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PROPHETIC MEDICINE

KITAB AL-TIBB IN MISHKAT AL-MASABIH

MISHKAT AL- MASABIH

- Book name: Mishkāt al-Maṣābīḥ
- Author: Khaṭīb al-Tabrīzī (d. 740 AH)
- Mishkāt al-Maṣābīḥ was compiled based on the book al-Maṣābīḥ, written by Imam al-Baghawī
- Imam al-Baghawī's book had some areas for growth, so al-Tabrīzī made some additions to it
- Mishkāt al-Maṣābīḥ is one of the most comprehensive hadith books in terms of mutun (hadith content)
- Each chapter is divided into 3 parts:
 - Al-Faṣl al-Awwal: contains narrations found in Sahih Bukhari and Muslim
 - Al-Faṣl al-Thānī: contains narrations found in other books like Abu Dawūd, Muwaṭṭa', Tirmidhī, etc.
 - Al-Faṣl al-Thālith: contains narrations added by Imam al-Tabrīzī

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 1

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً. رَوَاهُ الْبُخَارِيُّ

The Messenger of Allah ﷺ said: "Allah has not sent down any disease except that He has also sent down for it a cure."

(Reported by al-Bukhari)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 2

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ. رَوَاهُ مُسْلِمٌ

The Messenger of Allah ﷺ said: "For every disease there is a remedy. When the remedy matches the disease, recovery occurs by the permission of Allah."

(Reported by Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 3

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الشِّفَاءُ فِي ثَلَاثٍ:
فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ عَسَلٍ، أَوْ كَيَّْةٍ بِنَارٍ. وَأَنَا أَنْهَى أُمَّتِي عَنِ الْكَيِّ. رَوَاهُ
الْبُخَارِيُّ

The Messenger of Allah ﷺ said: "Healing is found in three things: in the incision of a cupper (cupping), in a drink of honey, or in cauterization with fire. But I prohibit my nation from cauterization."

(Reported by al-Bukhari)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 4-6

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رُمِيَ أَبِي يَوْمَ الْأَحْزَابِ عَلَى أَكْحَلِهِ، فَكَوَاهُ رَسُولُ اللَّهِ ﷺ. رَوَاهُ مُسْلِمٌ.

“My father was struck in a vein of his arm on the Day of al-Ahzab, and the Messenger of Allah ﷺ cauterized him.” (Reported by Muslim)

وَعَنْهُ قَالَ: رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي أَكْحَلِهِ، فَحَسَمَهُ النَّبِيُّ ﷺ بِيَدِهِ بِمِشْقَصٍ، ثُمَّ وَرِمَتْ، فَحَسَمَهُ الثَّانِيَةَ. رَوَاهُ مُسْلِمٌ.

“Sa’d ibn Mu’adh was wounded in a vein of his arm, and the Prophet ﷺ cauterized it with his own hand using a spearhead. Then it swelled, so he cauterized it a second time.” (Reported by Muslim)

وَعَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بَنْ كَعْبٍ طَبِيبًا، فَقَطَعَ مِنْهُ عِرْقًا، ثُمَّ كَوَاهُ عَلَيْهِ. رَوَاهُ مُسْلِمٌ.

“The Messenger of Allah ﷺ sent a physician to Ubayy ibn Ka’b. The physician cut a vein for him and then cauterized it.” (Reported by Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 7

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: فِي الْحَبَّةِ
السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ. قَالَ ابْنُ شِهَابٍ: السَّامُ: الْمَوْتُ. وَالْحَبَّةُ
السَّوْدَاءُ: الشُّونِيزُ. مُتَّفَقٌ عَلَيْهِ

The Messenger of Allah ﷺ said: "In the black seed there is a cure for every disease except death."

(Agreed upon by al-Bukhari and Muslim)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 8

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَخِي اسْتَطْلَقَ بَطْنُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِهِ عَسَلًا». فَسَقَاهُ، ثُمَّ جَاءَ، فَقَالَ: سُقِيَ فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا. فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ. ثُمَّ جَاءَ الرَّابِعَةَ، فَقَالَ: «اسْقِهِ عَسَلًا». فَقَالَ: لَقَدْ سَقَيْتُهُ، فَلَمْ يَزِدْهُ إِلَّا اسْتِطْلَاقًا فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ». فَسَقَاهُ، فَبَرَأَ». مُتَّفَقٌ عَلَيْهِ.

A man came to the Prophet ﷺ and said, "My brother is suffering from a stomach ailment." The Messenger of Allah ﷺ replied, "Give him honey to drink." The man did so, then returned and said that it had only increased his brother's diarrhea. The Prophet ﷺ instructed him again to give him honey, and this exchange occurred several times. When the man returned a fourth time and reported the same result, the Messenger of Allah ﷺ said, "Allah has spoken the truth, and your brother's stomach has lied." The man gave his brother honey once more, and he was cured. (Agreed upon by al-Bukhari and Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 9-11

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَمَثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، وَالْقُسْطُ الْبَحْرِيُّ. مُتَّفَقٌ عَلَيْهِ

“Among the best treatments you use are cupping and Indian costus.” (Agreed upon by al-Bukhari and Muslim)

وَعَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تُعَذِّبُوا صَبْيَانَكُمْ بِالْغَمَزِ مِنَ الْعُدْرَةِ، عَلَيْكُمْ بِالْقُسْطِ. مُتَّفَقٌ عَلَيْهِ.

“Do not torment your children by pressing their throats to treat throat ailments; rather, use costus.” (Agreed upon by al-Bukhari and Muslim)

وَعَنْ أُمِّ قَيْسٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَى مَا تَدَغْرَنَ أَوْلَادُكُمْ بِهَذَا الْعِلَاقِ؟ عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ؟ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ يُسْعَطُ مِنَ الْعُدْرَةِ، وَيُلْدُّ مِنْ ذَاتِ الْجَنْبِ. مُتَّفَقٌ عَلَيْهِ.

“Why do you treat your children by pressing their throats with this remedy? Use this Indian costus root, for indeed it contains seven cures. It is administered through the nose for throat ailments and through the side of the mouth for pleurisy.” (Agreed upon by al-Bukhari and Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 12

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَرَافِعِ بْنِ خَدِيجٍ، عَنِ النَّبِيِّ ﷺ قَالَ: =الْحُمَّى مِنْ
فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ. مُتَّفَقٌ عَلَيْهِ

The Messenger of Allah ﷺ said: "Fever is from the heat of Hellfire, so cool it with water."

(Agreed upon by al-Bukhari and Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 13

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقْيَةِ مِنَ الْعَيْنِ
وَالْحُمَةِ وَالنَّمْلَةِ . رَوَاهُ مُسْلِمٌ

The Messenger of Allah ﷺ permitted the use of ruqyah for the evil eye, poisonous stings or bites, and a skin ailment known as namlah.

(Reported by Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 14

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «أَمَرَ النَّبِيُّ ﷺ أَنْ نَسْتَرْقِيَ مِنَ الْعَيْنِ» .
مُتَّفَقٌ عَلَيْهِ.

“The Prophet ﷺ instructed us to seek ruqyah for protection and treatment from the evil eye.”

(Agreed upon by al-Bukhari and Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 15

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ ﷺ رَأَى فِي بَيْتِهَا جَارِيَةً فِي وَجْهِهَا سَفْعَةٌ - تَعْنِي صُفْرَةً - فَقَالَ: «اسْتَرْقُوا لَهَا، فَإِنَّ بِهَا النَّظْرَةَ». مُتَّفَقٌ عَلَيْهِ

The Prophet ﷺ saw a young girl in her house whose face had a discoloration (a yellowish or pale complexion). He said:
“Perform ruqyah for her, for she has been affected by the evil eye.”

(Agreed upon by al-Bukhari and Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 16

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرُّقَى، فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَتْ عِنْدَنَا رُقِيَّةٌ نَرْقِي بِهَا مِنَ الْعَقْرَبِ، وَأَنْتَ نَهَيْتَ عَنِ الرُّقَى، فَعَرَضُوهَا عَلَيْهِ، فَقَالَ: «مَا أَرَى بِهَا بَأْسًا، مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ». رَوَاهُ مُسْلِمٌ.

The Messenger of Allah ﷺ had initially prohibited ruqyah. Then the family of ‘Amr ibn Hazm came to him and said, “O Messenger of Allah, we have a ruqyah that we use for treating scorpion stings, but you have prohibited ruqyah.” They presented it to him, and after hearing it, he said: “I do not see anything wrong with it. Whoever among you is able to benefit his brother should do so.” (Reported by Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 17

وَعَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ». رَوَاهُ مُسْلِمٌ

We used to perform ruqyah during the pre-Islamic period. We said, “O Messenger of Allah, what do you think about that?” He replied: “Present your ruqyahs to me. There is nothing wrong with ruqyah so long as it does not contain any form of shirk.”

(Reported by Muslim)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 18

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، فَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدْرِ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا». رَوَاهُ مُسْلِمٌ.

The Prophet ﷺ said: "The evil eye is real. If anything could have preceded the Divine Decree, it would have been the evil eye. And if you are asked to wash (for someone affected by the evil eye), then do so."

(Reported by Muslim)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 19

عَنْ أُسَامَةَ بْنِ شَرِيكَ قَالَ: «قَالُوا: يَا رَسُولَ اللَّهِ أَفْتَدَاوَى؟ قَالَ: «نَعَمْ، يَا عِبَادَ اللَّهِ! تَدَاوَوْا، فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً، غَيْرَ دَاءٍ وَاحِدٍ، الْهَرَمُ».

رَوَاهُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَأَبُو دَاوُدَ.

The people asked, “O Messenger of Allah, should we seek medical treatment?” He replied: “Yes, O servants of Allah, seek treatment. For Allah has not created a disease except that He has created for it a cure, except for one disease: old age.”

(Reported by Ahmad, al-Tirmidhi, and Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 20

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ؟ فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَيَسْقِيهِمْ». رَوَاهُ التِّرْمِذِيُّ، وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ غَرِيبٌ

The Messenger of Allah ﷺ said: "Do not force your sick people to eat, for Allah feeds them and gives them drink."

(Reported by al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: "This is a gharib hadith.")

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 21-22

وَعَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَدَاوَى مِنْ ذَاتِ الْجَنْبِ بِالْقُسْطِ الْبَحْرِيِّ وَالزَّيْتِ». رَوَاهُ التِّرْمِذِيُّ.

“The Messenger of Allah ﷺ instructed us to treat pleurisy (dhat al-janb) with Indian costus and oil.” (Reported by al-Tirmidhi)

وَعَنْهُ، قَالَ: «كَانَ النَّبِيُّ ﷺ يَنْعُثُ الزَّيْتَ وَالْوَرَسَ مِنْ ذَاتِ الْجَنْبِ». رَوَاهُ التِّرْمِذِيُّ.

“The Prophet ﷺ used to prescribe oil and wars (a medicinal yellow herb) for pleurisy.” (Reported by al-Tirmidhi)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 23

وَعَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ رَضِيَ اللَّهُ عَنْهَا «أَنَّ النَّبِيَّ ﷺ سَأَلَهَا: «بِمَ تَسْتَمْشِينَ؟»
قَالَتْ: بِالشُّبْرُمِ. قَالَ: «حَارٌّ جَارٌّ» قَالَتْ: ثُمَّ اسْتَمَشَيْتُ بِالسَّنَا فَقَالَ النَّبِيُّ ﷺ: «لَوْ
أَنَّ شَيْئًا كَانَ فِيهِ الشُّفَاءُ مِنَ الْمَوْتِ؟ لَكَانَ فِي السَّنَا». رَوَاهُ التِّرْمِذِيُّ، وَابْنُ مَاجَهَ،
وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Asma bint 'Umayy narrated that the Prophet ﷺ asked her, "What do you use as a laxative?" She replied, "Shubrum." He said, "It is hot and harsh." She said, "Then I began using senna." The Prophet ﷺ then said: "If there were anything that could cure death, it would be senna."

(Reported by al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: "This is a hasan but gharib hadith.")

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 24-25

وَعَنْ أَبِي الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالذَّوَاءَ، وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً، فَتَدَاوُوا، وَلَا تَدَاوُوا بِحَرَامٍ». رَوَاهُ أَبُو دَاوُدَ.

“Indeed, Allah has sent down both disease and cure, and He has made for every disease a remedy. Therefore, seek treatment, but do not seek treatment with anything unlawful.” (Reported by Abu Dawud)

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّوَاءِ الْخَبِيثِ». رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَابْنُ مَاجَهَ.

“The Messenger of Allah ﷺ prohibited the use of impure or harmful medicines.” (Reported by Ahmad, Abu Dawud, al-Tirmidhi, and Ibn Majah)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 26

وَعَنْ سَلَمَى خَادِمَةِ النَّبِيِّ ﷺ قَالَتْ: «مَا كَانَ أَحَدٌ يَشْتَكِي إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا فِي رَأْسِهِ إِلَّا قَالَ: «اِحْتَجِمِ» وَلَا وَجَعًا فِي رِجْلَيْهِ إِلَّا قَالَ: «اخْتَضِبْهُمَا»».

رَوَاهُ أَبُو دَاوُدَ.

“Whenever someone complained to the Messenger of Allah ﷺ of a headache, he would say, ‘Have cupping performed.’ And whenever someone complained of pain in his feet, he would say, ‘Apply henna to them.’”

(Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 27

وَعَنْهَا، قَالَتْ: «مَا كَانَ يَكُونُ بِرَسُولِ اللَّهِ ﷺ قُرْحَةٌ وَلَا نَكْبَةٌ إِلَّا أَمَرَنِي أَنْ أَضَعَ عَلَيْهَا الْحِنَاءَ». رَوَاهُ التِّرْمِذِيُّ

“Whenever the Messenger of Allah ﷺ suffered from a sore, wound, or injury, he would instruct me to apply henna to it.”

(Reported by al-Tirmidhi)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 28

وَعَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَحْتَجِمُ عَلَى هَامَتِهِ، وَبَيْنَ كَتِفَيْهِ، وَهُوَ يَقُولُ: «مَنْ أَهْرَاقَ مِنْ هَذِهِ الدَّمَاءِ، فَلَا يَضُرُّهُ أَنْ لَا يَتَدَاوَى بِشَيْءٍ لَشَيْءٍ». رَوَاهُ أَبُو دَاوُدَ، وَابْنُ مَاجَهَ

The Messenger of Allah ﷺ used to have cupping performed on the top of his head and between his shoulders. He would say: “Whoever removes some of this blood (through cupping), it will not harm him if he does not seek treatment with anything else for other ailments.”

(Reported by Abu Dawud and Ibn Majah)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 29

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ عَلَى وَرِكِهِ مِنْ وَثْءٍ كَانَ بِهِ» .
رَوَاهُ أَبُو دَاوُدَ.

The Prophet ﷺ had cupping performed on his hip because of a sprain/injury that he had suffered there.

(Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 30

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «حَدَّثَ رَسُولُ اللَّهِ ﷺ عَنْ لَيْلَةِ أُسْرِي بِهِ: أَنَّهُ لَمْ يَمُرَّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا أَمَرُوهُ: «مُرْ أُمَّتَكَ بِالْحِجَامَةِ». رَوَاهُ التِّرْمِذِيُّ، وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

The Messenger of Allah ﷺ spoke about the night of his Isra' (Night Journey) and said: "I did not pass by any assembly of angels except that they instructed me: 'Command your nation to practice cupping.'"

(Reported by al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: "This is a hasan gharib hadith.")

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 31

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ: «إِنَّ طَبِيْبًا سَأَلَ النَّبِيَّ ﷺ عَنْ ضِفْدَعٍ يَجْعَلُهَا فِي دَوَاءٍ، فَنَهَاهُ النَّبِيُّ ﷺ عَنْ قَتْلِهَا». رَوَاهُ أَبُو دَاوُدَ.

A physician asked the Prophet ﷺ about using a frog as an ingredient in medicine. The Prophet ﷺ forbade him from killing it.

(Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 32-35

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ؟ «كَانَ رَسُولُ اللَّهِ ﷺ يَحْتَجِمُ فِي الْأَخْدَعَيْنِ وَالْكَاهِلِ». رَوَاهُ أَبُو دَاوُدَ وَزَادَ التِّرْمِذِيُّ، وَابْنُ مَاجَهَ. وَكَانَ يَحْتَجِمُ لِسَبْعَ عَشْرَةَ، وَتِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ

The Messenger of Allah ﷺ used to have cupping performed on the two sides of the neck and on the upper back between the shoulders." Abu Dawud reported this narration, and al-Tirmidhi and Ibn Majah added: "He would have cupping performed on the seventeenth, nineteenth, and twenty-first (days of the lunar month)."

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَحِبُّ الْحِجَامَةَ لِسَبْعَ عَشْرَةَ، وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ»

"The Prophet ﷺ preferred that cupping be performed on the seventeenth, nineteenth, and twenty-first (days of the lunar month)." (Reported in Sharh al-Sunnah)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 32-35

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ احْتَجَمَ لِسَبْعَ عَشْرَةَ، وَتِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ كَانَ شِفَاءً لَهُ مِنْ كُلِّ دَاءٍ. رَوَاهُ أَبُو دَاوُدَ.

“Whoever has cupping performed on the seventeenth, nineteenth, or twenty-first (day of the lunar month), it will be a cure for him from every disease.” (Reported by Abu Dawud)

وَعَنْ كَبْشَةَ بِنْتِ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ أَبَاهَا كَانَ يُنْهِي أَهْلَهُ عَنِ الْحِجَامَةِ يَوْمَ الثَّلَاثَاءِ، وَيَزْعُمُ عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ يَوْمَ الثَّلَاثَاءِ يَوْمُ الدَّمِّ، وَفِيهِ سَاعَةٌ لَا يَرْقَأُ». رَوَاهُ أَبُو دَاوُدَ

Kabshah bint Abi Bakrah narrated that her father would prohibit his family from having cupping performed on Tuesdays. He attributed this to the Messenger of Allah ﷺ, saying: “Tuesday is the day of blood, and within it there is an hour during which bleeding does not stop.” (Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 36-37

وَعَنِ الزُّهْرِيِّ مُرْسَلًا، عَنِ النَّبِيِّ ﷺ: «مَنْ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ، أَوْ يَوْمَ السَّبْتِ، فَأَصَابَهُ وَضَحٌ؟ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ». رَوَاهُ أَحْمَدُ، وَأَبُو دَاوُدَ، وَقَالَ: وَقَدْ أُسْنِدَ وَلَا يَصِحُّ

Al-Zuhri narrated in a mursal report that the Prophet ﷺ said: "Whoever has cupping performed on a Wednesday or a Saturday and is then afflicted with vitiligo (a skin condition causing loss of pigmentation), let him blame no one but himself." (Reported by Ahmad and Abu Dawud. Abu Dawud commented: "It has also been narrated with a connected chain, but it is not authentic.")

وَعَنْهُ مُرْسَلًا، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ احْتَجَمَ أَوْ اِطَّلَى يَوْمَ السَّبْتِ أَوْ الْأَرْبَعَاءِ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ، فِي الْوَضَحِ». رَوَاهُ فِي «شَرْحِ السُّنَّةِ»

Al-Zuhri also narrated in another mursal report that the Messenger of Allah ﷺ said: "Whoever has cupping performed or applies depilatory treatment on a Saturday or a Wednesday and is then afflicted with vitiligo, let him blame no one but himself." (Reported in Sharh al-Sunnah)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 38

وَعَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ «أَنَّ عَبْدَ اللَّهِ رَأَى فِي عُنُقِي خَيْطًا، فَقَالَ: مَا هَذَا؟ فَقُلْتُ: خَيْطُ رُقِي لِي فِيهِ قَالَتْ: فَأَخَذَهُ فَقَطَعَهُ، ثُمَّ قَالَ: أَنْتُمْ آلَ عَبْدِ اللَّهِ لَا غِنِيَاءَ عَنِ الشِّرْكِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ» فَقُلْتُ: لِمَ تَقُولُ هَكَذَا؟ لَقَدْ كَانَتْ عَيْنِي تُقَذِّفُ، وَكُنْتُ أَخْتَلِفُ إِلَى فُلَانٍ الْيَهُودِيِّ، فَإِذَا رَقَاهَا سَكَنْتُ، فَقَالَ عَبْدُ اللَّهِ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ، كَانَ يَنْخَسُهَا بِيَدِهِ، فَإِذَا رُقِيَ كُفَّ عَنْهَا، إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولِي كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اذْهَبِ الْبَاسَ، رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُغَادِرُ سَقَمًا». رَوَاهُ أَبُو دَاوُدَ.

Zaynab, the wife of Abdullah ibn Mas'ud, narrated that Abdullah once saw a string around her neck and asked, "What is this?" She replied, "It is a string over which a ruqyah was performed for me." She said that he took it, cut it off, and then said, "You, the family of Abdullah, have no need for shirk. I heard the Messenger of Allah ﷺ say: 'Indeed, ruqyahs, amulets, and love-charms are acts of shirk.'" She responded, "Why do you say that? My eye used to trouble me, and I would go to a certain Jewish man. Whenever he performed ruqyah for it, it would become calm." Abdullah replied, "That was only the work of Shaytan. He would irritate it with his hand, and when the ruqyah was performed, he would stop. What would have been sufficient for you was to say what the Messenger of Allah ﷺ used to say: 'Remove the harm, O Lord of mankind, and grant healing. You are the Healer. There is no healing except Your healing, a healing that leaves behind no sickness.'" (Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 39

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سُئِلَ النَّبِيُّ ﷺ عَنِ النَّشْرَةِ فَقَالَ: «هُوَ مِنْ عَمَلِ الشَّيْطَانِ». رَوَاهُ أَبُو دَاوُدَ

The Prophet ﷺ was asked about nushrah (a practice used to remove the effects of magic), and he replied: "It is from the work of Shaytan."

(Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 40

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أَبَالِي مَا أَتَيْتُ إِنْ أَنَا شَرِبْتُ تَرْيَاقًا أَوْ تَعَلَّقْتُ تَمِيمَةً أَوْ قُلْتُ الشُّعْرَ مِنْ قَبْلِ نَفْسِي». رَوَاهُ أَبُو دَاوُدَ.

The Messenger of Allah ﷺ said: "I would not care what I did if I were to drink an antidote (believed to ward off harm through superstitious means), wear an amulet, or compose poetry from myself."

(Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 41

وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ اُكْتُوَى أَوْ اسْتَرْقَى، فَقَدْ بَرِيَ مِنَ التَّوَكُّلِ». رَوَاهُ أَحْمَدُ، وَالتِّرْمِذِيُّ، وَابْنُ مَاجَهَ.

The Prophet ﷺ said: "Whoever seeks cauterization or requests ruqyah has absolved himself from complete reliance upon Allah."

(Reported by Ahmad, al-Tirmidhi, and Ibn Majah)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 42

وَعَنْ عِيسَى بْنِ حَمَزَةَ قَالَ: «دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ حَكِيمٍ وَبِهِ حُمْرَةٌ، فَقُلْتُ: أَلَا تُعَلِّقُ تَمِيمَةً؟ فَقَالَ: نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ». رَوَاهُ أَبُو دَاوُدَ.

‘Isa ibn Hamzah narrated: I visited Abdullah ibn Hakim, who was suffering from a skin condition, and I said, “Why do you not wear an amulet?” He replied, “We seek refuge in Allah from that. The Messenger of Allah ﷺ said: ‘Whoever becomes attached to something will be entrusted to it.’”

(Reported by Abu Dawud)

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 43

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنَ
الْجَانِّ وَعَيْنِ الْإِنْسَانِ، حَتَّى نَزَلَتِ الْمُعَوِّذَتَانِ، فَلَمَّا نَزَلَتْ أَخَذَ بِهِمَا وَتَرَكَ مَا
سِوَاهُمَا». رَوَاهُ التِّرْمِذِيُّ، وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ

Abu Sa'id al-Khudri narrated that the Messenger of Allah ﷺ used to seek Allah's protection from the jinn and from the evil eye of people until the two chapters of refuge (Surat al-Falaq and Surat al-Nas) were revealed. When they were revealed, he began reciting them for protection and left aside other supplications he had been using for that purpose. (Reported by al-Tirmidhi and Ibn Majah. Al-Tirmidhi said: "This is a hasan gharib hadith.")

كِتَابُ الطَّبِّ وَالرُّفَى

HADITH 44

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَعِدَةُ حَوْضُ الْبَدَنِ، وَالْعُرُوقُ إِلَيْهَا وَارِدَةٌ، فَإِذَا صَحَّتِ الْمَعِدَةُ صَدَرَتِ الْعُرُوقُ بِالصِّحَّةِ، وَإِذَا فَسَدَتْ الْمَعِدَةُ صَدَرَتِ الْعُرُوقُ بِالسَّقَمِ»

The Messenger of Allah ﷺ said: "The stomach is the reservoir of the body, and the veins are connected to it. If the stomach is healthy, the veins carry health throughout the body; and if the stomach is corrupted, the veins carry illness throughout the body."

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 45

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ «أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالُوا لِرَسُولِ اللَّهِ ﷺ: الْكَمَاءُ جُدْرِي الْأَرْضِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْكَمَاءُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ، وَالْعَجْوَةُ مِنَ الْجَنَّةِ، وَهِيَ شِفَاءٌ مِنَ السُّمِّ». قَالَ أَبُو هُرَيْرَةَ: فَأَخَذْتُ ثَلَاثَةً أَكْمُوهُ أَوْ خَمْسًا أَوْ سَبْعًا فَعَصَرْتُهِنَّ، وَجَعَلْتُ مَاءَهُنَّ فِي قَارُورَةٍ، وَكَحَلْتُ بِهِ جَارِيَةً لِي عَمَشَاءَ، فَبَرَأَتْ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ.

Some of the Companions of the Messenger of Allah ﷺ said, “O Messenger of Allah, truffles are like the pox of the earth.” The Messenger of Allah ﷺ replied: “Truffles are from the manna, and their water is a cure for the eye. The ‘ajwah date is from Paradise, and it is a cure for poison.” Abu Hurairah said: “I took three, five, or seven truffles, squeezed them, collected their water in a container, and applied it to the eyes of a young girl of mine who suffered from an eye disease, and she was cured.” (Reported by al-Tirmidhi, who said: “This is a hasan hadith.”)

كِتَابُ الطَّبِّ وَالرُّقَى

HADITH 46

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَلَيْكُمْ بِالشِّفَاءَيْنِ: الْعَسَلِ وَالْقُرْآنِ. رَوَاهُمَا ابْنُ مَاجَهَ، وَالْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ. قَالَ: وَالصَّحِيحُ أَنَّ الْأَخِيرَ مَوْقُوفٌ عَلَى ابْنِ مَسْعُودٍ.

Abdullah ibn Mas'ud narrated that the Messenger of Allah ﷺ said: "Hold fast to the two cures: honey and the Qur'an."

(Reported by Ibn Majah and al-Bayhaqi in Shu'ab al-Iman. Al-Bayhaqi stated that the stronger view is that this statement is actually the saying of Ibn Mas'ud himself rather than a direct statement of the Prophet ﷺ.)