

القَائِلُونَ أَوْ يَتَمَتَّى الْمُتَمَتِّنُونَ، ثُمَّ قُلْتُ: يَا بِي اللَّهِ وَيَذْفَعُ الْمُؤْمِنُونَ، أَوْ يَذْفَعُ اللَّهُ وَيَأْبَى الْمُؤْمِنُونَ». [انظر:

[٧٢١٧

5667. Narrated Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ: I visited the Prophet ﷺ while he was having a high fever. I touched him and said, "You have a very high fever." He said, "Yes as much fever as two men of you may have." I said, "You will have a double reward?" He said, "Yes. No Muslim is afflicted with hurt caused by disease or some other inconvenience, but that Allāh will remove his sins as a tree sheds its leaves."

٥٦٦٧ - حَدَّثَنَا مُوسَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا سُلَيْمَانُ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعَكَا شَدِيدًا. قَالَ: «أَجَلْ، كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ». قَالَ: لَكَ أَجْرَانِ؟ قَالَ: «نَعَمْ، مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَدَى مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا». [راجع: ٥٦٤٧]

5668. Narrated Sa'd: Allāh's Messenger ﷺ came to visit me during my ailment which had been aggravated during *Hajjat-al-Wadā'*. I said to him, "You see how sick I am. I have much property but have no heir except my only daughter. May I give two-third of my property in charity?" He said, "No." I said, "Half of it?" He said, "No." I said, "One-third?" He said, "One-third is too much, for to leave your heirs rich is better than to leave them poor, begging of others. Nothing you spend seeking Allāh's Pleasure but you shall get a reward for it, even for what you put in the mouth of your wife."

٥٦٦٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ ابْنِ أَبِي سَلَمَةَ: أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ يَعُودُنِي مِنْ وَجَعٍ اشْتَدَّ بِي زَمَنْ حَجَجَةِ الْوَدَاعِ، فَقُلْتُ: بَلِّغْ بِي مِنَ الْوَجَعِ مَا تَرَى، وَأَنَا ذُو مَالٍ وَلَا يَرِثُنِي إِلَّا ابْنَتِي لِي، أَفَاتَصَدَّقُ بِثُلُثِي مَالِي؟ قَالَ: «لَا»، قُلْتُ: بِالشُّظْرِ؟ قَالَ: «لَا»، قُلْتُ: الثُّلُثُ؟ قَالَ: «الثُّلُثُ كَثِيرٌ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْرَهُمْ عَالَةً»

يَتَكَفَّفُونَ النَّاسَ، وَلَنْ تُنْفَقَ نَفَقَةٌ تَبْتَغِي
بِهَا وَجْهَ اللَّهِ، إِلَّا أُجِرَتْ عَلَيْهَا،
حَتَّى مَا تَجْعَلُ فِي فِي امْرَأَتِكَ».

(17) CHAPTER. The saying of the patient :
“Get up from me!”

(١٧) بَابُ قَوْلِ الْمَرِيضِ: قَوْمُوا
عَنِّي

5669. Narrated Ibn ‘Abbās رضي الله عنهما :
When Allāh’s Messenger ﷺ was on his
deathbed and in the house there were some
people among whom was ‘Umar bin Al-
Khaṭṭāb, the Prophet ﷺ said, “Come, let me
write for you a statement after which you will
not go astray.” ‘Umar said, “The Prophet ﷺ
is seriously ill and you have the Qur’ān; so
the Book of Allāh is enough for us.” The
people present in the house differed and
quarrelled. Some said, “Go near so that the
Prophet ﷺ may write for you a statement
after which you will not go astray,” while the
others said as ‘Umar said. When they caused
a hue and cry before the Prophet ﷺ, Allāh’s
Messenger ﷺ said, “Get up (leave me
alone).”

Narrated ‘Ubaidullāh: Ibn ‘Abbās رضي الله
عنهما used to say, “It was very unfortunate
that Allāh’s Messenger ﷺ was prevented
from writing that statement for them because
of their disagreement and noise.” (See
H.114)

٥٦٦٩ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: حَدَّثَنَا هِشَامٌ، عَنْ مَعْمَرِ ح،
وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ
الرُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
لَمَّا حَضَرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ
رِجَالٌ، فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ، قَالَ
النَّبِيُّ ﷺ: «هَلُمَّ أَكْتُبْ لَكُمْ كِتَابًا لَا
تَضِلُّوهُ بَعْدَهُ». فَقَالَ عُمَرُ: إِنَّ النَّبِيَّ
ﷺ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ، وَعِنْدَكُمْ
الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. فَاخْتَلَفَ
أَهْلُ الْبَيْتِ فَاخْتَصَمُوا، مِنْهُمْ مَنْ
يَقُولُ: قَرَّبُوا يَكْتُبْ لَكُمْ النَّبِيُّ ﷺ
كِتَابًا لَنْ تَضِلُّوهُ بَعْدَهُ، وَمِنْهُمْ مَنْ
يَقُولُ مَا قَالَ عُمَرُ، فَلَمَّا أَكْثَرُوا اللَّغْوَ
وَالاخْتِلَافَ عِنْدَ النَّبِيِّ ﷺ: قَالَ
رَسُولُ اللَّهِ ﷺ: «قَوْمُوا».

قَالَ عُبَيْدُ اللَّهِ: وَكَانَ ابْنُ عَبَّاسٍ
يَقُولُ: إِنَّ الرَّرِيَّةَ كُلَّ الرَّرِيَّةِ مَا حَالَ
بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ يَكْتُبَ
لَهُمْ ذَلِكَ الْكِتَابَ، مِنْ اخْتِلَافِهِمْ
وَلَعَطِئِهِمْ. [راجع: ١١٤]

(18) CHAPTER. Whoever took the sick boy (to someone) to invoke Allāh for him.

5670. Narrated As-Sā'ib: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My nephew is ill." The Prophet ﷺ touched my head with his hand and invoked Allāh to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw "*Khatam An-Nubuwwa*" (The Seal of Prophethood) between his shoulders like a button of *Al-Hajala* (a button of a small tent, which some said: egg of a partridge). (See H. 190)

(19) CHAPTER. The patient's wish for death.

5671. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say:

O Allāh! Keep me alive as long as life is better for me, and let me die if death is better for me'."

5672. Narrated Qais bin Abu Ḥāzim: We went to pay a visit to *Khabbāb* (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet ﷺ) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no

(١٨) بَابٌ مَنْ ذَهَبَ بِالصَّبِيِّ الْمَرِيضِ لِيُدْعَى لَهُ

٥٦٧٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَزَةَ: حَدَّثَنَا حَاتِمٌ هُوَ ابْنُ إِسْمَاعِيلَ، عَنِ الْجُعَيْدِ قَالَ: سَمِعْتُ السَّائِبَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبُرْكَه. ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، وَفُتِّمْ خَلْفَ ظَهْرِهِ، فَتَنَظَّرْتُ إِلَى خَاتَمِ التَّبْوَةِ بَيْنَ كَتِفَيْهِ، مِثْلَ زَرِّ الْحَجَلَةِ. [راجع: ١٩٠]

(١٩) بَابٌ تَمَنَّى الْمَرِيضُ الْمَوْتَ

٥٦٧١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا ثَابِتُ الْبُنَائِي، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي». [انظر: ٦٣٥١، ٧٢٢٣]

٥٦٧٢ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ ابْنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى خَبَّابٍ نَعُوذُهُ، وَقَدْ أَكْتَوَى سَبْعَ كَيَاتٍ. فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا وَلَمْ تَنْقُضْهُمْ الدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لَا نَجِدُ

way to spend it except on the construction of buildings. Had the Prophet ﷺ not forbidden us to wish for death, I would have wished for it." We visited him for the second time while he was building a wall. He said, "A Muslim is rewarded (in the Hereafter) for whatever he spends except for something that he spends on building."⁽¹⁾

5673. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds). They (the Prophet's Companions) said, "Not even you, O Allāh's Messenger?" He said, "Not even I, unless Allāh bestows His Favour and Mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability; and none of you should wish for death, for if he is a gooddoer, he may increase his good deeds, and if he is an evildoer, he may repent to Allāh."

5674. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I heard the Prophet ﷺ, who was resting against me, saying, "O Allāh! Forgive (excuse) me and bestow Your Mercy on me and let me join with the highest companions (in Paradise)." See Qur'an (V.4:69)

لَهُ مَوْضِعًا إِلَّا التُّرَابَ، وَلَوْلَا أَنْ النَّبِيِّ ﷺ نَهَا أَنْ تَدْعُو بِالْمَوْتِ لَدَعَوْتُ بِهِ .
ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ بَيْنِي حَائِطًا لَهُ
فَقَالَ: إِنَّ الْمُسْلِمَ لَيُؤَجَّرُ فِي كُلِّ شَيْءٍ
يُنْفِقُهُ إِلَّا فِي شَيْءٍ يَجْعَلُهُ فِي هَذَا
التُّرَابِ. [انظر: ٦٣٥٠، ٦٣٤٩، ٦٤٣٠،

[٦٤٣١، ٧٢٣٤]

٥٦٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي
أَبُو عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ
قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:
«لَنْ يُدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ»،
قَالُوا: وَلَا أَنْتَ يَا رَسُولَ اللهِ؟ قَالَ:
«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمَدَنِي اللهُ بِفَضْلِ
وَرَحْمَةٍ، فَسَدَّدُوا، وَقَارِبُوا، وَلَا
يَتَمَتَّى أَحَدُكُمْ الْمَوْتَ، إِمَّا مُحْسِنًا
فَلَعَلَّهُ أَنْ يَزِدَادَ خَيْرًا، وَإِمَّا مُسِيئًا
فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ». [راجع: ٣٩]

٥٦٧٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي
سَيِّبَةَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامٍ، عَنْ عَبَادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ
قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا
قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنِدٌ
إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي،
وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى».

[راجع: ٤٤٤٠]

(1) (H. 5672) If he spends too much needlessly.

(20) CHAPTER. The invocation for the patient by the one who pays a visit to him.

And Sa'd said: The Prophet ﷺ (came to visit me) and said, "O Allāh! (Please) cure Sa'd."

5675. Narrated 'Aishah رضي الله عنها: Whenever Allāh's Messenger ﷺ paid a visit to a patient, or a patient was brought to him, he used to invoke Allāh, saying, "Take away the disease, O Lord of the people! Cure him as You are the One Who cures. There is no cure but Yours, a cure that leaves no disease."

(٢٠) **بَابُ دُعَاءِ الْعَائِدِ لِلْمَرِيضِ**
وَقَالَتْ عَائِشَةُ بِنْتُ سَعْدٍ، عَنْ أَبِيهَا: قَالَ النَّبِيُّ ﷺ «اللَّهُمَّ اشْفِ سَعْدًا».

٥٦٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَى مَرِيضًا، أَوْ أَتَى بِهِ إِلَيْهِ، قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، اشْفِ وَأَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

وَقَالَ عَمْرُو بْنُ أَبِي قَيْسٍ وَإِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ وَأَبِي الضُّحَى: إِذَا أَتَى الْمَرِيضَ. وَقَالَ جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى وَحْدَهُ. وَقَالَ: إِذَا أَتَى مَرِيضًا. [انظر: ٥٧٤٣، ٥٧٤٤، ٥٧٥٠]

(21) CHAPTER. The performing of ablution by a person who pays a visit to a patient.

5676. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ came to me while I was ill. He performed ablution and threw the remaining water on me (or said, "Pour it on him"). When I came to my senses I said, "O Allāh's Messenger! I have no son or father to be my heir, so how will be my inheritance?" Then the Verse of Inheritance was revealed.

(٢١) **بَابُ وُضُوءِ الْعَائِدِ لِلْمَرِيضِ**
٥٦٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا مَرِيضٌ فَتَوَضَّأَ وَصَبَّ عَلَيَّ، أَوْ قَالَ: «صُبُّوا عَلَيَّ»، فَعَقَلْتُ فَقُلْتُ: يَا

رَسُولَ اللَّهِ، لَا يَرْتْنِي إِلَّا كَلَالَةً،
فَكَيْفَ الْمِيرَاثُ؟ فَنَزَلَتْ آيَةُ
الْفَرَأْنِضِ. [راجع: ١٩٤]

(22) CHAPTER. Whoever invoked Allāh to remove epidemics and fever.

(٢٢) بَابٌ مَنْ دَعَا بَرَفْعِ الْوَبَاءِ
وَالْحُمَى

5677. Narrated 'Aishah رضي الله عنها: When Allāh's Messenger ﷺ emigrated to Al-Madīna, Abū Bakr and Bilāl became ill (had a fever). I entered upon them and said, "O my father! How are you? O Bilāl! How are you?" Whenever the fever of Abū Bakr got worse he used to say, "Everybody is staying alive with his people, yet death is nearer to him than his shoe laces." And whenever fever deserted Bilāl, he would recite (two poetic verses): "Would that I could stay overnight in a valley wherein I would be surrounded by *Idhkhir* and *Jalil* (two kinds of good smelling grass). Would that one day I could drink of the water of Majanna, and would that *Shāma* and *Ṭafil* (two mountains at Makkah) would appear to me!" I went to Allāh's Messenger ﷺ and informed him about that. He said, "O Allāh! Make us love Al-Madīna as much or more than we love Makkah, and make it healthy, and bless its *Sā'* and its *Mudd*, and take away its fever and put it in Al-Juhfa." (See *Hadīth* No. 5654).

٥٦٧٧ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ
وَعَكَ أَبُو بَكْرٍ وَبِلَالٌ، قَالَتْ:
فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ: يَا أَبَتِ،
كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ، كَيْفَ
تَجِدُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا
أَخَذَتْهُ الْحُمَى يَقُولُ:

كُلُّ امْرِئٍ مُصَبِّحٌ فِي أَهْلِهِ وَالْمَوْتُ
أَذْنَى مِنْ شِرَاكِ نَعْلِهِ
وَكَانَ بِلَالٌ إِذَا أَفْلَحَ عَنْهُ يَرْفَعُ
عَقِيرَتَهُ فَيَقُولُ:

أَلَا لَيْتَ شِعْرِي هَلْ أَبَيْتَ لَيْلَةَ
بِوَادٍ وَحَوْلِي إِذْخِرٌ وَجَلِيلُ
وَهَلْ أَرَدَنْ يَوْمًا مِيَاهَ مَجَنَّةٍ
وَهَلْ يَبْدُونَ لِي شَامَةَ وَطَفِيلُ
قَالَ: قَالَتْ عَائِشَةُ: فَجِئْتُ رَسُولَ
اللَّهِ ﷺ فَأَخْبِرْتُهُ، فَقَالَ: «اللَّهُمَّ حَبِّبْ
إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ،
وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا
وَمُدِّهَا، وَانْقُلْ حُمَاهَا فَاجْعَلْهَا
بِالْجُحْفَةِ». [راجع: ١٨٨٩]

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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 الْقُمِّيُّ، 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 سُرَيْجُ 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: «الشِّفَاءُ 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 لِلنَّاسِ﴾ [النحل:

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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 الْحَلْوَاءَ 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 الثَّانِيَّةَ، 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 دَوْدٍ
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 لَأَنْسَ: حَدَّثَنِي بِأَشَدِّ عُقُوبَةٍ عَاقِبُهُ
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، يَعْني الْإِبِلَ،
فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَحِقُوا
بِرَاعِيهِ، فَشَرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا
حَتَّى صَلَحَتْ أَبْدَانُهُمْ، فَقَتَلُوا الرَّاعِيَ
وَسَاقُوا الْإِبِلَ، قَبَّلَعَ النَّبِيُّ ﷺ قَبَعَتْ
فِي ظَلْمِئِهِمْ فَجِيءَ بِهِمْ فَفَطَعَ أَيْدِيَهُمْ
وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ.

قَالَ قَتَادَةُ: فَحَدَّثَنِي مُحَمَّدُ بْنُ
سَيِّرِينَ: 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