

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 رضي الله عنه: 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 رضي الله عنها: 'Āishah 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 بِقَطْرَاتٍ رَزَيْتِ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ، فَإِنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا حَدَّثَتْنِي أَنَّهَا سَمِعَتِ 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 التَّلْبِينَةِ لِلْمَرِيضِ

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

يَقُولُ: «إِنَّ التَّلْبِيْنََةَ تُجِمُّ فُوَادَ  
المَرِيضِ، وَتَذْهَبُ بِيْعُضِ الحُزْنِ».

[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  
المَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ  
هِشَامٍ، عَنِ أَبِيهِ، عَنِ عَائِشَةَ: أَنَّهَا  
كَانَتْ تَأْمُرُ بِالتَّلْبِيْنََةِ وَتَقُولُ: هُوَ  
البِّيْعُضُ النَّافِعُ. [راجع: ٥٤١٧]

(9) CHAPTER. *Sa'ūt*.<sup>(1)</sup>

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، عَنِ  
أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا  
عَنِ النَّبِيِّ ﷺ: اِخْتَجَمَ، وَأَعْطَى  
الحَجَّامَ أَجْرَهُ، وَاسْتَعَطَّ. [راجع:

١٨٣٥]

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

(١٠) بَابُ السَّعُوطِ بِالقُسْطِ الهِنْدِيِّ  
والبَحْرِيِّ،

وَهُوَ الكُنْثُ مِثْلُ الكَافُورِ،  
والقَافُورِ، وَمِثْلُ ﴿كُثِّطَ﴾ [التكوير:  
١١] وَقُشِطَتْ: نُزِعَتْ، وَقَرَأَ عَبْدُ  
اللهِ: 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  
الفَضْلِ: أَخْبَرَنَا ابْنُ عِيْنَةَ قَالَ:  
سَمِعْتُ الزُّهْرِيَّ، عَنِ عُبَيْدِ اللهِ عَنِ أُمِّ  
قَيْسِ بِنْتِ مِخْصَنٍ قَالَتْ: سَمِعْتُ  
النَّبِيَّ ﷺ يَقُولُ: «عَلَيْكُمْ بِهَذَا العُودِ  
الهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ: يُسْتَعَطَّ

(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 سَاعَةٌ 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 مُقَاتِلٍ  
قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا حُمَيْدُ  
الطَّلِيلِ، 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: «إِنَّ أُمَّتَلَّ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةَ وَالْفُسْطُ الْبَحْرِيَّ»، وَقَالَ: «لَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْعَمَزِ مِنَ الْعُذْرَةِ، 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، فَأَتَيْتِ 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 أَطْعِمِ سِتَّةً، أَوْ انْصُكْ نَسِيكَةً». قَالَ أَيُّوبُ: لَا أُذْرِي بِأَيْتِهِنَّ 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).

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

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."

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 لَسَعِيدِ 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."

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

Umm 'Aṭīyya narrated this.

5706. Narrated Umm Salama رضي الله عنها: 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

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 عِكَّاشَةُ بِنُ مِخْصَنٍ: أَمِنْهُمْ أَنَا يَا رَسولَ اللَّهِ؟ قَالَ: «نَعَمْ»، فَقامَ آخِرُ. فَقَالَ: أَمِنْهُمْ أَنَا؟ قَالَ: «سَبَقَكَ بِهَا عِكَّاشَةُ». [راجع: ٣٤١٠]

### (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 فَاسْتَكْتَتْ 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 عَمْرَو 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 عَمْرٍو 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-Bari* .

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 عُبَيْدِ 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: لَدُنَّاهُ 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 يَشْهَدْكُمْ». [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 عُبَيْدُ 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، وَيُلَدُّ  
مِنْ ذَاتِ الْجَنْبِ». فَسَمِعْتُ الرَّهْرِيَّ  
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 الرَّهْرِيَّ. وَوَصَفَ  
سُفْيَانُ الْعُلَامَ يُحَنِّكَ بِالْأَصْبَعِ وَأَدْخَلَ  
سُفْيَانُ فِي حَنَكِهِ، إِنَّمَا يَعْنِي رَفَعَ  
حَنَكِهِ بِأَصْبَعِهِ، 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 الرَّهْرِيُّ: أَخْبَرَنِي غُبَيْدُ  
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 يَمْرَضَ 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 أَوْكِيَتُهُنَّ