Hāma*.” A bedouin said, “O Allāh’s Messenger! What about the camels which, when on the sand (desert) look like deers, but when a mangy camel mixes with them they all get infected with mange?” On that Allāh’s Messenger ﷺ said, “Then who conveyed the (mange) disease to the first (mangy) camel?”

5771. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) “Do not put a patient with a healthy person,” (as a precaution).

(54) CHAPTER. No ‘*Adwā* (no contagious

هاشيمُ بنُ هاشيمٍ قال: سمعتُ عامرَ بنَ سعدٍ: سمعتُ سعداً رضيَ الله عنه يقول: سمعتُ رسولَ الله ﷺ يقول: «مَنْ تَصَبَّحَ سَبَعَ تَمْرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌْ وَلَا سِحْرٌ».

[راجع: ٥٤٤٥]

(٥٣) بَابٌ: لَا هَامَةَ

٥٧٧٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ عَنِ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَدْوَى وَلَا صَفْرٌ وَلَا هَامَةٌ». فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ، فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ فَيُخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيَجْرُبُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلُ؟!». [راجع:

[٥٧٠٧]

٥٧٧١ - وَعَنْ أَبِي سَلَمَةَ: سَمِعَ أَبَا هُرَيْرَةَ بَعْدُ، يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَا يُورِدَنَّ مُمْرَضٌ عَلَى مُصِحِّحٍ».

وَأَنْكَرَ أَبُو هُرَيْرَةَ الْحَدِيثَ الْأَوَّلَ وَقُلْنَا: أَلَمْ تَحَدِّثْ أَنَّهُ لَا عَدْوَى؟ فَوَطَّنَ بِالْحَبَشِيَّةِ، قَالَ أَبُو سَلَمَةَ: فَمَا رَأَيْتَهُ نَسِيَ حَدِيثًا غَيْرَهُ. [انظر: ٥٧٧٤]

(٥٤) بَابٌ: لَا عَدْوَى

(1) (Chap. 53) See *Hadith* No.5757. Chap. 45. (F.N.)

disease is conveyed without Allāh's Permission).

5772. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ said, "There is neither 'Adwā nor Ṭiyara⁽¹⁾, and an evil omen is only in three: a horse, a woman and a house." (See the footnote of *Hadīth* No.5753)

٥٧٧٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَحَمْرَةَ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ، إِنَّمَا الشُّؤْمُ فِي ثَلَاثٍ: فِي الْفَرَسِ، وَالْمَرْأَةِ، وَالِدَّارِ». [راجع: ٢٠٩٠]

5773. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "No 'Adwā."

٥٧٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا عَدْوَى». [راجع: ٥٧٠٧]

5774. Abū Hurairah also said: The Prophet ﷺ said, "The cattle suffering from a disease should not be mixed up with healthy cattle (or said: "Do not put a patient with a healthy person as a precaution)." Abū Hurairah also said: Allāh's Messenger ﷺ said, "No 'Adwā." (Cont'd. with H. 5775)

٥٧٧٤ - قَالَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُورِدُوا الْمُمْرِضَ عَلَى الْمُصِحِّ». [راجع: ٥٧٧١]

5775. A bedouin got up and said, "Don't you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet ﷺ said, "Then who conveyed the (mange) disease to the first camel?"

٥٧٧٥ - وَعَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانَ الدُّؤَلِيُّ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى»، فَقَامَ أَعْرَابِيٌّ فَقَالَ: أَرَأَيْتَ الْإِبِلَ تَكُونُ فِي الرَّمَالِ أَمْثَالَ الطَّبَائِ فَيَأْتِيهِ

(1) (H. 5772) Ṭiyara means an evil omen see H. 5717 and its Chap. 25.

الْبَعِيرُ الْأَجْرَبُ فَتَجَرَبُ؟ قَالَ
النَّبِيُّ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلُ؟».

[راجع: ٥٧٠٧]

5776. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "No 'Adwā nor Ṭiyāra; but I like Fā'." They said, "What is the Fā'?" He said, "A good word." (See H. 5754)

٥٧٧٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ
بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَيُعْجِبُنِي
الْفَالُ». قَالُوا: وَمَا الْفَالُ؟ قَالَ:

«كَلِمَةٌ طَيِّبَةٌ». [راجع: ٥٧٥٦]

(55) CHAPTER. What has been said regarding the poison given to the Prophet ﷺ.

(٥٥) بَابُ مَا يُذَكَّرُ فِي سُمِّ النَّبِيِّ ﷺ،

رَوَاهُ عُرْوَةُ، عَنْ عَائِشَةَ، عَنِ
النَّبِيِّ ﷺ:

5777. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When Khaibar was conquered, Allāh's Messenger ﷺ was presented with a poisoned (roasted) sheep. Allāh's Messenger ﷺ said, "Collect for me all the Jews present in this area." (When they were gathered) Allāh's Messenger ﷺ said to them, "I am going to ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim!" Allāh's Messenger ﷺ said to them, "Who is your father?" They said, "Our father is so-and-so." Allāh's Messenger ﷺ said, "You have told a lie, for your father is so-and-so." They said, "No doubt, you have said the truth and done the correct thing." He again said to them, "If I ask you about something; will you tell me the truth?" They replied, "Yes, O Abāl-Qāsim! And if we should tell a lie you will know it as you have known it regarding our father." Allāh's Messenger ﷺ then asked, "Who are the

٥٧٧٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ
أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمَّا فَتِحَتْ خَيْبَرُ
أُهِدِيَ لِرَسُولِ اللهِ ﷺ شَاةٌ فِيهَا
سُمٌّ، فَقَالَ رَسُولُ اللهِ ﷺ: «اجْمَعُوا
لِي مَنْ كَانَ هَاهُنَا مِنَ الْيَهُودِ»،
فَجُمِعُوا لَهُ، فَقَالَ لَهُمْ رَسُولُ اللهِ
ﷺ: «إِنِّي سَأِلْكُمْ عَنْ شَيْءٍ، فَهَلْ
أَنْتُمْ صَادِقُونَ عَنْهُ؟» فَقَالُوا: نَعَمْ يَا
أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللهِ
ﷺ: «مَنْ أَبوكُمْ؟» قَالُوا: أَبونا
فُلَانٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَبْتُمْ،
بَلْ أَبوكُمْ فُلَانٌ». فَقَالُوا: صَدَقْتَ
وَبَرَزْتَ. فَقَالَ: «هَلْ أَنْتُمْ صَادِقُونَ

people of the (Hell) Fire?" They replied, "We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it." Allāh's Messenger ﷺ said to them, "You will abide in it with ignominy. By Allāh, we shall never replace you in it at all." Then he asked them again, "If I ask you something, will you tell me the truth?" They replied, "Yes." He asked, "Have you put the poison in this roasted sheep?" They replied, "Yes," He asked, "What made you do that?" They replied, "We intended to learn if you were a liar in which case we would be relieved from you, and if you were a Prophet then it would not harm you." (See H. 3169)

عَنْ شَيْءٍ إِنْ سَأَلْتُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ يَا أبا القاسِمِ، وَإِنْ كَذَبْنَاكَ عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي آيِنَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهْلُ النَّارِ؟» فَقَالُوا: نَكُونُ فِيهَا يَسِيرًا ثُمَّ تَخْلِفُونَنَا فِيهَا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «اِحْسَبُوا فِيهَا، وَاللَّهِ لَا تَخْلِفُكُمْ فِيهَا أَبَدًا»، ثُمَّ قَالَ لَهُمْ: «هَلْ أَنْتُمْ صَادِقُونَ عَنِ شَيْءٍ إِنْ سَأَلْتُمْ عَنْهُ؟» فَقَالُوا: نَعَمْ، فَقَالَ: «هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا؟» فَقَالُوا: نَعَمْ، فَقَالَ: «مَا حَمَلَكُمْ عَلَى ذَلِكَ؟» فَقَالُوا: أَرَدْنَا إِنْ كُنْتَ كَادِبًا نَسْتَرِيحُ مِنْكَ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرَّكَ. [راجع: ٣١٦٩]

(56) CHAPTER. The taking of poison and treating with it, or with what may be dangerous, or with an impure or polluted thing (medicine, etc.).

(٥٦) بَابُ شُرْبِ السُّمِّ وَالِدَوَاءِ بِهِ، وَمَا يُخَافُ مِنْهُ وَالْخَبِيثِ

5778. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

٥٧٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ ذَكَوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. وَمَنْ

قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ
يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا
مُحَلَّدًا فِيهَا أَبَدًا». [راجع: ١٣٦٥]

5779. Narrated Sa'd: I heard Allāh's Messenger ﷺ saying, "Whoever takes seven 'Ajwa dates in the morning will not be affected by magic or poison on that day."

٥٧٧٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا
أَحْمَدُ ابْنُ بَيْسِيرٍ أَبُو بَكْرٍ: أَخْبَرَنَا
هَاشِمُ بْنُ هَاشِمٍ قَالَ: أَخْبَرَنِي عَامِرُ
بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ:
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ
اضْطَبَّحَ بِسَبْعِ تَمْرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ
ذَلِكَ الْيَوْمَ سُمٌْ وَلَا سِحْرٌ». [راجع:

[٥٤٤٥]

(57) CHAPTER. The milk of she-asses.

5780. Narrated Abū Tha'laba Al-Khushanī رضي الله عنه: The Prophet ﷺ forbade the eating of wild animals having fangs. (Az-Zuhrī said: I did not hear this narration except when I went to Shām.)

(٥٧) بَابُ الْبَابِ الْأَتْنِ
٥٧٨٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ،
عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي
ثَعْلَبَةَ الْخُسَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
نَهَى النَّبِيُّ ﷺ عَنْ أَكْلِ كُلِّ ذِي
نَابٍ مِنَ السَّبَاعِ. قَالَ الزُّهْرِيُّ:
وَلَمْ أَسْمَعْهُ حَتَّى آتَيْتُ الشَّامَ.

[راجع: ٥٥٣٠]

5781. Al-Laith said: narrated Yūnus: I asked Ibn Shihāb, "May we perform the ablution with the milk of she-asses or drink it, or drink the bile of wild animals or urine of camels?" He replied, "The Muslims used to treat themselves with that and did not see any harm in it. As for the milk of she-asses, we have learnt that Allāh's Messenger ﷺ forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden." As for the bile of wild animals,

٥٧٨١ - وَرَادَ اللَّيْثُ: حَدَّثَنِي
يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ:
وَسَأَلْتُهُ: هَلْ تَتَوَضَّأُ أَوْ تَشْرَبُ الْبَابَانَ
الْأَتْنِ، أَوْ مَرَارَةَ السَّبْعِ، أَوْ أَبْوَالَ
الْإِبِلِ؟ قَالَ: قَدْ كَانَ الْمُسْلِمُونَ
يَتَدَاوُونَ بِهَا فَلَا يَرُونَ بِذَلِكَ بَأْسًا.
فَأَمَّا الْبَابَانَ الْأَتْنِ فَقَدْ بَلَّغْنَا أَنَّ رَسُولَ
اللَّهِ ﷺ نَهَى عَنْ لُحُومِهَا، وَلَمْ يَبْلُغْنَا

Ibn Shihāb said, "Abū Idrīs Al-Khawlānī told me that Allāh's Messenger ﷺ forbade the eating of the flesh of every wild beast having fangs."

عَنْ أَلْبَانِيَا أَمْرٌ وَلَا نَهْيٌ. وَأَمَّا مَرَارَةٌ
السَّيِّعِ قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي أَبُو
إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّ أَبَا تَعْلَبَةَ
الْحُسَيْنِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنْ
السَّبَاعِ. [راجع: ٥٥٣٠]

(58) CHAPTER. If a housefly falls in a utensil.

(٥٨) بَابٌ: إِذَا وَقَعَ الذَّبَابُ فِي
الْإِنَاءِ

5782. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing⁽¹⁾ (antidote for it) i.e. the treatment for that disease."

٥٧٨٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُثْبَةَ بْنِ
مُسْلِمٍ مَوْلَى بَيْتِي تَيْمٍ، عَنْ عُيَيْدِ بْنِ
حُثَيْنٍ مَوْلَى بَيْتِي زُرَيْقٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «إِذَا وَقَعَ الذَّبَابُ فِي إِنَاءٍ
أَحَدِكُمْ فَلْيَغْمِسْهُ كُلَّهُ ثُمَّ لِيَطْرَحْهُ، فَإِنَّ
فِي إِحْدَى جَنَاحَيْهِ شِفَاءً وَفِي الْآخَرِ
دَاءٌ». [راجع: ٣٣٢٠]

(1) (H. 5782) Medically it is well-known now that a fly carries some pathogens on some parts of its body as mentioned by the Prophet ﷺ (before 1400 years approx. when the humans knew very little of modern medicine). Similarly Allāh تَعَالَى created organisms and other mechanisms which kill these pathogens, e.g., Penicillin Fungus kills pathogenic organisms like Staphylococci and others etc. Recently experiments have been done under supervision which indicate that a fly carries the disease (pathogens) plus the antidote for those pathogenic organisms. Ordinarily when a fly touches a liquid food it infects the liquid with its pathogens, so it must be dipped in order to release also the antidote for those pathogens to act as a counter balance to the pathogens. Regarding this subject I also wrote through a friend of mine to Dr. Muḥammad M. El-Samahy chief of *Hadīth* Dept. in Al-Azhar University, Cairo (Egypt), who has written an article upon this *Hadīth*, and as regards medical aspects, he has mentioned that the microbiologists have proved that there are longitudinal yeast cells living as parasites inside the belly of the fly and these yeast cells, in order to repeat their lifecycle, protrude through respiratory tubules of the fly and if the fly is dipped in a liquid, these cells burst in the fluid and the content of those cells is an antidote for the pathogens which the fly carries.