

Furthermore, we should state that the best sexual position is for the man to get on top of his wife after having fondled and kissed her. This is why the woman is sometimes called "Firash (mat, or bed)". The Prophet once said,

"The son belongs to the Firash."

This (a sexual position that we mentioned above) is a part of man's being responsible for the woman, as Allah said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾ (٣٤) النساء

"Men are the protectors and maintainers of women." (4:34)

In addition, Allah said:

﴿هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ﴾ (١٨٧) البقرة

"They (women) are labooson [i.e. body cover, or screen, or Sakan, (i.e., you enjoy the pleasure of living with her) for you, and you (men) are Libas for them." (2:187)

The favored sexual position that we mentioned is taken from the beautiful description the Ayah gave for the

wife and her husband of being the garment or the cover for each other.

The worst sexual position is for the woman to get on top of the man during sex, because it is against the natural way that Allah has created men and women and males and females. In this case, the man will not be able to ejaculate all of the semen and whatever remains will get soiled and harm his body. In addition, this position might allow some harmful moisture to descend from the woman's sexual organ to the penis. In addition, the womb would not be able to hold on to the semen in this position and thus conception will be more difficult. Further, the woman is and should be the receiving party and when this position is turned around and she becomes the giver, the act will go against the natural way.

It was reported that the People of the Scripture used to have sex with their wives while leaning on their sides, saying that this position is the most comfortable for the women.

As for Quraish and the Ansar, they used to have sexual intercourse with their woman from behind (in the vagina), and the Jews criticized them for this practice. Afterwards, Allah revealed:

﴿ نَسَاؤُكُمْ حَرْتُ لَكُمْ فَأَتُوا حَرَثَكُمْ أَنِّي شِئْتُ ﴾ (٢٢٣) البقرة

"Your wives are a tilth for you, so go to your tilth, when or how you will..." (2:223)

In the Sahihain it is In addition narrated that Jabir ^ Ai ^ said, "The Jews used to say that if a man had sex with his wife from behind in the womb the offspring would be cross-eyed. Then Allah revealed:

"your wives are a tilth for you, so go to your tilth, when or how you will..." (2:223)

In another narration of this Hadith by Muslim, the Prophet as commented (on the Ayah),

"If you wish from behind and if you wish from the front, but only in one valve (i.e. the vagina)."

Anal sex with the wife was never allowed by any Prophet, and it is a grave error that some people relate that some of the Salaf allowed men to have anal sex with their wives.

Abu Dawood narrated in his Sunon that Abu Hurayrah related from the Prophet at that he said:

"Cursed be the person who has sex with a woman in her anal canal."

In addition, Ahmad and Ibn Majah narrated that the Prophet b said:

"Allah does not look at the person who has sex with his wife in her anal canal."

At-Termezey and Ahmad mentioned another narration of this Hadith in which the Prophet **b** said:

"Whoever has sex with a woman during her period or in her anal canal, and whoever goes to a soothsayer and believes in him will have committed disbelief in what Allah has sent down to Muhammad."

In another narration of Al-Bayhaqi, the Prophet **b** said:

"Whoever has sex with a man or a woman in the anal canal will have committed Kufr (disbelief)."

Furthermore, it was narrated that the Messenger of Allah **b** said:

"Allah is not shy to say the truth; Do not have sex with women in their anal canals."

In addition, At-Termezey narrated that Talq bin Ali said that the Messenger of Allah **b** said:

"Do not have sex with women in their anal canals. Allah does not shy away from saying the truth."

Further, Ibn 'Adi narrated in his book, Al-Kamil,

that Abdullah bin Mas'ud related from the Prophet ^ that he said:

"Do not have sexual intercourse with women in the anal canals."

Abu Than' In addition related from the Prophet b that he said:

"Whoever has sexual intercourse with men or women in their anal canals, will have committed disbelief."

In addition, Isma'il bin Aiyash narrated that Jabir said that the Prophet bsaid:

"Be shy with Allah, but Allah is not shy to say the truth: Do not have sex with women in their anal canals."

In addition, Ad-Darqutni narrated this Hadith using another chain of narrators and it reads:

"Allah is not shy to say the truth: anal sex with women is not allowed."

Al-Baghawi In addition narrated that once Qatadah was asked about the person who has sex with his wife in her anal canal, and Qatadah related from the Prophet s& that he said:

That is the small sodomy (or homosexuality).

Imam Ahmad In addition narrated that Ibn Ab'ass said:

"Your wives are a tilth for you ..." (2:223)

"The Ayah, was revealed regarding some people from the Ansar. They came to the Prophet ^ and asked him and he said, 'Have sex with your wife however you like, but avoid anal sex.'"

In addition in the Musnad Imam Ahmad it is narrated that Ibn Ab'ass said that Umar bin Al-Khattab came to the Prophet b and said: "O Messenger of Allah b I am destroyed." The Prophet m, said, "What has destroyed you?" Umar said, "I turned over my Firash (mount, woman) last night (had sexual intercourse from the back in the vagina)." The Prophet b did not answer him. Soon after, Allah revealed:

"Your wives are a tilth for you, so go to your tilth, when or how you wish (2:223)

The Prophet b said:

"Do it from the front and from behind if you wish, but avoid menstruation and the anal canal."

Furthermore, At-Termезey narrated that Ibn

Ab'ass related from the Prophet **b** that he said:

"Allah does not Look at a man who had anal sex with another man or with a woman."

'Uqbah bin 'Amir In addition narrated that the Messenger of Allah **b** said:

"Cursed be whoever has sex with women in their anal canals."

Furthermore, Musnad Al-Harith bin Abi Usamah narrated that Abu Hurayrah and Ibn Ab'ass said, "The Messenger of Allah **b** gave us a speech just before he died and it was the last speech the Prophet **b** gave in Al-Medina until he went to Allah. He said:

"Whoever had sex with a woman in her anal canal, or with a man, or with a male child, will be gathered on the Day of Resurrection with an odor emitting from him that is more foul than rotted carrion. The people will be bothered by his smell until he enters Hellfire. In addition Allah will destroy his rewards and will not accept from him a prayer or a fast. He will In addition be entered into a coffin of fire and the coffin will be shut closed on him using nails of fire."

Abu Hurayrah commented, "This is for whomever did not repent (from sodomy)."

"A man came to the Messenger of Allah **b** and asked him about having sex with women from the rear. The Prophet **b** said, 'It is allowed.' When the man left, the Prophet **§a** summoned him and asked him. What was your question? In which of the two holes it from is the rear in the vagina, then it is allowed. As for having sex in the anal canal from the rear. no. Allah is not shy to say the truth. Do not have sex with women in the anal canal." Furthermore, Allah said:

"Then go in unto them as Allah has ordred for you."

Mujahid said, "I asked Ibn Ab'ass about the meaning of what Allah said:

"Then go in unto them as Allah has ordained for you."

He said, 'Have sex with her in the same place where you were not allowed when she is menstruating."

All bin Abi Talhah commented, "Meaning in the vagina."

The Ayah has indicated that it is not allowed to have sexual intercourse in the anal canal in two different ways.

First, Allah has only allowed having sex in the

place where the offspring is created not the anus, which is a harmful place. The place of offspring is mentioned in what Allah said:

﴿فَاتَوْهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ﴾ (البقرة ٢٢٢)

"As Allah has ordained for you (go in unto them in any manner as long as it is in their vagina)." (2:222)

Having sex with the wife from the rear in the vagina is In addition entailed in the Ayah, because Allah said:

﴿فَاتُوا حَرَثَكُمْ أَنَّى شِئْتُمْ﴾ (البقرة ٢٢٣)

"So go to your tilth, when or how you wish." (2:223)

It means that from wherever you wish, from the front or the rear. In addition, Ibn Ab'ass said: meaning the vagina.

Allah has disallowed vaginal sex with the woman when there is a temporary harmful condition (menstruation). So what about anal sex in the place of harm which will In addition harm the cause of reproduction. In addition, anal sex with the woman will surely encourage the man to have anal sex with

young boys.

In addition, the wife has a right on her husband to have natural sexual activity and anal sex does not satisfy this right nor fulfill her desire.

Further, the anal canal was not created for this act nor is it suitable for it, unlike the vagina. Those who refrain from sex in the vagina and perform anal sex will have deviated from Allah's Wisdom and Commandments.

In addition, anal sex is very harmful for the man and this is why the wisest doctors advise against it. The vagina has a special quality in extracting the semen and relieving the man from it. The anal canal, on the other hand, does not help extract all of the semen because it is not in its nature.

Anal sex is In addition harmful to the man because it requires tiresome movements and because it goes against his nature.

The anus is In addition the place of dirt and filth. Yet, the man faces it with his face and embraces it [during anal sex]!

Anal sex is In addition very harmful for the woman because it is unnatural, abnormal and not suitable for what she was created for.

Anal sex In addition causes depression and distress, along with the people feeling hateful and estranged with both parties to the anal sex.

Anal sex In addition blackens the face, causes distress in the chest, extinguishes the light of the heart and gives the face a darkness that will become a trademark for those who do anal sex.

Anal sex In addition causes hatred (between the participants to the act) and will soon lead both participants to part from each other.

Anal sex In addition causes the nature of both participants to be terminally spoiled, unless they repent to Allah with a sincere heart.

Anal sex In addition erases all the good qualities and replaces them with their opposites. It In addition dissipates the affection and good relations between the two parties, who will soon curse and hate each other.

Anal sex is In addition one of the major reasons behind the destruction of the bounties and the coming of torment and disaster. It In addition leads to being cursed and hated by Allah, as He will ignore those who indulge in this act and would not look at them. What good can such people ever gain later on and what evil could they wish to avert? What kind of life can they live after Allah's

curse falls on them, along with His hatred towards them, His ignoring them and His shunning them?

Anal sex a so dissipates shyness, and shyness is the life of the heart. When the heart looses shyness, it will like the disliked and dislike the liked. Thus, the heart will have fallen into utter ruin and destruction.

Anal sex In addition alters human nature from the path that Allah has created it for, to a type of lower animal behavior. Rather, it is even lower. When the nature is altered and changed, the heart, the deeds and the guidance will In addition be altered. One will then like the evil things and deeds, leading him to fall into total disarray regarding his condition, deeds, and speech.

More than any other act, anal sex In addition causes one to have rude behavior and makes him dare to commit evil.

Anal sex In addition brings one humiliation, degradation and disgrace more than any other act.

Finally, anal sex causes the slave hatred and dislike, and the people will feel despise and disgust with him, as is evident ail around us.

May Allah's peace and blessings be on he whose guidance gives those who follow it the happiness of this

and the Next Life. On the other hand, destruction and demise of this and the Next Life are the result of deviating from his guidance and what he was sent with.

There are two types of harmful sexual activity

One type that the religion declares harmful and another type that defies nature.

The harmful sexual intercourse that the religion prohibits is in grades, some are worse than others. Temporarily prohibited sexual activity is less dangerous than those totally prohibited. For instance, sex is disallowed during the Fast, Ihram, I'tikaf, menstruation, and so forth. There is no punishment prescribed when one violates this type of limited prohibition. The second type, which is totally prohibited, falls under two categories, prohibited for eternity, such as marrying whom one is not allowed to marry, which is one of the worst types of illegal sexual activity. This category requires capital punishment according to a segment of the scholars, such as Ahmad bin Hanbal. There is an authentic Hadith that upholds this ruling too. The second category is totally prohibited but not for eternity, such as committing adultery or fornication with whom one is theoretically eligible for marriage. In the case of adultery, it will be violating two rights: Allah's right and the husband's right. If the woman was forced to this act, it will be a violation

of three rights (Allah's, her husband's and her own). If she had a family and relatives, they will be ashamed by the rape, and thus a fourth right would be violated. If the

woman was not allowed for the man even theoretically, a fifth right will be violated. The harm of this type of act varies according to the grade of prohibition it violates.

There is a type of sexual activity that is harmful for one's nature, whether due to the form or the manner it takes. For instance, having excessive sexual intercourse will weaken the strength and harm the nerves. It will In addition cause convulsive shaking, facial paralysis and spasms. It In addition weakens the eyesight and the rest of the powers of the body, along with weakening the instinctive heat and energy, widening the body vessels and exposing them to accumulating harmful substances.

The best time to have sex is after the food has been digested in the stomach, but not when the stomach is empty for it weakens the instinctive heat. In addition, one should not have sex when he is full, because in this case sexual intercourse causes clogs, nor when one is tired, after taking a bath, after vomiting or when one is nervous, sad, depressed distressed or very happy.

The best time to have sex is after the night falls, especially when the food had been digested. One then

takes a bath or ablution and sleeps afterwards so that he regains his strength. One should not indulge in any activity after sex because it is very harmful in this case.

The Prophet's guidance on treating passion

This is a disease that attacks the heart. Yet, it is a different type of disease concerning its symptoms, causes, and cure. When this ailment becomes acute, the doctors will not be able to cure it nor will the one afflicted be able to bear its effects.

Allah has mentioned the subject of passion concerning two types of people: women and lovers of beardless boys. For instance, Allah mentioned the story of the wife of Al-'Aziz (Ruler of Egypt) and the Prophet Yusef **b**. He In addition mentioned the second type about the people of the Prophet Lut **b** He said about them when the angels came to visit the Prophet Lut **b**

"And the inhabitants of the city came rejoicing (at the news of the young men's arrival). [Lut (Lot)] said: 'Verily, these are my guests, so shame me not. And fear Allah and disgrace me not.' They (people of the city) said: 'Did we not forbid you from entertaining (or protecting) any of the 'Alamin (people, foreigners and strangers from us)?' [Lut (Lot)] said: 'These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).' Verily, by your life (O Muhammad **b**), in their wild

intoxication, they were wandering blindly." (15:67-72)

There is a false claim that was started by those who do not give the Prophet a& his due respect and appreciation, stating that the Prophet b once saw Zainab bint jahsh* and said, "All praise be to He Who changes the hearts as He wills!" They In addition claim that the Prophet m was inflicted with this disease, passion, and that his heart liked her. Yet, they claimed, he commanded Zaid to keep her and not divorce her, until Allah revealed:33

"And (remember) when you said to him (Zaid bin Harithah Al ^ ii — the freed-slave of the Prophet) on whom Allah has bestowed grace (by guiding him to Islam) and you (O Muhammad b, too) have done favour (by manumitting him): 'Keep your wife to yourself, and fear Allah.' But you did hide in yourself (i.e., what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad (married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him." (33:37)

Those who uttered this false claim In addition claimed that the Ayah is talking about passion. Consequently, some of them collected a book about passion in which they mentioned several Prophets who

were afflicted with this disease, including the Prophet **b**. This is an utter ignorance of such people of the Qura'an and the Messengers and a misunderstanding that alters the true meaning of Allah's Words. Further, this false claim accuses the Prophet **^** with what he is truly innocent of.

Zaid bin Harithah whom the Prophet had adopted before Islam until he was called Zaid bin Muhammad, married Zainab bint Jahsh. Zainab was not humble with her husband and he asked the Prophet's advice if he should divorce her. The Messenger of Allah **b** said, to him:

"Keep your wife to yourself, and fear Allah."

The Prophet **^** thought that if Zaid would otherwise divorce her, he would marry her after him. But, the Prophet **b** **v** hid this thought in his heart because he feared what the people might say if he married the ex-wife of his adopted son. This is why Allah mentioned in this Ayah His favors on the Prophet **b** and commanded him not to fear what the people might say in doing what Allah has allowed for him. Allah In addition reminded him that it is He whom the Prophet **as** should fear, so he should not be hesitant in doing what Allah has allowed for him because of fear of what the people might say.

Further, Allah informed the Prophet **^** that He has given Zainab to him in marriage after Zaid had divorced

her so that his nation imitates him when they know that the man is allowed to marry the ex-wife of his adopted son. This is why Allah said:

"But there is no sin on you if you have not gone in them (to marry their daughters), and the wives of your sons who (spring) from your own loins (are forbidden for you to marry)...." (4:23)

And in this chapter (4:40), Allah said:

"Muhammad (ﷺ) is not the father of any of your men." (33:40) While in the beginning of the chapter Allah said:

"...nor has He made your adopted sons your real sons. That is but your saying with your mouths." (33:4)

Therefore, think deeply about Allah's defense of the Prophet as that refuted the false accusation directed at him. All success comes from Allah. Yes, the Prophet of Allah ﷺ used to love his wives, especially A'isha the most beloved to him among them. Yet, his love for them did not reach the evil of perfect love, which he reserved for his Lord. The Prophet ﷺ once said:

"If I was going to take an intimate friend from the people of the earth, I would have taken Abu Bakr."

And in another narration, he said:

"Your friend (himself, Muhammad) is the intimate friend of the Most Beneficent."

Having passion towards images only afflicts empty hearts

This affects hearts that are deprived of the love of Allah, ignoring Him and preferring someone else. When the heart is full of the love of Allah and eagerness to meet Him, this love will fend off the disease of love and passion for images. This is why Allah said about Prophet Yusef b

﴿وَلَقَدْ هَمَّتْ بِهِ^ط وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ^ع كَذَلِكَ

لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ﴾ (٢٤) يوسف

"Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, (guided) slaves." (12:24)

This indicated that sincerity is a cause and a remedy that drives away passion which might lead to sin and fornication, which is the culmination of passion. When the cause behind the disease is repelled, the effects of the disease will In addition be repelled.

Some of ours once described passion that it is the

act of a heart that is empty of everything except what it has a passion for. Allah said:

"And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclosing his case." (28:10)

This Ayah indicated that the heart of Moses's mother was empty of every concern except for Moses, because of her great love for him and her heart's affection for him. Passion has two parts, loving an object and an eagerness to possess the loved object. When one of these two parts does not exist, then passion does not exist either.

The ailment of passion has caused bafflement to many wise people and some of them issued some statements in this regard that should not be taken seriously.

We say that Allah's Wisdom has decided regarding His creation that there are similarities that occur between things and people, and that things and people are driven to their likes and to avoid what is not similar to them. The secret to the harmony that occurs in the world is due to the similarities between various creations. Various things [and people] thus lean towards similar objects, while dissimilar objects ignore each other. Allah

said:

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ
فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ
الشَّاكِرِينَ ﴾ (١٨٩) الأعراف

"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa' (Eve)], in order that he might enjoy the pleasure of living with her." (7:189)

Allah has made this the reason why man feels attracted and consequently passionate, for woman. She is similar to him in essence. The reason for the attraction [between men and women] is not only the beauty of the image, but the similarity in the habits, guidance and mannerism, all of which help ignite passion.

In the Sahih it is narrated that the Prophet said:

"The souls are similar to recruited soldiers. Those who recognize

each other will be intimate and those who do not recognize each other will be apart."

In addition, Imam Ahmad narrated in his Mosn'ad the reason behind this Hadith, "A woman in Mecca used to be able to make people laugh and when she came to AI-Medina she resided with a woman who In addition used to be able to make people in AI-Medina laugh. The Prophet ﷺ said:

"The souls are just like recruited soldiers."

The religion of Allah gives the same rulings to similar matters and thus does not differentiate between similar matters nor join between dissimilar matters. Those who think to the contrary are mistaken due to their lack of knowledge of the religion, or lack of effort on their part to acquire knowledge on the subject of similarities and dissimilarities. Or, their error comes from relating to the religion what is not a part of it without the authority that can justify it. With Allah's Wisdom and justice, His creation and command have been established by equating similar things and differentiating between dissimilar things. This fact is true both in this life and on the Day of Resurrection. Allah said:

﴿ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴾ مِنْ
دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴾ (٢٢:٢٣) الصافات

(It will be said to the angels): "Assemble those

who did wrong, together with their companions (from the devils) and what they used to worship. Instead of Allah, and lead them on to the way of flaming Fire (Hell): ..." (37:22,23)

In addition, Allah said:

﴿وَإِذَا النُّفُوسُ زُوِّجَتْ﴾ (٧) التکویر

"And when the souls shall be joined with their partners (the good with the good and the bad with the bad)." (81:7)

This indicates that each person will be tied to his likes. Those who have love for each other for Allah's sake will be together in Paradise, while those who love each other for the devil's sake will be together in Hell. One is with those whom he likes, whether he likes it or not. Al-Hakim narrated that the Prophet ^ said:

"If a man loves a people, he will be gathered with them (on the Day of Resurrection)."

There are several types of love. The best and most honorable of them is love for the sake of Allah, which requires loving what He loves and In addition loving Him and His Messenger.

Another type of love is that which occurs when

likes to it have a similar religion or way, or sect, or relation, or craft, or a goal that they share. Another type of love is what occurs when one requires a matter that the loved object has, such as position, money, knowledge, or any other thing that he seeks. This is material love that dissipates when the goal is reached. Indeed, he who likes you for a certain purpose goes away when his goal is accomplished.

The love that results because of the similarities between the two parties does not fade away unless there is a reason that makes it fade away. This type of love includes passion because it is a love that the soul and the heart share. No other ailment can cause more profound effects on those afflicted, of obsession, weakness, concern and even destruction, like passion.

If one says that since the reason behind affection is what you have stated, the souls being connected and compatible, why is it not always exchanged between the two parties? Sometimes, love is one sided, although you stated that the reason for it is the similarity and the compatibility between the souls.

The answer is that there are reasons that arise and prevent the love from being exchanged by both sides. One-sided love is the result of one of three reasons: a deficiency in the love because it is accidental and not real.

In this case, the loved person might even feel dislike for the other party. Second, sometimes the loved person might be the cause for the love to be one-sided, such as a deficiency in his mannerism, shape, path, actions, appearance, and so forth. Third, due to a specific reason that prevents the loved person from sharing the same feelings with the other party.

When these reasons are not present, and the love is thus real, love will be shared by both parties.

Arrogance, envy, loving various positions and enmity by the disbelievers were the main reasons the Messengers were not more beloved by them than their own selves, families and offspring. When these barriers were removed from the hearts of the Messengers' followers, their love for the Messengers was indeed more than the love they had for their own selves, wives, children and wealth.

Attainment of one's love object is its cure and other cures for love

The subject is that since love is one of the ailments in general, it does have a cure or several cures. If the lover has a legal path to take to attain his loved object, it will be his cure. In the Sahihain it is narrated that Ibn Mas'ud said that the Prophet ﷺ said:

"O young people! Whoever amongst you can afford marriage, let him marry. Those who cannot afford it should resort to fasting, for it will be a cure for them."

The Prophet ﷺ has directed the people to the best methods to obtain what they love, a major and a minor method. He ordered the men to resort to the first choice, marriage, which is the perfect cure for this disease. Thus, people should not prefer other solutions to the solution that the Prophet ﷺ recommended.

Ibn Majah narrated that the Prophet ﷺ said:

"We never saw anything like marriage for lovers."

This is the meaning that Allah indicated when He allowed in marriage both free and slave women when needed: Allah said:

"Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman)." (4:28)

Therefore, Allah mentioned man's weakness in this Ayah and stated that He has made matters easy for him by allowing him to marry as many as he wishes, two, three or four. He In addition allowed him slave women in marriage if he wishes, so as to treat this ailment, passion, to cure the weakness in mankind and as an act of mercy

[from Him] to His slaves.

When no legal method exists for the lover to attain his love object

If there is no legal method that the lover can attain his loved object or because of his inability to do so, or both, then passion will become a difficult disease in this case and the afflicted person needs to feel that he cannot satisfy it. It is a fact that when the heart feels hopelessness in something, it will no longer seek to acquire it,

If the disease, passion, still exists even under these hopeless conditions, then the nature of the person would have deviated and the person needs to try another solution, that is, attending to his state of mind. The person afflicted by passion should convince himself that his heart's affection with what it cannot attain constitutes madness, and that this case is similar to whoever loves the sun, the only way to acquire it is to ascend to it! Everyone understands this is madness.

If one cannot attain his loved object because of a legal barrier that the religion erected, he should convince himself that acquiring his passion is not feasible because Allah did not allow it to happen. He should know that for his safety he should abandon such a matter and be certain that it is virtually impossible that he will ever attain it.

If one's whose heart orders him to do evil does not comply with these cures, let the slave abandon the matter for fear of losing whoever is more beloved to him, more beneficial and who offers a longer period of contentment and joy. In this case, the afflicted person will come to realize the difference between the two objects. Therefore, one should not prefer the joy of an hour that would soon turn to ~~pain compared to eternal~~ joy that is incomparable. The reality of the short-lived joy is that it is a daydream or a mirage that will soon end and fade away, but the responsibility would remain.

In addition, one should realize that this might lead to a hateful loss that is worse for him than losing the coveted object, and thus his loss would multiply, losing the coveted object and acquiring a hateful outcome. When one realizes these facts, then losing the coveted object becomes less serious in his heart and ~~being~~ patient becomes more worthwhile. The mind, religion, honor and human nature then require the afflicted person to be patient in the face of losing a lesser loved object, for in this case, patience would soon earn him joy, contentment and happiness. On the other hand, one's ignorance, transience, injustice and immaturity orders him to prefer the lesser coveted object whatever the cost. Those whom Allah gives immunity will be saved from this end.

When one's heart does not accept this solution and

dislikes using the remedy that we mentioned, let him think about what evil repercussions satisfying his lusts would bring about and what gains it would cause him to lose. He should realize that satisfying his lust is the major cause of an evil outcome in this life, as it prevents the slave from using his mind that is the controller of his actions and which should be used to lead him to benefit instead.

If one's heart still does not accept the remedy we mentioned, let him remember the shortcomings and unlikable characteristics of the coveted object, so that he might dislike the object, as well. When one thinks about this subject, he will realize that such shortcomings supercede the good qualities that made him like that object. Let him In addition ask the neighbors of his loved one about what he does not know of their attributes and behavior. It is a fact that as much as the good qualities drive loved ones closer, the shortcomings drive them apart. Then, one should weigh the two sides and choose the best and most beloved path to take. He should not be among those who are deceived by the color of an otherwise leprous skin. Let one think beyond the beautiful exterior to the true reality of things. Let one look beyond the beautiful shape to the inner evil of the heart.

If all of these remedies do not work, there will be no resort except seeking Allah Who answers the calls of

those in distress when they invoke Him. Let him throw himself before His Door seeking His help with humbleness, humility and meekness.

Those who are led to this type of success should act honorably and keep their affair a secret, so as not to expose the loved one to the people and cause them harm, or else he will be committing a transgression and an injustice.

The Prophet's guidance on preserving the health with perfume

Good scents and perfumes are nutrition for the soul, and the soul is the dynamo of the rest of the body's powers. Perfume helps the brain, the heart and the internal organs and brings comfort to the heart and the soul. Perfumes are In addition the most suitable and favorable remedy and substance for the soul. In addition, there is a close connection between the good soul and scented perfumes. This is why perfumes were among the dearest substances in this world to the heart of the most pure of all people, the Prophet i&.

AI-Bokhary narrated that the Prophet ^ used to always accept perfume when presented to him. In addition, Muslim narrated that the Messenger of Allah b said:

"He who is offered Raihan (basil) should not refuse it, because it is easy to wear and has a good scent."

Further, Abu Dawood and An-Nasa'y narrated that the Prophet **b** said:

"Whoever is offered some perfume should not refuse it because it is light to wear and has a good scent."

Ibn Abi Shaibah In addition narrated that the Messenger of Allah **b** had a container that had some perfume and he used to perfume himself with it. The Prophet **b** In addition said:

"Allah has a right on every Muslim that he takes a bath (at least once) in every seven days and if he has perfume to wear some of it."

Furthermore, the angels like perfume while the devils dislike it, because the dearest scent to the devils are foul odors, while good souls like good scents. Every soul leans towards and deserves what it likes. Evil men are suitable for evil women and vise versa, while good men are suitable for good women and vise versa. Although this statement applies to men and women in general, it In addition applies to every type of deed, speech, food, drink, clothing and scent.

The Prophet's guidance on preserving the health of

the eyes

Ibn Ab'ass narrated:

"Whenever the Messenger of Man used to wear kohl, he would use it thrice in the right eye - beginning with it and finishing with it - and twice in the left eye."

In addition, Abu Dawood narrated that the Prophet **b** said:

"Those who use Kohl should use it an odd number of times."

One should use an odd number of times when applying Kohl in both eyes, thrice in the right eye and then twice in the left eye. Or, one should use the Kohl thrice in each eye, as Imam Ahmad has stated.

Kohl preserves the health of the eye, strengthens and clears the sight and removes harmful substances, along with adding a touch of beauty to the eye. When one uses kohl before he goes to sleep, it is beneficial for the eye, especially since the eyes will not be moving and thus the kohl will have its most favorable affect. The ithmid type of kohl is especially effective in this regard.

Ibn Majah narrated in his Sunon that Abdullah bin Umar related from the Prophet **b** that he said:

"Use Ithmid (antimony), because it clears the eye and grows the eyelashes." [AI-Hakim}.

In addition, Ibn Majah narrated in his Sunan that Ibn Ab'ass related from the Prophet **b** that he said:

"The best of your kohl is the Ithmid (antimony), because it clears the sight and causes the eyelashes to grow."

[At-Termezey, Ibn Majah, Ibn Hibban, AI-Hakim, At-Tabamni and Abu Naim}.

ALPHABETICAL LISTING*

THE LETTER HAMZAH

I. Ithmid (Antimony)

The Ithmid is the black Kohl stone. The best type of Ithmid is found in Asfahan (Iran), but it is In addition found in western areas. The best type of Ithmid is that which fragmentizes quickly and which has shiny morsels. In addition, the interior of the Ithmid is polished and does not contain any impurities.

The Kohl tends to be cold and dry and it is beneficial to the eye in that it strengthens it and In addition strengthens the eye nerve. Ithmid dissolves excess flesh around ulcers and closes the wound while cleansing the area around them. Ithmid In addition relieves headaches when it is blended with pure watery (not thick) honey. When Ithmid is ground and mixed with tender fat and then used as a bandage over fire burns, it prevents blisters from appearing and In addition helps cure the skin damage that occurs in cases of burns by fire. Ithmid is the best type of Kohl used for the eye, especially for old people whose eyesight has weakened. In this case, it is better that Kohl is mixed with some Musk.

2. Utruj (Citron)

In the Sahih it is narrated that the Prophet **b** said:

"The example of the believer who reads the Qura'an is the example of the Utrujj: its taste is delicious and its scent is pleasant."

The Utrujj has many benefits. There are four elements in the Utrujj, the peel, heart (or pulp), the pith and the seed. Each of these four elements has its own tendency: the peels, for instance, are hot and dry, while the pulp is hot and wet. The Utrujj pith is cold and dry, while its seed is hot and dry.

The peel of the Utrujj has many benefits. For instance, when its is placed within the clothes it prevents molding. The peel's scent refreshes decaying and polluted air. The peels of the Utrujj In addition improve the flavor of the foods and dissipate foul scents. In addition, when the peels are mixed with the food they help the digestive process. The author of the Qanoon said, 'The pith of the {Utrujj} peels benefit in cases of snake bite, while the peels are used in bandages for snakebite. The ashes of the peels are used as an effective ointment against leprosy.'

The pulp of the citron (Utrujj) soothes the heat of the stomach, helps those who suffer from bile and subdues hot vapors. Further, Al-Ghafiqi said, "Eating the

(citron) pulp relieves hemorrhoids."

The extract of the pith contained in the citron constipates, relieves bile, soothes hot pulsation, controls bilious vomiting, and when taken as a drink or a Kohl, relieves jaundice. The extract of the pith is In addition a good appetite stimulant, constipates and helps in cases of bilious diarrhea. The citron pith extract In addition soothes the lust of the woman and relieves and combats skin spots when used as a lubricant. It In addition cures herpes. The proof of the pith's effectiveness against ink is that when it touches the ink on the clothes, it effectively removes the stain. The pith contained in the Utrujj In addition soothes and has a chilling effect, cools the hotness of the liver, strengthens the stomach, eliminates bile and the accompanying depression and In addition quenches the thirst.

The seeds of the Utrujj have a decomposing and drying effect. Ibn Masawaih said that Utrujj, "When the skin of the seed is removed and cooked and taken as a drink with warm water, helps against deadly poisons when one drinks as much as two measures, each around twenty-five grams. When the seeds are ground and placed on a sting, they In addition help. The seeds In addition constipate and add good scent to the taste. Most of these benefits are In addition present in its pulp."

It was In addition said that, "The seeds help

against scorpion stings when two measures of it are taken with warm water, and In addition when it is ground and placed on the affected area." It was In addition said, "Its seeds help against all types of poisons and all types of venomous stings."

It was In addition reported that one of the Persian rulers was angry with his doctors and that he ordered them be jailed. He gave them the choice to have only one type of food and they chose the Utrujj. They were asked, "Why did you choose it in particular?" They said, "Because it turns into a type of perfume shortly, its sight is pleasant, its peel smells good, its pulp is a fruit, its pith is a food, its seeds an antidote and it contains fat."

Truly, such a beneficial substance deserves to be compared with the best of creation, meaning the believer who recites the Qura'an. We should mention that some of people used to like looking at the Utrujj because its sight is pleasant and comforting.

3. *Aruzz (Rice)*

There are two fake Ahadeeth regarding rice. The first, "If it was a man it would be forbearing." The second Hadith, "Everything that the earth produces has a disease and a cure, except the rice, for it is a cure and has no disease (or side effects)." We mentioned these incorrect Hadiths so that the people do not relate them from the

Prophet by mistake.

Rice is hot and dry and it is the most nutritious cereal after wheat. Rice is a beneficial substance as it tightens the intestinal cavity and coats and strengthens the stomach. The doctors of India claim that it is the most beneficial food when it is cooked with cows' milk. Rice is nutritious, enriches the body, increases semen production and purifies the color.

4. Arz (Pine)

Arz is In addition called Sanawbar. The Messenger of Allah ﷺ mentioned the pine, when he said:

"The example of the believer is the example of the green plant that the wind twists, sometimes leaving it straight and sometimes bending it. The example of the hypocrite is the example of the Arz, it will be standing on its roots then all of a sudden it is completely dry!"

The seed of the Arz is hot and wet. It is a relaxing and maturing substance, and has a sting that can be prevented if the Arz seeds are soaked in water. Further, the Arz seeds are difficult to digest but are nutritious, help relieve coughing and dries the moisture or vapor that accumulates in the lungs. They In addition energize semen production but constipate, unless one In addition eats bitter pomegranate seeds with them.

5. The izkh'er (Lemon Grass)

In the Sahih it is narrated that the Prophet a| said in Mecca about its plants:

"Do not cut its plants."

Al-Ab'ass said, "Except for izkh'er, O Messenger of Allah b for their (the people of Mecca) servants use it and it is In addition used for their houses." The Prophet \$a said: "Except izkh'er."

Lemon grass is hot in the second degree and dry in the first degree. It is a light substance that opens clogs and the veins' orifices. It In addition increases urine and menstruation-flow, dissolves the stones and the hard tumors in the stomach, liver and kidneys, either as a drink or as a bandage. The stems of the lemon grass will strengthen the column of the teeth and the stomach, calm nausea and constipate the stomach.

The Letter B'aa

I. Bittikh (Watermelon)

Abu Dawood and At-Termезey narrated that the Prophet b used to eat watermelon with ripe dates, saying:

"The hotness of this substance (dates) neutralizes

the coolness of that (watermelon)."

There are several Ahadeeth regarding watermelon none of them are authentic, except the Hadith that we mentioned above.

Green watermelon is cold and wet and is sweet. It In addition works as a cleanser (for the stomach and the intestines). Watermelon departs the stomach more quickly than cucumber and quickly blends with whatever substances are present in the stomach. It is beneficial to eat watermelon when it is warm, but when it is cold it is better to have it with some ginger to offset its harm.

Watermelon should be eaten before the meals. Otherwise, it will cause nausea. Some doctors said that when watermelon is, "Eaten before the meal, it cleanses the stomach and removes ailments."

2. B'alalh (Dates)

An-Nas'ay and Ibn Majah narrated in their Sunan that A'asha said that the Messenger of Allah ﷺ said:

"Eat fresh dates with dried dates, for when Satan sees the son of Adam eating fresh and dried dates he comments, 'The son of Adam remained until he started eating the new and the old together.'"

In another narration, the Prophet ﷺ said:

"The fresh and dried dates, because Satan gets sad when he sees the son of Adam eating them, so he says: 'The son of Adam has lived until (now) he eats the fresh and the old together.'"

Some of the Muslim doctors commented, "The Prophet **b** ordered the Muslims to eat fresh and dried dates together rather than green dates with dried dates. Fresh dates are cold and dry while dried dates are hot and humid, thus neutralizing the effect of each other. On the other hand, green dates and dried dates are both hot, although the dried dates are more hot." Medically, it is better to avoid eating two types of foods that incline towards either hotness or coolness.

The Hadith indicates that the medical profession is generally correct when it inclines towards neutralizing the effects of medications and foods with other ingredients or foods to preserve good health.

Fresh dates are cold and dry and they benefit the mouth, the gums (gingiva) and the stomach. Yet, dates are not beneficial for the chest and lungs because of their coarseness. In addition, the dates are difficult to digest and are not very nutritious. The example of fresh dates is the example of unripe grapes, as both cause flatulence and bloating, especially when one drinks water after eating fresh dates. To neutralize these side effects, one should

eat them with dried dates, or honey and butter.

3. Busr (Green Dates)

In the Sahih it is narrated that when the Prophet **b** Abu Bakr and Umar were guests of Abu Al-Haitham bin At-Taihan he brought them a cluster of dates, which is similar to a cluster of grapes. The Prophet **b** said:

"Why do you not choose some ripe dates for us?"

Abu Al-Haitham replied, "I wanted you to choose whatever you like of its green and ripe dates."

Busr is hot and dry, and its dryness is more than its hotness. In addition, the Busr dries out excess moisture, coats the stomach, relaxes the bowels and helps the gums and the mouth. The most beneficial type of Busr is the tender and sweet Busr. Yet, eating excessive amounts of Busr (green dates) regularly causes obstructions or clogs in the intestines.

4. Boydh (Eggs)

Fresh eggs are better than old eggs, and the best kind of eggs is chicken eggs. The eggs are mild but incline slightly towards being cold.

The author of the Qonoon said, "The yolk is hot and wet and makes the blood sanitary, but is not

nutritious. It is In addition digested quickly when it is still soft." Another person said, "Egg yolk relives the pain, polishes the throat and the trachea, helps the throat and relieves coughing and the ulcers of the lungs, liver and prostate, It In addition eliminates coarseness, especially when blended with the grease of sweet almonds. It In addition matures and softens whatever is in the chest and softens the roughness of the throat."

When the albumen is used as an eye drop, it cools the hot tumors in the eye and relieves the pain. When it is used as an ointment and placed on the face, it prevents sunburn. In addition, when the albumen is used as an ointment and placed on the forehead, it helps in cases of dysentery.

The author of the Qonoon mentioned eggs in the medicines and remedies of the heart. He In addition said, "Its yolk has a strong effect in strengthening the heart. Egg yolk has three beneficial uses: it turns into blood quickly, it does not produce extensive wastes, and the blood that it produces is light and similar to the blood that feeds the heart. Further, the egg yolk is the most adequate substance against the diseases that affect the essence of the soul."

5. Basal (Onions)

Abu Dawood narrated in his Sunon that 'A'esha

was asked about Basal and she said, "The last meal that the Prophet ﷺ had included onions in it."

In the Sahihain it is In addition narrated that the Prophet ﷺ disallowed those who eat onions from entering the mosque.

The Basal is hot in the third degree and has an excess wetness, helps against pollution and prevents hot wind (meaning in the stomach). It In addition excites the sexual drive, strengthens the stomach, helps semen production, makes the color lighter, dissolves the phlegm and cleanses the stomach.

Onion grains help against vitiate (lack of pigment in certain areas of the skin) and are used as an ointment around the area affected by alopecia (A skin disease characterized by loss of hair, partial or total). Further, warts will dissipate effectively when onions are blended with salt (and used as an ointment on the warts). When someone feels nauseous after taking a laxative, smelling onions will help against vomiting. In addition, the onion will dissipate the smell of laxatives, and when onion water (extract) is administered through the nose, it will clear the head. Used as ear drops, onion extract In addition helps against weak hearing, Tinnitus, pus and water that accumulates in the ear. In addition, onion grains are used as an eyeliner, to dry out the water that attacks the eye, i.e. cataracts, when the grains are blended

with honey and used on the white part of the eye.

Cooked onions are nutritious and help against icterus, jaundice, coughing and roughness in the chest. It is In addition diuretic and relaxes the bowels. It In addition heals dog bites when its water (extract) is blended with salt and rue and squeezed on the affected area. Finally, it will open the orifices of the hemorrhoids when used as suppository.

Onions cause migraines, headaches, flatulence and bring darkness to the sight.

Eating onions in excessive amounts or regularly causes forgetfulness, affects the mind and changes the odor of the mouth and the taste of food. It In addition bothers those in your presence and the angels. Cooking onions dissipates these side effects of the onion. The Sunan narrated:

"The Prophet ordered those who eat onion and garlic to kill them (make them milder) by cooking."

In addition, chewing rue leaves dissipates the odor of the onions.

6. Bazinj'an (Eggplant)

There is a fake Hadith that states that eggplant

materializes the goals anticipated from eating it. This statement is not suitable to be related from a sane person let alone the Prophet SB.

There are two types of eggplants: white and black. There is a difference of opinion on if it is hot or cold, although we think it is hot. Eggplants cause black bile, piles, clogs, cancer and leprosy. Eggplants In addition spoil ones color, make it black and cause bad breath. White eggplants do not have these side effects.

The Letter Taa

I. Tamr (Dried Dates)

In the Sahih it is narrated that the Prophet ﷺ said:

"Whoever ate seven dates in the morning from the area of 'Aaliyah will not be harmed by poison or magic the rest of that day."

He In addition said:

"The people of a house where there are no dates are hungry."

In addition, the Prophet   ate dried dates with butter, with bread and alone. Tamr is hot in the second degree and either wet or dry in the second degree.

Dried dates strengthen the liver, relax the bowels, increase semen production, especially when taken with pine, and relieve soar throat. As for those who are not used to eating dried dates, such as the residents of cold areas, dried dates cause them clogs, harm the teeth and cause headaches, unless they are eaten with almonds and poppy.

Dried dates are among the most nutritious fruits, their essence is hot and wet. In addition, when one eats dates in the beginning of the day, they help kill worms. Although dried dates are hot, yet they have the strength of an antidote against worms, killing or at least decreasing their numbers, especially when dried dates are taken frequently on an empty stomach. Dried dates are a fruit, a type of food, a cure, a drink and a sweet.

2. Tin (Figs)

The Sunnah does not mention figs because they did not grow in that area of the Hijaz or Al-Medina. Figs require an environment that is different from that in the areas where dates grow. Allah has sworn by the Tin in His Book because of its tremendous benefits and uses,

Tin is hot and either dry or wet. The best type of figs are the white kind when they are ripe, as they cleanse the sand that accumulates in the liver and prostate and serve as a preventive substance against poisons. Figs are

more nutritious than all other type of fruit, and help relieve the roughness in the chest, throat and trachea. It In addition cleanses the liver and the spleen, purifies the phlegm that accumulates in the stomach and provides good nourishment for the body. Yet, it makes one more susceptible to lice if eaten excessively.

3. Tharid (Meat and Bread Dish)

In the Sahihain it states that the Messenger of Allah **b** said:

"The virtue of 'A'isha as compared to other women, is like the virtue of Tharid as compared to the rest of the foods."

Tharid is composed of some bread, which is the best food, and meat, which is the best flavoring. When these two are combined together, no other food can surpass them.

There are conflicting opinions regarding which is better, the bread or the meat. The correct opinion is that bread is used more while meat is better and superior to bread. In addition, the meat resembles the true essence of the human body more than any other food. It is In addition the food of the people of Paradise. Allah said about those who sought to eat herbs, cucumbers, Fum (wheat or garlic), lentils and onions,

﴿ اَتَسْتَبْدِلُونَ الَّذِي هُوَ اَدْنٰى بِالَّذِي هُوَ خَيْرٌ ﴾ (٦١) البقرة

"Would you exchange that which is better for that which is lower? (2:61)

Many among the scholars said that Fum is wheat. Hence this Ayah states that meat (quails) is better than wheat. Allah has the best knowledge.

The Letter Ieem

I. jummar (Palm Pith)

In the Sahihain it is narrated that 'Abdullah bin Umar said." "While we were sitting with the Messenger of Allah **b** he was brought a jummar of a date tree. The Prophet **b** said:

"There is a tree that resembles the Muslim as its leaves never fall."

jummar is cold and dry in the first degree, and it seals the ulcers and relieves hemorrhage, diarrhea, yellow bile and blood pressure. In addition, the jummar is not harmful, but is not nutritious and is difficult to digest. The jummar is all benefit and this is why the Prophet said it resembled the Muslim, because of his tremendous usefulness and goodness.

2. Gubn (Cheese)

In the Sunan of Abu Dawood it is narrated that Abdullah bin 'Umar said that the Prophet ai. was brought some cheese while in the area of Tabuk and that he asked for a knife, mentioned Allah's Name and then cut it. In addition, the Companions used to eat cheese in Iraq and Sham (Greater Syria) areas. Unsalted cheese is good for the stomach, easy on the body organs, produces flesh and relaxes the stomach. Salted cheese, on other hand, is less nutritious and is bad for the stomach and the intestines. Old and grilled cheese heats the stomach and is beneficial in cases of ulcers and diarrhea.

Cheese is cold and wet and is better when it is grilled because the fire makes it milder, softer and better tasting and scented. The old salted cheese is hot and dry, and boiling In addition makes it softer and less sour because the fire extracts the hot residue from the cheese. Salted cheese makes the body weak and causes stones in the liver and prostate. It is In addition bad for the stomach, and mixing it with what people think will make it milder is even worse because these substances allow the cheese an easy access to the stomach.

The Letter H'aa

1. Henna

We mentioned the benefits of henna' before and mentioned the Ahadeeth on this subject.

2. Habbah Sawdaa (The Black Seed)

In the Sahihain it is narrated that Abu Hurayrah related from the Prophet ^ that he said:

"Use the Black Seed, because it contains a cure for every type of ailment, except for death." [At-Termезey, Ahmad and Ibn Hibban].

The Black Seed (or Habbat Al-Barakah) is called Shuneiz in Persian, black cumin and Indian cumin. Al-Harbi narrated that Al-Hasan said, "It is the mustard seed" while Al-Harawi said that it is the green seed which is the seed of the terebinth. These are not correct opinions, because the Prophet b stated that it is the Black Seed, which is the Shuneiz as we stated.

The Black Seed has many benefits, as indicated by the Prophet's statement:

"It is a cure for every type of disease." This statement is just like what Allah said:

(٢٥) الأحقاف

﴿ تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا ﴾

"Destroying everything by the Command of its Lord!" (46:25) Its means destroys everything that is prone to destruction.

The Black Seed helps against all types of cold ailments. In addition, the Black Seed helps introduce the effective ingredients of cold medications to the areas affected by hot and dry ailments, as it helps the body absorb the medicine quickly when taken in small dosages.

The author of the 'Qanoon' and other people stated that saffron blended with camphor has similar effects, because saffron helps the camphor reach the affected area quickly. There are several types of plants that have similar effects as saffron. It is possible that the hot substance benefits in cases of hot diseases. For instance, the Anzarut, which is a type of eyeliner, is mixed with other remedies for Ophthalmia, conjunctivitis, and so forth. Ophthalmia is a hot tumor as the doctors agree. In addition, sulfur is a remedy for hot mange.

Shuneiz is hot and dry in the third degree, eliminates flatulence, extracts the helminthes (worms), relieves leprosy, and phlegmy fevers, opens clogs, decomposes accumulating gas and excess moisture in the stomach. When the Shuneiz is ground, blended with

honey and drunk with some warm water, it will dissolve the stones that appear in the kidney and the prostate, and it is In addition diuretic. It increases the flow during menstruation and the production of milk if it is drunk for several days. When it is heated with vinegar and placed on the stomach, it will eliminate helminthes (worms). When it is blended with wet or cooked colorynth water, it is more effective in removing helminthes (worms). It In addition clears up, decomposes and relieves cold symptoms when it is ground in a rag and inhaled through the nose on a regular basis until the ailment is cured.

Black seed oil helps against snakebites, hemorrhoids and spots. When around twenty-five grams of it is drunk with water it will help against gasping and hard breathing.

When the black seeds are cooked in vinegar and then one rinses his mouth with it, it will relieve toothache resulting from sensitivity to cold. When one inhales powdered black seed, it will help against water that accumulates in the eye. When it is used in a bandage while blended with vinegar, it heals spots and exposed skin ulcers and decomposes the acute mucus tumors and In addition hard tumors.

The oil of the Black Seed In addition helps against facial paralysis when administered by the nose. When one

drinks around twenty-five grams of its oil, it helps against spider bite. When it is ground finely and blended with the oil of the green Seed and used as ear drops, only up to three drops, it helps against cold symptoms, flatulence and various clogs.

When the Black Seed is fried and finely ground, soaked in oil and then drops are administered in the nose, it will help against cold conditions accompanied by intensive sneezing,

When the Black Seed is burned and mixed with melted wax along with henna or iris oil, it helps remove the ulcers that appear on the skin of the legs, after washing the skin with vinegar.

When the Black Seeds are crushed in vinegar and laid on leprous skin, the skin affected by black pigmentation and on the head that is affected by dandruff, it helps relieve these ailments.

When the Black Seeds are ground finely and one swallows around twenty-five grams of it each day with cold water, it instantly helps against the bite of rabid dogs, and might prevent death as a result of hydrophobia. When one administers the oil of the Black seed in the nose, it will help against facial paralysis and tetanus by eliminating their causes. Finally, when the Black seeds are burned, they help repulse the venomous beasts.

When Persian kohl is dissolved in water and then placed on the interior of the throat and then the Black seeds are sprinkled on it, it acts like an effective remover of hemorrhoids. There are many other benefits for the Shuneiz. We should state that the dose should be around twenty-five grams, as some people claim that using excessive dosages of it might cause death.

3. Harir (Silk)

We mentioned that the Prophet : b allowed Az-Zubayr and Abdur-Rahman bin 'Awf to wear silk because of a rash that they suffered from. We mentioned the benefits of the silk in that chapter.

Every day [that the fever lasts], one should swallow the paper with some water.

An Amulet for sciatica

One should write, "In the Name of Allah. O Allah, Lord of everything, Owner of everything and Creator of everything! You have created me and the sciatic nerve. Do not give it power over me, nor allow me to cut it. Heal me completely and eradicate the illness. There is none who can heal except You."

An Amulet for bleeding veins

At-Termezey narrated that Ibn Ab'ass said that the Messenger of Allah **b** used to teach them to recite [the following Ruqyah], against fever and various pains, 'In the Name of Allah, the Most Great. I seek refuge with Allah, the All-Mighty, from the evil of bleeding veins and from the evil of the fire's heat.'

An Amulet for Toothache.

One should write on the cheek that is closer to the pain, "In the Name of Allah, Most Gracious, Most Merciful.

"It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give."

Or,

﴿ * وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

(١٣) الأنعام

"And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing." (6:13)

An Amulet for abscess

One should write [this amulet and place it] on the abscess,

﴿ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ ﴾

(١٠٥) طه

"And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain."
(20:105, 06)

4. Hurf (Cress)

Abu Hanifah Ad-Daynoory said, "Cress seeds are used in remedies and are In addition called Ath-Thuffaa, which the Prophet s&, mentioned. Its plant is called AI-Hurf while Rashad seeds is its popular name." In addition, Abu Ubayd said that Ath-Thuffaa is the Hurf.

The *Hadith* that Abu Hanifah referred to is what Abu Ubay and other scholars have related from Ibn Abbas that the Prophet ﷺ was reported to have said:

"What a cure do the two bitter *remedies* carry: the *Thuffaa* and *aloe*."

Cress is hot and dry in the third degree, and it heats and relaxes the stomach, removes different types of

worms, decomposes the spleen tumors, excites the sexual drive and heals the ulcers of mange and herpes.

When the cress is used as a bandage along with honey, it will decompose spleen tumors. When it is cooked with henna, it will extract harmful accumulations in the chest, while taking it as a drink helps against venomous bites and stings.

When it is burned, its smoke repulses venomous beasts and prevents the hair from falling. In addition, when it is mixed with barley flour and vinegar and used as a bandage it helps against decomposes hot tumors.

Further, when it is used as a bandage with water, it brings the pustules to maturity and helps against flabbiness in various organs, strengthens the sexual drive and works as an appetite stimulant. It In addition helps against asthma, hard breathing, relieves the thickness in the spleen, purifies the chest and increases the menstrual flow. It In addition helps against sciatic nerve and the cavity of the hip, due to the extraction power of the cress when one drinks it or is injected with it. It In addition purifies the chest and the lungs from phlegm.

When cress is crushed and taken in a drink with warm water, it will work as a laxative, decomposes flatulence and helps against the pain caused by constipation. Further, cress In addition helps against

leprosy when it is crushed and used in a drink.

In addition, when the cress is blended with vinegar and used as an ointment on leprous skin and on white pigmentation disorder, it helps relieve these conditions. It also so relieves headaches that are caused by colds and by phlegm accumulation. When it is fried and drunk (with water), it constipates, especially when it is not crushed, as its consistency will be softened when it is fried.

Galinus said that the strength of the cress, "Is similar to the effectiveness of mustard grains. Hence it could be used to heat the pain in the hip, which is known as Noso and headaches, as each of these symptoms requires heat, similar to mustard seed. Sometimes, cress is mixed with other remedies and used to treat asthma, as it is known that it dissolves thick mixtures, again just as mustard seed does. It is similar to mustard seed in every respect."

5. 'Hulbab (Fenugreek)

The Prophet *s* was reported to have visited Sa'd bin Abi Waqqas *b .mi* once when he was ~~ill~~ while in Makkah and he asked that a doctor be brought to examine him. They brought Al-Harith bin Kaladah who examined him and said, "There is no harm with him, just cook some fenugreek with dates and let him eat them." Sa'd was reported to have done that and was then healed.

Hulbah is hot in the second degree and dry in the first degree.

When the fenugreek is cooked in water, it will soften the throat, chest and the stomach. It In addition relieves coughing, dryness, asthma, hard breathing and increases the sexual drive. It In addition relieves flatulence, phlegm, piles and the various accumulations in the intestines. It In addition dissolves the phlegm from the chest and helps against gastric ulcer and lung diseases. '*Hulbah* is used to heal the intestines, mixed with some ghee and fanith.

When five measures of fenugreek is taken in a drink, it will increase the flow of menstruation, and when it is cooked and the hair is washed with it, it will make it curly and will combat dandruff.

When the flour of the fenugreek is blended with some vinegar and natron and used as a bandage on the tumor of the spleen, it will dissolve it. In addition, the woman who suffers from pain in the vagina due to a tumor will benefit if she sits in the water in which the fenugreek was cooked.

When it is used as a bandage and placed on hard, cold tumors, it will help dissolve these tumors. In addition, when its water is drunk, it will help against the pain in the stomach that results from accumulating

gaseous materials and will cleanse the intestines.

When one eats the *Hulbah* cooked in honey, dates or figs on an empty stomach, it will dissolve the phlegm that accumulates in the chest and stomach, and will In addition help against coughing that accompanies such ailments.

Hulbah In addition relieves urine retention and works as a laxative. When it is placed on the erratic nail, it will heal it, while its oil helps against cracked skin due to extreme cold, when it is mixed with wax. There are many other benefits for the *Hulbah* (fenugreek).

Some doctors stated, "If the people had knowledge of its benefits, they would buy it with its weight worth of gold."

The Letter k'aff

I. Khubz (Bread)

In the *Sahih* it is narrated that the Prophet ^s said:

"On the Day of Resurrection, the earth will look like one piece of bread which the Most Mighty would prepare with His Hand as a residence for the people of Paradise."

A fake Hadith disallows cutting bread with a

knife. In addition another fake Hadith disallows cutting meat with a knife. Muhanna said that he asked Imam Ahmad about the *Hadith* related from A'isha that narrates that the Prophet is disallowed using a knife to cut meat, because it is an act of non-Arabs. Imam Ahmad said that it is not correct and that it contradicts the *Hadith* narrated by 'Amr bin Umayyah and Al-Mughirah. The *Hadith* that he referred to is what 'Amr bin Umayyah related that the Prophet ^{saw} used to cut some pieces of ewe meat with a blade. In addition, Al-Mughirah narrated that when he asked the Prophet ^{saw} to be his guest, he ordered that a piece of meat be broiled and he then started cutting the meat with a blade.

The best type of bread is yeasty and kneaded

The next best is furnace bread, then oven baked bread, then bread cooked under hot ashes, using fresh flour.

The most nutritious kind of bread is semolina bread, because it digests slowly and because it does not have excessive amounts of bran, then chalky bread and lastly black bread.

The best time to eat the bread is in the last part of the day when it is baked. In addition, unlike dry bread, soft bread is lighter, more nutritious, humidifying and digests faster.

Wheat bread is hot in the second degree and is mild concerning wetness and dryness, unless dried by fire.

Wheat bread In addition fattens the body rapidly. The Qatayif (similar to pancakes) cause a thick condition, while breadcrumbs provoke swelling in the stomach and digests with difficulty. Further, bread made with milk causes clogs and is difficult to digest, although it is nutritious.

Barley bread is cold and dry in the first degree and it not as nutritious as wheat bread.

2. *Kh'al* (Vinegar)

Muslim narrated in his *Sahih* that Jabir bin 'Abdullah said, "The Messenger of Allah **b** asked his wife for food and she said that I have vinegar. He asked for some of it and started eating from it while saying:

" *"What an excellent food is vinegar." (He ate it with bread.)*

Khall is a substance that is both hot and cold, although coldness is usually more apparent. It is In addition dry in the third degree and a strong drying agent. Vinegar In addition soothes the body and softens the nature,

Wine vinegar helps against gastric inflammation and bile and prevents the harm of toxic medications. It In addition decomposes milk and the blood when coagulated, and helps the spleen, coats the stomach, constipates, quenches the thirst and prevents tumors from occurring. It In addition helps the digestion process, works against phlegm, softens thick foods and softens the consistency of the blood.

When vinegar is drunk with salt, it will help against poisonous mushrooms. When vinegar is sipped, it will dissolve the clogs that occur in the blood in the lower jaw. When one rinses his mouth with warm vinegar, it relieves toothache and strengthens the gingival.

Vinegar In addition helps against a septic finger when it is anointed with it, and relieves pustules, hot tumors and fire burns. Vinegar is an appetite stimulant, softens the stomach, and favorable for young people and for those who live in warm areas.

3. *Khilal* (Toothpick)

Toothpicks are helpful for the gingival and teeth and preserve their health, and help keep the breath fresh. One of the best types of toothpicks are those made from olive wood. It is not advised to use reed, myrtle, or basil to pick the teeth.

The Letter D'al

I. Duhn (Fat or Grease)

Fat closes the pores of the body and prevents the skin from decomposing. When it is used after one takes a bath with hot water, it will humidify the body and polish it. When the hair is anointed with grease, it will beautify it and make it longer. It In addition helps against measles and most other ailments that could affect the hair.

At-Tirmidhi narrated that Abu Hurairah related from the Prophet afe that he said:

"Use grease in your food and as an ointment."

In the warm areas, such as Hijaz, grease works as one of the best preservers of health and as a remedy, making it necessary for the residents of such areas. As for those who live in cold areas, it is not as necessary for them. We should mention that using grease on the head on a regular basis causes harm to the sight.

The most beneficial simple kinds of grease are regular oil, then fat and then sesame oil.

As for the compound greases, some kinds are wet and cold, such as the essence of violet, which helps against hot headaches and brings sleep to the eye. It In

addition moisturizes the brain, helps against cracks (or fractures) and excessive dryness of the skin. It is a so a beneficial ointment against mange and dry rashes, along with helping the joints be flexible. It is In addition suitable for those who tend to be hot during the summer.

Some types of compound greases are hot and wet, such as ben-tree grease, which is the extract of white seeds that look like dusty pistachio and which is greasy and fatty. This type of grease relaxes the nerves and helps against spots and lack of pigment in certain areas of the skin. It In addition draws thick phlegm, softens dry ligaments and heats the nerves. It In addition cleans the teeth, makes them shiny and helps them against corrosion. In addition whoever anoints his head and face with ben-tree grease will not come down with measles or cracks. Anointing the sexual organs and groins with it In addition helps against the coldness of the kidneys and dripping urine.

The Letter Thal

1. *Tharirah* (Hemarthria/Arum)

In the *Sahihain* it is narrated that A'esha said that during the Farewell *Hajj*, she perfumed the Messenger of Allah ﷺ with *Tharirah* for his *Ihram* and otherwise.

We mentioned the *Tharirah* and its benefits

before.

2. Zubab (Flies)

We mentioned the *Hadith* by Abu Hurairah is in the *Sahihain* about the Prophet's command to dip the housefly in the food or drink when it falls in it to get the antidote that its wing carries. This antidote works as the antidote of the poison that the fly carries on the other wing. We In addition mentioned the benefits of the flies before.

3. Zahab (Gold)

Abu Dawud and At-Tirmidhi narrated that the Prophet s& allowed Arfajah bin As'ad, who lost his nose during the battle of Kulab and had to use a nose made of silver that later rotted, to wear a nose made of gold. Arfajah is only mentioned in this one *Hadith*.

Gold is the joy of the life of this world and the precious material possession of this existence that brings joy to the hearts and strength to the back. It is In addition Allah's secret on His earth. Gold's condition is suitable in all types of environments and has a soft hotness that is used in various light and soothing remedies. It is In addition the most mild of all minerals.

When gold is buried in the ground, sand does not

affect it adversely. When gold is used in certain remedies, it helps cure weak hearts and the fibrillation that accompanies black bile. It In addition helps against obsession, sadness, depression, fear and love. It brings fatness to the body, dissipates pallor and lightens the color. It In addition helps against leprosy and the various other ailments including black bile. Drunk or used as an ointment, gold is an effective ingredient in the remedies for treating alopecia (a skin disease characterized by loss of hair, partial or total), and viper stings. It In addition clears the eye and strengthens it, and helps against several ailments while brining strength to the various organs of the body.

Foul breath would dissipate if one holds some gold in his mouth. In addition, those who have a disease that requires cauterization and use gold for this purpose it will heal quickly and the wound would not be covered with blisters. In addition, when gold is used as kohl, it purifies and strengthens the eyes. Further, when a golden ring is heated and applied on pigeon wings, the pigeons will be accustomed to their homes and will not abandon them.

Gold is especially effective in strengthening the hearts and this is why it was allowed in times of war and in times of peace, except when there is proof to the contrary. At-Tirmidhi narrated that Buraydah Al-'Asri

said, "The Messenger of Allah si entered (Mecca) the Day of *Al-Fath* (conquering of Mecca) with gold and silver on his sword."

Gold is such a beloved object to the hearts that when they acquire it, it will be sufficient for the people to forget the other beloved objects of this earthly life.

Allah said:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرْثِ ﴾ (١٤) آل عمران .

"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land." (3:14)

In addition, in the *to sound books* is narrated that the Prophet b said:

"If the son of Adam had a valley of gold, he would seek a second. If he bad two, he would seek a third. Nothing fills the stomach of the son of Adam except dirt, and Allah forgives those who repent."

Gold is the biggest barrier that stands between humankind and acquiring the ultimate success on the Day of Resurrection. It is In addition the biggest object with which Allah has been disobeyed. Because of gold, relations of the womb were severed, blood was shed, prohibitions were violated, rights were unjustly taken and slaves committed injustice against each other. Gold is the reason behind liking the life of this world and its shortness, and the cause behind disliking the Next Life and what Allah has prepared in it for His loyal supporters. With gold, so many truths were and are buried, so much falsehood was and is brought to life, so many unjust people were and are given support and so many innocent people were and are being dealt with unjustly.

The Letter R'aa

I. Rutab (Ripe Dates)

Allah said to Mary:

﴿وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ﴾ ﴿١٥﴾ وَلَقَدْ خَلَقْنَا
الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ ﴿الحجر .

"And shake the trunk of date palm towards you. it will let fall fresh ripe dates upon you. So eat, drink, and be glad. Moreover, if you see any human

being, say: 'Verily, I have vowed a fast unto

The Most Gracious (Allah) so I shall not speak to any human being this day." (19: 25, 26)

In addition, in the *Sahihain* it is narrated that Abdullah bin Ja'far said:

I saw the Messenger of Allah b eating cucumbers with ripe dates."

Abu Dawud In addition narrated in his *Sunan* that Anas said:

"The Messenger of Allah b used to break his fast on some ripe dates, and if he did not have any, on dry dates. Otherwise, if he did not have dry dates, he would have several sips of water."

Ripe dates are just like water, hot and wet, and they are favorable for and strengthen the cold stomach, increase the production of semen and fertility, are suitable for cold temperaments and are very nutritious.

Ripe dates are the best types of fruit for the people of Al-Medina specifically and for all others in general where ripe dates grow. It is In addition a very beneficial fruit for the body, although ripe dates spoil quickly in the stomach of those who are not used to eating them and

thus produce putrid blood. In addition, eating excessive amounts of ripe dates cause headaches and black bile and harms the teeth. Oxymel (Sakanjabin) helps neutralize the irritants that accompany eating ripe dates.

When the Prophet **b** used to break his fast, he used to eat first ripe or dry dates, or would drink some water. This is a wise decision, because fasting empties the stomach of food. Thus the liver would not find any sufficient energy that it could transfer to the various organs. Sweets are the fastest food to reach the liver and are favored by the liver, especially when one eats ripe dates, in which case the liver accepts it even more favorably, benefits from it and then transfers the benefit to the rest of the organs of the body. If there are no ripe dates available, one should eat dried dates because they are sweet and nutritious. Otherwise, some sips of water would extinguish the heat of the stomach and the Fast. The stomach's appetite would then increase and become ready to accept (and digest) food.

2. Roihon (Myrtle / Basil)

Allah said:

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴾

(الواقعة ٨٨:٨٩)

"Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah), (There is for him) rest and provision, and a Garden of Delights (Paradise)." (56:88,89)

And He said:

﴿وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ﴾ (١٢) الرحمن .

"And In addition corn, with (its) leaves and stalk for fodder, and sweet-scented plants." (55:12)
Muslim narrated that the Prophet **b** said:

"Whoever was presented with Rayhan should not refuse it, because it is easy to wear and has a good scent."

Ibn Majah narrated in his Sunon that Usamah related from the Prophet **b** that he said:

"Is there anyone who is ready to enter Paradise, for Paradise is all good (and pure). It is, by the Lord of the Ka'bah, a shining light, a twinkling Raihan, a luxurious palace, a running river, a ripe date, and a beautiful, pretty wife. It has many suits, eternal residence in a good plac of dwelling, fruits, vegetables, comfort and bounty in an exalted, comfortable dwelling."

They said, " 'Yes, O Messenger of Allah **b** We are

ready for it!' He said, 'Say, by Allah's Leave.' They said, 'By Allah's Leave.' "

Every plant that has good scent is called '*Raihan* . Therefore, every area gives a certain plant that name. For instance, the people to the west, as well as, the Arabs call the aromatic plants *Raihan*. The people in Iraq and Sham call the Hibk (a type of mint) a *Raihan*.

Raihan or myrtle is cold in the first degree and dry in the second degree. Yet, it is a compound of several qualities, most of which consist of earthly cold essence. Myrtle In addition consists of a soft hot substance. Myrtle dries the head nicely and is effective as a constipating agent.

Myrtle prevents bile diarrhea and dissipates hot and wet vapor when one smells its scent. Its scent In addition brings relief to the heart and prevents various ailments, especially when the plant is spread around the house.

In addition, myrtle heals the tumors that occur in the two ureters when it is coated on them. When fresh myrtle leaves are ground, blended with vinegar, and then placed on the head, they will stop nose bleeding. When dried myrtle leaves are crushed and the powder is sprinkled on wet ulcers it will heal them and will help weak organs when used as a bandage, relieve septic finger

and heal spots and the ulcers on the hands and feet,

When myrtle is used to rub the body, it eliminates sweat, dries the excess wetness and dissipates underarm odor. When one sits in the water that myrtle was cooked in, it will help against infections on the buttocks and vagina and will heal weak joints and broken bones, when it is poured on the wound.

In addition, myrtle helps eliminate dandruff, the wet ulcers, and the spots that appear on the head. It In addition helps the hair against falling and gives it a black color. When myrtle leaves are ground with a little water and then blended with some oil or rose grease and then used as a bandage, it will be suitable against fresh (or humid) ulcers, canker sores, erysipelas (skin infection), acute tumors, urticaria (hives) and hemorrhoids.

Myrtle seeds In addition help against hemoptysis (spitting up blood) of the chest and lungs. It In addition coats the stomach, does not harm the chest or the stomach, and cleanses them. It In addition helps against diarrhea and coughing, and this is a special quality for myrtle that is rarely found in other medications. Myrtle seeds In addition help urine production and heal vesica (bladder) infections, spider bites and scorpion stings. Using myrtle roots to clean between the teeth is harmful, though.

Persian *Raihan*, which is In addition called *Hibq*, is hot, and when its scent is smelled, it helps against hot headaches when water is sprinkled on the *Hibq* and then is allowed to cool down. It is In addition said that this kind of myrtle is cold, but it looks like it has some of the four types of temperament. It In addition helps bring sleep to the eye.

The seeds of Persian myrtle relieve diarrhea of the bile, stomach, strengthen the heart and help against black bile ailments.

3. *Rumman* (Pomegranate)

Allah said:

﴿ فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُْمَانٌ ﴾ (٦٨) الرحمن

"In them (both) will be fruits, and date palms and pomegranates." (55:68)

In addition, "Ali was reported to have said: "Eat *Rumman* with its pulp, because it coats the stomach."

Sweet pomegranate is hot and wet, good for the stomach, and strengthens it because of its being a mild constipating agent. It is In addition good for the throat, chest and lungs, along with relieving coughing. The water (or juice) in the pomegranate softens the stomach and is a

nutrient for the body. It In addition digests quickly because it is light and produces heat along with some air in the stomach. It helps increase the semen production and is not favorable for those who have fever. Pomegranate has a special quality, that is, when one eats bread with it, it prevents it from being spoiled.

Bitter pomegranate is cold and dry and constipates mildly. It is In addition good for overheated stomach and helps produce more urine than the other types of pomegranate. It In addition softens bile symptoms, relieves diarrhea, prevents vomiting and is slightly tarry. It In addition stops the heat in the liver, strengthens the organs, helps against bilious shaking, heartaches and the ache of the tip of the stomach. It. In addition helps the stomach, rids it of excrements, extinguishes the bile, and benefits the blood.

When pomegranate's juice is extracted and is cooked with some honey until it becomes like an ointment and used as eye drops, it will clear the yellow color from the eye and will dissipate the thick wetness. When it is placed on the gingival (gums), it will help against the rashes that appear on the gingival. In addition, pomegranate juice extracted with the rind will work as a laxative and will rid the body from septic bilious moistures, along with helping against short-term fever.

As for sour pomegranate, its qualities are in the middle between the two other kinds we mentioned, although this kind leans more towards being sour. Pomegranate seeds that are mixed with honey will alleviate septic finger and malignant ulcers. Pomegranate flowers In addition help heal wounds. It is said that if one swallows three pomegranate flowers each year, he will be immune from ophthalmia (conjunctivitis) for an entire year.

The Letter Zal

1- Zait (Olive Oil)

Allah the Glorified said:

﴿يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾ (٣٥) النور .

"Lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it." (24:35)

At-Tirmidhi and Ibn Majah narrated that Abu Hurairah related from the Prophet ﷺ that he said:

"Eat the Zait and use it as an ointment, because it is produced by a blessed tree."

Al-Bayhaqi and Ibn Majah In addition narrated that 'Abdullah bin 'Umar said that the Messenger of Allah ﷺ said:

"Eat oil and use it as an ointment because it is from a blessed tree (olive tree)."

Zait is hot and wet in the first degree. In addition, the quality of the oil depends on the tree that produces it. For instance, the best type of olive oil is that squeezed from ripe olives, while oil from unripe olives is cold and dry. Red olives produce oil that is between these while black olives produce hot and wet oil. Olive oil helps against poisons, works as a laxative and rids the body of worms. Old olive oil leans more towards being hot and decomposing. When the oil is blended with water, it becomes less hot, milder, and thus more beneficial. All kinds of olive oil soften the skin and slow the aging process. The salty water blended with oil helps burned skin against blistering. It In addition strengthens the gingival.

2. *Zubd* (Butter)

Abu Dawood narrated in his *Sunan* that the two children of Busr said, "The Messenger of Allah ﷺ came by

us and we offered him some butter and dried dates, as he used to like eating butter and dried dates."

Butter is hot and wet and has many benefits, such as maturing the mixtures (bodily wastes) and decomposing them, along with relieving the tumors that appear next to the ears and ureters (tubes leading from the kidney to the bladder). When butter is used, alone it In addition heals mouth cankers and the various other types of tumors that attack children and women. When one licks butter, it will help against lung hemoptysis (spitting up blood) and will mature the tumors of the lungs.

Butter softens the nature, the nerves and the hard tumors that result from black bile and phlegm and relieves the dryness in the body. When butter is laid on the place where children's teeth emerge, it will help the teeth grow. Butter In addition soothes the coughing that accompanies colds and dryness. It In addition heals herpes and the roughness in the body and works as a laxative. Yet, butter reduces the appetite and the sweetness of honey and dates.

The wisdom behind the Prophet sag eating dried dates with butter is that they would neutralize the effect of each other.

3. *Zabib* (Raisins)

The best type of *Zabib* is the largest in size, the

fattest and that has thin skin and small seeds, especially when the seeds are removed before eating them. Raisins are hot and wet in the first degree, while their seeds are cold and dry.

Raisins are similar to the type of grape they are made of, as sweet raisins are hot, sour raisins are cold and constipating and white raisins are more effective constipating agents. Raisin pulp is suitable for the windpipe and relieves coughing, liver, and prostate pain. It In addition strengthens the stomach and soothes the intestinal cavity.

Sweet raisin pulps are more nutritious than grapes, but less nutritious than dried figs. In addition, raisin pulps possess maturing qualities and mildly constipate. In general, raisins strengthen the stomach, the spleen and the liver and benefit tile throat, chest, liver and prostate.

The best way to have raisins is to eat them without the seeds. Raisins provide good nutrition arid do not cause clogs like dates do. Eating raisins with their seeds I increase the nutritious intake and will benefit the stomach, liver and spleen. When one is suffering from loose nails and places raisin pulps on them, they will! Remove the nails quickly. Sweet, seedless raisins benefit for who suffer from excessive wetness and phlegm and help the liver.

Raisins In addition help memory power, as Az-Zuhri said, "Those who seek to memorize the *Hadith*: should eat raisins." In addition, it was reported that Abdullah Ibn 'Abbas described the raisins that, "Their seeds are an ailment while their pulp is cure.

4- Zanjabil (Ginger)

Allah said:

﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا﴾ (١٧) الإنسان

"And they will be give) to drink there of a cup (of wine) mixed with anjabtl (ginger)." (76: 17)

Abu Nu'aym In addition narrated in his book on the Prophetic medicine that Abu Sa'id Al-Khudri said:

Ginger is hot in the second degree and wet in the first degree. It heats the body, helps the ingestion process, softens the stomach mildly, helps open the clogs of the liver that are caused by coldness and wetness and helps against the wetness that causes sight impairment, when it is eaten or used as kohl. Ginger In addition strengthens the sexual power and decomposes the thick gases accumulating in the intestines and the stomach.

In general, ginger is good for the cold temperament of the liver and the stomach. When one

takes some ginger along with two measures of sugar and some hot water, it will work as a laxative and will rid the body of harmful excrements. Ginger is an effective ingredient in the ointments that dissolve the phlegm.

Sour ginger is hot and dry and it excites the sexual drive, increases semen production, heats the stomach and the liver, helps the digestion process, dries the phlegm that prevails in the body and increases the memory power. It is in addition suitable for the coldness in the liver and stomach and washes the harmful effect of eating fruit. It in addition makes the scent better and fends off the harm of thick, cold foods.

The Letter Seen

1. Senna

We mentioned Senna before and stated that it is in addition called Sanut. There are seven opinions regarding what the word Senna means.

Senna is said to mean honey, the thick juice that appears on the surface of the butter and which looks like black stripes, cumin like seeds, Persian cumin, dill, dried dates or fennel.

2. *Safarjal* (Quince)

Quince is cold and dry, constipates and benefits the stomach. Sweet quince is cold and dry and is somewhat mild. Sour quince constipates more than sweet quince and is colder and drier. All types of *Safarjal* quench the thirst, stop vomiting, help produce urine and constipate. *Safarjal* In addition helps against stomach ulcers, hemoptysis (spitting up blood), diarrhea and nausea. *Safarjal* In addition prevents the ascending of gaseous material when one eats it after the meal. In addition, the ashes of washed *Safarjal* leaves and stems are similar to zinc in benefit.

Consuming *Safarjal* before the meal constipates, while consuming it after the meals softens the stool and helps the digestion process. Eating excessive amounts of *Safarjal* harms the nerves and causes painful constipation. *Safarjal* helps extinguish the yellow bile of the stomach.

When the quince is broiled, it will become softer and milder. When one removes the pips of the quince, stuffs them with honey, dips them in a paste and then broil them under hot ashes, they will become very beneficial.

The best way to eat the quince is broiled or cooked in honey. The seeds of *Safarjal* In addition help against dryness in the throat, the windpipe and several other

ailments. Its oil stops sweating and strengthens the stomach. *Safarjal* jam In addition strengthens the stomach and the liver and relieves the heart and the soul.

3. Siwak

In the *Sahihain* it is narrated that the Prophet ﷺ said:

"If it was not for the fact that my nation would not be able to bear it, I would have ordered them to use Siwak before every prayer."

In addition, in the *Sahihain* it is narrated that:

"Whenever the Prophet ﷺ would wake up at night, he would clean his mouth with Siwak."

Al-Kukhari In addition narrated that the Prophet ﷺ said:

"*Siwak* cleans the mouth and pleases the Lord." Further, Muslim narrated that:

"Whenever the Prophet ﷺ would enter his house, he would first use the Siwak."

There are many other *Ahadith* on this subject.

An authentic *Hadith* In addition stated that just

before he died, the Prophet **b** used the *Siwak*. The Prophet **b** said:

I have troubled you by frequently stressing using the *Siwak*." The best type of *Siwak* is made from Arak trees. Further, one should not use an unknown tree for *Siwak* for it might be poisonous. In addition, *Siwak* should be used moderately, because it might cause the coating of the teeth to wear away and thus the teeth will be susceptible to the hot vapors or gasses that ascend from the stomach and to all kinds of dirt. When the *Siwak* is used moderately, it will polish the teeth, strengthen the roots of the teeth, help the tongue, prevent plaque, perfume the breath, clear the mind and strengthen the appetite.

The best way to use the *Swak* is by soaking it in rose water. In addition, the best type of *Siwak* is made from walnut stems. The author of At-Taysir said, "It was said that when one uses the *Siwak* once every five days, it will clear the head, sharpen the senses and alert the mind."

Siwak is beneficial for many reasons, such as perfuming the breath, strengthening the gingiva, clearing the phlegm and the sight and preventing cavities. It In addition preserves the health of the stomach, clears the voice, helps the digestion process, helps make the speech clear and encourages one to recite the Qura'an, remember

Allah and pray. *Siwak* In addition fights sleepiness, pleases the Lord, delights the angels and increases the number of the good deeds.

Siwak is preferred at any time, especially before the prayer, ablution, when waking up and when the mouth emits foul odor. It is In addition preferred for those who are fasting and all other people at all times. There are *Ahadith* that allow this practice for those who are fasting, because it is beneficial for them and pleases the Lord. Pleasing the Lord when one is fasting is even more desired than at other times. In addition the *Siwak* cleans the mouth, and cleanliness for the fasting person is one of his best deeds.

In the *Sunan* it is narrated that 'Amir bin RabT'ah said: "I saw the Messenger of Allah b on numerous occasion using the *Siwak* when he was fasting."

Al-Bukhari In addition said that Ibn 'Umar said that the Prophet sg used the *Siwak* at the two ends of the day.

There is a consensus that the fasting person rinses his mouth while performing ablution, and rinsing the mouth is an obligation or a more preferred act than using the *Siwak*. In addition, Allah does not have a use for the people to worship him while their mouths are emitting foul odor, nor is it an act of worship. When the Prophet

mentioned that the odor that the mouth of the fasting person emits is better in His Sight than the scent of *Musk*. he meant to encourage the practice of fasting, not the practice of allowing the mouth to emit foul odor. Hence, the fasting person needs the *Siwak* more than anyone else. In addition, Allah's Pleasure is much better than His preferring the odor that the mouth of the fasting person emits.

Further, Allah prefers using the *Siwak* more than for the odor that comes out of the mouth of the fasting person to remain.

In addition, using *Siwak* does not prevent the good scent that Allah creates in the fasting person's mouth on the Day of Resurrection. Rather, the mouth of the fasting person will smell better than Musk on the Day of Resurrection as a sign of his observing the Fast, even if the *Siwak* removed the odor that used to come from his mouth. Similarly, whoever suffers a wound [for the sake of Allah] in this life is commanded to remove the blood from his body in this life, but his wound would still have the color of blood on the Day of Resurrection.

Furthermore, the *Siwak* does not completely remove the odor of the mouth for the fasting person because its reason still remains, that is, the stomach being empty of food. Only the effect of this fact will be lessened from the teeth and gums.

The Prophet ﷺ taught his nation the preferred and the disliked acts of the Fast. He did not mention the *Siwak* among the disliked acts although he knew they were using it. Rather, he encouraged them in general to use the *Siwak* and they saw him using it himself at innumerable times, knowing that they would imitate him. Never did he discourage them from using the *Siwak* in the afternoon (when they are fasting). It is a fact that the Prophet ﷺ is required to offer the religious ruling when it is needed.

4. Somn (Shortening)

There is a weak *Hadith* that narrates that the Prophet ﷺ as encouraged the Muslim to drink cow milk, because it is a remedy and because the butter of that milk is a cure, while stating that cow meat is an ailment, The chain of narrators for this *Hadith* is not authentic.

Somn is hot and wet in the first degree, it is mild, and helps eliminate the various tumors that attack the soft parts of the body. Somn is stronger than butter as a maturing agent, Galinus said that he used shortening to cure the tumors that occur in the ear and the tip of the nose. In addition, when the base of the teeth is anointed with shortening, the teeth will emerge faster.

When shortening is blended with honey and bitter almonds, it will clear the chest and the lungs and will dissipate various ailments; Shortening is harmful for the

stomach, especially if the person has a mucus condition.

When the shortening made of cow and goat milk is mixed with honey, it helps against toxic materials and snake and scorpion stings. Ibn As-Sunni mentioned that 'Ali said that the people never use a better remedy than shortening.

5. Samok (Fish)

Imam Ahmad and Ibn Majah narrated that 'Abdullah Ibn 'Umar said that the Prophet ﷺ said:

"We were allowed two dead animals and two bloods: fish and locust, and liver and spleen."

There are many kinds of fish, the best of which is the most delicious, the best scented, moderate in size, which has fine scales, the softest meat, which live in fresh water that flows on pebbles and which eat plants and not organic waste. The best areas for the fish to live are those with the freshest water that runs through rocks, then the areas that have sandy ground void of filth or wastes and which are mildly calm and exposed to the sun and wind,

Sea fish are in addition soft and delicious. The meat of sea fish that has soft skin is cold and wet, difficult to digest and produces excessive amounts of phlegm, but in addition produce acceptable temperament, increase

semen production and fertility and suit hot conditions.

The best kind of salted fish is the most recently salted. Salted fish is hot and dry, and the older they get the hotter and drier they become. Silurid (similar to catfish) is very viscous, and the Jews do not eat this type of fish. Yet, soft Silurid meat softens the stomach, and when it is salted, kept and then eaten, it will clear the windpipe and make the voice finer. When it is ground and used as an external ointment, it will extract the wastes that accumulate inside the body, as it has the quality of extracting such substances,

Sitting in the salty water of Silurid relives the effects of newly formed ulcers and extracts the harmful substances to the surface. Salty water of Silurid In addition relieves sciatic nerve ailment when one is injected with it.

The best part of fish meat is closer to the tail, and the soft and fatty fish meat produces fatness and flesh.

In the *Sahihain* it is In addition narrated that Jabir bin Abdullah said, "The Prophet **b** sent us with three hundred riders under the leadership of Abu 'Ubaidah bin Al-Jarrah. We went by the seashore and were soon very hungry until we ate tree leaves. The sea then threw out a whale that is called 'Anbar. We ate from it for a half a month and In addition used its fat in our food. Abu

Ubaidah then took a rib of the fish and asked a man to ride on his camel and then pass under the rib, which he easily did."

6. *Silqh* (Chard)

At-Tirmidhi and Abu Dawud narrated that Umm Al-Munthir said, "The Messenger of Allah ﷺ came by along with Ali when he was still recovering from an illness. Then, we had some hanging clusters of dates. The Messenger of Allah ﷺ started eating from it, and he (Ali) joined him. The Messenger of Allah ﷺ then said to him:

"You are still recuperating, until 'Ali stopped eating.' I then made some barley with chard and brought it to them. The Prophet ﷺ said, to 'Ali 'Eat from this: this more beneficial for you.'"

Silqh is hot and dry in the first degree and has a soothing coofness in it. Chard In addition decomposes and opens the clogs. The *black chard* constipates and helps against alopecia (A skin disease characterized by loss of hair, partial or total), spots, *dandruff and warts if* its water is used as ointment. It In addition kills lice and is used as ointment when blended with honey to cure herpes. *Silqh* In addition opens the clogs in the liver and spleen.

The black chard constipates as we have stated, especially when taken with lentils, both of which are not

suitable for the stomach. However, white chard with lentils softens the stomach and is used as a laxative and is used to treat hemiplegia (Paralysis affecting only one side of the body), when blended with food aliments and condiments. Yet, it is not nutritious, produces harmful mixtures and burns the blood. Eating it with vinegar and mustard helps neutralize these side effects. Finally, eating it excessively causes constipation and flatulence.

The Letter Shin

1. *Shuneiz* (The Black Seed)

We talked about the Black Seed before under the letter 'Hoo.

2. *Shubrum* (Euphorb)

At-Tirmidhi and Ibn Majah narrated that the Messenger of Allah **b** asked Asma' bint 'Umais

"How do you treat *constipation*? *She said. 'with Shubrum'. The Prophet* its said, 'Hot and too strong of a *laxative*."

Shubrum is a small tree that sometimes grows to be as tall as a man. The *Shubrum* has red branches with some whiteness, while the tips of its branches end with a cluster of leaves, *Shubrum* flowers are small and

yellowish with some whiteness. When its flowers they fall small stems that have small grains and which look like terebinth replace them. The color of these stems is reddish and has red peels that cover its ribs. The parts of the *Shubrum* that are used are its peels, ribs and stem extract,

Shubrum is hot and dry in the fourth degree and drives away the black bile, yellow water and phlegm. It In addition causes nausea and distress. Using it in excessive amounts might even case death. When intending to use the *Shubrum*, it should first be soaked in milk for a day and a night, and the milk should be changed twice or thrice during the day. Then, the *Shubrum* should be dried in the shadow, blended with roses, tragacanth (In addition known as goats' horn), and then consumed with honey water or grape juice.

Two to four small measures of the *Shubrum* constitute one dose. We should state that Hunain said, "As for *Shubrum* milk, I do not see any goodness in it and thus do not recommend it. Common doctors have killed many people with it."

3. *Sho'fr* (Barley)

Ibn Majah narrated that "Aishah said: "When a member of the family of the Messenger of Allah **b** would fall sick, he would order that barley soup is made and then the ill person would be commanded to have some of it. He

used to say, 'It strengthens the heart of the sad person and relieves the heart of the ill person, just as one of you would wash the dirt off of her face with water.' "

We mentioned that the remedy mentioned in this *Hadith* entails boiled barley water which is more nutritious than its flour. Barley water helps against coughing and throat roughness, relieves the irritant excess excrement, produces more urine, cleanses the stomach, quenches the thirst and extinguishes heat. It In addition provides comfort and has a decomposing quality.

This remedy entails preparing a portion of a good type of barley and five times as much water, placing them in a clean pot and cooking them under moderate temperature until only two fifths of the mixture remains in the pot. The resulting soup is then purified and used as much as needed.

4. Shown (Roasted Meat)

Allah said that when Prophet Ibrahim had the honorable guests:

"And he hastened to entertain them with a roasted calf." (I 1:69) Ibrahim had roasted the calf on heated stones.

At-Tirmidhi narrated that Umm Salamah said that

she once brought the Prophet s& a roasted piece of meat and that he ate from it and then stood up to pray without repeating the ablution. At-Tirmidhi then commented that this *Hadith* is authentic. At-Tirmidhi In addition narrated that Abdullah bin Al-Harith said, "We ate some roasted meat with the Messenger of Allah as inside the mosque." Further, At-Tirmidhi narrated that Al-Mughirah bin Shu'bah said, "I was a guest of the Messenger of Allah b one night and he ordered that a piece of meat be roasted and then took the blade and started to cut pieces of it for me. Then, Bilal came to make the call to prayer and the Prophet s& dropped the blade and said, 'What is the matter with him?'"

The best type of roast is the meat of a one-year old sheep, then a fat sheep. This type of food is hot and wet, produces black bile, but is one of the most nutritious foods for healthy, ill and recovering persons alike. Cooked meat is better, lighter on the stomach and has more wetness. Fried meat is less beneficial while meat dried in the sun is the worst kind. In addition, roasting meat on burning stones is better than flame broiled meats.

5. *Sha'hm* (Fat or Grease)

In Al-Musnad it is narrated that Anas said that a Jewish man asked the Prophet ste to be his guest and that he offered him some barley bread and melted grease.

In the *Sahih* it is In addition narrated that Abdullah bin Mughaffal said, "On the Day of Khaibar, a bag full of grease was lowered and I took possession of it and said, 'By Allah! I will not give anyone any of it!' When I turned around I found that the Messenger of Allah ^ was laughing and did not comment.' "

The best type of grease is that taken from a grown animal. Grease is hot and wet but less wet than clarified butter. This is why when both grease and clarified butter are melted, grease hardens faster.

Grease helps against throat roughness, it represses and causes rotting. To neutralize the harmful effects of grease, one should use lemon, salt and ginger. In addition, goat grease constipates more than any other type of grease, while Billy goat grease is more decomposing and helps against stomach ulcers. Goat grease helps against stomach ulcers and is used as an injection to relieve excoriation (the rubbing away of skin from injury or disease), and (spasms of the bladder or anus).

The Letter Sod

I. The So/at (The Formal Prayer)

Allah said:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

(٤٥) البقرة .

"And seek help in patience and As-Salat (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]." (2:45)

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ

(١٥٣) البقرة

الصَّابِرِينَ ﴿١٥٣﴾﴾

"O you who believe! Seek help in patience and As-Salat (the prayer). Truly, Allah is with As-Sabirun (the patient)." (2:153)

In addition, Allah said,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ

وَالْعِقْبَةُ لِلتَّقَوَى﴾ (١٣٢) طه

"And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqun (the pious)." (20:132)

Furthermore, in the Sunon it is narrated;

"Whenever the Messenger of Allah would be concerned about a matter, he would turn to prayer."

We In addition mentioned using the prayer as a cure for various types of illnesses before these illnesses progress.

The prayer brings about sustenance, preserves the health, discards harm, eradicates illness, strengthens the heart, radiates the face with light, brings joy to the soul and dissipates laziness. In addition, the prayer energizes the limbs, sustains power, opens the chest, nourishes the soul, brings light to the heart, protects the bounty, shields

from the anger (of Allah), brings about blessings, takes one away from Satan and draws him closer to the Most Beneficent.

In general, the prayer has a profound effect in preserving the health of the body and the heart. The prayer In addition discards harmful substances. No two persons would catch a type of disease or suffer an affliction, but whoever prays among them would suffer the minimal effects of the illness or the affliction.

The prayer has a profoundly wonderful effect in repelling the evils of this life, especially when the prayer is given its due right inwardly and outwardly. Certainly, the evils of this life and the Next Life would be most effectively repelled while their good would be most effectively brought forth through prayer. The secret in this is that the prayer is the connection with Allah. The closer the connection is between the slave and his Lord, the more open the doors of all types of good will be for him, while closing the ways to evil. In this case, the tools of success will descend on the slave from his Lord, along with good health, many bounties and riches, comfort, delight, joy, happiness and the good things of life,

2. Sabr (Patience)

Sabr, patience, is one half of Faith, which is half patience and half praise and thankfulness. Some of the

So/of said, "Iman has two halves, one half patience and one half praise (and appreciation)." Allah said:

﴿ فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَهُمْ
أَحَادِيثَ وَمَزَّقْنَهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ
شَكُورٍ ﴿١٩﴾ سبأ

"Verily, in this are indeed signs for every steadfast, grateful (person)." (34:19)

To Faith, *Sabr* is just like the head to the body. There are three types of *Sabr*. First, there is the *Sabr* while performing Allah's Commands, so that one does not ignore [or get bored with] them. There is a *Sabr* with shunning the prohibitions, so that one does not violate them. There is In addition a *Sabr* with the appointed destiny and decisions of Allah, so that one is not enraged because of them. When one acquires all three types of *Sabr*, his *Sabr* will be complete and the delight of this and the Next Life will be whole, along with gaining and winning in both lives. No person shall achieve these great prizes except by passing on the bridge of *Sabr*, just as no person will reach Paradise except by passing over the Sfrot (the bridge over hell). Umar said, "We achieve the best living by *Sabr*."

When one thinks about the grades of perfection achieved in this life, he will realize that all of them are connected to *Sabr*. On the other hand, when one thinks about the blame worthy types of failure that one can and should avoid, he will realize that they are all connected to impatience. For instance, courage, honor, generosity and preferring others with good things are patience for a short time only (meaning this life is short).

Much of the illnesses and the sicknesses that attack the body and the heart are a result of impatience. In addition, *Sabr* is the best preserver for the health of the heart, the body and the soul, as it is the great distinction and the biggest cure. If *Sabr* only carries the reward of Allah being with the patient slaves and His love for them, it would be sufficient. Allah loves *Sabr* and supports its people:

"Certainly, victory comes with patience"

In addition, patience is good for its people.

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ

(النحل ١٢٦)

لِلصَّابِرِينَ ﴿١٢٦﴾

"But if you endure patiently, verily, it is better for As-Sabirun (the patient)." (16:126)

Further, patience is the tool to achieve success.

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ

لَعَلَّكُمْ تَفْلَحُونَ ﴿٢٠٠﴾ آل عمران

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful." (3:200)

3. *Sobir (Aloe)*

Sabir has many benefits, especially the Indian *Sabir*, as it rids the body of bilious excrements in the brain and the optic nerves. When the *Sabir* is used as an ointment on the forehead and the cheeks, after blending it with rose oil, it helps relieve headaches. It In addition helps relieve the sores and cankers that appear in the mouth and nose and helps against black bile and depression.

The Persian *Sabir* sharpens the mind and brings firmness to the heart, and In addition releases from the body bilious mixtures and the phlegm that accumulates in the stomach, when one takes two spoons of *Sabir* mixed with water.

Caution: drinking *Sabir* in cold weather might cause diarrhea with blood.

4. *Sawm* (Fasting)

Fasting is a shield from many illnesses of the soul, the heart and the body and has tremendous benefits. Fasting In addition preserves the health and rids the body of harmful substances while preventing it from consuming what might harm it, especially when one fasts in the best times that the religion states or when the body needs it. Fasting relieves the muscles and the rest of the body and ensures regenerating its strength. Fasting In addition has a characteristic that should make one eagerly prefer it, that is, bringing joy and relief to the heart sooner or later (i.e. on the Last Day). Fasting is the best resort for those suffering from excess bodily moistures and substances and In addition protects and preserves their health.

Fasting is a type of spiritual and physical remedy. When the fasting person observes various rulings and guidelines regarding the Fast, his heart and body will benefit from the Fast the most. In addition, the body will get rid of the harmful foreign substances that his body is susceptible to receive, along with getting rid of the harmful substances that have already penetrated the body. The Fast In addition helps the fasting person to stay away from what he is supposed to avoid and to implement and

seek the goals behind the Fast and what it is supposed to achieve for him. Fasting does not only entail abstaining from food and drink. There is another goal that fasting seeks to achieve which made it an act that Allah will specify its reward [only on the Day of Judgment]. The Fast is In addition a shield between the slave and what might harm his body and soul sooner or later, and this is why Allah said,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (١٨٣) البقرة .

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)." (2:183)

Fasting is a shield and a protection making it a type of tremendously beneficial diet. Another goal that the Fast seeks to achieve is the heart being busy with Allah, thus enlisting and recruiting the various powers of the body to implement what Allah loves and the requirements of worshiping Him. We mentioned some of the secrets of the Fast when we mentioned the Prophet's guidance on this subject.

The Letter *Dhad*

1. *Dhabb* (Lizards)

In the *Sahihain* it is narrated that Ibn 'Abbas said that the Messenger of Allah ^ was asked if eating the *Dhabb* was disallowed, because he did not eat from it when it was presented to him. The Prophet \$s replied:

"No. But this food is not found in my *people's land* and I do not have the appetite to eat it."

The *Dhabb* was then eaten in the presence of the Prophet b In addition, the *Sahihain* it is narrated that Ibn 'Umar related from the Prophet sg that he said:

"/ *neither allow it nor disallow it.*"

The meat of the *Dhabb* is hot and dry and strengthens the sexual drive. When it is ground and placed on a thorn that pierced someone's skin, it will extract the thorn.

2. *Dhifdi'* (Frog)

Imam Ahmad said, "(Killing) frogs is not allowed for medicinal purposes, because the Messenger of Allah s® has disallowed killing them." Ahmad was referring to the *Hadith* that he narrated in his *Musnad* in which

Uthman bin Abdur-Rahman said that a doctor mentioned using frogs for medicinal purposes, and the Messenger disallowed killing them.

The author of 'Al-Qanoon said, "Eating the meat or the blood of the frog might cause swellings in the body, pale color and [uncontrollable] ejaculation until death. This is why the doctors hesitate to use it for medicinal purpose because of its harm." There are two types of frogs, land and water frogs. Some of the land frogs are POISONED.

The Letter To'

1 TaJb (Perfume)

The Messenger of Allah **b** said:

"From your world, women and Taib (perfume) were made beloved to me and the comfort of my eye is the prayer."

The Messenger of Allah [^] used to frequently use *Taib* and did not like foul odors.

Taib (perfume) is the fuel of the soul, which is the engine of the powers of the body. Therefore, various strengths and powers in the body are nurtured in the presence of *Taib*. Similarly, the powers of the body are

nurtured by consuming food and drink, feeling comfort and elation, being close to loved ones, receiving good news and by the absence of hateful, disliked persons whose presence is heavy on the heart. Indeed, associating with disliked persons weakens the strength and causes sadness and depression, just as the effects that fever and foul odor have on the body. This is why the companions of the Messengers were disallowed from acquiring the characteristics that would bother the Prophet and make them detested and disliked by him. Allah said:

"But when you are invited, enter, and when you have taken your meal, *disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth.*" (33:53)

In short, the *Taib*, perfume, was one of the dearest objects to the Prophet of Allah sfe. It In addition has a good effect on preserving good health and removing many ailments because it arouses the power of the body.

2. Teen (Clay or Argil)

Several invented *Ahadith* were mentioned regarding the benefits of clay. We should state that every *Hadith* that talks about the benefit of clay is untrue and must not be related from the Messenger of Allah. Clay is harmful and causes clogs in the veins, and it is cold, dry

and a strong drying agent. In addition, clay prevents diarrhea and causes hemorrhages and sours in the mouth.

3. *Talh* (Banana or Acacia)

Allah said:

"And among Talh (banana-trees) with fruits piled one above another." (56:29)

The majority of the scholars said that *Talh* means bananas, as they grow in piles one over the other just as the comb's teeth. It was said that the *Talh* is the tree that has thorns and which get replaced by fruits, each in the place of a thorn, just like what occurs on banana trees. This is the best opinion about the meaning of *Talh*. Hence, the So/of (righteous predecessors) who said that the *Talh* means banana trees are just using the banana tree as an example to explain the meaning of the word *Talh*, not that it only means banana trees. Allah has the best knowledge.

Bananas are hot and wet. The best type of bananas is ripe and sweet.

Bananas help against the roughness of the chest and lung, relieve coughing and help against the ulcers of the kidney and prostate. Bananas In addition produce urine (diuretic), stimulate semen production, soften the

stomach and arouse the sexual drive; and they should be eaten before meals. Bananas harm the stomach and aggravate the bile and the phlegm, but eating them with sugar and honey reduces their harmful side effects.

4. To' (Shoots or Clusters of dates)

﴿وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ﴾ (١٠) ق .

Allah said: "**And tall date-palms, with ranged clusters.**" (50:10) And He said:

"And green crops (*field*) and date-palms with soft spadix."

(26:148) The *Tal'* of the date trees is the fruit when it is still young.

There are two types of *Tal'* (clusters): male and female. The reproduction process of date trees requires transferring pollen, which resembles the male organ and which looks like a fine powder, and placing it on the female organ. This process is called *Ta'bir*.

Muslim narrated in his *Sahih* that Talhah bin 'Uбайдullah said:

"I and the Messenger of Allah as passed by some date trees and found some people doing *Ta'bir*. The

Prophet sn; asked about what they were doing and they said that they were removing the male sexual organ and placing it in the female sexual organ. The Prophet yss, said, 'I do not think that this process will be of much help.' When they heard what the Prophet ^ said, they abandoned what they were doing and the trees did not reproduce. The Prophet s& then said, 'It was only a guess on my part. If (the *Ta'bir*) does help, then do it. I am only human just like you and my guess is either correct or incorrect. But, whatever I inform you from Allah (is true), I will never utter a lie on Allah."

The *Tal'* stimulates semen production and strengthens the sexual drive. When a woman takes the powder of the *Tal'* before having sex, it will help her get pregnant. The clusters of date trees are cold and dry in the second degree, strengthen the stomach and dry it out, and calm irritated blood, but are hard to digest.

Only those who have hot temperament can tolerate eating the *Tal'*. In addition, those who eat the *To';* regularly should In addition eat hot sweets with it. The *Tal'* constipates and strengthens the intestines, just as the *Jummor*, fresh dates and *Busr* that we mentioned before. Eating the *Tal'* in excessive amounts harms the stomach and the chest and might cause painful constipation, while taking it with butter and sweets helps reduce these side effects.

The Letter 'Ayn

1. ' /nob (Grapes)

The Messenger of Allah ^ was reported to have liked eating grapes and watermelon. In addition, Allah has mentioned grapes in six instances in the Qura'an while listing the various bounties that He has bestowed on His slaves in this and the Next Life. Grapes are among the best and most beneficial fruits, and they are eaten fresh, dried, green and ripe. Further, Grapes are a type of fruit and nutritious food, along with their benefits as a remedy and a drink. Wetness and hotness are among the characteristics of grapes just as other grains. The best type of grapes is the big grapes that are full of juice, while white grapes are better than the black grapes when both are equal in sweetness. In addition, eating fresh grapes two or three days after harvest is better than eating them immediately otherwise they cause diarrhea and flatulence. The grapes are left on their hanging grapevines until their skin becomes thin. They are a source of good nutrition, just like raisins and figs, and In addition strengthen the body.

When the seeds of the grapes are removed, the grapes become a more effective laxative. Eating grapes excessively causes headache, unless one In addition eats sour pomegranate. Grapes in general are a good laxative and provide a good source of nutrition. The best types of

fruits are three: grapes, dates and figs.

2. 'Asal (Honey)

We mentioned the benefits of honey before.

Ibn Jurayj said that Az-Zuhri said, "Eat honey because it is good for the memory." The best type of honey is the white, pure, light and sweet honey. In addition, the honey that is collected from trees and mountains is better than the honey that is grown in cells. Further, the quality of the honey varies according to the area where the bees collected their food.

3. 'Ajwah (Pressed, Dried Dates)

Sa'd bin Abu Waqqas narrated that the Prophet a& said:

"Whoever eats seven dates of 'Ajwah in the morning will not be harmed by poison or magic the rest of that day."

In addition, An-Nasa'y and Ibn Majah narrated that the Prophet s& said:

"The 'Ajwah is from Paradise, and it is an antidote against poison. The Kamab (truffles) is a type of Manna and its water (extract) cures the eye."

There is an opinion that this *Hadith* is talking about the '*Ajwah* of Al-Madinah in particular, which is one the best types of dates in the area of Hijaz. The '*Ajwah*, pressed dried dates, is a good type of dates, has firm skin and is one of the softest and most delicious types of dates.

We mentioned the various benefits of the dates and the Tomr when we talked about the letter Too. We In addition mentioned the benefits of the '*Ajwah* in treating poison and fending off the harm of magic.

4. '*Anbar* (Ambergris; Whale)

We mentioned the *Hadith* that is narrated in the Two *Sahihs* about Abu "Ubaydah and the Muslim army finding a huge fish, or whale, and that they ate from it for a half a month. They In addition took some of its meat with them to Al-Madinah and gave the Prophet **b** some of it. This *Hadith* indicates that it is allowed for Muslims to eat whatever comes from the sea even when it is dead.

Some people who [disagree with what we stated above] said that the whale was thrown on the shore while still alive and that when the water receded it died. Therefore, they say, the whale died because of the lack of water not naturally.

This opinion is incorrect, because the companions

found the whale dead at the seashore. They did not see it alive and then the water receded causing its death as claimed. Further, if the whale were still alive, the sea would not have thrown it on the shore, since the sea usually throws dead animals and dead fish on the shore.

Furthermore, even if what they claimed had happened to the whale, it will not affect the ruling of permissibility [to eat dead marine creatures]. The Prophet *disallowed eating game if one finds it dead in the water because there is a doubt if it had died from drowning and not from his weapon. So, if what the opponents say were true, then the fact that there is a doubt concerning how the whale died would disallow eating it [i.e. if their suggestion that the whale died because of lack of air and that dead marine creatures are disallowed dead were both true].*

As for *Al-'Anbar*, amber, which is a type of *Tatb* (perfume), it is one of the best types of perfume after *Musk*. Some people mistakenly preferred *'Anbar* to *Misk*. However, the Prophet [^]e described *Musk*:

"It is the best TaJb (perfume)."

Soon afterwards, we will mention the benefits and characteristics of *Musk*, which is the *Tatb* of Paradise. In addition, the seats in Paradise that belong to the truthful believers are made of *A Lusk* not *'Anbar*.

Those who thought that '*Anbar* is better than *Musk* were deceived by the fact that the '*Anbar* does not spoil, just like gold. This fact alone does not indicate that the '*Anbar* is better than *A/lusk*.

There are several types of '*Anbar*: white, gray, red, yellow, green, blue, black and multicolored. The best type of the '*Anbar* is gray, then the blue and then the yellow in color, while the black '*Anbar* is the worst type.

People have conflicting opinions regarding the origin of '*Anbar*, where some people said that it is a plant that grows on the seabed and which sea reptiles eat and then discard to later be thrown on the seashore. Some people say that '*Anbar* is the waste of sea creatures that looks like cow manure. Some people even said that it is a type of foam that the sea discards on the shore. The author of the '*Qanoon*' discounted the last two opinions but said that the amber might originate from an undersea spring.

'*Anbar* is hot and dry and strengthens the heart, the mind and the senses. It In addition strengthens the body and helps relieve facial paralysis, hemiplegia (paralysis), phlegmy ailments, stomach and flatulence. '*Anbar* In addition helps open various clogs if it is used as an ointment or as a drink. When it is inhaled, '*Anbar* will relieve cold symptoms, headaches and migraines.

5. 'Ud (Indian Aloe Tree)

The Indian 'Ud comes in two types. One type is used for medicinal purposes, which is called AI-Kust and some people called it AI-Qust. We will mention this type under the letter *Qaf*. The second type of 'Ud is called Aluwwah, aloe wood, which is used as perfume.

Imam Muslim narrated in his *Sahih* that Ibn "Umar used to bum dry aloe wood along with some *Kafur* (camphor), and states that the Messenger of Allah used to do the same. In addition, the Messenger of Allah has described the bounties that the people of Paradise will be enjoying, such as having the aloe wood.

The 'Ud is hot and dry in the third degree, opens the clogs and does away with gas. In addition, 'Ud dries unnecessary moisture while strengthening the intestines and brings relief and comfort to the heart. 'Ud In addition helps the mind, sharpens the senses, constipates and helps relieve the enuresis, bed wetting that result from coldness of the prostate.

Ibn Samjun said, "There are several kinds of 'Ud, and they all carry the general name of Aluwwah. 'Ud is used in and out of the body and is burned alone or with other substances. There is a medicinal significance when the 'Ud is mixed with *Kafur* (camphor), as each of them makes the other milder. In addition, burning the 'Ud helps

cleanse the air, which is one of the six necessary elements for the body's well-being."

6. 'Adas (Lentils)

It was reported that the 'Ados (lentils) was described as the lust of the Jews that they preferred over Manna and quails.

The 'Ados is the companion of garlic and onions. It is cold and dry and has two opposing effects, one that constipates and one that works as a laxative. The skin of the 'Ados is hot and dry in the third degree and In addition works as a laxative. The benefit in the lentils is concentrated in the peelings, and this is why whole lentils are more beneficial than ground lentils, less heavy on the stomach and less harmful.

Lentils cause black bile and harm the melancholy profoundly, along with having a negative effect on the nerves and the eyesight.

'Adas produces thick blood; and those who suffer from black bile should avoid eating it, for when they eat lentils excessively, the lentils will beget obsession, leprosy, quartran fever (a fever that occurs on every fourth day), and other ailments. However, eating lentils with chard and large amounts of grease will lessen their negative side effects. In addition, one should avoid eating

lentils with sweets, because lentils could cause clogs in the liver in this case. Further, eating 'Ados on a regular basis causes harm to the eyesight because they are very dry. Lentils In addition cause urine retention, cold swellings and excessive flatulence. The best type of 'Ados is the fat, white 'Ados that digests faster.

Some ignorant people claimed that Prophet Ibrahim used to cook lentils for his guests. However, the Qura'an mentioned that he hosted his guests with a fat roasted calf.

The Letter Ghayn

1. *Gbayth* (Rain)

The *Ghaith* is mentioned in the Qura'an in many instances. The word *Ghaith* is soft on the ear and delightful for the body and the soul. The ears like to hear the word *Ghaith*, while the hearts enjoy its falling.

Rainwater is the best type of water there is and the softest, most beneficial and most blessed. This is especially the case when the rainfall is accompanied by lightning and thunder and is then collected in mountainous areas.

Rainwater is lighter than the other types of water because it is fresh and did not remain on the ground for a

long time, in which case it would acquire some of the earth's dryness and hard substances. This is why rainwater gets spoiled quickly because it is pure and light.

There are two opinions regarding which is softer and lighter: rainwater that falls in the spring or winter.

Those who prefer winter rainwater say that in winter, the sun's heat is less and it thus evaporates the softest parts of the seawater. In addition, the air then would be clean and void of dust, and consequently, would not be polluted. Hence, rainwater will not dissolve any pollutants while falling, and this is why rainwater is the softest and the lightest.

Those who prefer spring rainwater say that the hot sun then evaporates heavy substances in the air and makes the air itself lighter and cleaner. In this case, rainwater will be the lightest and the softest, at a time when the plants, the trees and the air become ready to receive rainfall.

Ash-Shaf'ey narrated • that Anas bin Malik said, "Once, we were with the Prophet **sg** when the rain fell. The Prophet **b** removed his outer garment (until the rain fell on him) saying:

It has just come from its Lord."

We mentioned the Prophet's guidance in invoking Allah for rain and stated that he used to seek the blessings [that Allah endows] in the rain when it falls.

The Letter Foo

1. *Fatihah AI-Kitab* (the First Chapter in the Qur'an)

Fatihah is the mother of the Qura'an, the seven frequently recited Versus that the Prophet ste was given and the ultimate cure and beneficial remedy that contains the prefect *Ruqiah*, Islamic prayer formula. The *Fatihah* is the key to acquiring the richness, success and strength. The *Fatihah* In addition removes sadness, depression, anguish and fear. Only those who appreciate the value of the *Fatihah* and give it its due consideration, reciting it as it should be recited and knowing the secret of its value as a medicine and as a cure, will acquire such bounties.

One of the Companions unveiled a few of the secrets of the *Fatihah* when he used it as a *Ruqyah* for scorpion stings. The affected person was instantly cured and the Prophet sn asked the Companion:

"How did you know it is a cure?"

They are successful ones who uncover some of the secrets of the *Fatihah* and what it contains of *Tawhid*, knowing Allah and His Names, Attributes, Actions and

Decisions. Those who acquire knowledge of what the Fot/hoh contains of affirming the religion, Predestination, Resurrection, Allah's Oneness in worship and in Lordship and trusting and depending on He Who owns all affairs, the praise and all pure things and to Whom everything must return. Those who acquire the habit of showing meekness to Allah seeking correct guidance which is the basis of the ultimate happiness in this and the Next Life. Those who acquire knowledge in the connection between the meanings contained in the *Fatihah* and acquiring the good and fending off the harm of both lives. Those who understand that their ultimate well-being and receiving the perfect Favor of Allah are all linked to implementing these meanings. It is they who will be able to substitute the *Fatihah* in place of many medicines and use it as an Islamic prayer formula (*Ruqiah*), and will use it to open the doors of goodness and drive away the elements of evil.

Understanding this subject requires a new nature, a new heart and a new type of Faith. By Allah! You will not find any evil statement, nor misguiding innovation, but the *Fatihah* will contain what nullifies and refutes it with the best, most correct and most direct manner. In addition, you will not find a door that leads to acquiring divine knowledge, correct guidance of the heart and the remedy of the soul against its ills, but that the *Fatihah* will possess its key and the method to best use it. Finally,

you will not find a path on which those who seek the Lord of the Worlds are passing, but you will find the *Fatihah* in its beginning and end.

By Allah! The *Fatihah* is much more important than what we have emphasized. The slave who holds fast to the *Fatihah*, comprehends it in the proper manner, relies on it as a perfect remedy, a shield, immunity, and as a light of guidance. He understands its implications as they should be understood. It is he who will not fall into an innovation, or Shirk, or catch an ailment in the heart except briefly!

The *Fatihah* is the ultimate key for the treasures of the earth and Paradise, as well. But not every person knows how to use this key so as to have access to these treasures. If those who seek these treasures were able to uncover the secrets of this chapter [in the Qura'an] and acquire knowledge of its implications, they would add teeth to the key and would have easy access to these treasures.

We are certain of the statements that we have asserted herein because they are true. Allah has Perfect Wisdom in hiding the secrets [of *Al-Fatihah*] from the hearts of the majority of humankind, just as He has a perfect Wisdom in hiding the treasures of the earth from them.

The hidden treasures of the earth are surrounded by the devils that stand between humankind and these treasures. Only the good souls will be able to defeat these devils with True Faith, which is the weapon that the devils cannot withstand. However, the majority of the souls of mankind are not of this type (are not truly faithful). Therefore, they cannot resist the evil or defeat them to acquire their possessions for, "Whoever kills a combatant will have his possessions."

2. *Faghiyah* (Henna Blossom)

Faghiyah, henna blossom, is one of the best kinds of perfumes, *Faghiyah* is mild in its hotness and dryness and constipates mildly. When *Faghiyah* is placed between folded wool clothes it protects them from mold and mites. In addition, *Faghiyah* is used in ointments against facial paralysis and aneurysm (dilatation of a portion of the wall of an artery), while its oil helps the organs and relaxes the nerves.

3. *Fiddah* (Silver)

There is an authentic narration that states:

"The Messenger of Allah had a silver ring with a silver face. In addition, the grip of his sword was made from silver."

Unlike disallowing drinking in silver containers, there are no authentic narrations that disallow wearing silver. The category of containers for food and drink is more specific than the category of clothes and adornments. For instance, women are allowed to wear all types of clothes and adornments, while there are specific containers for food and drink that are not allowed to be used (i.e., gold and silver containers). Therefore, the fact that Muslims are not allowed to use some types of containers does not necessarily apply to clothes and adornments [which are a wider category as we have stated]. In the Sunan it is narrated that the Prophet [^]e said:

"As for silver, play with it as you like."

Furthermore, disallowing wearing silver adornments needs a specific Text (Qura'an or *Sunnah*) or a consensus (of the scholars) for the heart to accept it with certainty. Once, the Prophet [^]e held some gold in one hand and some silk in the other hand and said:

"These two are not allowed for the males of my nation and allowed for the females among them."

Silver is one of the wonders that Allah has created on the earth. It is the key to acquiring ones needs and high positions among the people of the earth. Those who have silver are honorable in the eyes of the people and respected in their hearts, allowing them to sit at the head

of various meetings and opening all doors in front of them. In addition, the people do not feel bored by sitting next to owners of silver, nor will their presence be heavy. Fingers point at them, while eyes look at them [in admiration]. If they speak, people listen and if they intervene, their mediation will be accepted. If they present their witness, their testimony will be accepted and if they give a speech, they will not be blamed for being incompetent; and even the white hair that they have will be considered more youthful than youth itself!

Silver is one of the remedies that bring joy to the hearts and drive away sadness, depression, and weakness in the heart and its heartbeat. In addition, silver is used in some of the best kinds of ointments and helps extract the harmful substances or conditions of the heart, especially when blended with pure honey and saffron.

Silver is originally cold and dry but In addition produces hotness and wetness.

There are four types of gardens that Allah has prepared for His loyal slaves when they meet Him: two made of gold and two made of silver, including all their containers, adornments and whatever is in them.

In the *Sahih* it is narrated that the Prophet ﷺ said:

"Those who drink from golden or silver bowls are

only pushing the Fire of Jahannam down into their stomachs."

He In addition said, as narrated in the Saheeh (the sound book)

"Neither drink from golden or silver bowls nor eat on golden or silver plates. It is for them (the disbelievers) in the life of this world and for you in the Next Life."

Some people said that the wisdom behind disallowing using golden and silver containers is to tighten the money supply. They say that if people use silver and gold as containers, then the interests of humankind will not be served well. In addition, some people said that they are disallowed so that whoever uses them does not become arrogant and proud, or so that the poor persons do not become humbled when they see such items, and so forth. These opinions are not sound.

For instance, tightening the money supply should In addition include disallowing wearing golden and silver adornments and canes [not only golden and silver containers]. Further, pride and arrogance are not allowed regarding anything. In addition, making the poor feel humbled is not a precise subject that we can define, for they could In addition feel humbled when they see luxurious homes, spacious gardens and lavish means of transportation, clothes and delicious foods. All these

items are allowed for people.

What we think is the valid reason for this prohibition, and Allah has the best knowledge, is that using gold and silver in this manner affects the heart in such a way that contradicts true slavery to Allah. This is why the Prophet gte said that it is for the disbelievers in this life, because the disbelievers do not have a share in the true slavery [to Allah] that will give them the rewards of the Next Life. The slaves of Allah should not use these items in this manner, because only those who do not implement the requirements of their slavery (to Allah) use them in this life, as they prefer the life of this world to the Next Life. Allah has the best knowledge.

The Letter Qaf

1. Qura'an

Allah said:

***"And We send down of the Qura'an that which is
a healing and a mercy to those who believe (in Islamic
Monotheism and act on***

He In addition said:

﴿يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي
الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (٥٧) يونس .

"O mankind! There has come to you a good advice from your Lord (i.e. the Qura'an, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts..." (10:57)

The Qura'an is the ultimate cure from all types of illnesses and sicknesses that attack the body and the heart and from all the calamities of life and death. Yet, not everyone is suitable or guided to successfully seek the Qura'an as a cure.

When the ill person successfully uses the cure contained in the Qura'an and applies it on his ailment with faith, sincerity, complete acceptance and trust, all the while observing the necessary guidelines in this regard, no illness can resist the cure,

How can any ailment resist [the Book that contains] the Words of the Lord of the earth and heaven, which if it were revealed to a mountain, it would cause it to humble itself and render it asunder. Further, if the Qura'an were revealed to the earth, it would tear it apart. No ailment that attacks the body or the heart, but the Qura'an contains its remedy and cure and would provide

immunity against it, that is, for whomever Allah has endowed with the bounty of comprehending His Book.

We stated before that the Qura'an contains the major aspects and basis of the knowledge of medicine: preserving health, diet and extracting of harmful substances. As for the ills that attack the heart, the Qura'an mentions them in detail and directs the people to the cures and remedies to treat them. Allah said:

﴿ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ

(٥) العنكبوت .

الْعَلِيمُ ﴿

"Is it not sufficient for them that we have sent down to you the Book (the Qura'an) which is recited to them?" (29:5)

May Allah never cure those whom the Qura'an does not cure, nor suffice for those for whom Allah is not sufficient as a Helper.

2. Qith-tha' (Wild Cucumber)

In the *Sunan* it is narrated that Abdullah bin Ja'far said:

"The Prophet b used to eat Qith-tha' with ripe dates." [At-Tirmidhi].

Qith-tha' is cool and wet in the second degree and it cools the hotness in the stomach, it does not spoil quickly and helps relieve prostate pain. In addition, *Qith-tha'* helps relieve nausea while its seeds are a diuretic. When *Qith-tha'* leaves are used as a bandage, they help against dog bites.

Qith-tha' does not digest easily and its coolness sometimes hurts some parts of the stomach. Hence, one should eat *Qith-tha'* with what would make its coolness and wetness milder, just as the Prophet did by eating ripe dates with it. In addition, eating it with raisins or honey makes it milder on the stomach,

3. Qust, or Kust (Costus)

In the *Sahihain* it is narrated that Anas related from the Prophet **b**, that he said:

"Cupping and marine costus are the best of your remedies."

In addition, Imam Ahmad narrated that the Prophet *m*, said:

"Use this Indian wood, because it contains seven types of cures, among them a cure for pleurisy."

There are two kinds of Qust, the white kind that is

called seo-Qust and the *Indian Qust*, which is the hottest among them while the white type is the mildest. Both kinds have many benefits.

Both kinds of Qust are hot and dry in the third degree, and they dry out the phlegm and colds. When they are taken as a drink, they help weak liver and stomach and the colds associated with such cases, Costus In addition helps against victular and quartan fever (fever that comes on every fourth day), the pain on the side of the body and poisons. When the face is anointed with Qust that is kneaded with water and honey, they heal the spots that appear on the face. Galinus said that the costus, "Heals tetanus, the pain in the sides and kills spots (which he called the seeds of the pumpkin),"

Some ignorant doctors are unaware of and deny the Qust as an effective remedy against the pain in the sides of the body. If these ignorant doctors become aware of what Galinus has stated about the Quest, they will quickly embrace it as if it was a divine text. Moreover, many doctors have In addition stated that Qust helps against the pain in the flank that is accompanied by phlegm, as Al-Khattabi related from Muhammad bin Al-Jahm.

We stated before that the difference between the remedies contained in the Prophetic medicine and the remedies of regular doctors is much larger than the

difference between folk medicine as compared to regular medicine. We In addition stated that what is sent down of the divine revelation, as compared to what is proven by experimentation, compares to the difference between the noble master and the commoner.

In addition, if any of the ignorant doctors [who ignore the Prophetic medicine] were able to discover a remedy that the Jews, the Christians and the polytheist doctors have prescribed, they would embrace it and would certainly prescribe it.

We do not deny that habits have a role in making the cure work or fail. Those who are used to certain foods and medicines would benefit from such items more than those who are not used to them and who sometimes would not benefit at all from them.

The statements of the best doctors do not apply in all cases and places. Taking the statements of these doctors as being specific and not general does not lessen the degree of their knowledge. The same ruling applies even more to the statements of the Prophets. Yet, the hearts of mankind have a built-in degree of ignorance and injustice, except for those whom Allah has endowed with the light of correct Faith and enlightened their hearts with true guidance.

4. Qosob As-Sukkar (Sugarcane)

Sugar is a relatively new substance that the people of old did not mention or even have knowledge that it existed. This is why they did not describe its role in various types of drinks or cures. Honey, on the other hand, was extensively used as a drink and as a medicine.

Sugarcane is hot and wet, helps relieve coughing and dissipates the excess moistures in the body, prostate and chest. It is more effective as a laxative than sugar itself. In addition, sugarcane induces vomit, is diuretic and stimulates semen production.

Affan bin Muslim As-Saggar said, "Those who suck on sugarcane after eating their meal, will find comfort for the rest of his day." When sugarcane is broiled, it relieves the roughness in the throat and chest. Yet, it causes the accumulation of gasses that would be pacified when sugarcane is peeled and washed in hot water.

Sugar is hot and wet. The best type of sugar is white crystalline, especially when it is old. When sugar is boiled and skimmed, it quenches the thirst and relieves coughing. Sugarcane is not good for the stomach that suffers from bile. The side effects of sugarcane could be pacified by mixing it with lemon water (juice), Naranj (bitter orange) and peeled pomegranate.

Some people prefer sugarcane to honey because it is not as hot as honey and because it is milder on the stomach. This is not fair for honey, which is much more profitable than sugarcane. In addition, Allah has made honey both a cure and a type of sweet. So how can anyone compare the benefits of honey and the benefits of sugarcane? Honey strengthens the stomach, soothes the natural process, strengthens the eyesight and heals diphtheria when gargled, facial paralysis and hemiplegia (paralysis affecting only one side of the body). It In addition helps against all types of cold illnesses that occur in the body because of excess moistures. Honey extracts and pulls excess moistures from the body, preserves the health, increases semen production, cleanses and decomposes the contents of the stomach. In addition, honey cleanses the intestines, fights worms and prevents septic repletion (over eating). Further, honey is a good type of food and favorable for those who suffer from phlegm and for old people. In short, no substance is more beneficial for the body as a food, as a remedy and as an ingredient and a preserver of medications, which In addition strengthens the stomach, than honey. There are many more benefits for honey. So how can anyone compare it to sugarcane, which does not have even a fraction of the benefits contained in honey?

The Letter K'aff

Kitab (Books or Writings)

This chapter contains books or writings of divine remedies, Islamic prayer formulas, as Islamic amulets (prayer formulas written down and worn for a specific purpose).*

1. An Amulet for Fever

Al-Mirwazi said, "Abu Abdullah (Imam Ahmad) was informed that was suffering from fever and he wrote to me a supplication for fever that reads like this, 'In the Name of Allah, the Most Gracious, the Most Beneficent. In the Name of Allah, and depending on Allah.

"We (Allah) said: 'O fire! Be you coolness and safety for Ibrahim (Abraham)! And they wanted to harm him, but We made them the worst losers. (21:69,70)

O Allah, the Lord of (angels) Gabriel, Michael and Israfil: cure this person with this supplication by Your Power, Strength and Might, O Lord of the creation. *Ameen.*"

In addition, Al-Mirwazi said that Abu Ja'far, Muhammad bin Ali was asked about wearing [a written] *Ruqyah* (divine remedy, Islamic prayer formula or

amulet). He said, "If it was from the Book of Allah or a *Hadith* [correctly] related from the Prophet, then wear it and use it as a remedy as much as possible." Abu Abdullah was listening to this narration and

In addition, Imam Ahmad did not object when he was asked about wearing a *Ruqyah* amulet after an illness or a calamity strikes. Al-Khallal In addition narrated that Abdullah bin Ahmad told him that his father used to write some supplication in a *Ruqyah* amulet for those who have a certain fear and for fever after it strikes.

An Amulet for Difficult Pregnancies

In addition, Al-Khallal narrated that Abdullah bin Ahmad said that his father wrote a *Ruqyah*, Islamic prayer formula, as an Islamic amulet, on a pure object for women who suffered from difficult pregnancies. In the, amulet, Ahmad wrote the *Hadith* narrated by Ibn Abbas, "There is no deity worthy of worship except Allah, the Most Forbearing, the Most Generous. All praise is due to Allah, the Lord of the Mighty Throne.

"All the praises and thanks are to Allah the Lord of the 'Alamin (mankind, jinn and all that exists)"

"The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning."
(79:46)

﴿ فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعِزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ
فَهْلَ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴾ (٣٥) الأحقاف .

"On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are AI-Fasiqun (rebellious against Allah's Command. disobedient to Allah)?" (46:35)

AI-Khallal said that a man came to Abu Abdullah and asked him to write a Islamic prayer formula as an Islamic amulet for a woman who had gone into labor for two days. Imam Ahmad asked the man to bring a wide cup with some Saffron [and wrote the amulet for the man's wife]. He In addition narrated that Imam Ahmad wrote the same amulet for several other people.

It was reported that 'Ikrimah narrated that Ibn Abbas said, "Jesus, the Messenger of Allah b once passed by a cow that was suffering from hard labor. The cow said [to Jesus], 'O, Word of Allah (be and he was)! Ask Allah to relieve me from what I am suffering from.'

He said, "O Creator of the soul from another soul, who brings to life a soul from within another soul, relieves her." The cow then gave birth and soon started to smell her newly born." Ibn Abbas then said, "Therefore, when the woman is suffering from hard labor, write [and recite] this supplication for her."

The types of Islamic prayer formulas as Islamic amulets that we mentioned are beneficial, Allah willing. Further, several scholars among the Salaf have allowed writing the Qura'an and drinking its water as a cure.

Another Amulet for Pregnant Women

One should write the following *Ayah* in a pure pot:

﴿ إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ ﴾ (الانشقاق : ١-٤) .

"When the heaven is split asunder. In addition, listens to and obeys its Lord and it must do so. And when the earth is stretched forth, and has cast out all that was in it and became empty." (84:1 - 4)

Then the pregnant woman should drink from this pot and pour some of it on her stomach.

An Amulet for Nosebleeds

Ibn Taymiyyah used to write the following *Ayah* on his forehead:

"And it was said: 'O earth! Swallow up your water, and O sky! Withhold (your rain). And the water was made to subside and the Decree (of Allah) was fulfilled (i.e. the destruction of the people (Noah). (I :44)

I In addition heard him say, "I wrote [this A/oh] for several people and they were cured." He In addition said [about the Ayah], "It is not allowed to write it with the blood of the nosebleed as some ignorant people do, because blood is impure and one is not allowed to use it to write Allah's Speech."

Another Amulet for nose bleeds

It was reported that Prophet Musa .*Once* went out wearing an outer garment and then suffered from nosebleed and covered [his nose].

An Amulet for fungus

One should write [the following for it:]

"...then it is struck with a fiery whirlwind, so that it is burnt...?"

Another Amulet for fungus

When the sun becomes yellow, one should write [the Ayah],

﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَجَعَلَ لَكُم نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٢٨) الحديد .

"O you who believe [in Musa fMoses) (i.e. Jews) and Musd (Jesus) (i.e.. Christians)]! Fear Allah, and believe in His Messenger (Muhammad gg) He will give you a double portion of His Mercy. and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving. Most Merciful." (57:28)

An Amulet for three-day Fever

One should write on three separate papers, "In the Name of Allah it is running away. In the Name of Allah it has subsided. In the Name of Allah it has decreased."

Every day [that the fever lasts], one should swallow the paper with some water. **An Amulet for sciatica**

One should write, "In the Name of Allah. O Allah, Lord of everything, Owner of everything and Creator of everything! You have created the sciatic nerve and me. Do not give it power over me, nor allow me to cut it. Heal me completely and eradicate the illness. There is none who can heal except You."

An Amulet for bleeding veins

At-Tirmidhi narrated that Ibn Abbas said that the Messenger of Allah **b** used to teach them to recite [the following Ruqyoh], against fever and various pains, 'In the Name of Allah, the Most Great, I seek refuge with Allah, the All-Mighty, from the evil of bleeding veins and from the evil of the fire's heat,"

An Amulet for Toothache

One should write on the cheek that is closer to the pain, "In the Name of Allah, Most Gracious, Most Merciful.

﴿ وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا

(٧٨) المؤمنون .

﴿ تَشْكُرُونَ ﴿٧٨﴾

"It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give." (23:78)

Or,

﴿ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

(١٣) الأنعام

"And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing." (6:13)

An Amulet for abscess

One should write [this amulet and place it] on the abscess,

﴿ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴾

(١٠٥: ١٠٦) طه

﴿ صَفْصَفًا ﴾

"And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain." (20:105,106)

2. *Kamah* (Truffles)

In the *Sahihain* it is narrated that the Prophet said:

*"The Kamah is among the Manna and its water
(extract or juice) cures the eye."*

The *Kamah* grows wild underground, and it is called *Kamah* because it grows hidden beneath the earth. The *Kamah* does not have leaves or stems.

The essence of the *Kamah* is partly earthly and partly steamy and remains concealed underground during winter and then starts to grow above the ground with spring rainfall. This is why it is called the smallpox of the land, for it is similar to smallpox, which is caused by moistures clogged with blood that get aggravated during the early childhood years when the body starts to gain strength.

Kamah {truffles} grow in the spring and are eaten raw or cooked. The Arabs used to call *truffles* 'the plant of the thunder, because they grow in the aftermath of thunderstorms. The nomads in the desert use mushrooms in their regular diet. Further, the best type of *truffles* grow on sandy dry land. There are several types of *Kamah*, among which is a poisonous plant which is reddish in color and which causes asphyxiation.

The *Kamah* is cold and wet in the third degree, and it is not favorable for the stomach and not easily digested. Eating *Kamah* on a regular basis causes constipation, gastric pain, facial paralysis, stomachache

and dysuna (painful urination). Humid kinds of mushrooms are less harmful than dry ones. Therefore, those who wish to eat *Kamah* should bury them in a muddy area and then boil them in water, add salt and mint, and then eat them with oil and spices. This is because the *Kamah* has a heavy, earthly essence, although it contains a fair amount of water in its essence that makes it a little light. In addition, using the *Kamah* as kohl helps in cases of bad eyesight and ophthalmia (conjunctivitis).

Some of the best doctors have agreed that truffle water or juice helps strengthen the eyesight.

There are two opinions regarding the meaning of what the Prophet **b** said:

4- Hurf (Cress)

Cress seed are used in remedies and are called Ath'uf which Prophet **b** mentioned.

The messenger of Allah **b** said:

What a cure do the two bitter remedies carry: the Ath'uf'a and aloe.

Cress is hot and dry in the third degree and it heats and relaxes the stomach.

5: Hilb'ah (Fenugreek)

The prophet **b** was reported to have visited Sa'ad bin Aby Waq'ass once when he was ill while in Mecca and he asked that a doctor be brought to examine him. They brought Al Harith bin Kaladah who examined him and said: There is no harm with him, just cook some fenugreek with dates and let him eat them, Saad was reported to have done that and then healed.

Helb'ah In addition relieves urine retention and works as a laxative. When it is placed on the erratic nail, it will heal it.

Letter Kh'aa

1- Kh'obz (brea)

in the sound book it is narrated that Prophet **b** said:

On the Day Resurrection, the earth will look like one piece of beard which the Most Mighty would prepare with His Hand as a residence for the people of Paradise.

Khal (vinegar)

Muslim narrated that the messenger of Allah **b** asked his wife for food and she said that she had vinegar. He **b** said: What an excellent food is vinegar (he **b** ate it

with bread.)

Khilal (toothpick)

Toothpicks are helpful for the gingival and teeth and preserve their health.

Letter d'al

1- Dohn (Fat)

fat closes the pores of the body and prevents the skin from decomposing. When it is used after one take a bath with hot water. It will humidify the body and polish it.

The letter Z'al

1- Thareerah (Hemarthria - Arum)

in the two sound books it is narrated that the messenger of Allah **b** in the farewell Haj A'asha perfumed him with Thareerah.

2- Zobab (flies)

we mentioned the Hadith by Hurayrah about the prophet's command to dip the housefly in the food or drink when it falls in it to get the antidote that its wing carries.

3-Z'ahab (Gold)

Gold is the joy of the life of this world and the precious material. When gold is buried in the ground, sand does not effect on it. It cures weak hearts when it is used in certain remedies. Gold is such a beloved object to the hearts that when they acquire it, it will be sufficient for the people to forget the other beloved objects of this earthy life.

The letter R'aa

Rotab (Ripe dates)

Allah said to Mary:

And shake the trunk of date palm towards you.

4. Hurf (Cress)

Abu Hanifah Ad-Daynoory said, "Cress seeds are used in remedies and are In addition called Ath-Thuffaa, which the Prophet s&, mentioned. Its plant is called AI-Hurf while Rashad seeds is its popular name." In addition, Abu Ubayd said that Ath-Thuffaa is the Hurf.

The *Hadith* that Abu Hanifah referred to is what Abu Ubay and other scholars have related from Ibn Abbas that the Prophet **b** was reported to have said:

"What a cure do the two bitter *remedies* carry: the *Thuffaa* and *aloe*."

Cress is hot and dry in the third degree, and it heats and relaxes the stomach, removes different types of worms, decomposes the spleen tumors, excites the sexual drive and heals the ulcers of mange and herpes.

When the cress is used as a bandage along with honey, it will decompose spleen tumors. When it is cooked with henna, it will extract harmful accumulations in the chest, while taking it as a drink helps against venomous bites and stings.

When it is burned, its smoke repulses venomous beasts and prevents the hair from falling. In addition, when it is mixed with barley flour and vinegar and used as a bandage it helps against decomposes hot tumors.

Further, when it is used as a bandage with water, it brings the pustules to maturity and helps against flabbiness in various organs, strengthens the sexual drive and works as an appetite stimulant. It In addition helps against asthma, hard breathing, relieves the thickness in the spleen, purifies the chest and increases the menstrual flow. It In addition helps against sciatic nerve and the cavity of the hip, due to the extraction power of the cress when one drinks it or is injected with it. It In addition purifies the chest and the lungs from phlegm.

When cress is crushed and taken in a drink with warm water, it will work as a laxative, decomposes flatulence and helps against the pain caused by constipation. Further, cress In addition helps against leprosy when it is crushed and used in a drink.

In addition, when the cress is blended with vinegar and used as an ointment on leprous skin and on white pigmentation disorder, it helps relieve these conditions. It also so relieves headaches that are caused by colds and by phlegm accumulation. When it is fried and drunk (with water), it constipates, especially when it is not crushed, as its consistency will be softened when it is fried.

Galenus said that the strength of the cress, "Is similar to the effectiveness of mustard grains. Hence it could be used to heat the pain in the hip, which is known as Noso and headaches, as each of these symptoms requires heat, similar to mustard seed. Sometimes, cress is mixed with other remedies and used to treat asthma, as it is known that it dissolves thick mixtures, again just as mustard seed does. It is similar to mustard seed in every respect."

5. 'Hulba (Fenugreek)

The Prophet s was reported to have visited Sa'd bin Abi Waqqas b .mi once when he was ill while in Makkah and he asked that a doctor be brought to examine

him. They brought Al-Harith bin Kaladah who examined him and said, "There is no harm with him, just cook some fenugreek with dates and let him eat them." Sa'd was reported to have done that and was then healed.

Hulbah is hot in the second degree and dry in the first degree.

When the fenugreek is cooked in water, it will soften the throat, chest and the stomach. It In addition relieves coughing, dryness, asthma, hard breathing and increases the sexual drive. It In addition relieves flatulence, phlegm, piles and the various accumulations in the intestines. It In addition dissolves the phlegm from the chest and helps against gastric ulcer and lung diseases. *'Hulbah* is used to heal the intestines, mixed with some ghee and fanith.

When five measures of fenugreek is taken in a drink, it will increase the flow of menstruation, and when it is cooked and the hair is washed with it, it will make it curly and will combat dandruff.

When the flour of the fenugreek is blended with some vinegar and natron and used as a bandage on the tumor of the spleen, it will dissolve it. In addition, the woman who suffers from pain in the vagina due to a tumor will benefit if she sits in the water in which the fenugreek was cooked.

When it is used as a bandage and placed on hard, cold tumors, it will help dissolve these tumors. In addition, when its water is drunk, it will help against the pain in the stomach that results from accumulating gaseous materials and will cleanse the intestines.

When one eats the *Hulbah* cooked in honey, dates or figs on an empty stomach, it will dissolve the phlegm that accumulates in the chest and stomach, and will help against coughing that accompanies such ailments.

Hulbah In addition relieves urine retention and works as a laxative. When it is placed on the erratic nail, it will heal it, while its oil helps against cracked skin due to extreme cold, when it is mixed with wax. There are many other benefits for the *Hulbah* (fenugreek).

Some doctors stated, "If the people had knowledge of its benefits, they would buy it with its weight worth of gold."

The Letter k'aff

1. Khubz (Bread)

In the *Sahih* it is narrated that the Prophet ^s said:

"On the Day of Resurrection, the earth will look like one piece of bread which the Most Mighty would prepare with His Hand as a residence for the people of

Paradise."

A fake Hadith disallows cutting bread with a knife. In addition another fake Hadith disallows cutting meat with a knife. Muhanna said that he asked Imam Ahmad about the *Hadith* related from A'isha that narrates that the Prophet as disallowed using a knife to cut meat, because it is an act of non-Arabs. Imam Ahmad said that it is not correct and that it contradicts the *Hadith* narrated by 'Amr bin Umayyah and Al-Mughirah. The *Hadith* that he referred to is what 'Amr bin Umayyah related that the Prophet sag used to cut some pieces of ewe meat with a blade. In addition, Al-Mughirah narrated that when he asked the Prophet ^ to be his guest, he ordered that a piece of meat be broiled and he then started cutting the meat with a blade.

The best type of bread is yeasty and kneaded

The next best is furnace bread, then oven baked bread, then bread cooked under hot ashes, using fresh flour.

The most nutritious kind of bread is semolina bread, because it digests slowly and because it does not have excessive amounts of bran, then chalky bread and lastly black bread.

The best time to eat the bread is in the last part of

the day when it is baked. In addition, unlike dry bread, soft bread is lighter, more nutritious, humidifying and digests faster.

Wheat bread is hot in the second degree and is mild concerning wetness and dryness, unless dried by fire.

Wheat bread In addition fattens the body rapidly. The Qatayif (similar to pancakes) cause a thick condition, while breadcrumbs provoke swelling in the stomach and digests with difficulty. Further, bread made with milk causes clogs and is difficult to digest, although it is nutritious.

Barley bread is cold and dry in the first degree and it not as nutritious as wheat bread.

2. *Kh'al* (Vinegar)

Muslim narrated in his *Sahih* that Jabir bin 'Abdullah said, "The Messenger of Allah b asked his wife for food and she said that I have vinegar. He asked for some of it and started eating from it while saying:

" *"What an excellent food is vinegar." (He ate it with bread.)*

Khall is a substance that is both hot and cold, although coldness is usually more apparent. It is In addition dry in the third degree and a strong drying agent.

Vinegar In addition soothes the body and softens the nature,

Wine vinegar helps against gastric inflammation and bile and prevents the harm of toxic medications. It In addition decomposes milk and the blood when coagulated, and helps the spleen, coats the stomach, constipates, quenches the thirst and prevents tumors from occurring. It In addition helps the digestion process, works against phlegm, softens thick foods and softens the consistency of the blood.

When vinegar is drunk with salt, it will help against poisonous mushrooms. When vinegar is sipped, it will dissolve the clogs that occur in the blood in the lower jaw. When one rinses his mouth with warm vinegar, it relieves toothache and strengthens the gingival.

Vinegar In addition helps against a septic finger when it is anointed with it, and relieves pustules, hot tumors and fire burns. Vinegar is an appetite stimulant, softens the stomach, and favorable for young people and for those who live in warm areas.

3. *Khilal* (Toothpick)

Toothpicks are helpful for the gingival and teeth and preserve their health, and help keep the breath fresh. One of the best types of toothpicks are those made from

olive wood. It is not advised to use reed, myrtle, or basil to pick the teeth.

The Letter D'al

1. Duhn (Fat or Grease)

Fat closes the pores of the body and prevents the skin from decomposing. When it is used after one takes a bath with hot water, it will humidify the body and polish it. When the hair is anointed with grease, it will beautify it and make it longer. It In addition helps against measles and most other ailments that could affect the hair.

At-Tirmidhi narrated that Abu Hurairah related from the Prophet afe that he said:

"Use grease in your food and as an ointment."

In the warm areas, such as Hijaz, grease works as one of the best preservers of health and as a remedy, making it necessary for the residents of such areas. As for those who live in cold areas, it is not as necessary for them. We should mention that using grease on the head on a regular basis causes harm to the sight.

The most beneficial simple kinds of grease are regular oil, then fat and then sesame oil.

As for the compound greases, some kinds are wet

and cold, such as the essence of violet, which helps against hot headaches and brings sleep to the eye. It In addition moisturizes the brain, helps against cracks (or fractures) and excessive dryness of the skin. It is a so a beneficial ointment against mange and dry rashes, along with helping the joints be flexible. It is In addition suitable for those who tend to be hot during the summer.

Some types of compound greases are hot and wet, such as ben-tree grease, which is the extract of white seeds that look like dusty pistachio and which is greasy and fatty. This type of grease relaxes the nerves and helps against spots and lack of pigment in certain areas of the skin. It In addition draws thick phlegm, softens dry ligaments and heats the nerves. It In addition cleans the teeth, makes them shiny and helps them against corrosion. In addition whoever anoints his head and face with ben-tree grease will not come down with measles or cracks. Anointing the sexual organs and groins with it In addition helps against the coldness of the kidneys and dripping urine.

The Letter Thal

1. *Tharirah* (Hemarthria/Arum)

In the *Sahihain* it is narrated that A'isha said that during the Farewell *Hajj*, she perfumed the Messenger of Allah **b** with *Tharirah* for his *Ihram* and otherwise.

We mentioned the *Tharirah* and its benefits before.

2. Zubab (Flies)

We mentioned the *Hadith* by Abu Hurairah is in the *Sahihain* about the Prophet's command to dip the housefly in the food or drink when it falls in it to get the antidote that its wing carries. This antidote works as the antidote of the poison that the fly carries on the other wing. We In addition mentioned the benefits of the flies before.

3. Zahab (Gold)

Abu Dawud and At-Tirmidhi narrated that the Prophet s& allowed Arfajah bin As'ad, who lost his nose during the battle of Kulab and had to use a nose made of silver that later rotted, to wear a nose made of gold. Arfajah is only mentioned in this one *Hadith*.

Gold is the joy of the life of this world and the precious material possession of this existence that brings joy to the hearts and strength to the back. It is In addition Allah's secret on His earth. Gold's condition is suitable in all types of environments and has a soft hotness that is used in various light and soothing remedies. It is In addition the most mild of all minerals.

When gold is buried in the ground, sand does not affect it adversely. When gold is used in certain remedies, it helps cure weak hearts and the fibrillation that accompanies black bile. It In addition helps against obsession, sadness, depression, fear and love. It brings fatness to the body, dissipates pallor and lightens the color. It In addition helps against leprosy and the various other ailments including black bile. Drunk or used as an ointment, gold is an effective ingredient in the remedies for treating alopecia (a skin disease characterized by loss of hair, partial or total), and viper stings. It In addition clears the eye and strengthens it, and helps against several ailments while brining strength to the various organs of the body.

Foul breath would dissipate if one holds some gold in his mouth. In addition, those who have a disease that requires cauterization and use gold for this purpose it will heal quickly and the wound would not be covered with blisters. In addition, when gold is used as kohl, it purifies and strengthens the eyes. Further, when a golden ring is heated and applied on pigeon wings, the pigeons will be accustomed to their homes and will not abandon them.

Gold is especially effective in strengthening the hearts and this is why it was allowed in times of war and in times of peace, except when there is proof to the

contrary. At-Tirmidhi narrated that Buraydah Al-'Asri said, "The Messenger of Allah si entered (Mecca) the Day of *Al-Fath* (conquering of Mecca) with gold and silver on his sword."

Gold is such a beloved object to the hearts that when they acquire it, it will be sufficient for the people to forget the other beloved objects of this earthly life.

Allah said:

﴿ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ
الْمِثَالِ ﴾ (١٤) آل عمران .

"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land." (3:14)

In addition, in the *to sound books* is narrated that the Prophet b said:

"If the son of Adam had a valley of gold, he would seek a second. If he bad two, he would seek a third.

Nothing fills the stomach of the son of Adam except dirt, and Allah forgives those who repent."

Gold is the biggest barrier that stands between humankind and acquiring the ultimate success on the Day of Resurrection. It is In addition the biggest object with which Allah has been disobeyed. Because of gold, relations of the womb were severed, blood was shed, prohibitions were violated, rights were unjustly taken and slaves committed injustice against each other. Gold is the reason behind liking the life of this world and its shortness, and the cause behind disliking the Next Life and what Allah has prepared in it for His loyal supporters. With gold, so many truths were and are buried, so much falsehood was and is brought to life, so many unjust people were and are given support and so many innocent people were and are being dealt with unjustly.

The Letter R'aa

1. Rutab (Ripe Dates)

Allah said to Mary:

﴿ وَهَزَيَّ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رُطَبًا حَنِينًا ﴾ ﴿٢٥﴾ فَكُلِي
وَأَشْرَبِي وَقَرِّي عَيْنًا ۖ فَلَمَّا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ
لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ﴾ ﴿٢٦﴾ (٢٥:٢٦) مريم .

"And shake the trunk of date palm towards you. it will let fall fresh ripe dates upon you. So eat, drink, and be glad. Moreover, if you see any human being, say: 'Verily, I have vowed a fast unto

The Most Gracious (Allah) so I shall not speak to any human being this day.'" (19: 25, 26)

In addition, in the *Sahihain* it is narrated that Abdullah bin Ja'far said:

I saw the Messenger of Allah b eating cucumbers with ripe dates."

Abu Dawud In addition narrated in his *Sunan* that Anas said:

"The Messenger of Allah ﷺ used to break his fast on some ripe dates, and if he did not have any, on dry dates. Otherwise, if he did not have dry dates, he would have several sips of water."

Ripe dates are just like water, hot and wet, and they are favorable for and strengthen the cold stomach, increase the production of semen and fertility, are suitable for cold temperaments and are very nutritious.

Ripe dates are the best types of fruit for the people of Al-Medina specifically and for all others in general where ripe dates grow. It is In addition a very beneficial fruit for the body, although ripe dates spoil quickly in the stomach of those who are not used to eating them and thus produce putrid blood. In addition, eating excessive amounts of ripe dates cause headaches and black bile and harms the teeth. Oxymel (Sakanjabin) helps neutralize the irritants that accompany eating ripe dates.

When the Prophet ﷺ used to break his fast, he used to eat first ripe or dry dates, or would drink some water. This is a wise decision, because fasting empties the stomach of food. Thus the liver would not find any sufficient energy that it could transfer to the various organs. Sweets are the fastest food to reach the liver and are favored by the liver, especially when one eats ripe dates, in which case the liver accepts it even more

favorably, benefits from it and then transfers the benefit to the rest of the organs of the body. If there are no ripe dates available, one should eat dried dates because they are sweet and nutritious. Otherwise, some sips of water would extinguish the heat of the stomach and the Fast. The stomach's appetite would then increase and become ready to accept (and digest) food.

2. Roihon (Myrtle / Basil)

Allah said:

﴿ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴾

. (٨٨:٨٩) الواقعة .

"Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah), (There is for him) rest and provision, and a Garden of Delights (Paradise)." (56:88,89)

And He said:

﴿ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ الرحمن . ﴾

"And In addition corn, with (its) leaves and stalk for fodder, and sweet-scented plants." (55:12)
Muslim narrated that the Prophet ﷺ said:

"Whoever was presented with Rayhan should not refuse it, because it is easy to wear and has a good scent."

Ibn Majah narrated in his Sunon that Usamah related from the Prophet **b** that he said:

"Is there anyone who is ready to enter Paradise, for Paradise is all good (and pure). It is, by the Lord of the Ka'bah, a shining light, a twinkling Raihan, a luxurious palace, a running river, a ripe date, and a beautiful, pretty wife. It has many suits, eternal residence in a good place of dwelling, fruits, vegetables, comfort and bounty in an exalted, comfortable dwelling."

They said, " 'Yes, O Messenger of Allah **b** We are ready for it!' He said, 'Say, by Allah's Leave.' They said, By Allah's Leave.' "

Every plant that has good scent is called '*Raihan* . Therefore, every area gives a certain plant that name. For instance, the people to the west, as well as, the Arabs call the aromatic plants *Raihan*. The people in Iraq and Sham call the Hibk (a type of mint) a *Raihan*.

Raihan or myrtle is cold in the first degree and dry in the second degree. Yet, it is a compound of several qualities, most of which consist of earthly cold essence. Myrtle In addition consists of a soft hot substance. Myrtle dries the head nicely and is effective as a

constipating agent.

Myrtle prevents bile diarrhea and dissipates hot and wet vapor when one smells its scent. Its scent In addition brings relief to the heart and prevents various ailments, especially when the plant is spread around the house.

In addition, myrtle heals the tumors that occur in the two ureters when it is coated on them. When fresh myrtle leaves are ground, blended with vinegar, and then placed on the head, they will stop nose bleeding. When dried myrtle leaves are crushed and the powder is sprinkled on wet ulcers it will heal them and will help weak organs when used as a bandage, relieve septic finger and heal spots and the ulcers on the hands and feet,

When myrtle is used to rub the body, it eliminates sweat, dries the excess wetness and dissipates underarm odor. When one sits in the water that myrtle was cooked in, it will help against infections on the buttocks and vagina and will heal weak joints and broken bones, when it is poured on the wound.

In addition, myrtle helps eliminate dandruff, the wet ulcers, and the spots that appear on the head. It In addition helps the hair against falling and gives it a black color. When myrtle leaves are ground with a little water and then blended with some oil or rose grease and then

used as a bandage, it will be suitable against fresh (or humid) ulcers, canker sores, erysipelas (skin infection), acute tumors, urticaria (hives) and hemorrhoids.

Myrtle seeds In addition help against hemoptysis (spitting up blood) of the chest and lungs. It In addition coats the stomach, does not harm the chest or the stomach, and cleanses them. It In addition helps against diarrhea and coughing, and this is a special quality for myrtle that is rarely found in other medications. Myrtle seeds In addition help urine production and heal vesica (bladder) infections, spider bites and scorpion stings. Using myrtle roots to clean between the teeth is harmful, though.

Persian *Raihan*, which is In addition called *Hibq*, is hot, and when its scent is smelled, it helps against hot headaches when water is sprinkled on the *Hibq* and then is allowed to cool down. It is In addition said that this kind of myrtle is cold, but it looks like it has some of the four types of temperament. It In addition helps bring sleep to the eye.

The seeds of Persian myrtle relieve diarrhea of the bile, stomach, strengthen the heart and help against black bile ailments.

3. *Rumman* (Pomegranate)

Allah said:

﴿ فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُْمَانٌ ﴾ (٦٨) الرحمن .

"In them (both) will be fruits, and date palms and pomegranates." (55:68)

In addition, "Ali was reported to have said: "Eat *Rumman* with its pulp, because it coats the stomach."

Sweet pomegranate is hot and wet, good for the stomach, and strengthens it because of its being a mild constipating agent. It is In addition good for the throat, chest and lungs, along with relieving coughing. The water (or juice) in the pomegranate softens the stomach and is a nutrient for the body. It In addition digests quickly because it is light and produces heat along with some air in the stomach. It helps increase the semen production and is not favorable for those who have fever. Pomegranate has a special quality, that is, when one eats bread with it, it prevents it from being spoiled.

Bitter pomegranate is cold and dry and constipates mildly. It is In addition good for overheated stomach and helps produce more urine than the other types of pomegranate. It In addition softens bile symptoms,

relieves diarrhea, prevents vomiting and is slightly tarry. It In addition stops the heat in the liver, strengthens the organs, helps against bilious shaking, heartaches and the ache of the tip of the stomach. It. In addition helps the stomach, rids it of excrements, extinguishes the bile, and benefits the blood.

When pomegranate's juice is extracted and is cooked with some honey until it becomes like an ointment and used as eye drops, it will clear the yellow color from the eye and will dissipate the thick wetness. When it is placed on the gingival (gums), it will help against the rashes that appear on the gingival. In addition, pomegranate juice extracted with the rind will work as a laxative and will rid the body from septic bilious moistures, along with helping against short-term fever.

As for sour pomegranate, its qualities are in the middle between the two other kinds we mentioned, although this kind leans more towards being sour. Pomegranate seeds that are mixed with honey will alleviate septic finger and malignant ulcers. Pomegranate flowers In addition help heal wounds. It is said that if one swallows three pomegranate flowers each year, he will be immune from ophthalmia (conjunctivitis) for an entire year.

The Letter Zai

2 - Zait (Olive Oil)

Allah the Glorified said:

"Lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it."
(24:35)

At-Tirmidhi and Ibn Majah narrated that Abu Hurairah related from the Prophet ﷺ that he said:

"Eat the Zait and use it as an ointment, because it is produced by a blessed tree."

Al-Bayhaqi and Ibn Majah In addition narrated that 'Abdullah bin 'Umar said that the Messenger of Allah ﷺ said:

"Eat oil and use it as an ointment because it is from a blessed tree (olive tree)."

Zait is hot and wet in the first degree. In addition, the quality of the oil depends on the tree that produces it. For instance, the best type of olive oil is that squeezed

from ripe olives, while oil from unripe olives is cold and dry. Red olives produce oil that is between these while black olives produce hot and wet oil. Olive oil helps against poisons, works as a laxative and rids the body of worms. Old olive oil leans more towards being hot and decomposing. When the oil is blended with water, it becomes less hot, milder, and thus more beneficial. All kinds of olive oil soften the skin and slow the aging process. The salty water blended with oil helps burned skin against blistering. It In addition strengthens the gingival.

2. Zubd (Butter)

Abu Dawood narrated in his *Sunan* that the two children of Busr said, "The Messenger of Allah b came by us and we offered him some butter and dried dates, as he used to like eating butter and dried dates."

Butter is hot and wet and has many benefits, such as maturing the mixtures (bodily wastes) and decomposing them, along with relieving the tumors that appear next to the ears and ureters (tubes leading from the kidney to the bladder). When butter is used, alone it In addition heals mouth cankers and the various other types of tumors that attack children and women. When one licks butter, it will help against lung hemoptysis (spitting up blood) and will mature the tumors of the lungs.

Butter softens the nature, the nerves and the hard tumors that result from black bile and phlegm and relieves the dryness in the body. When butter is laid on the place where children's teeth emerge, it will help the teeth grow. Butter In addition soothes the coughing that accompanies colds and dryness. It In addition heals herpes and the roughness in the body and works as a laxative. Yet, butter reduces the appetite and the sweetness of honey and dates.

The wisdom behind the Prophet sag eating dried dates with butter is that they would neutralize the effect of each other.

3. *Zabib* (Raisins)

The best type of *Zabib* is the largest in size, the fattest and that has thin skin and small seeds, especially when the seeds are removed before eating them. Raisins are hot and wet in the first degree, while their seeds are cold and dry.

Raisins are similar to the type of grape they are made of, as sweet raisins are hot, sour raisins are cold and constipating and white raisins are more effective constipating agents. Raisin pulp is suitable for the windpipe and relieves coughing, liver, and prostate pain. It In addition strengthens the stomach and soothes the intestinal cavity.

Sweet raisin pulps are more nutritious than grapes, but less nutritious than dried figs. In addition, raisin pulps possess maturing qualities and mildly constipate. In general, raisins strengthen the stomach, the spleen and the liver and benefit the throat, chest, liver and prostate.

The best way to have raisins is to eat them without the seeds. Raisins provide good nutrition and do not cause clogs like dates do. Eating raisins with their seeds will increase the nutritious intake and will benefit the stomach, liver and spleen. When one is suffering from loose nails and places raisin pulps on them, they will! Remove the nails quickly. Sweet, seedless raisins benefit for who suffer from excessive wetness and phlegm and help the liver.

Raisins In addition help memory power, as Az-Zuhri said, "Those who seek to memorize the *Hadith*: should eat raisins," In addition, it was reported that Abdullah Ibn 'Abbas described the raisins that, "Their seeds are an ailment while their pulp is cure.

4. Zanjabil (Ginger)

Allah said:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

(٧) الإنسان .

"And they will be give) to drink there of a cup (of wine) mixed with anjabtl (ginger)." (76: 7)

Abu Nu'aym In addition narrated in his book on the Prophetic medicine that Abu Sa'id AI-Khudri said:

Ginger is hot in the second degree and wet in the first degree. It heats the body, helps the ingestion process, softens the stomach mildly, helps open the clogs of the liver that are caused by coldness and wetness and helps against the wetness that causes sight impairment, when it is eaten or used as kohl. Ginger In addition strengthens the sexual power and decomposes the thick gases accumulating in the intestines and the stomach.

In general, ginger is good for the cold temperament of the liver and the stomach. When one takes some ginger along with two measures of sugar and some hot water, it will work as a laxative and will rid the body of harmful excrements. Ginger is an effective

ingredient in the ointments that dissolve the phlegm.

Sour ginger is hot and dry and it excites the sexual drive, increases semen production, heats the stomach and the liver, helps the digestion process, dries the phlegm that prevails in the body and increases the memory power. It is In addition suitable for the coldness in the liver and stomach and washes the harmful effect of eating fruit. It In addition makes the scent better and fends off the harm of thick, cold foods.

The Letter Seen

1. Senna

We mentioned Senna before and stated that it is In addition called Sanut. There are seven opinions regarding what the word Senna means.

Senna is said to mean honey, the thick juice that appears on the surface of the butter and which looks like black stripes, cumin like seeds, Persian cumin, dill, dried dates or fennel.

2. Safarjal (Quince)

Quince is cold and dry, constipates and benefits the stomach. Sweet quince is cold and dry and is somewhat mild. Sour quince constipates more than sweet

quince and is colder and drier. All types of *Safarjal* quench the thirst, stop vomiting, help produce urine and constipate. *Safarjal* In addition helps against stomach ulcers, hemoptysis (spitting up blood), diarrhea and nausea. *Safarjal* In addition prevents the ascending of gaseous material when one eats it after the meal. In addition, the ashes of washed *Safarjal* leaves and stems are similar to zinc in benefit.

Consuming *Safarjal* before the meal constipates, while consuming it after the meals softens the stool and helps the digestion process. Eating excessive amounts of *Safarjal* harms the nerves and causes painful constipation. *Safarjal* helps extinguish the yellow bile of the stomach.

When the quince is broiled, it will become softer and milder. When one removes the pips of the quince, stuffs them with honey, dips them in a paste and then broil them under hot ashes, they will become very beneficial.

The best way to eat the quince is broiled or cooked in honey. The seeds of *Safarjal* In addition help against dryness in the throat, the windpipe and several other ailments. Its oil stops sweating and strengthens the stomach. *Safarjal* jam In addition strengthens the stomach and the liver and relieves the heart and the soul.

3. Siwak

In the *Sahihain* it is narrated that the Prophet ﷺ said:

"If it was not for the fact that my nation would not be able to bear it, I would have ordered them to use Siwak before every prayer."

In addition, in the *Sahihain* it is narrated that:

"Whenever the Prophet ﷺ would wake up at night, he would clean his mouth with Siwak."

AI-Kukhari In addition narrated that the Prophet ﷺ said:

"Siwak cleans the mouth and pleases the Lord."
Further, Muslim narrated that:

"Whenever the Prophet ﷺ would enter his house, he would first use the Siwak."

There are many other *Ahadith* on this subject.

An authentic *Hadith* In addition stated that just before he died, the Prophet ﷺ used the *Siwak*. The Prophet ﷺ said:

I have troubled you by frequently stressing using

the Siwak." The best type of *Siwak* is made from Arak trees. Further, one should not use an unknown tree for *Siwak* for it might be poisonous. In addition, *Siwak* should be used moderately, because it might cause the coating of the teeth to wear away and thus the teeth will be susceptible to the hot vapors or gasses that ascend from the stomach and to all kinds of dirt. When the *Siwak* is used moderately, it will polish the teeth, strengthen the roots of the teeth, help the tongue, prevent plaque, perfume the breath, clear the mind and strengthen the appetite.

The best way to use the *Swak* is by soaking it in rose water. In addition, the best type of *Siwak* is made from walnut stems. The author of At-Taysir said, "It was said that when one uses the *Siwak* once every five days, it will clear the head, sharpen the senses and alert the mind."

Siwak is beneficial for many reasons, such as perfuming the breath, strengthening the gingiva, clearing the phlegm and the sight and preventing cavities. It In addition preserves the health of the stomach, clears the voice, helps the digestion process, helps make the speech clear and encourages one to recite the Qura'an, remember Allah and pray. *Siwak* In addition fights sleepiness, pleases the Lord, delights the angels and increases the number of the good deeds.

Siwak is preferred at any time, especially before the prayer, ablution, when waking up and when the mouth emits foul odor. It is In addition preferred for those who are fasting and all other people at all times. There are *Ahadith* that allow this practice for those who are fasting, because it is beneficial for them and pleases the Lord. Pleasing the Lord when one is fasting is even more desired than at other times. In addition the *Siwak* cleans the mouth, and cleanliness for the fasting person is one of his best deeds.

In the *Sunan* it is narrated that 'Amir bin RabT'ah said: "I saw the Messenger of Allah b on numerous occasion using the *Siwak* when he was fasting."

AI-Bukhari In addition said that Ibn 'Umar said that the Prophet sg used the *Siwak* at the two ends of the day.

There is a consensus that the fasting person rinses his mouth while performing ablution, and rinsing the mouth is an obligation or a more preferred act than using the *Siwak*. In addition, Allah does not have a use for the people to worship him while their mouths are emitting foul odor, nor is it an act of worship. When the Prophet mentioned that the odor that the mouth of the fasting person emits is better in His Sight than the scent of *Musk*, he meant to encourage the practice of fasting, not the

practice of allowing the mouth to emit foul odor. Hence, the fasting person needs the *Siwak* more than anyone else. In addition, Allah's Pleasure is much better than His preferring the odor that the mouth of the fasting person emits.

Further, Allah prefers using the *Siwak* more than for the odor that comes out of the mouth of the fasting person to remain.

In addition, using *Siwak* does not prevent the good scent that Allah creates in the fasting person's mouth on the Day of Resurrection. Rather, the mouth of the fasting person will smell better than Musk on the Day of Resurrection as a sign of his observing the Fast, even if the *Siwak* removed the odor that used to come from his mouth. Similarly, whoever suffers a wound [for the sake of Allah] in this life is commanded to remove the blood from his body in this life, but his wound would still have the color of blood on the Day of Resurrection.

Furthermore, the *Siwak* does not completely remove the odor of the mouth for the fasting person because its reason still remains, that is, the stomach being empty of food. Only the effect of this fact will be lessened from the teeth and gums.

The Prophet **b** taught his nation the preferred and the disliked acts of the Fast. He did not mention the *Siwak*

among the disliked acts although he knew they were using it. Rather, he encouraged them in general to use the *Siwak* and they saw him using it himself at innumerable times, knowing that they would imitate him. Never did he discourage them from using the *Siwak* in the afternoon (when they are fasting). It is a fact that the Prophet ^g is required to offer the religious ruling when it is needed.

4. Somn (Shortening)

There is a weak *Hadith* that narrates that the Prophet as encouraged the Muslim to drink cow milk, because it is a remedy and because the butter of that milk is a cure, while stating that cow meat is an ailment, The chain of narrators for this *Hadith* is not authentic.

Somn is hot and wet in the first degree, it is mild, and helps eliminate the various tumors that attack the soft parts of the body. Somn is stronger than butter as a maturing agent, Galinus said that he used shortening to cure the tumors that occur in the ear and the tip of the nose. In addition, when the base of the teeth is anointed with shortening, the teeth will emerge faster.

When shortening is blended with honey and bitter almonds, it will clear the chest and the lungs and will dissipate various ailments; Shortening is harmful for the stomach, especially if the person has a mucus condition.

When the shortening made of cow and goat milk is mixed with honey, it helps against toxic materials and snake and scorpion stings. Ibn As-Sunni mentioned that 'Ali said that the people never use a better remedy than shortening.

5. Samok (Fish)

Imam Ahmad and Ibn Majah narrated that 'Abdullah Ibn 'Umar said that the Prophet ﷺ said:

"We were allowed two dead animals and two bloods: fish and locust, and liver and spleen."

There are many kinds of fish, the best of which is the most delicious, the best scented, moderate in size, which has fine scales, the softest meat, which live in fresh water that flows on pebbles and which eat plants and not organic waste. The best areas for the fish to live are those with the freshest water that runs through rocks, then the areas that have sandy ground void of filth or wastes and which are mildly calm and exposed to the sun and wind,

Sea fish are in addition soft and delicious. The meat of sea fish that has soft skin is cold and wet, difficult to digest and produces excessive amounts of phlegm, but in addition produce acceptable temperament, increase semen production and fertility and suit hot conditions.

The best kind of salted fish is the most recently salted. Salted fish is hot and dry, and the older they get the hotter and drier they become. Silurid (similar to catfish) is very viscous, and the Jews do not eat this type of fish. Yet, soft Silurid meat softens the stomach, and when it is salted, kept and then eaten, it will clear the windpipe and make the voice finer. When it is ground and used as an external ointment, it will extract the wastes that accumulate inside the body, as it has the quality of extracting such substances,

Sitting in the salty water of Silurid relieves the effects of newly formed ulcers and extracts the harmful substances to the surface. Salty water of Silurid In addition relieves sciatic nerve ailment when one is injected with it.

The best part of fish meat is closer to the tail, and the soft and fatty fish meat produces fatness and flesh.

In the *Sahihain* it is In addition narrated that Jabir bin Abdullah said, "The Prophet **b** sent us with three hundred riders under the leadership of Abu 'Ubaidah bin Al-Jarrah. We went by the seashore and were soon very hungry until we ate tree leaves. The sea then threw out a whale that is called 'Anbar. We ate from it for a half a month and In addition used its fat in our food. Abu Ubaidah then took a rib of the fish and asked a man to

ride on his camel and then pass under the rib, which he easily did."

6. *Silqh* (Chard)

At-Tirmidhi and Abu Dawud narrated that Umm Al-Munthir said, "The Messenger of Allah **b** came by along with Ali when he was still recovering from an illness. Then, we had some hanging clusters of dates. The Messenger of Allah **b** started eating from it, and he (Ali) joined him. The Messenger of Allah **b** then said to him:

"You are still recuperating, until 'Ali stopped eating.' I then made some barley with chard and brought it to them. The Prophet **b said, to 'Ali 'Eat from this: this more beneficial for you.'"**

Silqh is hot and dry in the first degree and has a soothing coofness in it. Chard In addition decomposes and opens the clogs. The *black chard* constipates and helps against alopecia (A skin disease characterized by loss of hair, partial or total), spots, *dandruff and warts if* its water is used as ointment. It In addition kills lice and is used as ointment when blended with honey to cure herpes. *Silqh* In addition opens the clogs in the liver and spleen.

The black chard constipates as we have stated, especially when taken with lentils, both of which are not suitable for the stomach. However, white chard with

lentils softens the stomach and is used as a laxative and is used to treat hemiplegia (Paralysis affecting only one side of the body), when blended with food aliments and condiments. Yet, it is not nutritious, produces harmful mixtures and burns the blood. Eating it with vinegar and mustard helps neutralize these side effects. Finally, eating it excessively causes constipation and flatulence.

The Letter Shin

1. *Shuneiz* (The Black Seed)

We talked about the Black Seed before under the letter 'Hoo.

2. *Shubrum* (Euphorb)

At-Tirmidhi and Ibn Majah narrated that the Messenger of Allah **b** asked Asma' bint 'Umais

"How do you treat *constipation*? *She said. 'with Shubrum'. The Prophet* its said, 'Hot and too strong of a *laxative*."

Shubrum is a small tree that sometimes grows to be as tall as a man. The *Shubrum* has red branches with some whiteness, while the tips of its branches end with a cluster of leaves, *Shubrum* flowers are small and yellowish with some whiteness. When its flowers they fall

small stems that have small grains and which look like terebinth replace them. The color of these stems is reddish and has red peels that cover its ribs. The parts of the *Shubrum* that are used are its peels, ribs and stem extract,

Shubrum is hot and dry in the fourth degree and drives away the black bile, yellow water and phlegm. It In addition causes nausea and distress. Using it in excessive amounts might even case death. When intending to use the *Shubrum*, it should first be soaked in milk for a day and a night, and the milk should be changed twice or thrice during the day. Then, the *Shubrum* should be dried in the shadow, blended with roses, tragacanth (In addition known as goats' horn), and then consumed with honey water or grape juice.

Two to four small measures of the *Shubrum* constitute one dose. We should state that Hunain said, "As for *Shubrum* milk, I do not see any goodness in it and thus do not recommend it. Common doctors have killed many people with it."

3. Sho'fr (Barley)

Ibn Majah narrated that "Aishah said: "When a member of the family of the Messenger of Allah **b** would fall sick, he would order that barley soup is made and then the ill person would be commanded to have some of it. He used to say, 'It strengthens the heart of the sad person and

relieves the heart of the ill person, just as one of you would wash the dirt off of her face with water.' "

We mentioned that the remedy mentioned in this *Hadith* entails boiled barley water which is more nutritious than its flour. Barley water helps against coughing and throat roughness, relieves the irritant excess excrement, produces more urine, cleanses the stomach, quenches the thirst and extinguishes heat. It In addition provides comfort and has a decomposing quality.

This remedy entails preparing a portion of a good type of barley and five times as much water, placing them in a clean pot and cooking them under moderate temperature until only two fifths of the mixture remains in the pot. The resulting soup is then purified and used as much as needed.

4. Shown (Roasted Meat)

Allah said that when Prophet Ibrahim had the honorable guests:

"And he hastened to entertain them with a roasted calf." (I 1:69) Ibrahim had roasted the calf on heated stones.

At-Tirmidhi narrated that Umm Salamah said that she once brought the Prophet s& a roasted piece of meat

and that he ate from it and then stood up to pray without repeating the ablution. At-Tirmidhi then commented that this *Hadith* is authentic. At-Tirmidhi In addition narrated that Abdullah bin Al-Harith said, "We ate some roasted meat with the Messenger of Allah as inside the mosque." Further, At-Tirmidhi narrated that Al-Mughirah bin Shu'bah said, "I was a guest of the Messenger of Allah b one night and he ordered that a piece of meat be roasted and then took the blade and started to cut pieces of it for me. Then, Bilal came to make the call to prayer and the Prophet s& dropped the blade and said, 'What is the matter with him?'"

The best type of roast is the meat of a one-year old sheep, then a fat sheep. This type of food is hot and wet, produces black bile, but is one of the most nutritious foods for healthy, ill and recovering persons alike. Cooked meat is better, lighter on the stomach and has more wetness. Fried meat is less beneficial while meat dried in the sun is the worst kind. In addition, roasting meat on burning stones is better than flame broiled meats.

5. *Sha'hm* (Fat or Grease)

In Al-Musnad it is narrated that Anas said that a Jewish man asked the Prophet ste to be his guest and that he offered him some barley bread and melted grease.

In the *Sahih* it is In addition narrated that

Abdullah bin Mughaffal said, "On the Day of Khaibar, a bag full of grease was lowered and I took possession of it and said, 'By Allah! I will not give anyone any of it!' When I turned around I found that the Messenger of Allah ^ was laughing and did not comment.' "

The best type of grease is that taken from a grown animal. Grease is hot and wet but less wet than clarified butter. This is why when both grease and clarified butter are melted, grease hardens faster.

Grease helps against throat roughness, it represses and causes rotting. To neutralize the harmful effects of grease, one should use lemon, salt and ginger. In addition, goat grease constipates more than any other type of grease, while Billy goat grease is more decomposing and helps against stomach ulcers. Goat grease helps against stomach ulcers and is used as an injection to relieve excoriation (the rubbing away of skin from injury or disease), and (spasms of the bladder or anus).

The Letter Sod

1. The So/at (The Formal Prayer)

Allah said:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

(٤٥) البقرة .

"And seek help in patience and As-Salat (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]." (2:45)

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ

(١٥٣) البقرة .

الصَّابِرِينَ ﴿١٥٣﴾﴾

"O you who believe! Seek help in patience and As-Salat (the prayer). Truly, Allah is with As-Sabirun (the patient)." (2:153)

In addition, Allah said,

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ
وَالْعِيقَةُ لِلتَّقْوَى﴾ (١٣٢) طه .

"And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqun (the pious)." (20:132)

Furthermore, in the Sunon it is narrated;

"Whenever the Messenger of Allah would be concerned about a matter, he would turn to prayer."

We In addition mentioned using the prayer as a cure for various types of illnesses before these illnesses progress.

The prayer brings about sustenance, preserves the health, discards harm, eradicates illness, strengthens the heart, radiates the face with light, brings joy to the soul and dissipates laziness. In addition, the prayer energizes the limbs, sustains power, opens the chest, nourishes the soul, brings light to the heart, protects the bounty, shields

from the anger (of Allah), brings about blessings, takes one away from Satan and draws him closer to the Most Beneficent.

In general, the prayer has a profound effect in preserving the health of the body and the heart. The prayer In addition discards harmful substances. No two persons would catch a type of disease or suffer an affliction, but whoever prays among them would suffer the minimal effects of the illness or the affliction.

The prayer has a profoundly wonderful effect in repelling the evils of this life, especially when the prayer is given its due right inwardly and outwardly. Certainly, the evils of this life and the Next Life would be most effectively repelled while their good would be most effectively brought forth through prayer. The secret in this is that the prayer is the connection with Allah. The closer the connection is between the slave and his Lord, the more open the doors of all types of good will be for him, while closing the ways to evil. In this case, the tools of success will descend on the slave from his Lord, along with good health, many bounties and riches, comfort, delight, joy, happiness and the good things of life,

2. Sabr (Patience)

Sabr, patience, is one half of Faith, which is half patience and half praise and thankfulness. Some of the

So/of said, "Iman has two halves, one half patience and one half praise (and appreciation)." Allah said:

﴿ فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ
أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ
شَكُورٍ ﴾ (١٩) سبأ .

"Verily, in this are indeed signs for every steadfast, grateful (person)." (34:19)

To Faith, *Sabr* is just like the head to the body. There are three types of *Sabr*. First, there is the *Sabr* while performing Allah's Commands, so that one does not ignore [or get bored with] them. There is a *Sabr* with shunning the prohibitions, so that one does not violate them. There is In addition a *Sabr* with the appointed destiny and decisions of Allah, so that one is not enraged because of them. When one acquires all three types of *Sabr*, his *Sabr* will be complete and the delight of this and the Next Life will be whole, along with gaining and winning in both lives. No person shall achieve these great prizes except by passing on the bridge of *Sabr*, just as no person will reach Paradise except by passing over the *Sfrot* (the bridge over hell). Umar said, "We achieve the best living by *Sabr*."

When one thinks about the grades of perfection achieved in this life, he will realize that all of them are connected to *Sabr*. On the other hand, when one thinks about the blame worthy types of failure that one can and should avoid, he will realize that they are all connected to impatience. For instance, courage, honor, generosity and preferring others with good things are patience for a short time only (meaning this life is short).

Much of the illnesses and the sicknesses that attack the body and the heart are a result of impatience. In addition, *Sabr* is the best preserver for the health of the heart, the body and the soul, as it is the great distinction and the biggest cure. If *Sabr* only carries the reward of Allah being with the patient slaves and His love for them, it would be sufficient. Allah loves *Sabr* and supports its people:

"Certainly, victory comes with patience"

In addition, patience is good for its people.

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ

. (النحل ١٢٦)

لِلصَّابِرِينَ ﴿١٢٦﴾

"But if you endure patiently, verily, it is better for As-Sabirun (the patient)." (16:126)

Further, patience is the tool to achieve success.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ

لَعَلَّكُمْ تَفْلِحُونَ ﴿٢٠٠﴾ آل عمران .

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful." (3:200)

3. Sobir (Aloe)

Sabir has many benefits, especially the Indian *Sabir*, as it rids the body of bilious excrements in the brain and the optic nerves. When the *Sabir* is used as an ointment on the forehead and the cheeks, after blending it with rose oil, it helps relieve headaches. It In addition helps relieve the sores and cankers that appear in the mouth and nose and helps against black bile and depression.

The Persian *Sabir* sharpens the mind and brings firmness to the heart, and In addition releases from the body bilious mixtures and the phlegm that accumulates in the stomach, when one takes two spoons of *Sabir* mixed with water.

Caution: drinking *Sabir* in cold weather might cause diarrhea with blood.

4. *Sawm* (Fasting)

Fasting is a shield from many illnesses of the soul, the heart and the body and has tremendous benefits. Fasting In addition preserves the health and rids the body of harmful substances while preventing it from consuming what might harm it, especially when one fasts in the best times that the religion states or when the body needs it. Fasting relieves the muscles and the rest of the body and ensures regenerating its strength. Fasting In addition has a characteristic that should make one eagerly prefer it, that is, bringing joy and relief to the heart sooner or later (i.e. on the Last Day). Fasting is the best resort for those suffering from excess bodily moistures and substances and In addition protects and preserves their health.

Fasting is a type of spiritual and physical remedy. When the fasting person observes various rulings and guidelines regarding the Fast, his heart and body will benefit from the Fast the most. In addition, the body will get rid of the harmful foreign substances that his body is susceptible to receive, along with getting rid of the harmful substances that have already penetrated the body. The Fast In addition helps the fasting person to stay away from what he is supposed to avoid and to implement and

seek the goals behind the Fast and what it is supposed to achieve for him. Fasting does not only entail abstaining from food and drink. There is another goal that fasting seeks to achieve which made it an act that Allah will specify its reward [only on the Day of Judgment]. The Fast is In addition a shield between the slave and what might harm his body and soul sooner or later, and this is why Allah said,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى

الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾ البقرة .

"O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious)." (2:183)

Fasting is a shield and a protection making it a type of tremendously beneficial diet. Another goal that the Fast seeks to achieve is the heart being busy with Allah, thus enlisting and recruiting the various powers of the body to implement what Allah loves and the requirements of worshiping Him. We mentioned some of the secrets of the Fast when we mentioned the Prophet's guidance on this subject.

The Letter Dhad

1. Dhabb (Lizards)

In the *Sahihain* it is narrated that Ibn 'Abbas said that the Messenger of Allah ^ was asked if eating the Dhabb was disallowed, because he did not eat from it when it was presented to him. The Prophet \$s replied:

"No. But this food is not found in my *people's land and I do not have the appetite to eat it.*"

The *Dhabb* was then eaten in the presence of the Prophet b In addition, the *Sahihain* it is narrated that Ibn 'Umar related from the Prophet sg that he said:

"I neither allow it nor disallow it."

The meat of the *Dhabb* is hot and dry and strengthens the sexual drive. When it is ground and placed on a thorn that pierced someone's skin, it will extract the thorn.

2. Dhifdi' (Frog)

Imam Ahmad said, "(Killing) frogs is not allowed for medicinal purposes, because the Messenger of Allah s® has disallowed killing them." Ahmad was referring to the *Hadith* that he narrated in his *Musnad* in which

Uthman bin Abdur-Rahman said that a doctor mentioned using frogs for medicinal purposes, and the Messenger disallowed killing them.

The author of 'Al-Qanoon said, "Eating the meat or the blood of the frog might cause swellings in the body, pale color and [uncontrollable] ejaculation until death. This is why the doctors hesitate to use it for medicinal purpose because of its harm." There are two types of frogs, land and water frogs. Some of the land frogs are POISONED.

The Letter To'

1. TaJb (Perfume)

The Messenger of Allah **b** said:

"From your world, women and Tatb (perfume) were made beloved to me and the comfort of my eye is the prayer."

The Messenger of Allah **^** used to frequently use *Tatb* and did not like foul odors.

Taib (perfume) is the fuel of the soul, which is the engine of the powers of the body. Therefore, various strengths and powers in the body are nurtured in the presence of *Taib*. Similarly, the powers of the body are

nurtured by consuming food and drink, feeling comfort and elation, being close to loved ones, receiving good news and by the absence of hateful, disliked persons whose presence is heavy on the heart. Indeed, associating with disliked persons weakens the strength and causes sadness and depression, just as the effects that fever and foul odor have on the body. This is why the companions of the Messengers were disallowed from acquiring the characteristics that would bother the Prophet and make them detested and disliked by him. Allah said:

"But when you are invited, enter, and when you have taken your meal, *disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth.*" (33:53)

In short, the *Taib*, perfume, was one of the dearest objects to the Prophet of Allah sfe. It In addition has a good effect on preserving good health and removing many ailments because it arouses the power of the body.

2. Teen (Clay or Argil)

Several invented *Ahadith* were mentioned regarding the benefits of clay. We should state that every *Hadith* that talks about the benefit of clay is untrue and must not be related from the Messenger of Allah. Clay is harmful and causes clogs in the veins, and it is cold, dry

and a strong drying agent. In addition, clay prevents diarrhea and causes hemorrhages and sours in the mouth.

3. *Talh* (Banana or Acacia)

Allah said:

"And among Talh (banana-trees) with fruits piled one above another." (56:20)

The majority of the scholars said that *Talh* means bananas, as they grow in piles one over the other just as the comb's teeth. It was said that the *Talh* is the tree that has thorns and which get replaced by fruits, each in the place of a thorn, just like what occurs on banana trees. This is the best opinion about the meaning of *Talh*. Hence, the So/of (righteous predecessors) who said that the *Talh* means banana trees are just using the banana tree as an example to explain the meaning of the word *Talh*, not that it only means banana trees. Allah has the best knowledge.

Bananas are hot and wet. The best type of bananas is ripe and sweet.

Bananas help against the roughness of the chest and lung, relieve coughing and help against the ulcers of the kidney and prostate. Bananas In addition produce urine (diuretic), stimulate semen production, soften the

stomach and arouse the sexual drive; and they should be eaten before meals. Bananas harm the stomach and aggravate the bile and the phlegm, but eating them with sugar and honey reduces their harmful side effects.

4. *To'* (Shoots or Clusters of dates)

Allah said: "**And tall date-palms, with ranged clusters.**" (50:10) And He said:

"And green crops (*field*) and date-palms with soft *spadix*."

(26:148) The *Tal'* of the date trees is the fruit when it is still young.

There are two types of *Tal'* (clusters): male and female. The reproduction process of date trees requires transferring pollen, which resembles the male organ and which looks like a fine powder, and placing it on the female organ. This process is called *Ta'bir*.

Muslim narrated in his *Sahih* that Talhah bin 'Ubaidullah said:

"I and the Messenger of Allah as passed by some date trees and found some people doing *Ta'bir*. The Prophet sn; asked about what they were doing and they said that they were removing the male sexual organ and placing it in the female sexual organ. The Prophet yss,

said, 'I do not think that this process will be of much help.' When they heard what the Prophet ^ said, they abandoned what they were doing and the trees did not reproduce. The Prophet s& then said, 'It was only a guess on my part. If (the *Ta'bir*) does help, then do it. I am only human just like you and my guess is either correct or incorrect. But, whatever I inform you from Allah (is true), I will never utter a lie on Allah."

The *Tal'* stimulates semen production and strengthens the sexual drive. When a woman takes the powder of the *Tal'* before having sex, it will help her get pregnant. The clusters of date trees are cold and dry in the second degree, strengthen the stomach and dry it out, and calm irritated blood, but are hard to digest.

Only those who have hot temperament can tolerate eating the *Tal'*. In addition, those who eat the *To'* regularly should In addition eat hot sweets with it. The *Tal'* constipates and strengthens the intestines, just as the *Jummor*, fresh dates and *Busr* that we mentioned before. Eating the *Tal'* in excessive amounts harms the stomach and the chest and might cause painful constipation, while taking it with butter and sweets helps reduce these side effects.

The Letter 'Ayn

1. ' /nob (Grapes)

The Messenger of Allah ^ was reported to have liked eating grapes and watermelon. In addition, Allah has mentioned grapes in six instances in the Qura'an while listing the various bounties that He has bestowed on His slaves in this and the Next Life. Grapes are among the best and most beneficial fruits, and they are eaten fresh, dried, green and ripe. Further, Grapes are a type of fruit and nutritious food, along with their benefits as a remedy and a drink. Wetness and hotness are among the characteristics of grapes just as other grains. The best type of grapes is the big grapes that are full of juice, while white grapes are better than the black grapes when both are equal in sweetness. In addition, eating fresh grapes two or three days after harvest is better than eating them immediately otherwise they cause diarrhea and flatulence. The grapes are left on their hanging grapevines until their skin becomes thin. They are a source of good nutrition, just like raisins and figs, and In addition strengthen the body.

When the seeds of the grapes are removed, the grapes become a more effective laxative. Eating grapes excessively causes headache, unless one In addition eats sour pomegranate. Grapes in general are a good laxative

and provide a good source of nutrition. The best types of fruits are three: grapes, dates and figs.

2. *'Asal* (Honey)

We mentioned the benefits of honey before.

Ibn Jurayj said that Az-Zuhri said, "Eat honey because it is good for the memory." The best type of honey is the white, pure, light and sweet honey. In addition, the honey that is collected from trees and mountains is better than the honey that is grown in cells. Further, the quality of the honey varies according to the area where the bees collected their food.

3. *'Ajwah* (Pressed, Dried Dates)

Sa'd bin Abu Waqqas narrated that the Prophet a& said:

"Whoever eats seven dates of *'Ajwah* in the morning will not be harmed by poison or magic the rest of that day."

In addition, An-Nasa'y and Ibn Majah narrated that the Prophet s& said:

"The *'Ajwah* is from Paradise, and it is an

antidote against poison. The Kamab (truffles) is a type of Manna and its water (extract) cures the eye."

There is an opinion that this *Hadith* is talking about the '*Ajwah* of Al-Madinah in particular, which is one the best types of dates in the area of Hijaz. The '*Ajwah*, pressed dried dates, is a good type of dates, has firm skin and is one of the softest and most delicious types of dates.

We mentioned the various benefits of the dates and the Tomr when we talked about the letter Too. We In addition mentioned the benefits of the '*Ajwah* in treating poison and fending off the harm of magic.

4. '*Anbar* (Ambergris; Whale)

We mentioned the *Hadith* that is narrated in the Two *Sahihs* about Abu "Ubaydah and the Muslim army finding a huge fish, or whale, and that they ate from it for a half a month. They In addition took some of its meat with them to Al-Madinah and gave the Prophet **b** some of it. This *Hadith* indicates that it is allowed for Muslims to eat whatever comes from the sea even when it is dead.

Some people who [disagree with what we stated above] said that the whale was thrown on the shore while still alive and that when the water receded it died. Therefore, they say, the whale died because of the lack of

water not naturally.

This opinion is incorrect, because the companions found the whale dead at the seashore. They did not see it alive and then the water receded causing its death as claimed. Further, if the whale were still alive, the sea would not have thrown it on the shore, since the sea usually throws dead animals and dead fish on the shore.

Furthermore, even if what they claimed had happened to the whale, it will not affect the ruling of permissibility [to eat dead marine creatures]. The Prophet ^ﷺ disallowed eating game if one finds it dead in the water because there is a doubt if it had died from drowning and not from his weapon. So, if what the opponents say were true, then the fact that there is a doubt concerning how the whale died would disallow eating it [i.e. if their suggestion that the whale died because of lack of air and that dead marine creatures are disallowed dead were both true].

As for Al-'Anbar, amber, which is a type of *Tatb* (perfume), it is one of the best types of perfume after *Musk*. Some people mistakenly preferred 'Anbar to *Misk*. However, the Prophet ^ﷺ described *Musk*:

"It is the best TaJb (perfume)."

Soon afterwards, we will mention the benefits and

characteristics of Musk, which is the *Tatb* of Paradise. In addition, the seats in Paradise that belong to the truthful believers are made of A Lusk not '*Anbar*.

Those who thought that '*Anbar* is better than *Musk* were deceived by the fact that the '*Anbar* does not spoil, just like gold. This fact alone does not indicate that the '*Anbar* is better than A/lusk.

There are several types of '*Anbar*: white, gray, red, yellow, green, blue, black and multicolored. The best type of the '*Anbar* is gray, then the blue and then the yellow in color, while the black '*Anbar* is the worst type.

People have conflicting opinions regarding the origin of '*Anbar*, where some people said that it is a plant that grows on the seabed and which sea reptiles eat and then discard to later be thrown on the seashore. Some people say that '*Anbar* is the waste of sea creatures that looks like cow manure. Some people even said that it is a type of foam that the sea discards on the shore. The author of the '*Qanoon*' discounted the last two opinions but said that the amber might originate from an undersea spring.

'*Anbar* is hot and dry and strengthens the heart, the mind and the senses. It In addition strengthens the body and helps relieve facial paralysis, hemiplegia (paralysis), phlegmy ailments, stomach and flatulence. '*Anbar* In addition helps open various clogs if it is used as an

ointment or as a drink. When it is inhaled, '*Anbar* will relieve cold symptoms, headaches and migraines.

5. '*Ud* (Indian Aloe Tree)

The Indian '*Ud* comes in two types. One type is used for medicinal purposes, which is called AI-Kust and some people called it AI-Qust. We will mention this type under the letter *Qaf*. The second type of '*Ud* is called Aluwwah, aloe wood, which is used as perfume.

Imam Muslim narrated in his *Sahih* that Ibn "Umar used to bum dry aloe wood along with some *Kafur* (camphor), and states that the Messenger of Allah used to do the same. In addition, the Messenger of Allah has described the bounties that the people of Paradise will be enjoying, such as having the aloe wood.

The '*Ud* is hot and dry in the third degree, opens the clogs and does away with gas. In addition, '*Ud* dries unnecessary moisture while strengthening the intestines and brings relief and comfort to the heart. '*Ud* In addition helps the mind, sharpens the senses, constipates and helps relieve the enuresis, bed wetting that result from coldness of the prostate.

Ibn Samjun said, "There are several kinds of '*Ud*, and they all carry the general name of Aluwwah. '*Ud* is used in and out of the body and is burned alone or with

other substances. There is a medicinal significance when the 'Ud is mixed with *Kafur* (camphor), as each of them makes the other milder. In addition, burning the 'Ud helps cleanse the air, which is one of the six necessary elements for the body's well-being."

6. 'Adas (Lentils)

It was reported that the 'Ados (lentils) was described as the lust of the Jews that they preferred over Manna and quails.

The 'Ados is the companion of garlic and onions. It is cold and dry and has two opposing effects, one that constipates and one that works as a laxative. The skin of the 'Ados is hot and dry in the third degree and In addition works as a laxative. The benefit in the lentils is concentrated in the peelings, and this is why whole lentils are more beneficial than ground lentils, less heavy on the stomach and less harmful.

Lentils cause black bile and harm the melancholy profoundly, along with having a negative effect on the nerves and the eyesight.

'Adas produces thick blood; and those who suffer from black bile should avoid eating it, for when they eat lentils excessively, the lentils will beget obsession, leprosy, quartran fever (a fever that occurs on every

fourth day), and other ailments. However, eating lentils with chard and large amounts of grease will lessen their negative side effects. In addition, one should avoid eating lentils with sweets, because lentils could cause clogs in the liver in this case. Further, eating 'Ados on a regular basis causes harm to the eyesight because they are very dry. Lentils In addition cause urine retention, cold swellings and excessive flatulence. The best type of 'Ados is the fat, white 'Ados that digests faster.

Some ignorant people claimed that Prophet Ibrahim used to cook lentils for his guests. However, the Qura'an mentioned that he hosted his guests with a fat roasted calf.

The Letter Ghayn

1. *Gbayth* (Rain)

The *Ghaith* is mentioned in the Qura'an in many instances. The word *Ghaith* is soft on the ear and delightful for the body and the soul. The ears like to hear the word *Ghaith*, while the hearts enjoy its falling.

Rainwater is the best type of water there is and the softest, most beneficial and most blessed. This is especially the case when the rainfall is accompanied by lightning and thunder and is then collected in mountainous areas.

Rainwater is lighter than the other types of water because it is fresh and did not remain on the ground for a long time, in which case it would acquire some of the earth's dryness and hard substances. This is why rainwater gets spoiled quickly because it is pure and light.

There are two opinions regarding which is softer and lighter: rainwater that falls in the spring or winter.

Those who prefer winter rainwater say that in winter, the sun's heat is less and it thus evaporates the softest parts of the seawater. In addition, the air then would be clean and void of dust, and consequently, would not be polluted. Hence, rainwater will not dissolve any pollutants while falling, and this is why rainwater is the softest and the lightest.

Those who prefer spring rainwater say that the hot sun then evaporates heavy substances in the air and makes the air itself lighter and cleaner. In this case, rainwater will be the lightest and the softest, at a time when the plants, the trees and the air become ready to receive rainfall.

Ash-Shafey narrated • that Anas bin Malik said, "Once, we were with the Prophet ﷺ when the rain fell. The Prophet ﷺ removed his outer garment (until the rain fell on him) saying:

"It has just come from its Lord."

We mentioned the Prophet's guidance in invoking Allah for rain and stated that he used to seek the blessings [that Allah endows] in the rain when it falls.

The Letter Foo

1. *Fatihah Al-Kitab* (the First Chapter in the Qur'an)

Fatihah is the mother of the Qura'an, the seven frequently recited Versus that the Prophet ste was given and the ultimate cure and beneficial remedy that contains the prefect *Ruqiah*, Islamic prayer formula. The *Fatihah* is the key to acquiring the richness, success and strength. The *Fatihah* In addition removes sadness, depression, anguish and fear. Only those who appreciate the value of the *Fatihah* and give it its due consideration, reciting it as it should be recited and knowing the secret of its value as a medicine and as a cure, will acquire such bounties.

One of the Companions unveiled a few of the secrets of the *Fatihah* when he used it as a *Ruqyah* for scorpion stings. The affected person was instantly cured and the Prophet sn asked the Companion:

"How did you know it is a cure?"

They are successful ones who uncover some of the

secrets of the *Fatihah* and what it contains of *Tawhid*, knowing Allah and His Names, Attributes, Actions and Decisions. Those who acquire knowledge of what the *Fot/hoh* contains of affirming the religion, Predestination, Resurrection, Allah's Oneness in worship and in Lordship and trusting and depending on He Who owns all affairs, the praise and all pure things and to Whom everything must return. Those who acquire the habit of showing meekness to Allah seeking correct guidance which is the basis of the ultimate happiness in this and the Next Life. Those who acquire knowledge in the connection between the meanings contained in the *Fatihah* and acquiring the good and fending off the harm of both lives. Those who understand that their ultimate well-being and receiving the perfect Favor of Allah are all linked to implementing these meanings. It is they who will be able to substitute the *Fatihah* in place of many medicines and use it as an Islamic prayer formula (*Ruqiah*), and will use it to open the doors of goodness and drive away the elements of evil.

Understanding this subject requires a new nature, a new heart and a new type of Faith. By Allah! You will not find any evil statement, nor misguiding innovation, but the *Fatihah* will contain what nullifies and refutes it with the best, most correct and most direct manner. In addition, you will not find a door that leads to acquiring divine knowledge, correct guidance of the heart and the

remedy of the soul against its ills, but that the *Fatihah* will possess its key and the method to best use it. Finally, you will not find a path on which those who seek the Lord of the Worlds are passing, but you will find the *Fatihah* in its beginning and end.

By Allah! The *Fatihah* is much more important than what we have emphasized. The slave who holds fast to the *Fatihah*, comprehends it in the proper manner, relies on it as a perfect remedy, a shield, immunity, and as a light of guidance. He understands its implications as they should be understood. It is he who will not fall into an innovation, or Shirk, or catch an ailment in the heart except briefly!

The *Fatihah* is the ultimate key for the treasures of the earth and Paradise, as well. But not every person knows how to use this key so as to have access to these treasures. If those who seek these treasures were able to uncover the secrets of this chapter [in the Qura'an] and acquire knowledge of its implications, they would add teeth to the key and would have easy access to these treasures.

We are certain of the statements that we have asserted herein because they are true. Allah has Perfect Wisdom in hiding the secrets [of *Al-Fatihah*'] from the hearts of the majority of humankind, just as He has a

perfect Wisdom in hiding the treasures of the earth from them.

The hidden treasures of the earth are surrounded by the devils that stand between humankind and these treasures. Only the good souls will be able to defeat these devils with True Faith, which is the weapon that the devils cannot withstand. However, the majority of the souls of mankind are not of this type (are not truly faithful). Therefore, they cannot resist the evil or defeat them to acquire their possessions for, "Whoever kills a combatant will have his possessions."

2. *Faghiyah* (Henna Blossom)

Faghiyah, henna blossom, is one of the best kinds of perfumes, *Faghiyah* is mild in its hotness and dryness and constipates mildly. When *Faghiyah* is placed between folded wool clothes it protects them from mold and mites. In addition, *Faghiyah* is used in ointments against facial paralysis and aneurysm (dilatation of a portion of the wall of an artery), while its oil helps the organs and relaxes the nerves.

3. *Fiddah* (Silver)

There is an authentic narration that states:

"The Messenger of Allah had a silver ring with

a silver face. In addition, the grip of his sword was made from silver."

Unlike disallowing drinking in silver containers, there are no authentic narrations that disallow wearing silver. The category of containers for food and drink is more specific than the category of clothes and adornments. For instance, women are allowed to wear all types of clothes and adornments, while there are specific containers for food and drink that are not allowed to be used (i.e., gold and silver containers). Therefore, the fact that Muslims are not allowed to use some types of containers does not necessarily apply to clothes and adornments [which are a wider category as we have stated]. In the Sunan it is narrated that the Prophet ^e said:

"As for silver, play with it as you like."

Furthermore, disallowing wearing silver adornments needs a specific Text (Qura'an or *Sunnah*) or a consensus (of the scholars) for the heart to accept it with certainty. Once, the Prophet ^ held some gold in one hand and some silk in the other hand and said:

"These two are not allowed for the males of my nation and allowed for the females among them."

Silver is one of the wonders that Allah has created on the earth. It is the key to acquiring ones needs and high

positions among the people of the earth. Those who have silver are honorable in the eyes of the people and respected in their hearts, allowing them to sit at the head of various meetings and opening all doors in front of them. In addition, the people do not feel bored by sitting next to owners of silver, nor will their presence be heavy. Fingers point at them, while eyes look at them [in admiration]. If they speak, people listen and if they intervene, their mediation will be accepted. If they present their witness, their testimony will be accepted and if they give a speech, they will not be blamed for being incompetent; and even the white hair that they have will be considered more youthful than youth itself!

Silver is one of the remedies that bring joy to the hearts and drive away sadness, depression, and weakness in the heart and its heartbeat. In addition, silver is used in some of the best kinds of ointments and helps extract the harmful substances or conditions of the heart, especially when blended with pure honey and saffron.

Silver is originally cold and dry but In addition produces hotness and wetness.

There are four types of gardens that Allah has prepared for His loyal slaves when they meet Him: two made of gold and two made of silver, including all their containers, adornments and whatever is in them.

In the *Sahih* it is narrated that the Prophet s| said:

"Those who drink from golden or silver bowls are only pushing the Fire of Jahannam down into their stomachs."

He In addition said, as narrated in the *Sohih*:

"Neither drink from golden or silver bowls nor eat on golden or silver plates. It is for them (the disbelievers) in the life of this world and for you in the Next Life."

Some people said that the wisdom behind disallowing using golden and silver containers is to tighten the money supply. They say that if people use silver and gold as containers, then the interests of mankind will not be served well. In addition, some people said that they are disallowed so that whoever uses them does not become arrogant and proud, or so that the poor persons do not become humbled when they see such items, and so forth. These opinions are not sound.

For instance, tightening the money supply should In addition include disallowing wearing golden and silver adornments and canes [not only golden and silver containers]. Further, pride and arrogance are not allowed regarding anything. In addition, making the poor feel humbled is not a precise subject that we can define, for they could In addition feel humbled when they see

luxurious homes, spacious gardens and lavish means of transportation, clothes and delicious foods. All these items are allowed for people.

What we think is the valid reason for this prohibition, and Allah has the best knowledge, is that using gold and silver in this manner affects the heart in such a way that contradicts true slavery to Allah. This is why the Prophet gte said that it is for the disbelievers in this life, because the disbelievers do not have a share in the true slavery [to Allah] that will give them the rewards of the Next Life. The slaves of Allah should not use these items in this manner, because only those who do not implement the requirements of their slavery (to Allah) use them in this life, as they prefer the life of this world to the Next Life. Allah has the best knowledge.

The Letter Qaf

1. Qura'an

Allah said:

"And We send down of the Qura'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on

He In addition said:

﴿يَتَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي
الْصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (٥٧) يونس .

"O mankind! There has come to you a good advice from your Lord (i.e. the Qura'an, enjoining all that is good and forbidding all that is evil), and a healing for that which is in your breasts..." (10:57)

The Qura'an is the ultimate cure from all types of illnesses and sicknesses that attack the body and the heart and from all the calamities of life and death. Yet, not everyone is suitable or guided to successfully seek the Qura'an as a cure.

When the ill person successfully uses the cure contained in the Qura'an and applies it on his ailment with faith, sincerity, complete acceptance and trust, all the while observing the necessary guidelines in this regard, no illness can resist the cure,

How can any ailment resist [the Book that contains] the Words of the Lord of the earth and heaven, which if it were revealed to a mountain, it would cause it to humble itself and render it asunder. Further, if the Qura'an were revealed to the earth, it would tear it apart. No ailment that attacks the body or the heart, but the Qura'an contains its remedy and cure and would provide

immunity against it, that is, for whomever Allah has endowed with the bounty of comprehending His Book.

We stated before that the Qura'an contains the major aspects and basis of the knowledge of medicine: preserving health, diet and extracting of harmful substances. As for the ills that attack the heart, the Qura'an mentions them in detail and directs the people to the cures and remedies to treat them. Allah said:

﴿ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ

(٥) العنكبوت .

الْعَلِيمُ ﴿

"Is it not sufficient for them that We have sent down to you the Book (the Qura'an) which is recited to them?" (29:5)

May Allah never cure those whom the Qura'an does not cure, nor suffice for those for whom Allah is not sufficient as a Helper.

2. Qith-tha' (Wild Cucumber)

In the *Sunan* it is narrated that Abdullah bin Ja'far said:

"The Prophet b used to eat Qith-tha' with ripe dates." [At-Tirmidhi].

Qith-tha' is cool and wet in the second degree and it cools the hotness in the stomach, it does not spoil quickly and helps relieve prostate pain. In addition, *Qith-tha'* helps relieve nausea while its seeds are a diuretic. When *Qith-tha'* leaves are used as a bandage, they help against dog bites.

Qith-tha' does not digest easily and its coolness sometimes hurts some parts of the stomach. Hence, one should eat *Qith-tha'* with what would make its coolness and wetness milder, just as the Prophet did by eating ripe dates with it. In addition, eating it with raisins or honey makes it milder on the stomach,

3. Qust, or Kust (Costus)

In the *Sahihain* it is narrated that Anas related from the Prophet **b**, that he said:

"Cupping and marine costus are the best of your remedies."

In addition, Imam Ahmad narrated that the Prophet *m*, said:

"Use this Indian wood, because it contains seven types of cures, among them a cure for pleurisy."

There are two kinds of Qust, the white kind that is

called seo-Qust and the *Indian Qust*, which is the hottest among them while the white type is the mildest. Both kinds have many benefits.

Both kinds of Qust are hot and dry in the third degree, and they dry out the phlegm and colds. When they are taken as a drink, they help weak liver and stomach and the colds associated with such cases, Costus In addition helps against victular and quartan fever (fever that comes on every fourth day), the pain on the side of the body and poisons. When the face is anointed with Qust that is kneaded with water and honey, they heal the spots that appear on the face. Galinus said that the costus, "Heals tetanus, the pain in the sides and kills spots (which he called the seeds of the pumpkin),"

Some ignorant doctors are unaware of and deny the Qust as an effective remedy against the pain in the sides of the body. If these ignorant doctors become aware of what Galinus has stated about the Quest, they will quickly embrace it as if it was a divine text. Moreover, many doctors have In addition stated that Qust helps against the pain in the flank that is accompanied by phlegm, as Al-Khattabi related from Muhammad bin Al-Jahm.

We stated before that the difference between the remedies contained in the Prophetic medicine and the remedies of regular doctors, is much larger than the

difference between folk medicine as compared to regular medicine. We In addition stated that what is sent down of the divine revelation, as compared to what is proven by experimentation, compares to the difference between the noble master and the commoner.

In addition, if any of the ignorant doctors [who ignore the Prophetic medicine] were able to discover a remedy that the Jews, the Christians and the polytheist doctors have prescribed, they would embrace it and would certainly prescribe it.

We do not deny that habits have a role in making the cure work or fail. Those who are used to certain foods and medicines would benefit from such items more than those who are not used to them and who sometimes would not benefit at all from them.

The statements of the best doctors do not apply in all cases and places. Taking the statements of these doctors as being specific and not general does not lessen the degree of their knowledge. The same ruling applies even more to the statements of the Prophets. Yet, the hearts of mankind have a built-in degree of ignorance and injustice, except for those whom Allah has endowed with the light of correct Faith and enlightened their hearts with true guidance.

4. Qasab As-Sukkar (Sugarcane)

Sugar is a relatively new substance that the people of old did not mention or even have knowledge that it existed. This is why they did not describe its role in various types of drinks or cures. Honey, on the other hand, was extensively used as a drink and as a medicine.

Sugarcane is hot and wet, helps relieve coughing and dissipates the excess moistures in the body, prostate and chest. It is more effective as a laxative than sugar itself. In addition, sugarcane induces vomit. is diuretic and stimulates semen production.

Affan bin Muslim As-Saggar said, "Those who suck on sugarcane after eating their meal, will find comfort for the rest of his day." When sugarcane is broiled, it relieves the roughness in the throat and chest. Yet, it causes the accumulation of gasses that would be pacified when sugarcane is peeled and washed in hot water.

Sugar is hot and wet. The best type of sugar is white crystalline, especially when it is old. When sugar is boiled and skimmed, it quenches the thirst and relieves coughing. Sugarcane is not good for the stomach that suffers from bile. The side effects of sugarcane could be pacified by mixing it with lemon water (juice), Naranj (bitter orange) and peeled pomegranate.

Some people prefer sugarcane to honey because it is not as hot as honey and because it is milder on the stomach. This is not fair for honey, which is much more profitable than sugarcane. In addition, Allah has made honey both a cure and a type of sweet. So how can anyone compare the benefits of honey and the benefits of sugarcane? Honey strengthens the stomach, soothes the natural process, strengthens the eyesight and heals diphtheria when gargled, facial paralysis and hemiplegia (paralysis affecting only one side of the body). It In addition helps against all types of cold illnesses that occur in the body because of excess moistures. Honey extracts and pulls excess moistures from the body, preserves the health, increases semen production, cleanses and decomposes the contents of the stomach. In addition, honey cleanses the intestines, fights worms and prevents septic repletion (over eating). Further, honey is a good type of food and favorable for those who suffer from phlegm and for old people. In short, no substance is more beneficial for the body as a food, as a remedy and as an ingredient and a preserver of medications, which In addition strengthens the stomach, than honey. There are many more benefits for honey. So how can anyone
• compare it to sugarcane, which does not have even a fraction of the benefits contained in honey?

The Letter Kaff

Kitab (Books or Writings)

This chapter contains books or writings of divine remedies, Islamic prayer formulas, as Islamic amulets (prayer formulas written down and worn for a specific purpose).*

1. An Amulet for Fever

Al-Mirwazi said, "Abu Abdullah (Imam Ahmad) was informed that was suffering from fever and he wrote to me a supplication for fever that reads like this, 'In the Name of Allah, the Most Gracious, the Most Beneficent. In the Name of Allah, and depending on Allah.

﴿ قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴾ وَأَرَادُوا بِهِ كَيْدًا

فَجَعَلْنَاهُمْ الْأَخْسَرِينَ ﴿٧٠﴾ (الأنبياء .

"We (Allah) said: 'O fire! Be you coolness and safety for IbrahJm (Abraham)! And they wanted to harm him, but We made them the worst losers. (21:69,70)

O Allah, the Lord of (angels) Gabriel, Michael and Israfil: cure this person with this supplication by Your

Power, Strength and Might, O Lord of the creation.
Ameen."

In addition, Al-Mirwazi said that Abu Ja'far, Muhammad bin Ali was asked about wearing [a written] *Ruqyah* (divine remedy, Islamic prayer formula or amulet). He said, "If it was from the Book of Allah or a *Hadith* [correctly] related from the Prophet, then wear it and use it as a remedy as much as possible." Abu Abdullah was listening to this narration and

In addition, Imam Ahmad did not object when he was asked about wearing a *Ruqyah* amulet after an illness or a calamity strikes. Al-Khallal In addition narrated that Abdullah bin Ahmad told him that his father used to write some supplication in a *Ruqyah* amulet for those who have a certain fear and for fever after it strikes.

An Amulet for Difficult Pregnancies

In addition, Al-Khallal narrated that Abdullah bin Ahmad said that his father wrote a *Ruqyah*, Islamic prayer formula, as an Islamic amulet, on a pure object for women who suffered from difficult pregnancies. In the, amulet, Ahmad wrote the *Hadith* narrated by Ibn Abbas, "There is no deity worthy of worship except Allah, the Most Forbearing, the Most Generous. All praise is due to Allah, the Lord of the Mighty Throne.

"All the praises and thanks are to Allah the Lord of the 'Alamin (mankind, jinn and all that exists)"

﴿ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَتُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴾

(٤٦) النازعات .

"The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning." (79:46)

﴿ فَأَصْبَرَ كَمَا صَبَر أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ

يَوْمَ يَرُونَ مَا يُوعَدُونَ لَمْ يَلْبَتُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغٌ

فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴾ (٣٥) الأحقاف .

"On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are AI-Fasiqun (rebellious against Allah's Command. disobedient to Allah)?" (46:35)

AI-Khallal said that a man came to Abu Abdullah and asked him to write a Islamic prayer formula as an Islamic amulet for a woman who had gone into labor for

two days. Imam Ahmad asked the man to bring a wide cup with some Saffron [and wrote the amulet for the man's wife]. He In addition narrated that Imam Ahmad wrote the same amulet for several other people.

It was reported that 'Ikrimah narrated that Ibn Abbas said, "Jesus, the Messenger of Allah b once passed by a cow that was suffering from hard labor. The cow said [to Jesus], 'O, Word of Allah (be and he was)! Ask Allah to relieve me from what I am suffering from.' He said, 'O Creator of the soul from another soul, who brings to life a soul from within another soul, relieves her.' The cow then gave birth and soon started to smell her newly born." Ibn Abbas then said, "Therefore, when the woman is suffering from hard labor, write [and recite] this supplication for her."

The types of Islamic prayer formulas as Islamic amulets that we mentioned are beneficial, Allah willing. Further, several scholars among the Salaf have allowed writing the Qura'an and drinking its water as a cure.

Another Amulet for Pregnant Women

One should write the following *Ayah* in a pure pot:

﴿ إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ ﴾ (الانشقاق :١-٤)

"When the heaven is split asunder. In addition, listens to and obeys its Lord and it must do so. And when the earth is stretched forth, and has cast out all that was in it and became empty." (84:1 -4)

Then the pregnant woman should drink from this pot and pour some of it on her stomach.

An Amulet for Nosebleeds

Ibn Taymiyyah used to write the following *Ayah* on his forehead:

"And it was said: 'O earth! Swallow up your water, and O sky! Withhold (your rain). And the water was made to subside and the Decree (of Allah) was fulfilled (i.e. the destruction of the people (Noah). "(I :44)

I In addition heard him say, "I wrote [this A/oh] for several people and they were cured." He In addition said [about the Ayah], "It is not allowed to write it with

the blood of the nosebleed as some ignorant people do, because blood is impure and one is not allowed to use it to write Allah's Speech."

Another Amulet for nose bleeds

It was reported that Prophet Musa .Once went out wearing an outer garment and then suffered from nosebleed and covered [his nose].

An Amulet for fungus

One should write [the following for it:]

"...then it is struck with a fiery whirlwind, so that it is burnt..."

)(By Allah's Will and Power. **Another Amulet for fungus**

When the sun becomes yellow, one should write [the Ayah],

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ ءُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ ءُوجْعَلْ لَّكُمْ نُورًا تَمْشُونَ بِهِ ءُوَيَغْفِرْ لَكُمْ ؕ وَاللَّهُ

(٢٨) الحديد .

غَفُورٌ رَّحِيمٌ ﴿٢٨﴾

"O you who believe [in Musa (Moses) (i.e. Jews) and Musd (Jesus) (i.e.. Christians)]! Fear Allah, and believe in His Messenger (Muhammad gg) He will give you a double portion of His Mercy. and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving. Most Merciful." (57:28)

An Amulet for three-day Fever

One should write on three separate papers, "In the Name of Allah it is running away. In the Name of Allah it has subsided. In the Name of Allah it has decreased."

Every day [that the fever lasts], one should swallow the paper with some water. **An Amulet for sciatica**

One should write, "In the Name of Allah. O Allah, Lord of everything, Owner of everything and Creator of everything! You have created the sciatic nerve and me. Do not give it power over me, nor allow me to cut it. Heal me completely and eradicate the illness. There is none who can heal except You."

An Amulet for bleeding veins

At-Tirmidhi narrated that Ibn Abbas said that the Messenger of Allah b used to teach them to recite [the

following Ruqyoh], against fever and various pains, 'In the Name of Allah, the Most Great, I seek refuge with Allah, the All-Mighty, from the evil of bleeding veins and from the evil of the fire's heat,"

An Amulet for Toothache

One should write on the cheek that is closer to the pain, "In the Name of Allah, Most Gracious, Most Merciful.

﴿ وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا

. (٧٨) المؤمنون .

﴿ تَشْكُرُونَ ﴾

"It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give." (23:78)

Or,

﴿ * وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

. (١٣) الأنعام .

"And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing." (6:13)

An Amulet for abscess

One should write [this amulet and place it] on the abscess,

﴿ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا

صَفْصَفًا ﴿١٠٦﴾ طه .

"And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain." (20:105,106)

2. Kamah (Truffles)

In the *Sahihain* it is narrated that the Prophet said:

"The *Kamah* is among the Manna and its water (extract or juice) cures the eye."

The *Kamah* grows wild underground, and it is called *Kamah* because it grows hidden beneath the earth. The *Kamah* does not have leaves or stems.

The essence of the *Kamah* is partly earthly and partly steamy and remains concealed underground during winter and then starts to grow above the ground with spring rainfall. This is why it is called the smallpox of the

land, for it is similar to smallpox, which is caused by moistures clogged with blood that get aggravated during the early childhood years when the body starts to gain strength.

Kamah {truffles} grow in the spring and are eaten raw or cooked. The Arabs used to call *truffles* 'the plant of the thunder, because they grow in the aftermath of thunderstorms. The nomads in the desert use mushrooms in their regular diet. Further, the best type of *truffles* grow on sandy dry land. There are several types of *Kamah*, among which is a poisonous plant which is reddish in color and which causes asphyxiation.

The *Kamah* is cold and wet in the third degree, and it is not favorable for the stomach and not easily digested. Eating *Kamah* on a regular basis causes constipation, gastric pain, facial paralysis, stomachache and dysuria (painful urination). Humid kinds of mushrooms are less harmful than dry ones. Therefore, those who wish to eat *Kamah* should bury them in a muddy area and then boil them in water, add salt and mint, and then eat them with oil and spices. This is because the *Kamah* has a heavy, earthly essence, although it contains a fair amount of water in its essence that makes it a little light. In addition, using the *Kamah* as kohl helps in cases of bad eyesight and ophthalmia (conjunctivitis).

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There are two opinions regarding the meaning of what the Prophet **b** said: "The Kamah is among the Manna."

Some people said, 'the Manna that Allah has sent down to the Children of Israel was not only the sweetmeat that we know, but In addition several other plants that grow in the wild without effort or planting on the people's part to grow. The Manna, in their opinion, means the

Favor, and thus, every type of plant or bounty that Allah grants to mankind without effort on their part is called Manna. All of Allah's bounties that He grants to mankind are a Favor from Him. Yet, Allah specifically mentioned the types of His Favors concerning which the slave does not make any effort, whether in growing or producing them, and called these Favors, Manna.

During the years of wandering in the earth with which Allah tested the Children of Israel, they used to sustain themselves on truffles that sufficed for bread. In addition, Allah gave them quails that sufficed as meat, and made their sweet the Manna that descends from trees. Therefore, their diet was complete.

Further, the Prophet's statement:

"The Kamah is a type of the Manna that Allah has sent down on the Children of Israel."

Some considered that the Kamah is a type of Manna, although the word 'Manna is usually used to describe the dew that descends on trees, which is originally called Taranjabin.

The second opinion states that the Kamah was called Manna because it resembles the Manna that descends on trees, in that it is collected without effort to plant or water.

If one asks, this is the case with Kamah, then what about the harm that it contains?

Know that Allah created everything in a perfect shape and essence. What Allah created is free from defects and harm and is beneficial for mankind. The various types of ailments occur later on when what Allah creates becomes spoiled somehow by being mixed or polluted by other substances, and so forth. If what Allah creates is left in its original shape that Allah has created, it does not contain any harm.

Those who have knowledge of the world and of the creation realize that all types of evil or harm in the air, land, plants and various creations occur after they are created. In addition, ever since mankind started disobeying their Prophets, all types of general and private evil occurred, that which causes them pain, illnesses, diseases, plagues, famines and loss of blessings in the land and in what it produces. The fruits and plants have thus lost their value and benefit gradually.

If one does not comprehend these facts, the following Ayah should be enough for him to understand.

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ

بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾﴾ (الروم .

"Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds)." (30:41)

One should apply this Ayah to what occurs in this world and compare them together.

Further, the people notice how various illnesses and sicknesses occur in plants, animals and fruits. These illnesses only produce other types of illnesses and diseases. The more mankind starts a new type of evil and sin, the more illnesses and diseases Allah brings to their foods, fruits, air, water sources, bodies, shapes and outer appearance. In addition, the people's behavior suffers a type of harm or alteration that is compatible with what their bodies commit of injustice and sin.

Before this time, the crops and grains used to be larger in size than at the present time, for the blessings in such items was bigger than at the present time. Imam Ahmad narrated, "A bundle that contained some wheat seeds as big as date seeds was found in a safe that belonged to members of the Umayyad dynasty. On it, these words were written, This used to grow during the times when justice prevailed." Imam Ahmad mentioned this story after narrating one of the Prophet's Ahadeeth.

The majority of the diseases and illnesses are the

remnant of the torments that were inflicted on the nations that lived before our time. These illnesses and diseases remained for those who followed their lead and imitated the previously tormented nations. This is a just judgment that the Prophet **b** mentioned when he stated that the Plague:

"It is the remnant of an affliction that Allah has sent on the Children of Israel."

In addition, Allah sent the wind on the people of 'Ad for seven nights and eight days. Allah has left some of this strong wind for the people who came after them to serve as a reminder [of what happened to Ad].

Allah made the works of the righteous and the sinning people as reasons behind much of what has happened in this world. For instance, when the people do not work righteousness or give in charity, the rain does not fall on them, and thus famine occurs. In addition, when the meek and powerless people are dealt with unjustly, when the people cheat in weights, and when the strong transgress the rights of the weak, the injustice committed by the [tyrant] rulers intensifies as a consequence. Such unjust rulers do not grant mercy if they are asked for mercy, nor are they kind when they are called on to be kind. In reality, what the rulers do and commit is a mere reflection of what their subjects do and

commit. Allah, with His Wisdom and Just Decisions, makes people's work appear to them in various forms that are compatible to their works. Sometimes Allah strikes mankind with famines, sometimes with an enemy, sometimes with unjust rulers, sometimes with diseases, and sometimes with depression and sadness that will remain with them. Sometimes Allah strikes mankind with preventing the blessings from descending on them and by allowing the devils to have power over them, and leading them to what is certain torment. In this case, mankind will revert to what they were created for [either Paradise or the Fire].

The wise person thinks about the world and seeks the areas where Allah exerts His Justice and Wisdom, Then he will realize that the Prophets and their followers are passing on the path of safety, while the rest of mankind are leading themselves to the path of destruction and the land of failure. Allah will certainly bring His judgement and command to a successful conclusion, none can avert His decisions or commands. All success comes from Allah.

There are three opinions regarding the meaning of the Prophet's statement:

"And its water cures the eye."

First: that the K'ama'a water is an ingredient in the

remedies for eye ailments, not that it is used alone.

Second: that K'ama'a is used alone after broiling it and extracting its juice, The fire matures and softens the truffles, thus dissolving the harmful wetness and excrements that the K'ama'a contains and leaving the beneficial ingredients.

Third: that the meaning of 'its water' entails the rain that makes the mushroom grow and which is the first patch of rain that falls. In this case, the Hadith will be talking about the rain not the mushrooms themselves. Ibn Al-Jawzi mentioned this opinion, which is the weakest among the three opinions mentioned herewith.

Other people said that this portion of the Hadith entails using K.amah water to cool the eye. Hence its water alone is a cure, while the other parts are used as ingredients in compound remedies.

Al-Ghafiqi said, "The K'ama'a water (juice) is the best remedy for the eye when kneaded with the Ithmid (antimony type of Kohl) and then used as kohl (i.e. eyeliner). It In addition strengthens the eyelid and the eyesight and prevents many illnesses from attacking the eye."

3. Kabath (Arak Tree Fruit)

In the Sahihain it is narrated that Jabir bin Abdullah said, "We were with the Messenger of Allah ^ collecting Kabath when he said, "Collect the black type of Kabath because it is the best type."

The Kabath is the fruit that grows on the plant called Arak which grow in the area of Hijaz [and whose branches are used for Siwak as we have stated]. It is hot and dry and carries the same benefits as the Arak tree: strengthening the stomach, helping the digestion, dissolving phlegm and relieving back pain and several other illnesses. Ibn Juljul said, "Drinking its soup produces urine as a diuretic, and cleanses the prostate." In addition, Ibn Radhwan said, "[The Kabath] strengthens the stomach and constipates (mildly)."

4. Katam (Plants Used to Dye the Hair Black)

AI-Bokhary narrated that Uthman bin Abdullah bin Mawhab said, "We came to Umm Salamah and she took out some of the

Messenger's hair that was dyed with henna and Katam." In addition in the four books of Sunan (Abu Dawood, At-Termезey, An-Nas'ay and Ibn Majah) it is narrated that the Prophet b said:

"Henna and Katam are the best of what you use to change (the color of) white hair."

In addition, in the Sahihain it is narrated that Anas said, "Abu Bakr once dyed (his hair) with henna and Katam." Further, Abu Dawood narrated that Ibn Ab'ass said, "A man who tinted (his hair) with henna passed by the Prophet s, who said, 'How good this is.' Then another man who tinted (his hair) with both henna and Katam passed by and the Prophet sag said, 'This is even better.' Then another man who tinted with Sufrah (a black dye) passed by and the Prophet b said, 'This is the best of all.'"

Al-Ghafiqi said, "Katam is a plant that grows in valleys and its leaves are similar to olive-leaves and grows higher than a (man's) shoulders. Its fruit grows to the size of peppers and have seeds in the middle. When the seeds are crushed, they turn black and when the leaves are squeezed and one drinks a small measure [of the extract], it causes vomiting. Katam In addition benefits against dog bites. When the stem is boiled in water, it is used as ink." Al-Kindi In addition stated that, "If one uses the Katam's seed as Kohl (i.e., eyeliner), it will clear the eye from the water that accumulates in it."

Some people thought that Katam is the Wasmah or the Nile-Leaves. This is not true, because Wasmah is a different plant. The author of the Sahih said, "Katam,

which is used to dye the hair, is a plant that is mistakenly taken for Wasmah." The Wasmah has long leaves that are bluish in color and which are larger than the Khilaf (Chalef) leaves and are similar to pea leaves but larger in size. Further, Wasmah is collected in Hijaz and Yemen.

If someone asks, "In the Sahih it is narrated that the Prophet s\& did not dye (his hair)." We answer that Imam Ahmad said that other Companions have narrated that the Prophet s*1 dyed (his hair). Those who were witnesses to an act are not like those who did not witness it. Hence, Imam Ahmad affirmed that the Prophet sg had indeed used Khid'ab (dyed the hair), although Imam Malik denied it.

If someone says that in Sahih Muslim it is narrated the Hadith that disallows dying the hair black, when Abu Bakr's father was brought to the Prophet b with all his hair being white. The Prophet b said at that time:

"Change this white hair but avoid the black color."

Katam changes the color of the hair to black. There are two ways to answer this argument.

First, the Prophet b disallowed dying the hair black. But if the black color is mixed with henna and Katam, there is no harm in it. Katam and henna dye the hair between red and black colors, unlike Wasmah, which

turns the hair black. This is the most plausible answer to the argument.

The second answer is that dying the hair black sometimes occurs for the purpose of deceiving others, such as when an old woman dyes her hair black to deceive the husband or other people, or when an old man dyes his hair black to deceive a woman. This is a type of cheating that is disallowed. On the other hand, if dying the hair black does not entail deceit, it is allowed. There are authentic narrations that Al-Hasan and Al-Husayn used to dye their hair black, as Ibn Jarir has reported. He In addition reported that this is the opinion of Uthman bin 'Affan, Abdullah bin Ja'far, Sad bin Abu Waqqas, "Uqbah bin 'Amir, Al-Mughirah bin Shu'bah, Jarir bin Abdullah and Amr bin Al-'Aas. He In addition related this opinion to several of the Tabi'in, the second generation of Islam, such as Amr bin Uthman, Ali bin Abdullah Ibn Ab'ass, Abu Salamah bin Abdur-Rahman, Abdur-Rahman bin Al-Aswad, Musa bin Talhah, Az-Zuhri, Ayyub and Isma'il bin M'ad Yakrib. Ibn Al-Jawzi In addition related this opinion to Mu'harib bin Dithar, Yazid, Ibn Jurayj, Abu Yusuf, Abu Is'haq, Ibn Abu Layla, Ziyad bin 'Alaqah, Ghaylan bin Jami', Nafi' bin Jubayr, 'Amr bin 'Ali Al-Muqaddami and Al-Qasim bin Sallam.

5. Karm, which is the grapevine

It is not preferred that one calls the grapevine Karm, as Muslim narrated that the Prophet **b** said:

"None of you should call the grapevine Karm, for AI-Karm is the Muslim man."

In another narration the Prophet **b** said:

"The Karm is the beli'ever's heart."

In addition another narration states:

"Do not say (for grapes) AI-Karm, rather say 'Inob (grape), and Hablah (grapevine)."

This Hadith entails two meanings that the Arabs used to call the grapevine AI-Karm because of its tremendous benefits. This is why the Prophet **s** disliked calling it Karm because this exotic name drives the heart to like it and to later like what it is used to produce: alcohol, which is the mother of all impure things. The Prophet **s** & disliked calling what is used to produce alcohol with one of the best names.

The second, this Hadith is similar to the Ahadeeth,

"The strong person is not one who overpowers others physically."

And

"The Miskin (poor) is not one who keeps wandering in the land."

In this case, the Hadith (about AI-Karm) means, "You call the grapevine Karm because of its many benefits, while the believing heart or the Muslim person deserves this good name even more, for indeed, the believer is all pure and beneficial." The Hadith then draws the attention to what the believer's heart has of goodness, generosity, faith, enlightenment, guidance, fear from Allah and the rest of the good characteristics because of which the believer deserves the name Karm more than the grapevine.

The grapevine is cool and dry, while its leaves are cool in the first degree. When the grape leaves are crushed and their powder is used as a bandage for headache, they relieve the pain and In addition relieve swelling and stomach infections.

When one drinks the juice of grapevine stems, it will get rid of nausea sensation and will constipate the stomach, and when its hearts are chewed wet, they In addition produce the same benefits. In addition, the extract of grapevine leaves helps relieve stomach ulcers, hemoptysis (spitting up blood), vomit and stomach ache in general.

The sap contained in hanging grapevine stems acts just like gum extracts if one drinks it, as it dissipates stones. Further, when it is used as ointment, it will bring relief to the hearts and will heal the open sores caused by mange, but it is better to wash the affected wound beforehand with water and Natron, When one uses it as an ointment along with oil, it will remove the hair effectively.

The ashes of grapevine stems are In addition used as a bandage, blended with vinegar, rose oil and rue, to relieve spleen swellings. In addition, just as rose oil (or essence), the oil of vine blossoms constipates the stomach and has many other benefits. In general, grapevines have as much benefit as the date tree.

6. Karfas (Celery)

Karfas has a good aroma and when it is hung under the neck, it relieves toothache.

Karfas is hot and dry, and it opens the clogs of the liver and the spleen. Wet celery leaves helps the stomach and the cold liver, causes urine as a diuretic, menstrual flow, and dissolves stones. Celery grains are more effective in this regard. Karfas In addition stimulates semen production and relieves offensive breath. Ar-Razi said, "One should avoid eating it if he fears he might suffer a scorpion sting."

7. Kurrath (Leek)

There are two types of Kurrath, a Nabatean type and a Shami (Syrian) type. People eat the Nabatean type, which is a vegetable, while the Syrian type has many heads. Kurrath is hot and dry and causes headaches. When Kurrath is cooked, one could eat it or drink its water to help against cold hemorrhages. When its seeds are crushed and kneaded with some tar and then applied on decaying teeth, they will cleanse the rotted teeth and will relieve the pain. Further, the smoke of burnt Kurrath seeds helps dry out hemorrhages. All these benefits are for the Nabatean Kurrath.

Yet, the Kurrath is harmful for the teeth and the gums, causes headaches and nightmares and brings darkness to the sight. In addition, it provokes offensive breath, is diuretic, stimulates menstruation flow and semen production, and is not easily digested.

The Letter Lam

1. Lahm (Meat)

Allah said:

﴿وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ﴾ (٢٢) الطور .

"And We shall provide them with fruit and

meat such as they desire." (52:22)

(٢١) الواقعة .

﴿ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴾

"And with the flesh of fowls that they desire."
(56:21) In the Sahih it is In addition narrated that the Prophet **b** said:

"The virtue of 'A'isha compared to the rest of the women is like the virtue of the Tharid as compared to the rest of the foods." (Tharid means bread and meat).

Az-Zuhri said, "Eating meat brings about strength in seventy different ways." In addition, Muhammad bin Wasi' said, "Eating meat strengthens the sight." In addition, Ali was reported to have said, "Eat meat, because it makes the skin's color lighter, the stomach firmer and the behavior better. "Ibn 'Umar used to eat meat frequently when Ramadan started and when traveling." Finally, All was reported to have said, "Whoever refrains from eating meat for forty days will acquire bad behavior."

There are different types of meat that we will mention, describe briefly and elaborate on their benefit or harm.

Sheep Meat (Mutton)

Mutton is warm in the second degree and wet in the first degree. The best type of mutton comes from the one-year old animal, which generates good blood if digested properly. This type of meat is suitable for those who have hot or cold temperaments and for those who practice sports activity in cold areas and cold weather. It is In addition beneficial for those who suffer from black bile, and it In addition strengthens the mind and the memory. However, the mutton of old, thin animals is not good, as is the ewe's meat.

The best type of mutton is the dark meat of the male animal, for it is lighter, tastier and more beneficial. The mutton of castrated sheep is even better and more beneficial. The red meat of fat sheep is lighter and more nutritious, while the chest of the goat is less nutritious and floats in the stomach.

The best parts of mutton meat are the meat that covers the bones, the right side, which is lighter and tastier than the left side, and the front parts rather than the back parts. The best part of sheep meat to the Prophet b, was the front part, which is closer to the head, but not the head itself. The front part is lighter and tastier. Once, Al-Farazdaq gave a man some money to buy meat for him, saying, "Buy the front parts and avoid the head and the intestines, because that is where disease resides."

The meat on the neck is In addition tasty and easy to digest. The meat that covers the arm is the lightest meat, the tastiest, the healthiest and the easiest to digest. In the Sahihain it is narrated that the Messenger of Allah ﷺ used to like eating the meat of the sheep arm. Furthermore, the meat on the back of the sheep is nutritious and produces sanitary blood.

Goat Meat

It is cold and dry, and the mixtures that goat meat produces are harmful. Goat meat is not digested easily and is not significant nutrition-wise. The meat of billy goats is not beneficial, because it is rather dry, heavy on the stomach and produces black bile.

Al-Jahith once said, "A skilled doctor once said to me, 'O Abu Uthman! Avoid goat meat because it causes depression, causes black bile, forgetfulness, and spoils the blood. By Allah! It In addition drives children wild.'"

Some doctors say that the goat meat that is not preferred is the meat of old goats, especially for old people. They In addition say that goat meat is not bad for whoever is used to eating it.

When the doctors state that goat meat is not beneficial, they specifically mean those who have weak stomachs and those who are not used to eating it, such as

the people who live in luxury in cities and who are used to the better types of foods. But this is not the majority.

The meat of young - but not very young - goats is milder, especially when the goat is still nursing. This type of goat meat is digested faster, because it still possesses the strength of its mother's milk. The meat of young goats is In addition milder for most people and lighter than camel meat. In addition, young goat's meat produces moderate blood.

Cow Meat

Cow Meat is cold and dry, heavy on the stomach and produces black, bilious blood that is only suitable for hard workers. Eating cow meat excessively for those who are not used to it causes such black bilious illnesses as vitiligo (a skin condition of unknown cause, characterized by patchy loss of pigment), mange, herpes, leprosy, elephantiasis, cancer, obsession, quartran fever and various tumors. The harm that this meat causes will be neutralized when one eats it with spices, garlic, ginger and cinnamon. The meat of male cows is colder than female cows' meat, which is less dry.

The meat of fat calves is one of the best, mildest and tastiest types of food. It is warm and wet, and if fully digested, it provides good nutrition.

Horse meat

In the Sahih it is narrated that Asma said, "We slaughtered a horse during the time of the Messenger of Allah aﷺ and ate it." In addition, the Prophet b:

"Allowed eating horsemeat but disallowed eating (domesticated) donkey meat." [Al-Bokhary and Muslim].

The fact that Allah mentioned horses along with mules and donkeys [in the Qura'an] does not indicate that the ruling about their meat is identical. Sometimes Allah mentions several similar things together and sometimes mentions several different things together. What Allah said is:

"For you to ride." (16:8)

This does not indicate that horsemeat is not allowed, just as it does not indicate that one is not allowed to benefit from horses except by riding. Rather, the Ayah only mentioned the best benefit and value that the horse represents, which is its being a means of transportation. Furthermore, the two Ahadeeth we mentioned unequivocally indicate that horsemeat is allowed.

Horsemeat is hot, dry, tough and dark. It is In addition harmful for soft stomachs and bodies.

Camel Meat

The difference between the Shiite and the Sunnis and between the Jews and Muslims is that the Muslims eat camel meat. In addition, the Shiites and the Jews neither praise nor eat camel meat. It is well established in the religion that Muslims are allowed to eat camel meat and that the Messenger of Allah **b** and his Companions used to eat it while traveling and otherwise.

Young camel meat is one of the tastiest and most nutritious types of foods, and those who are used to eating it find it as light and beneficial as sheep meat. Some doctors did not like eating camel meat for residents of the cities because they are not used to it. Camel meat is hot and dry, difficult to digest and begets black bile.

Camel meat has an especially strong effect on the body and this is why the Prophet **b** ordered the Muslims to perform ablution after eating it.* We should state here that it is an erroneous method to alter the meaning of the two correct Ahadeeth on this subject so that 'ablution' only means washing the hands, thus altering the true meaning of the word. In addition, the Prophet **b** made a distinction between eating camel meat and sheep meat, as he gave the choice to Muslims if they want to perform ablution after eating sheep meat. Meanwhile, the Prophet **m**, commanded the Muslims to perform ablution after

eating camel meat. If ablution in these Ahadeeth was held to mean just washing the hands, it should In addition apply to what the Prophet **b** said:

"Whoever touched his sexual organ is obliged to perform ablution."

Furthermore, those who eat camel meat might not touch the meat with their hands. So if 'ablution' in this case means just washing the hands, it would be a senseless act and would alter the true meanings desired by the Ahadeeth. In addition, claiming that the Hadith which states,

"The last ruling that the Prophet **b** chose is that he abandoned performing ablution from eating what is cooked by fire," includes camel meat is not correct.

First, this Hadith carries a general meaning, while the Hadith about camel meat is specific.

Second, the two Ahadeeth are not talking about the same subject. For instance, one should perform ablution even if he eats dried, cooked or uncooked camel meat. Using fire does not have a bearing on the ruling about camel meat. As for abandoning performing ablution after eating what is cooked by fire, it only indicates that using fire does not require ablution. Therefore, there is a difference between the two Ahadeeth, as one of them

orders the Muslims to perform ablution after eating camel meat while the other indicates that performing ablution is not required after eating the food that was cooked by fire.

Third, the Hadith about the Prophet ^a abandoning performing ablution after eating the food that was cooked on fire came after the Prophet ^b had performed ablution from eating such meat earlier. The Hadith states that the Prophet ^{SB} was once brought meat and that he ate from it and then performed ablution and prayed. Later on, he was brought meat and he ate from it and then prayed without performing ablution. The Hadith states, the last ruling on this matter is that it is not necessary to perform ablution after eating what was cooked by fire. So there are two rulings regarding the same subject [eating what was touched by fire], one came earlier than the second ruling. Some of the narrators of the Hadith only mentioned the latter incident to make the story short. Therefore, how can anyone use this Hadith to prove that it overrules performing ablution from eating camel meat (when the earlier Hadith that was overruled talks about another subject)? Even if the Ahadeeth in general allow not performing ablution after eating what was cooked on fire, the specific Hadith still stands because it entails a specific ruling [concerning camel meat].

D'abb Meat

We stated before that eating D'abb meat is allowed. This type of meat is hot and dry and excites the sexual drive.

Gazelle meat

Gazelle meat is the best among the meats of wild game. It is hot and dry and beneficial for the healthy body, especially the fawn's meat.

Antelope Meat

Antelope meat is hot and dry in the first degree, dehydrates the body and is beneficial for the humid bodied.

The author of the 'Qanoon' said, "The best type of game meat is the antelope's, although it tends to cause black bile."

Rabbit Meat

Rabbit meat was mentioned in the Sahihain, as Anas said, "We hunted a rabbit after pursuing it for a while. Afterwards, Abu Talhah sent its hip to the Messenger of Allah who accepted it."

Rabbit meat is mildly hot and dry, and the best

part of it is the hip. The best way to eat rabbit meat is by roasting it. Rabbit meat constipates, produces urine, as a diuretic, and dissolves stones. Eating the rabbit's head benefits against convulsive shaking.

Zebra meat

In the Sahihain it is narrated that Abu Qatadah said that the Companions were once with the Messenger of Allah **b** during an Umrah trip and that he hunted a zebra and the Prophet **b** told them to eat it. They were assuming the state of Ihram then, unlike Abu Qatadah.

Ibn Majah In addition narrated that Jabir 'a <iii ^ said, "During the battle of Khaibar, we ate horsemeat and zebra meat."

Zebra meat is hot and dry, nutritious and produces thick, bilious blood. Its fat is beneficial when mixed with Qust oil to treat toothache and flatulence that weakens the kidneys. Further, when its grease is applied on spots, it will heal them.

In general, all types of wild-game meat produce thick, bilious blood. In addition, the best type of wild-game meat is gazelle then **rabbit meat**.

The meat of animal fetuses is not preferred because the blood is still trapped in it. However, it is still

allowed, for the Prophet s, said:

"Slaughtering the fetus is included in slaughtering its mother."

The scholars of Iraq do not allow eating fetus's meat except if one kills it before it dies. They altered the meaning of the last Hadith saying that the fetus should be slaughtered as its mother was slaughtered according to the Hadith, as they claimed.

However, this claim is false. The Hadith states that the Prophet s& was asked, "O Messenger of Allah b . We slaughter a sheep and sometimes find a fetus still in its womb, should we eat it?" The Prophet b, said, "Eat it if you wish, because slaughtering it is included in slaughtering its mother."

In addition, when one studies this matter further, his analysis will In addition demonstrate that it is allowed to eat animal fetuses. The fetus is still a part of the mother, and since slaughtering the mother allows us to eat all of its parts, then the fetus should be included, as well. This is the meaning that the Prophet b meant when he said:

"Slaughtering it is included in slaughtering its mother."

If the authentic Sunnah had not specifically allowed eating the fetus, the correct mind would still guide us that it is allowed.

Eating Dried (Jerked) Meat

It the Sunan it is narrated that Thawban said, "I slaughtered a sheep for the Messenger of Allah b while we were traveling, and he said to me:

"Dry its meat."

I kept feeding the Prophet as from its meat until we reached Al-Medina."

Dried meat is better than old meat and strengthens the body, although it causes skin rashes sometimes, a side effect that could be neutralized with cold, humid spices. In addition, jerked meat is favorable for hot conditions. Old meat is hot and dry, favorable for hot conditions and the best type of this meat is that which is fat and wet. Finally, old meat constipates unless cooked in milk and grease. Fowl meat

Allah said:

(٢١) الواقعة .

﴿ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴾

"And with the flesh of fowls that they desire." (56:21)

Some types of fowl meats are allowed and some are prohibited. The prohibited types include the birds that have claws, such as the falcon, hawk and peregrine, and those that eat carrion, such as the eagle, vulture, stork, magpie, spotted and black crows. In addition, this list includes the birds that we are not allowed to kill, such as the hoopoe and the shrike, and some of the birds that we are allowed to kill, such as kite and crow.

There are many types of fowl that are allowed, such as chicken meat. In the Sahihain it is narrated by Abu Musa that the Prophet ^ ate chicken meat.

Chicken Meat

Chicken meat is hot and dry in the first degree and it is easy on the stomach and digests quickly. Chicken meat strengthens the mind and increases the production of semen. It also makes the voice softer, the mind stronger and produces healthy blood. It was said that eating chicken meat on a regular basis causes gout, but this is not confirmed by fact.

The cock' meat, on the other hand, is hotter and less wet. The meat of old cocks helps against constipation, asthma and thick flatulence when cooked with safflower, canella and chabt (Shibit). The castrated cock' meat is nutritious and easy to digest. Pullet meat is easy to digest and mild on the stomach and produces

mild blood.

Francolin Meat

Francolin meat is hot and dry in the second degree, soft and light, easy to digest and produces mild blood. Eating this type of meat In addition strengthens the sight.

Partridge meat

This type of meat produces good blood and is easily digested.

Goose Meat

Goose meat is hot and dry and is not healthy if eaten on a regular basis, and it does not produce extensive excrement.

Duck Meat

Duck meat is hot and wet, and it is not suitable for the stomach, difficult to digest and produces excessive excrements.

Bustard Meat

Bustard meat is hot and dry, heavy on the stomach but good for those who perform sports activities and for

hard workers.

Crane Meat

This type of meat is dry and light. It produces bilious blood, and it is good for hard workers. It is better to eat the crane's meat one or two days after it is slaughtered.

Bird and Lark Meat

An-Nas'ay narrated in his Sunnan that Abdullah bin Umar said that the Prophet **b** said:

"No person kills a bird and a larger animal without justification, but will be asked about it on the Day of Resurrection. He was asked, 'O Messenger of Allah! When is it justified?' He said, 'You slaughter it and eat it, but do not cut its head and discard its body (i.e. for sport only).'"

In addition, An-Nas'ay narrated that the Messenger of Allah **b** said:

"Whoever kills a bird for fun, the bird will complain to Allah, 'O my Lord, Such and such person killed me for fun, not for a useful purpose.'"

Bird meat is hot and dry, constipates and stimulates semen production. Bird meat soup constipates

and helps the joints. If one eats birds' brain with ginger and onion, it excites the sexual desire. The mixtures that bird's produce is not favorable.

Pigeon Meat

Pigeon meat is hot and wet, although the meat of wild pigeons is less wet. The meat of pigeon chicks is more humid, especially the chicks of domesticated pigeons. Young pigeons are less meaty but a better food. The meat of male pigeons is a good cure for numbness, narcosis, apoplexy and convulsive shaking or trembles. Pigeon chick meat is favorable for the sexual drive and the kidneys and produces more blood.

Sand Grouse Meat

This type of meat is dry and causes black bile and constipation. It is not a good food, except that it helps cure dropsy.

Quail Meat

Quail meat is hot and dry and helps the joints. It harms the hot kidney unless it is taken with vinegar and coriander. Eating the meat of the quails that live in filthy areas should be avoided.

Fowl meats are all more easily digested than cattle

meat. The parts of the birds that are the most easily digested are the necks and the wings. In addition, the brains of the fowls are a better food than cattle brains,

Locust Meat

In the Sahihain it is narrated that Abdullah bin Abi Awfa said, "We went to seven battles with the Messenger of Allah during which we used to eat locust." The Musnad In addition narrated that the Messenger of Allah said:

"We were allowed two types of dead animals and two bloods: fish and locust; liver and spleen."

This Hadith is In addition related from Ibn 'Umar .

Locust meat is hot and dry and not very nutritious. In addition, eating locust meat regularly makes the body thin, emaciated. The smoke of burnt locust helps in cases of dysuria (impaired ability to pass urine), especially for women, and is favorable for hemorrhoids. Eating fat wingless locust roasted is a good cure for scorpion stings. In addition, locust meat is not favorable for those suffering from epilepsy and produces septic mixtures in the stomach.

There is a difference on allowing eating locust when it is dead, where the majority of the scholars except Malik allow it. Yet, there is no difference that it is

allowed if the locust died because of a reason, such as being burnt or pressed.

It is not good for the health to eat meat on a regular basis because it causes bloody sanguineous illnesses and various types of allergies, Hippocrates once said, "Do not turn your stomachs to a graveyard for animals."

2. Laban (Milk)

Allah said:

﴿وَإِنْ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّفَسْقِئِكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ
وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾﴾ . النحل (٦٦)

"And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers." (16:66)

In addition Allah said, while describing Paradise:

﴿ مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ
مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّن خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّن
عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۚ كَمَنْ
هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ ﴾

(١٥) محمد .

"In it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes." (47:15)

In the Sunan it is In addition narrated:

"Whoever Allah gives some type of food, let him supplicate. 'O Allah! Bless it for us and grant us what is better.' Whoever Allah grants some Laban, let him say. 'O Allah! Bless it for us and grant us more of it,' for I do not know of a more complete food or drink than milk."

Although milk is a simple type of food, it is very natural to the body as it contains three major substances: cheese, fat and water. Cheese is cold and wet and provides good nutrition. The fat contained in the milk is

mild regarding warmth and wetness, and it very beneficial for healthy bodies.

The water part contained in milk is hot and wet, and it softens the stomach and provides the body with beneficial moistures. Laban in general is mild regarding warmth and wetness, although there are other opinions in this regard.

Milk is best when it has just been milked, and its value decreases by the passage of time thereafter. When it is freshly milked, milk is less cold and more humid. Sour milk is the opposite. In addition, milk is better forty days after the animal has given birth. The best type of milk is the most white in color, as it has a good scent, delicious taste, mildly sweet, less fat and light consistency. It is In addition best when young healthy animals are milked, especially those that have less meat and which graze in healthy grazing lands. Milk is good and produces red blood, brings wetness to the body and is In addition a nutritious food. In addition, milk helps relieve depression, obsession and black bile ailments. When milk is drunk with honey, it will help cleanse the insides of septic materials. Drinking milk with sugar makes the color of the skin fairer. Milk helps the body regain its strength after sexual intercourse and is In addition favorable for the chest, the lungs and for those suffering from tuberculosis,

Further, milk is not favorable for the head, the stomach, the liver and the spleen. In addition, drinking milk excessively is harmful for the teeth and the gums, and this is why it is better to rinse the mouth after one drinks it. In the Sahihain it is narrated that the Prophet b once drank some milk and then asked for some water and rinsed his mouth, saying: "It has fat."

Milk is not good for those suffering from fever and headaches and is not favorable for the weakness in the head and the brain. Excessive drinking of milk causes darkness in the sight, sight impairment, gout, kidney clogs and swelling in the stomach and the intestines. These side effects will be neutralized when mixing milk with honey, ginger, and so forth, for those who are not used to drinking it.

Sheep Milk

Sheep milk is the most watery, and it has more fat and bad odor than goat or cow milk. Sheep milk produces phlegm and causes white spots or stains on the skin if one drinks it on a regular basis. This is why it is better that sheep milk is mixed with water so that its concentration becomes less. Sheep milk quenches the thirst quicker and cools the body faster than other milks.

Goat Milk

Goat milk is mild and light, works as a mild laxative, is wet for dry bodies and helps cure mouth cankers, dry cough and epistaxis (nosebleeds).

Milk in general is the most beneficial drink for the body due to its nutritional value and closeness to the nature of the body and to the childhood of mankind. In the Sahihain it is narrated;

"The night of the Isr'aa" (the Prophet's journey from Mecca to Jerusalem and then to heaven), the Messenger of Allah **b** was given two cups, one containing milk and the other wine. The Prophet is, looked at them and then took the cup of milk. Gabriel said, 'You have accepted what is natural, (True Religion i.e. Islam) and if you had taken the wine, your followers would have gone astray.'"

Sour goat milk is not digested quickly and produces unfavorable mixtures. The hot tempered stomach benefits from goat milk, though, and easily digests it.

Cow Milk

Cow milk provides nutrition for the body and is In addition a mild laxative. Cow milk is one of the best

milks, between sheep milk and goat milk regarding thickness and fat.

'Abdullah bin Mas'ud narrated that the Prophet b once said:

"Drink cow milk because it grazes on all types of trees."

Camel Milk

We mentioned camel milk in the beginning of the chapter, so there is no need to repeat it.

3. Luban (Frankincense), which is the Kundur:

It was reported that once a man complained to 'Ali ^ AI ^ that he forgets and that 'Ali said to him, "Resort to the Luban, because it strengthens the heart and does away with forgetfulness."

In addition, it was reported that Ibn Ab'ass said, "Drinking Luban with sugar on an empty stomach is favorable for the urine and helps against forgetfulness." In addition, it was reported that Anas said to a man who complained to him of forgetfulness, "Resort to Kundur! Soak it overnight and in the morning take a sip of it on an empty stomach, because it is good against forgetfulness."

There is an apparent reason for this benefit.

Forgetfulness is the result of cold, humid, bad moods that affect the brain in a way that makes the brain not recall the memory easily. In this case, Luban helps. When forgetfulness is a result of other physical causes, refreshing drinks help in that case. The difference between the two cases is that dry substances help one stay up at night and recall old memories rather than current memories. The wet drinks have the opposite effect.

Sometimes forgetfulness occurs because of cupping on the back of the head and excessive eating of wet coriander and sour apples. In addition, depression, sadness, looking at stagnant water for a long time and urinating in it might cause forgetfulness. In addition, looking at crucified people, reading grave commemorations, walking between two tarred camels, eating mice wastes by mistake, all cause forgetfulness.

Luban is hot in the second degree and dry in the first degree. It is In addition a mild constipation agent. It is very beneficial and its side effects are minimal. Among the benefits of the Luban is that it stops and heals bleeding, stomach ache, diarrhea, helps digest the food, gets rid of flatulence, cures eye sores, helps the body grow flesh on most ulcers and strengthens the weak stomach. Luban In addition dries the phlegm and the moistures accumulating in the chest, cures eyesight impairment and prevents malignant sores from

progressing.

When Luban is chewed alone or mixed with Persian thyme, it will provoke phlegm, release and relax the tongue muscles and help the mind become sharper. When the Luban is burnt, it helps cure some illnesses and makes the air smell fresh.

The Letter Mim

1. M'aa(Water)

M'aa (Water), is the resource of life, the best drink there is, and one of the pillars of existence. Rather it is the most important pillar of life, as Allah has created every living thing from water.

There is a difference of opinion if water is a source of nutrition for the body, or if it only helps wash down and dissolve the food. Water is a wet, cold substance that removes heat, preserves the body's moisture, restores the moisture that the body has lost, makes the food softer and helps carry it through the blood vessels.

There are ten standards with which we test water's freshness. First, its color should be crystal clear. Second, water should not have any odor at all, Third, water should be sweet and fresh just as the water of the Nile and the

Euphrates. Fourth, water should be light. Fifth, water sources should be pure and not stagnant. Sixth, water is fresher when its source is deeper or farther. Seventh, water should be exposed to the wind and the sun, not hidden under the earth. Eighth, water sources should not be stagnant and should be fast running. Ninth, water should be plentiful which helps purify whatever impurities it might carry. Tenth, water source should be running north to south or west to east.

When all these characteristics are sought together, they will all be found in four rivers, the Nile, the Euphrates, Say'han (or Sayhoun) and Jay'han (or Jayhoun). In the Sahihain it is narrated that Abu Hurayrah related from the Prophet b that he said:

"Sayhan. jayhun, the Nile and the Euphrates are all among the rivers of Paradise."

As for the water being light, there are three methods to verify it. First, water should easily absorb the cold and the heat. Hippocrates said, "The water that becomes hot or cold easily is the lightest water." Second; by weight. Third, when one wets two pieces of cotton, which are exactly the same weight, with water from two different sources, and then both pieces are dried and weighed. The one that has the lightest weight indicates the water it absorbed was the lightest, The environment that

the water passes through has a profound effect on the water. For instance, water sources that are located to the north are generally cooler and their water is generally thicker due to the northern wind. In addition, the water that passes through mineral rich rocks is affected by this fact.

Fresh water is beneficial for both the ill and the healthy. Cool or chilled water is the most beneficial and has the best taste. Yet, one should not drink water soon after he wakes up, after sex, taking a bath or eating fruit. There is no harm if one drinks water while eating, but not excessively. Feather, having a few sips of water in this case is better and does not harm the stomach but strengthens it, excites the sexual drive and quenches the thirst.

Warm water, on the other hand, swells the stomach and causes the opposite effects that we mentioned regarding cold water. Old warm water is better than fresh warm water.

Cold water is better than warm water inside the body, as it cleanses the blood and clears the head. In addition, cold water removes rot and is mild and favorable for the teeth, the mood and hot weather. Yet, cold water is not good for those suffering from colds or swelling, since such cases need heat to decompose. Very cold water harms the teeth and drinking it on a regular basis could

cause bronchitis and chest pains.

Very hot and very cold waters are very harmful to the nerves and most of the limbs and body organs. One of them decomposes (hot water), while the other concentrates moistures. Warm water relieves hot mixtures, decomposes, matures and extracts excrement and brings wetness and hotness, but does not help the digestion as the food then floats up close to the upper side of the stomach. Warm water In addition does not quench the thirst quickly, weakens the body and causes many harmful illnesses. Yet, warm water is good for old people and those suffering from epilepsy, cold headaches and ophthalmia (inflammation of the eye).

There are no Hadith about sun heated water, nor did any of the renowned doctors of old discourage drinking it. Yet, very hot water dissolves the fat around the kidneys.

We talked about rainwater when we talked about the letter Ghayn.

Water contained in ice and hail.

In the Sahihain it is narrated that the Prophet b used to say the following supplication after starting the prayer:

"O Allah! Wash my sins with water (rain), snow and hail."

Snow is accumulated due to the moisture in the air. We mentioned the wisdom in asking Allah to wash the sins with snow, as the heart needs the coolness and its strength. We stated before the subject of curing the ills of the heart and treating them with their opposites and neutralizers.

Hail water is sweeter than snow water, while the quality of melted ice water depends on its source.

We should mention that the quality of the snow is affected by the area and the mountains that it falls on.

One should avoid drinking icy water after taking a bath, having sex, sports activity, eating hot foods, when coughing and having chest pains, weak liver and cool tempers.

Water from wells and ground water Well water is not favorable, while underground water is heavy. This is because the first one (well water) rarely escapes rot, while underground water is not exposed to fresh air. Hence, one should not drink such types of water until exposing the water to air for at least a night. The worst type of well or underground water is that which runs through lead-rich stones and unused wells, especially if its soil is not good.

Zamzam Water

Zamzam water is the best, freshest, most beneficial, most beloved and most precious water there is. Further, Zamzam water was dug up by Jibril and the source that Prophet Isma'il, ^{^LJI ^} drank from.

In the Sahihain it is narrated that the Prophet [^] said to Abu Tharr, who remained at the Ka'bah for forty days without food (or drink) living on Zamzam water: "It is a nutritious food." Muslim added that the Prophet **b** said:

- "And a cure from ailment."

Furthermore, Ibn Majah narrated that Jabir bin 'Abdullah related from the Prophet **b** that he said:

"Zamzam water is for whatever was intended behind drinking it."

We were told that Abdullah bin Al-Mubarak once said, "O Allah! Ibn Al-Mu'ammil told us that Muhammad bin Al-Munkadir related from Jabir that your Prophet **b** said:

"The water of Zamzam is for the purpose it is drank for, and I drink it to relieve my thirst on the Day of Resurrection."

This Hadith is of the Hasan (Sound) type.

Many other people and I have tried drinking from Zamzam water for the purpose of being cured from various illnesses, and by the will of Allah, I was indeed cured from several illnesses. I In addition saw some people who lived on Zamzam water for a long time, fifteen days or a little longer without complaining from hunger. Such people would perform Jawaf with other people at a normal pace. Someone even told me that Zamzam water was his only food and drink for forty days and that he still had enough strength to have sex with his wife, fast and perform Jawaf many times.

The Nile

The Nile is one of the rivers of Paradise that flows from deep inside Ethiopia. It is collected from the rainfall and the floods that supply it with water. Then, Allah directs this river that flows with water to dry areas, causing the vegetation, on which people and animals live, to grow and flourish.

The land that the river flows to is dry and does not keep rainwater that falls on it, which is insufficient to grow vegetation anyway. On the other hand, when such a land receives more than the normal rainfall, the houses and life will be destroyed. Allah has caused the rain to fall on far lands and then directed this rain to flow in a huge

river in sufficient amounts that would benefit the people and the animals. When the river provides enough water for farming and to grow vegetation, the water level then decreases so that the people are able to tend and harvest the vegetation, The water of the Nile has the ten characteristics that we mentioned before, and this is why it is among the lightest, sweetest and freshest waters.

Seawater

The Prophet **b** said about the sea:

"Its water is pure and its dead is allowed (to eat)."

Allah has made the sea salty for the benefit of the people and the animals of the earth. Seawater is plentiful and has sufficient amounts of animals [and fish] that die but do not get buried in it. If the seawater is fresh and sweet, the animals that would die in it would make it rotten, adversely affecting the quality of the air on the earth. Allah's wisdom has decided that seawater is salty, that even if the entire dead corpses produced on the earth were thrown in it, it would still be fresh until Allah brings this world to its inevitable end. This is one of the reasons why seawater is salty, along with its soil and sand In addition being salty.

Taking a bath in seawater helps relieve many illnesses and infections that appear on the skin. Drinking

seawater is harmful, it causes diarrhea, weakens the body and causes rashes, mange and thirst.

Those who have to drink seawater do so for certain medicinal purposes. In this case, seawater should be boiled in a pot that is covered by wool, which will absorb the water vapor. Then, the collected water should be squeezed out of the wool and consumed when there is sufficient amount of it. Meanwhile, the salt and the minerals will remain in the pot.

In addition, one could dig a hole near the seashore to collect the water through several parallel tunnels that would make the water fresh at the end [when it passes through them repeatedly].

If one has to drink seawater, he should first mix it with apricot pips, burning coal, Armenian argil (type of earth), oak wood or fine wheat flour. This way, most of the minerals and mud will be collected in the bottom of the pot or the cup.

2. Misk (Musk)

Muslim narrated that Abu Sa'id Al-Khudri said that the Prophet **b** said:

"The best type of perfume is Musk."

In the Sahihain it is In addition narrated that A'isha said, "I used to anoint the Prophet **s&** with perfumed Musk before assuming Ihram, on the **Day** of the Sacrifice and before performing Tawaf around the (Sacred) House."

Musk is the king of all perfumes, it has the best aroma. Other types of perfumes are usually compared to Musk, but Misk is never compared to them. In addition, the hills and sands of Paradise are made of Musk.

Musk is a hot, dry substance of the second **degree**, and it brings comfort and joy to the hearts and strengthens the inner organs when it is drunk or smelled. Musk In addition brings strength and comfort to the external **organs** when anointed with it. Musk is profitable for old people and those who have excessive skin moistures, especially during winter, and In addition helps against **fainting**, shaking and the general weakness in the body as it excites the instinctive heat. Musk clears the white part in the eye and dries excess moisture in it, and In addition **dissipates** swelling in various organs. Musk In addition

works as an antidote for some poisons, and helps against snakebite. It has many other benefits.

3. (Marjoram)

It is hot in the third degree and dry in the second degree, and when its aroma is smelled, it relieves cold headache caused by phlegm, colds, black bile and thick flatulence pressure. It In addition relieves the congestion, and clogs in the nose and head and dissipates most cold, wet swellings.

When Marjoram is used as suppository, it will increase the blood flow during menstruation and is favorable during pregnancies. When its dry leaves are crushed and used as a bandage, it will relieve blood traces that appear under the eye. It In addition helps relieve the pain of scorpion stings when it is mixed with vinegar [and then the affected area is bandaged with it].

Marjoram ointment In addition helps relieve backache, knee pain and fatigue. Those who are used to smelling Marjoram aroma will not suffer from water accumulation in the eye, cataract. When one administers its extract or water blended with the essence of bitter almonds in the nose, and helps against stuffiness that affects the nose and the head.

4. Malh (Salt)

AI-Bazzar narrated that the Prophet Marjoram said:

"You will soon be to the people just like what the salt represents to food, and the food's flavor doesn't become favorable unless there is salt in it."

AI-Baghawi said in his commentary on the Qura'an that Abdullah bin 'Umar related from the Prophet Marjoram that he said, "There are four blessings that Allah has sent down to the earth from the heavens:

iron, fire, water and salt." This Hadith should only be related from Ibn 'Umar.

Salt is favorable for people's bodies and food. Further, salt is favorable and beneficial when blended with any substance, including gold and silver, as it makes gold more yellowish and whitens silver. Salt decomposes, cleanses, dries the thick humidity, strengthens and purifies the body and helps against open mangy sores.

When used as eyeliner salt, especially gem salt, will remove the excess fat or flesh "and the yellowish color from the eye. Salt In addition prevents malignant infections from spreading, works as a laxative and helps against pleurisy when the stomach is anointed with it. Salt

cleanses the teeth, prevents them from decaying, and strengthens the gums and makes them firm. There are many other benefits for the salt.

The Letter Noon

1. The Nakhl (Date Palm)

The date palm is mentioned in the Qura'an in several places. In the Sahihain it is narrated that Ibn 'Umar said, "We were with the Prophet b and a spadix of date-palm was brought to him. On that he said, 'Among the trees, there is a tree which resembles the Muslim.' I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet sg said, 'It is the date-palm tree.' I mentioned what happened to 'Umar and he said, 'Had you said it that would have been better to me than such and such."

This Hadith contains many benefits, such as the scholar training his students by asking them questions and testing their knowledge. It In addition contains parables and demonstrates the shyness of the Prophet's companions, the leaders and the commoners among them, as they all kept quite and were shy to answer the Prophet's question. The Hadith In addition demonstrates that the parent would be happy if his child does something right. The Hadith In addition demonstrates that it is allowed for the children to answer questions in the presence of their

parents, even if the father did not know the answer, as this does not constitute misbehaving with the father. In addition, this Hadith compares the Muslim with the Nakhlah, the date palm, because of its tremendous benefit, constant shade and sweet fruit that it produces throughout the year.

Dates are eaten fresh, dried, ripe and unripe and are both a type of food and a cure. Dates are nutritious, a type of sweet, a drink and a fruit. The date-tree's trunk is used for building purposes, in making pots, and so forth and its leaves are used to make woven mats, baskets, vases and funnels, and so forth. Its fibers are used to make ropes and mattresses. In addition, its stones are used as fodder for camels and as ingredients in various medicinal remedies and in Ku'hl. In addition, the fruit of the date-tree is known for its beauty, refreshing shape, and the handsome way the fruits are arranged on their branches, which In addition brings comfort to the eye.

Merely looking at the fruits of the date tree reminds one of its Creator, Whose creation is both excellent and perfect, just as is His Wisdom. Therefore the date tree resembles the righteous believer, for he is pure goodness who brings about benefit both inwardly and outwardly.

In addition, the Nakhah was the tree trunk that

yearned and longed for the Messenger of Allah **b** when he no longer used it as a podium. The trunk yearned for the Prophet's closeness and for hearing his speech!

In addition, we should mention that the tree that Mary took refuge under when she gave birth to Jesus was the date palm.

There is a difference of opinion regarding which is better the date-tree or the (vine tree). Allah has mentioned both trees together in several Ayat (Verses) in His Book (the Qura'an), In addition, both trees are truly similar to each other, although each is at its prime in its natural habitat and the land that accepts it the most.

2. *Narjis* (Narcissus)

The Narjis is hot and dry in the second degree and its stems are used to relieve deep cankers that reach the nerves. In addition, Narjis cleanses and extracts septic substances. If the Narjis is cooked and one drinks its water, or boils it and eats it, it will cause vomiting and will extract the moistures that reside in the bottom of the stomach. When the Narjis is cooked with lentil plant and honey, it will cleanse the cankers from septic excretions and will cause the gastric ulcers to rupture.

Narjis blossoms are mild and beneficial against colds. They have a strong power of decomposition, open

the nose and cerebral clogs, and help against headaches and black bile. Those who repeatedly smell Narjis during winter will have immunity from pleurisy during summer. In addition, Narjis helps relieve headaches caused by phlegm and black bile. Narjis aroma sharpens the mind and the heart and helps relieve many of their ailments. The author of At-Taysir once said, "Inhaling Narjis aroma heals against the epilepsy that attacks boys."

3. Noorah (slaked lime)

It is two parts lime and one part arsenic mixed with water and left to dry in the sun until it turns blue. Then one uses it as ointment and waits an hour until it starts its effect before touching water. Then one takes a bath and anoints himself with henna to remove the lime's hotness.

4. Nabq or Nabiq

It has several names: Nabq, Christ's thorn, lotus jujube, or rhamnus. Abu Nu'aym mentioned these in his book on Prophetic medicine, when he mentioned the Hadith, "When Adam was sent down to earth, the first of its fruits he ate was Nabiq."

In addition, the Messenger of Allah **b** mentioned the Nabq in a Hadith narrated by the Two Muhaddithain,

"On the night that I was taken on the Night journey, I was shown Sidrat Al-Muntaha (a tree in the seventh heaven) and I saw its Nabq fruits which resembled the clay jugs of Hajr (a town in Arabia)"

Nabq is the fruit produced by the lote-tree. Nabq soothes the natural digestive process, helps against diarrhea, coats the stomach, relieves bile, provides nutrition for the body, taste to the food and causes phlegm. It In addition helps against inflammation caused by bile. Nobq is slowly digested while its flour strengthens the bowls and is favorable for bilious temperaments. The harm of the Nobq will be neutralized when eating honeycomb with it.

There is a conflict of opinion concerning if Nabq is wet or dry. The correct opinion is that wet Nabq is cold and wet while dry Nabq is cold and dry.

The Letter Haa

Hindaba (Chicory)

Hindaba temperament changes according to the season. It is cold and wet in winter, hot and dry in summer and mild in spring and autumn. In general, Hindaba is cold and dry. Hindaba is beneficial and cools the stomach and causes constipation. When Hindaba, especially wild Hindaba, is cooked and eaten with

vinegar, it constipates even more and is more favorable for the stomach and invigorating.

When Hindaba (chicory) is used as a bandage, it will relieve gastric inflammations, gout and hot ocular inflammations. In cases of scorpion stings, Hindaba helps when its leaves and stems are used as a bandage.

Hindaba In addition strengthens the stomach and opens the clogs in the kidneys, spleen, veins and intestines. It In addition clears and purifies the kidneys and helps them against the various hot and cold aches.

The sour Hindaba is the best for the liver, while its extract helps against icter (jaundice), especially when mixed with wet fennel extract. When Hindaba leaves are bruised and placed on hot swellings, it will cool and dissipate them. Hindaba In addition cleanses and clears the chest and dissipates the heat of irritated blood and bile.

The best way to eat Hindaba is without washing it so as to preserve

its effective ingredients. Hindaba works as an effective antidote against most poisons.

When Hindaba extract is used as eyeliner, it will clear and cleanse the eyes. Hindaba leaves are used in

antidotes against scorpion stings, and against most poisons as we have stated. When the Hindaba is squeezed and its water is mixed with oil, it will help against all toxic substances in general. When Hindaba stems are squeezed and their water drunk, it will help against scorpion and hornet stings and against snakebite. Finally, the sap of its stems whitens the white area in the eye.

The Letter Waw

1. Warss (Ceylon Cornel tree)

Umm Salamah narrated, "The woman who has just delivered would remain for forty days afterwards [without praying or fasting]. One of us would then overlay Warss on her face to help against spots." Abu Hanifah, a linguist, said, "Warss does not grow in the wild.

Rather, it is cultivated. I think that it is only grown in the Arab lands, especially in Yemen."

Warss is dry and hot in the second degree. The best type of Warss is the red Warss, which is soft in the hand and does not have much bran. Warss is used as an ointment to treat spots, rashes and pimples that appear on the surface of the skin. Warss constipates, has a dyeing qual'ty and helps against leprosy when taken as a drink.

Warss has similar benefits to sea Qust, and if it is used as an ointment it relieves vitiligo (skin condition of unknown cause, characterized by patchy loss of pigment), rashes, pimples and ulcers. When the clothes are dyed with Warss, they strengthen the sexual drive.

2. Wasmah (Woad)

Wasmah is similar to the Nile's leaves and it is used to dye the hair black. We mentioned the subject of dying the hair black before.

The letter Yaa

Yaqtin (Gourd)

Yaqtin means gourd or pumpkin, although the word Yaqtin entails more meanings than these two. Yaqtin in Arabic entails every tree that does not have a stem, such as watermelon and cucumbers. Allah said:

﴿وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ﴾ (١٤٦) الصافات .

"And We caused a plant of gourd to grow over him." (37:146)

If someone says that the word tree means every plant that has a stem or a trunk and that which does not have a stem or a trunk is called Najm, not a tree. Hence,

why did Allah say,

﴿وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ﴾ (١٤٦) الصافات .

"A plant of gourd to grow over him." (37:146)

We answer this question by stating that the word 'tree' describes the plants that have stems in general. Yet sometimes, this word is meant to describe something specific [to describe Yaqtin for instance]. Understanding the areas where the texts speak in general terms and the areas where a specific meaning is meant is a great door to understanding the Arabic Language. The Yaqtin mentioned in the Qura'an is the pumpkin, which is In addition called Dubbaa, Qpr and Yaqtin.

In the Sahihain it is narrated by Anas bin Malik that a tailor once invited the Messenger of Allah ﷺ to eat from some food that he made. Anas went with the Messenger of Allah ﷺ and the tailor brought forth some bread made from barley and some soup that had Dubbaa and dried meat. I saw the Messenger of Allah ﷺ follow the traces of the Dubbaa all around the edge of the pot, which made me love Dubbaa ever since that day."

Abu Talut In addition said, "I entered upon Anas bin Malik while he was eating Dubbaa and saying [referring to the Yaqtin tree], 'You are a tree that is so

dear to me because the Messenger of Allah **b** used to like eating you."

Yaqtin is a type of cold and wet plant and a light food that is easily digested. If the gourd was not spoiled in the stomach before being completely digested, it produces a good mixture in the stomach, especially when one eats similar or compatible types of food with it. For example, mixing mustard and pumpkin produces bitter humor, while eating it with salt makes it salty and with constrictive substances makes it constipate. When it is cooked with Safarjal (quince), it will provide good nutrition for the body.

Gourd is light on the stomach, especially for those who do not suffer from phlegm or cold condition. The wetness contained in this plant helps ease the thirst and headaches if one drinks its extract or washes his head with it. In addition, gourd soothes the stomach however one uses it, and is very beneficial for those who have hot temperaments.

In addition, when the Yaqtin is kneaded with dough and baked in the oven and then its extract is mixed with some light drinks, it helps cool down fever, quenches the thirst and constitutes a good, nutritious food. If it was mixed with quince jam and Manna, it eliminates bile.

When pumpkin is cooked and its juice is mixed

with some honey and Natron, it will cause phlegm and acid. If gourd was ground and then the head is bandaged with it, it will help ease the hot swellings in the cerebral,

When the gourd rinds are squeezed and the extract is mixed with rose oil and used as ear drops, it will help against hot tumors. In addition, its rind helps ease the swelling of hot eye infections and against gout.

In addition, gourd is very useful for those who have hot temperaments and those suffering from fever. When gourd finds some spoiled mixtures in the stomach it In addition gets spoiled causing harmful mixtures in the stomach. In this case, one should treat this condition with vinegar and sour substances.

In general, gourd is one of the lightest foods and the most easily digested. Anas [^] narrated that the Messenger of Allah **b** used to like eating it.

Conclusion

I thought that the best way to end this chapter is by mentioning a general advice concerning preventive measures so as to complete the book's benefit.

This is a chapter that Ibn Masawayh has collected in his book, Al-Mahathir. He said,

"Whoever eats onion for forty days and then his face becomes full of spots, has only himself to blame.

Those who want to economize and eat salted foods will have only themselves to blame if they catch mange or vitiligo.

Those who eat fish and eggs will have only themselves to blame if they catch hemiplegia (paralysis affecting only one side of the body) or facial paralysis."

Those who catch hemiplegia when they take a bath with their stomach full [of food], will have only themselves to blame.

Those who eat milk and fish will have only themselves to blame if they catch leprosy, gecko or gout.

* Whoever mixes milk and wine and then catches gecko or gout has only himself to blame,

Whoever has a wet dream but does not take a bath until he has sex with his wife and then if his wife gives birth to a retarded child, will have only himself to blame.

* Whoever eats his full of cold, boiled eggs and then catches Asthma will have only himself to blame.

* Whoever has sexual intercourse but did not wait until he ejaculates and then catches urinary calculus, (stone like mass that may form in the body under abnormal conditions), will have himself to blame. And

whoever looks at himself in the mirror at night and then catches facial paralysis or another disease will have only himself to blame."

In addition, Ibn Bukhtayshu' said, "Beware of eating eggs and fish together because they cause constipation, hemorrhoids and toothache. In addition, eating eggs excessively begets spots on the face. Further, eating salted foods and salted fish and having venesection (puncturing of a vein) after one takes a bath causes vitiligo and mange. Eating goat kidney on a regular basis will cause the prostate to be sterile, while taking a bath with cold water after eating soft-meat fish causes facial paralysis. In addition, having sex with a menstruating woman causes leprosy, and sexual intercourse that is not

followed by taking a bath causes stones. Finally, spending too much time while answering the call of nature causes serious ailments."

Hippocrates said, "Less of a harmful substance is better than too much of a beneficial substance." He In addition said, "Preserve good health by preferring tiresome activity to laziness and abandoning having your fill of foods and drinks."

Further, a wise man once said, "Whoever wants to be healthy, let him eat good food, preserve cleanness and purity while eating, drink while thirsty, refrain from drinking excessive amounts of water and take a rest after lunch. In addition, let him walk after dinner and avoid going to sleep before first answering the call of nature or taking a bath after eating his fill. Further taking a bath once during summer is better than ten times during winter. Eating dried jerky meat at night helps bring about death. Having sex with old women brings the person closer to old age and sickens the healthy body." These words were falsely attributed to Ali. However, some of these words are from Al-Harith bin Kaladah the renowned Arab doctor.

Al-Harith said, "Whoever seeks longevity, although eternal living is not possible, should have lunch and dinner early, wear light clothes and refrain from

excessive sexual activity."

He In addition said, "Four things weaken the body: sexual intercourse when one is hungry, taking a bath when one is full, eating dried meat and having sexual intercourse with an old woman."

When Al-Harith was dying, some people visited him and said, "Give us an advise that we could use after you." He said, "Only marry young women, eat ripe fruits when in season and refrain from seeking medications when you can bear the illness. Clean your stomachs once a month (i.e. vomit intentionally), so as to dissipate the phlegm and the bile and to allow the flesh to grow. When one of you eats lunch, let him lay down for an hour and when he eats dinner, let him walk at least forty steps."

A king once said to his doctor, "You might not remain with me for ever, so give me a prescription that I can use after you." He said, "Only marry young women, eat fresh meat and take medication when you are ill. Eat the fruit when ripe and in season and chew the food well. If you eat during the day, there is no harm if you lay down. If you eat at night, do not sleep until you walk even fifty steps. Do not eat except when hungry and do not force yourself to have sex or refrain from urinating. Cool hotness because it causes you tiredness. Do not eat food when your stomach already has food, nor eat what your teeth cannot chew, because your stomach will not be able

to digest that food. Try to vomit once a week to cleanse your body. What a good treasure the blood in your body is, so do not cup it without necessity. Finally, take a bath, because it rids you of what the medication cannot rid you of."

In addition, Imam Shafiey said,

- "Four matters bring strength to the body:

- * eating meat, smelling perfume, taking baths without having sexual intercourse and wearing Kittan (linen).

- Four matters weaken the body:

- * excessive sexual intercourse, depression, drinking water repeatedly while the stomach is empty and consuming too much sour foods.

- Four matters strengthen the sight:

- * sitting next to the Ka'bah, using Kohl before going to sleep, looking at green things and cleaning up the sitting area [in the house].

- Four matters weaken the sight:

- * looking at dirt, crucified persons, a woman's vagina and sitting while your back is to the

Qi'bloh (direction of the prayer).

- Four matters increase sexual power:

- * eating fowl-meat, the large Itreefal (a non-Arabic medication for constipation), pistachio and carob. - Four matters sharpen mind power:

- * avoiding unnecessary speech, using Siwak, and sitting with righteous people and with the scholars."

Plato said, "Five matters dissipate the strength of the body and might lead to death:

- * weakness, leaving loved ones behind, rage, rejecting good advice and the clever persons falling victim to deceit by ignorant people."

The doctor of Al-Ma'mun said, "Hold fast to five characteristics that whoever preserves them would never catch a disease other than death;

- * Do not eat food while there is still food in your stomach.

- * Do not eat a type of food that your teeth cannot chew, because then your stomach would not be able to digest it. Refrain from excessive sexual activity because it shortens life,

- * Do not have sex with an old woman because it leads to sudden death.
- * Do not revert to cupping without necessity. Vomit during the summer."

Hippocrates In addition said,

- * "Everything that is excessive is unnatural." Galinus was once told:
- * "Why do you not get sick that often?" He said, "I do not mix two types of unfavorable food together, nor eat food while not hungry, nor keep a food in my stomach which is bothering it."
- * Excessiveness in four matters causes sickness:
- * speech, sexual activity, sleep and eating habits.
- * Excessive speech weakens the mind and hastens old age.
- * Excessive sleep turns the face yellow, blinds the heart, irritates the eyes, makes one lazy to work and causes excess humidity in the body.
- * Excessive eating habits spoil the orifice of the stomach, weaken the body, cause thick

flatulence and difficult ailments.

- * Having sexual intercourse excessively depletes the strength, weakens the body, dries the moistures in the body, adversely relaxes the nerves, causes various clogs and harms the entire body, especially the brain because of the psychological effects it will have on it. Weakness in the brain, which will In addition weaken the soul, is worse than weakness in any other organ.
- * The best time to have sex is when one feels a strong desire for a lawful partner (wife) who is beautiful, especially when the spouse is young, ready and excited. In addition, occasional legal sex makes it more desirable, especially when one does not have any concerns and does not use it excessively. In addition, legal sex is best when one is not full or hungry, not after conducting serious physical activity and not during extremely hot or cold weather. When one takes care of these ten matters we mentioned, sex will be most beneficial. Otherwise, if some of these matters were ignored, harm might be caused according to the seriousness of the matters that were ignored. If one does not take care of all these ten matters, he will be faced with a shorter

life span.

- * Excessive diet is as dangerous to the healthy person as excessive eating habits when one is ill.
- * Galinus said to some of his companions, "Beware of three matters and seek four matters, and you will not need a doctor.
- * Avoid dust, smoke and foul odors. Seek nutritious foods, good scents (or aromas), sweets and take baths. Do not eat above your fill, nor pickle Batharuj (a plant) and basil, and do not eat walnuts at night. Whoever caught a cold should not sleep on his back nor should a depressed person eat sour foods.
- * Whoever had venesection (puncturing of a vein), should not walk fast because this might cause death.
- * Those who have an ache in the eye should not vomit.
- * Do not eat too much meat during summer,
- * Whoever is suffering from fever should not sleep in the sun. Do not eat old, seeded eggplant.
- * Those who drink a cup of warm water every day

during winter will save themselves from illness.

- * Those who rub their bodies with pomegranate rind while taking a bath will not catch a rash or mange.
- * Whoever eats five flowers of iris with Greek mastic, roe aloes and Musk, will persevere the strength and health of his stomach the rest of his life.
- * Eating watermelon seeds with sugar will cleanse the stomach from stones and will prevent burning sensation while urinating."

Four matters bring demise to the body:

- * depression, sadness, hunger and staying up late at night
- Four matters bring joy:
- * looking at greenery, running water, loved ones and fruits.
- Four matters bring darkness to the sight:
- * walking bare footed, seeing hated faces mornings and afternoons or seeing the enemy, excessive crying and looking at thin lines for extended periods of time.

Four matters bring strength to the body:

- * wearing soft clothes, taking a bath moderately, eating sweet and nutritious food and smelling good scents.

Four matters harden the face and rid it of its youth and health:

- * lying, rudeness, asking too many questions without knowledge [or useful purpose] and sinning.

Four matters increase the youth of the face:

- * chivalry, faithfulness, generosity and fear of Allah. Four matters bring about anger and hatred:

- * arrogance, envy, lying and spreading calumnies. Four matters bring sustenance:

- * standing up in prayer at night, seeking forgiveness [of Allah] often at night, giving away in charity and remembering Allah morning and evening.

Four matters prevent sustenance:

- * sleeping in the morning, not praying often,

laziness and treachery. Four matters harm the mind and the intellect:

- * eating sour foods and fruits excessively, sleeping on the back, depression and sadness. Four matters strengthen the intellect and the mind:
- * when the heart is not busy [or concerned], consuming moderate amounts of food and drink, dieting on good combinations of sweets and nutritious foods and getting rid of the harmful substances in the body.

There are some matters that harm the mind:

- * eating onions, beans, olives and eggplant excessively, having too much sexual intercourse, loneliness, worrying, intoxication, excessive laughing and depression.

Some wise men In addition said, "I became tired three times and could not find a reason for that except for three matters:

- * I ate too much eggplant one day, olives another day and beans a third day."

We have mentioned several beneficial basics of the medicinal sciences that one might not be able to find except in this book. We In addition affirmed that the

religion and medicinal science are close to each other. We In addition stated that Prophetic medicine cannot and should not be compared to the medicine of the doctors just as the medicine of the doctors cannot be compared to folk medicine.

This matter is deeper and more serious than we explained, but we mentioned what is sufficient for the reader to recognize its importance. Those whom Allah did not endow with sound comprehension in such matters let them know the difference between the power that is supported by divine intervention and knowledge, strong mind and sound comprehension that Allah has endowed the Prophets with, and between what all others have in this regard.

Someone might ask, "What does the guidance of the Prophet [^]e have to do with the subject of medicines and cures and preserving the health?"

This question exposes the lack of understanding of such people, because this subject and many others are among what the Prophet **b** was sent with and what he has directed us to do. Sound understanding and knowledge of Allah and His Messenger are a bounty that Allah endows to whom He will among His creation.

We have explained the three principal basics of medicine in the Qura'an. How can anyone deny that the

religion of he who was sent with the righteousness of this and the Next Life In addition contains what preserves the body? How can anyone deny that the religion In addition directs us to the best methods of staying healthy, just as it directs to the best methods of preserving the heart and preventing sicknesses that might attack them? These cures [that the religion contains] are mentioned in general terms and the specifics are left to those of correct minds and pure hearts to seek and implement, just as one does regarding matters of Fiqh. Do not be among those who reject something simply because they have no knowledge of it.*

When the slave is endowed with sufficient knowledge of Allah's Book and the Sunnah of His Messenger **b** along with sound comprehension of the Texts [of the Qura'an and Sunnah], he will rely on these sources and would not need anything else. In addition, he will be able to acquire all types of good knowledge from these sources.

All types of knowledge depends on knowing Allah, His Commands and creation. The Messengers of Allah **b** are the only source that we can acquire such knowledge from, because they have the best knowledge of Allah, His Commandments and creation. The Messengers In addition have the best knowledge of the wisdom behind Allah's creation and Commandments.

This is why the remedies provided by the followers of the Prophets are better and more efficient than the remedies of all others. In addition, the remedies provided by the followers of the best and the master of the Prophets, Muhammad bin Abdullah, are the best, most sufficient and beneficial remedies.

Only those who have true knowledge of the science of medicine and doctors and the medicine offered by the Prophets, can know the difference between them. The Prophets are those with the best minds, purest ways and deepest knowledge. They are the nearest to the truth among the creation. They are the best of mankind that Allah has chosen, just as the Messenger, Muhammad **b**, is the best among all the Messengers. The knowledge that Allah has endowed the Prophets and Messengers with and the wisdom and forbearing puts them in a category that does not permit comparison. Imam Ahmad narrated that the Messenger of Allah as said:

"You (mankind) are seventy nations (or distinct communities); you (Muslims) are the best and most honored among them to Allah."

This honor that Allah has endowed the Muslims with has appeared in their knowledge, minds, intellects and natural ways. The Muslims are the ones who searched through the knowledge of all other nations before them

and In addition their wisdom, progress and their works, then added this knowledge to their own knowledge, forbearing and wisdom that Allah has endowed them with.

This is why the Christians are set aback by their silliness, lack of intelligence and apathy, while the Jews are set aback by their sadness, grief and anguish. Muslims, on the other hand, are endowed with sound minds, courage, understanding, joy, happiness and the tendency to help those in distress.

These are some secrets and facts that can only be comprehended by those who have sound minds, sharp intellect, deep knowledge and acquaintance with what the people have [of wisdom, knowledge, and so forth]. All success comes from Allah.

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