

بحار الأنوار

BIHAR AL-ANWAAR

ج 59

الجزء التاسع و الخمسون

Volume 59

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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باب 48 آخر في ما ذكره الحكماء و الأطباء في تشريح البدن و أعضائه

CHAPTER 48 – ANOTHER REGARDING WHAT THE WISE ONES AND THE PHYSICIANS HAVE MENTIONED REGARDING THE ANATOMY OF THE BODY AND ITS ORGANS

الفصل الأول في بيان الأعضاء الأصلية للبدن

The first chapter – regarding the explanation of the original organs of the body

قالوا إن الله سبحانه خلق أعضاء الحيوان مختلفة لحكم و مصالح فجعلها عظاما و أعصابا و عضلات و أوتارا و رباطات و عروفا و أغشية و لحوما و شحوما و رطوبات و غضاريف و هي البسائط.

They said, 'Allah-azwj the Glorious Created parts of the animals different for the Wisdom and the betterment. He-azwj Made these as bones, and nerves, and muscles, and tendons, and ligaments, and veins, and membranes, and flesh, and fat, and moistures, and cartilages, and these are the simple ones.

ثم جعل منها الأعضاء المركبة الآلية من القحف و الدماغ و الفكّين و العين و الأذن و الأنف و الأسنان و اللسان و الحلق و العنق و الصلب و النخاع و الأضلاع و القصّ و الترقوة و العضد و الساعد و الرّسغ و المشط و الأصابع و الأظفار و الصدر و الرئة و القلب و المريء و المعدة و الأمعاء و الكبد و الطحال و المرارة و الكلى و المثانة و مرقا البطن و الأنثيين و القضيب و التدي و الرحم و العانة و الفخذ و الساق و القدم و العقب و الكعب و غير ذلك.

Then He-azwj Made from these complex parts as tools from the cranium (skull), and the brain, and the jaws, and the eye, and the ear, and the nose, and the teeth, and the tongue, and the throat, and the neck, and the loins, and the marrow, and the ribs, and the sternum, and the clavicle, and the humerus, the forearm, and the wrists, and the metatarsus, and the fingers, and the nails, and the chest, and the lung, and the heart, and the oesophagus, and the stomach, and the intestines, and the liver, and the spleen, and the gall bladder, and the kidney, and the bladder, and the hypothalamus of the abdomen, and the testicles, and the penis, and the breasts, and the womb, and the pubic area, and the thigh, and the leg, and the foot, and the heel, and the ankle, and other than that.

أربعة منها رئيس شريف و هي الدماغ و القلب و الكبد و الأنثيان إذ في الأول قوة الحسن و الحركة و في الثاني قوة الحياة و في الثالث قوة التغذية و الثلاثة ضرورية لبقاء الشخص و في الرابع قوة التوليد و حفظ النسل المحتاج إليه في بقاء النوع و به يتم الهيئة و المزاج الذكوريّ و الأنثويّ اللذين هما من العوارض اللازمة لأنواع الحيوان

Four of these are noble chiefs – and it is the brain, and the heart, and the liver, and the testicles when in the first strength of the feeling and the movement, and in second the strength of life, and in the third, the strength of nutrition, and the three are necessary to the remaining of the person, and in the fourth is the strength of reproduction and preservation of the lineage, which is needy to for the survival of the species, and by it the body is

completed, and the masculine and the feminine temperaments, which are among the necessary symptoms of the animal species.

وكل من الثلاثة الأول مشتبه بالآخر محتاج إليه إذ لو لا الكبد وإهداره لسائر الأعضاء بالغذاء لانحلّت و انفسحت

And each of the first three is intertwined with the other in need of it, because had it not been for the liver and it's rolling down the nutrition to rest of the organs, it would have dissolved and swelled.

و لو لا ما يتصل بالكبد من حرارة القلب لم يبق له جوهره الذي به يتم فعله

And had it not been for what is connect with the liver from the heat of the heart, there would not have remained any essence for him by which he could complete his work.

و لو لا تسخّن الدماغ بالشرابين وإغذاء الكبد بالعروق الصاعدة إليه لم يدم له طباعه الذي يكون به فعله

And had it not been for the heating of the brain by the arteries and feeding the lived by the veins ascending to it, his nature would not last for him that by which his work is done.

و لو لا تحريك الدماغ لعضل الصدر لم يكن التنفّس و لم يبق للقلب جوهره الذي منه تنبعث الحرارة الغريزية في أبداننا

And had it not been for the movement by the brain of the chest muscle, the breathing would not take place, and there would not remain for the heart, it's essence from which the instinctive heat in our bodies is emitted.

و لكن الرئيس المطلق هو القلب و هو أول ما يتكون في الحيوان و منه يسري الروح الذي هو محل الحسّ و الحركة إلى الدماغ ثم يسري منه إلى سائر الأعضاء و منه أيضا يسري الروح الذي هو مبدأ التغذية و النمو إلى الكبد ثم يسري منه إلى سائر الأعضاء فتبارك الله أحسن الخالقين.

But the absolute chief, it is the heart, and it is the first of what came into being in the animal, and from it the soul which is the place of the feeling and the movement, travels to the brain. Then it travels from it to rest of the parts, and from it as well travels the soul which is the initiation of the nutrition and the growth, to the liver. Then I travels from it to rest of the parts. So Blessed is Allah^{-azwj}, best of the creators.

ثم اعلم أن العظام أنواع من طويل و قصير و عريض و دقيق و مصمت و مجوّف على حسب اختلاف المصالح و الحكم فمنها ما قياسه من البدن قياس الأساس و عليه مبناه و منها ما قياسه المجنّ و الوقاية و منها ما هو كالسلاح الذي يدفع به المصادم و منها ما هو حشو بين فرج المفاصل و منها ما هو متعلق العضلات المحتاجة إلى علاقة.

Then know that the bones are of types, from long, and short, and wide, and delicate, and solid, and hollow, based upon according to the difference in betterment and wisdom. From these is what it's measurement from the body is a measurement of the foundation, and upon it is his build, and from these is what it's measurement is the protection and the saving, and from these is what is like the weapon which one defends with against the collider, and from these is what is a filling between the gap of the joints, and from these is what is related to the muscles needy to a connection.

و جملة العظام دعامة و قوام للبدن و لهذا خلقت صلبة ثم ما لا منفعة فيه سوى هذه خلق مصمتا و إن كان فيه المسام و الخلل التي لا بد منها و ما يحتاج إليه لأجل الحركة أيضا

And the entirety of the bones is a support and a strength for the body, and for this reason it was created solid, then there is no benefit in it except this is a solid creation, and even though there are pores and defects in these which are inevitable and what is needy to for the reason of the movement as well.

فقد زيد في تجويفه و جعل تجويفه في الوسط واحدا ليكون جرمه غير محتاج إلى مواقف الغذاء المتفرقة فيصير رخوا بل صلب جرمه و جمع غذاؤه و هو المَخّ في حشوه

He^{-azwj} Added to his cavity and made his cavity in the middle one so that his body would not need the separate places of food, and it would become soft, but rather the solidity of his body and collection its food, and it is the brain in its filling.

ففائدة زيادة التجويف أن يكون أخف و فائدة توحيد التجويف أن يبقى جرمه أصلب و فائدة صلابة جرمه أن لا ينكسر عند الحركات العنيفة و فائدة المخ ليغذوه و ليرطبه دائما فلا يتفتت بتجفيف الحركة و ليكون و هو محجوف كالمصمت و التجويف يقل إذا كانت الحاجة إلى الوثاقه أكثر و يكثّر إذا كانت الحاجة إلى الخفة أكثر

The benefit of increasing the cavity is that it is lighter, and the benefit of unifying the cavity is that its body remains more solid, and the benefit of the solidity of its body is that it does not break during violent movements; and the benefit of the brain is that it nourishes it and keeps it moist at all times, so that it does not crumble with the drying of movement, and that it is hollow as solid. The cavity decreases if the need for strength is greater, and increases if the need for lightness is greater.

و خلق بعضها مشاشة لأجل الغذاء المذكور مع زيادة حاجة بسبب شيء يجب أن ينفذ فيها كالرائحة المستنشقة مع الهواء في العظام التي تحت الدماغ و لفضول الدماغ المدفوعة فيها.

Some of them created a screen for the aforementioned food, with an increase in need because of something that must pass through it, such as the smell inhaled with the air in the bones under the brain and the brain's residue pushes into it.

و العظام كلها متجاورة متلاقية ليس بين شيء منها و بين الذي يليه مسافة كثيرة و إنما لم يجعل كل ما في البدن منها عظما واحدا لئلا يشمل البدن ما أصابته من آفة أو كسر و ليكون لأجزاء البدن حركات مختلفة متفتنة

And the bones are all adjacent to each other, and there is not much distance between one of them and the one that follows it, but he did not make everything in the body of it one bone, so that the body would not include the lesion or fracture that afflicted it, and the parts of the body would have different, elaborate movements.

و لهذا هيئ كل واحد منها بالشكل الموافق لما أريد به و وصل ما يحتاج منها إلى أن يتحرك في بعض الأحوال معا و في بعضها فرادى برباط أنبته من أحد طرفي العظم و وصل بالطرف الآخر و هو جسم أبيض عديم الحس

For this reason, each one of them was prepared in the way that corresponds to what is wanted, and what it needed to move in some cases together and in some of them individually, with a ligament that grew from one end of the bone and connected to the other end, which is a white, insensitive body.

فجعل لأحد طرفي العظمين زوائد و في الآخر قعرا موافقة لدخول هذه الزوائد و تمكنها فيها و النابت بهذه الهيئة بين العظام مفاصل و صار للأعضاء من أجل المفاصل أن تتحرك منها بعض دون بعض

So He^{-azwj} Made one end of the two bones with appendages and in the other a bottom corresponding to the entry of these appendages and empowered these in them, and in this form between the bones, there were joints, and the ligaments became for the sake of the joints to move from them, some without the others.

و من أجل الربط المواصل بين العظام أن تتحرك معاكظم واحد و من أجل أن العظام و سائر الأعضاء ليس لها أن تتحرك بذاتها بل بمحرك و على سبيل جهة الانفعال وصل بها من مبدأ الحس و الحركة و ينبوعهما الذي هو الدماغ وصولا.

And for the sake of the continuity link between the bones that they move together as one bone, and because the bones and the rest of the organs do not have to move by themselves, but rather by a motor and by way of the direction of emotion, He^{-azwj} Connected to them from the principle of sensation and movement and their source which is the brain, up to the point.

و هذه الوصول هي العصب و هو جوهر لدن علك مستطيل مصمت عند الحس غير العصب المجوفة التي في العين فائدتها بالذات إفادة الدماغ بتوسطه لسائر الأعضاء حسا و حركة و بالعرض تشديد اللحم و تقوية البدن

And this access is the nerve, which is the substance of a sticky gum, a solid rectangle upon sensation, other than the hollow nerve that is in the eye. It's benefit in particular is to benefit the brain through its middle to all the organs, sense and movement, and crosswise, the tightening of the flesh and the strengthening of the body.

و ليس يتصل بالعظم مفردة و لكن بعد اختلاطها باللحم و الرباط و ذلك لأن الأعصاب لو اتصلت مفردة بعضو عظيم لكانت إما أن لا تقدر على أن تحركه البتة و إما أن يكون تحريكها له تحريكا ضعيفا و خصوصا عند ما تتوزع و تنقسم و تنشعب في الأعضاء و تصير حصّة العضو الواحد أدقّ كثيرا من الأصل و عند ما يتباعد من مبدئه و منبته

And it is not connected to the bone singly, but after it has been mixed with the flesh and ligaments, because if the nerves were connected individually to a great organ, they would either not be able to move it at all, or that its movement would be weak, especially when it is distributed, divided, and branched into the parts, and the portion of a single part becomes much more precise than the original and when it diverges from its origin and its premise.

و من أجل ذلك ينقسم العصب قبل بلوغه إلى العضو الذي أريد تحريكه به و ينسج في ما بين تلك الأقسام اللحم و شظايا من الرباط فيتكون من جميع ذلك شيء يسمى عضلا و يكون عظمه و صغره و شكله بمقدار العضو الذي أريد تحريكه و بحسب الحاجة إليه و وضعه في الجهة التي يراد أن يتحرك إليها ذلك العضو.

And for this reason, the nerve divides before it reaches the organ by which it is intended to move, and between those sections is woven into flesh and fragments of the ligament, so it is

formed from all of that something called a muscle, and its bone, smallness and shape are as large as the organ that it wants to move and according to need to it, and place it in the direction to which it is intended to move that part.

ثم ينبت من الطرف الذي يلي العضو المتحرك من طرفي العضلة شيء يسمى وترًا و هو جسم مركب من العصب الآتي إلى ذلك العضو و من الرباط النابت من العظام و قد خلص من اللحم فيمر حتى يتصل بالعضو الذي يريد تحريكه بالطرف الأسفل فيلتئم بهذا التدبير أن يعرض قليل نشج للعضلة نحو أصلها يجذب الوتر جذبا قويا و أن يتحرك العضو بكليته لأن الوتر متصل منه بطرفه الأسفل.

Then from the end that follows the moving part from the two ends of the muscle, something called a tendon grows, and it is a composite body from the nerve coming to that part and from the ligament that grows from the bones, and it has been rid of the meat and passes until it contacts the part which wants to move it with the lower end, so it heals with this measure, showing a little twitching of the muscle towards its origin by pulling the tendon with a strong attraction, and for the part to move as a whole because the tendon is connected from it to its lower end.

و قد يتعدد الأوتار لعضل واحد إذا كان كبيرا و ربما تعاونت عدة عضل على تحريك عضو واحد و ربما لا يكون للعضل وتر لصغره جدا و كل عضو يتحرك حركة إرادية فإن له عضلة بما تكون حركته فإن كان يتحرك إلى جهة متضادة كانت له عضلات متضادة المواضع تجذبه كل واحدة منها إلى ناحيتها عند كون تلك الحركة و تمسك المضادة لها عن فعلها

And the tendons of one muscle may be multiple if it is large, and several muscles may cooperate to move one member, and the muscle may not have a tendon because it is very small. And every organ that moves voluntarily has a muscle by which it moves, if it was moving in an opposing direction, it would have muscles in opposing positions, each one of them pulling it to its side when that movement is taking place, and the antagonist stops it from doing so.

و إن عملت المتضادتان في وقت واحد استوى العضو و تمدد و قام مثلا الكف إذا مددها العضل الموضوع في باطن الساعد انثنى و إن مدده العضل الموضوع في ظهره رجع إلى خلف و إن مداه جميعا استوى و قام بينهما.

And if the two opposites work at the same time, the member is straightened and stretched, and the palm stands. For example, if the muscle placed in the sole of the forearm extends it, and the muscle placed in the back of the forearm is stretched, and the muscle placed in the back is stretched back, and all of its extent is equal and stands between the two.

ثم إن مبدأ الحس و الحركة جميعا في الأعضاء قد يكون عصبية واحدة و قد يكون اثنتين و مبدئية العصب للحس و الحركة إنما هو بسبب حمله للقوة الالامسة و القوة المحركة من جهة الروح الحيوانية المنبثة فيه من الدماغ فالقوة الالامسة منبثة في جملة جلد البدن و أكثر اللحم و الغشاء و غير ذلك بسبب انبثاث حاملها الذي هو الروح إلا ما يكون عدم الحس أنفع له كالكلبد و الطحال و الكلية و الرئة و العظم.

Moreover, the principle of sensation and movement in all the organs may be one nerve or it may be two, and the principle of the nerve for sense and movement is due to its bearing of the touching force, and the moving force is from the side of the animal soul that emanates into it from the brain, because of the metastasis of its carrier, which is the soul, except for what lack of sense is more beneficial to him, such as the liver, spleen, kidney, lung, and bone.

و تدرك هذه القوة الكيفيات الأولى الحرارة و البرودة و الرطوبة و البيوسة و تدرك أيضا الخفة و الثقل و الملامسة و الخشونة و الصلابة و اللين و الهشاشة و اللزوجة كلها باللماسة.

And this force comprehends the first qualities of heat, cold, humidity, and dryness, and it also perceives lightness, heaviness, touch, roughness, hardness, softness, fragility, and viscosity, all by contact.

و كذلك القوة المحركة منبهة في جميع الأعضاء بواسطة الروح المنبهة في العضلات ثم لما كانت أسافل البدن و ما بعد عن الدماغ يحتاج أن ينال الحس و الحركة و كان نزول العصب إليها من الدماغ بعيد المسلك غير حريز و لا وثيق و أيضا لو نبتت الأعصاب كلها من الدماغ لاحتيج أن يكون الرأس أعظم مما هو عليه بكثير و لثقل على البدن حمله

Likewise, the moving force is transmitted into all the organs by means of the soul that is transmitted in the muscles. Then, when the lower body and beyond the brain need to obtain sensation and movement, and the nerves descending to it from the brain were far from the path, not close or close, and also if all the nerves sprouted from the brain does not need the head to be much larger than it is, and for the body to bear it.

فلذلك جعل الله عز اسمه في أسفل القحف ثقباً و آخر منها شيئاً من الدماغ و هو النخاع و حصنه لشرفه و عزته بالعنق و الصلب كما حصن الدماغ بالقحف و أجراه في طول البدن و هو محصن موقى

And for that, Allah^{-azwj}, Mighty is His^{-azwj} Name, Made a hole to be in the lower cranium, and another from it, something from the brain, and it is the marrow, and He^{-azwj} Fortified it due to it's nobility and it's honour, with the neck, and the solid just as He^{-azwj} has Fortified the brain with the cranium, and Flowed it in the length of the body, and it is fortified, safe.

و أنبت منه حين قارب و حاذى عضواً ما عصباً يخرج من ثقب في خرز العنق و الصلب و يتصل بتلك الأعضاء التي يأتيها العصب من ذلك الموضع فيعطيه الحس و الحركة بقوة مبدئهما الذي فيه.

And a nerve sprouts from it when approaching and aligning with an organ a nerve that comes out from a hole in the beads of the neck and the crucifixion, and it connects with those organs that the nerve comes to from that place, giving them sensation and movement by the strength of their principle in which they are.

فإن حدث على الدماغ حادثة عظيمة فقد البدن كله الحس و الحركة و إن حدث على النخاع فقدت الأعضاء التي يجيئها العصب من ذلك الموضع و ما دونه

If a great accident occurs on the brain, the whole body loses sense and movement, and if it occurs on the marrow, the organs that the nerve comes from that place and what is below it, will lose sensation.

فحسب لأن الدماغ بمنزلة العين و الينبوع لذلك و النخاع بمنزلة النهر العظيم الجاري منه و الأعصاب بمنزلة الجداول و أول مبادئ الأعصاب الخارجة من الدماغ و النخاع تكون لينة شبيهة بما ثم إنما تصلب متى تباعدت منهما حتى يصير عصباً تاماً النوع.

It is only because the brain is like the eye and the source for that, and the marrow is like the great river flowing from it, and the nerves are like streams, and the first principles of the

nerves emerging from the brain and the marrow are soft and similar to them, and then they become hard when they are separated from them until it becomes a complete nerve of the type.

ثم اعلم أن العضلات كلها مجللة بغشاء لطيف وكذلك جميع الأحشاء مجللة بأغشية و الغشاء جسم لطيف رقيق منتسج من العصب و الرباط ليفيد العضو الذي هو غشاء له و محيط به مما لا حس له الحس و الشعور العرضيين فيتبادر إلى دفع الألم في الجملة و ليحفظ أيضا الأعضاء على أشكالها و أوضاعها و يصونها عن التبدد و التفرق و ليربطها بواسطة العصب و الرباط الذي يشطى إلى ليفها بعضو آخر.

Then know that all the muscles are enclosed by a fine membrane, and likewise all the viscera are enclosed by a thin membrane, and the membrane is a nice, thin body woven from the nerve and ligament to benefit the organ that is its membrane and surrounding it, which is not perceptible to the occasional sense and feeling. The organs are in their shapes and positions, and it protects them from dissipation and dispersal, and connects them by means of a nerve and a ligament that splinters into its fibres with another organ.

و جميع الأشياء الملفوفة في الغشاء مما هو داخل الأضلاع فمنبت غشائها من أحد غشائي الصدر و البطن المستبطنين و الأعضاء اللحمية إما ليفية كلحم العضل و إما ليس فيها ليف كالكبد و لا شيء من الحركات إلا بالليف

And all things wrapped in the membrane are inside the ribs, so their membrane grows from one of the membranes of the chest and abdomen, and the fleshy organs are either fibrous like muscle meat, or there is no fibre like the liver, and there is nothing of the movements except by fibre, while voluntary action is because of muscle fibre.

أما الإرادية فبسبب ليف العضل و أما الطبيعية كحركة الرحم و العروق و المركبة كحركة الازدراء فبليف مخصوص بمهيئة من وضع الطول و العرض و التورب و للجذب الليف المطول و للدفع الليف الذاهب عرضا العاصر و للإمساك الليف المؤرب.

As for the voluntary, it is due to muscle fibres, and as for the natural ones, such as the movement of the uterus and veins, and the compound, such as the movement of the groin, it a specific fibre in a form of placing length, width, and turbine, and for pulling the elongated fibre, and for repelling the fibre that goes crosswise by the squeezing, and for grasping the retracting fibre.

و أما العروق فنوعان إحداها النابضة الضواري و منبتها القلب و يسمى بالشرابين و لها حركتان انقباضية و انبساطية و شأنها أن تنفض البخار الدخاني من القلب بحركتها الانقباضية و تجذب بحركتها الانبساطية نسيما طيبا صافيا يستريح به القلب و يستمد منه الحرارة الغريزية

As for the veins, these are of two types. One of them is the pulsator, and its trigger is the heart. It is called the arteries. It has two movements, systolic and diastolic, and it removes smoke from the heart with its systolic movement and attracts with its diastolic movement a good, clear breeze with which the heart relaxes and from which it derives the instinctive heat.

و بهذه الحركة ينتشر الروح و القوة الحيوانية و الحرارة الغريزية في جميع البدن و خلقت كلها ذات صفاقين احتياطا في وثاقة جسميتها لئلا تنشق بسبب قوة حركتها بما فيها و لئلا يتحلل ما فيها إلا واحدة منها تسمى بالشريان الوريدي فإنها ذات صفاق واحد ليكون ألين و أطوع للانقباض و الانقباض فإن الحاجة إلى السلاسة أمس منها إلى الوثاقة لأنها كما أنها منفذ للنسيم

Through this movement the spirit, animal power, and instinctive heat spread throughout the entire body, and all of them were created with two flanks, as a precaution in the tightness of their bodies, lest they split due to the force of their movement, including what is in them, and lest what is in them disintegrate except for one of them, called the venous artery, for it has one peritoneum to be softer and more obedient. For relaxation and constriction, the need for smoothness is greater than for thrust, because it is also an outlet for the breeze.

كذلك منفذ لغذاء الرئة فإن غذاءها من القلب و هي تغوص في الرئة و تصير شعبا و لحم الرئة لين لطيف لا تحشى مصادمته عند النبض و يحتاج إلى ترشح الغذاء إليه بسرعة و سهولة و جعل الصفاق الداخلى من ذوات الصفاقين أصلب لأنه كالبطانة التي تحمي الظهارة و هو الملاقي لقوة الحرارة الغريزية و لمصادمته حركة الروح فأوجبت الحكمة تقوية منفذ الروح و الحرارة الغريزية بهذه البطانة و إحرازها بها.

Like that, there is an outlet for the lung's nourishment, for its nourishment is from the heart, as it sinks into the lung and becomes a branch, and the flesh of the lung is soft and gentle, not afraid of clashing with it when it pulses, and it needs to filter food into it quickly and easily, encountering the force of the instinctive heat and its confrontation with the movement of the soul. Wisdom necessitated strengthening the outlet of the soul and the instinctive heat with this lining and securing it with it.

و النوع الثاني العروق الساكنة و منبتها الكبد و تسمى الأوردة و شأنا إما جذب الغذاء إلى الكبد و إما إيصال الغذاء من الكبد إلى الأعضاء و كلها ذات صفاق واحد إلا واحد يسمى بالوريد الشرياني فإنه ذو غشاءين صلبين لأنه ينفذ في التجويف الأيمن من القلب و يأتي بغذاء الرئة إلى القلب و لحم الرئة لحم لطيف خفيف لا يصلح له إلا دم رقيق لطيف.

The second type is the static veins and their source is the liver, and they are called veins, and their task is either to attract food to the liver, or to deliver food from the liver to the organs. All of them have one peritoneum except for one, which is called the arterial vein, because it has two solid membranes because it penetrates into the right cavity of the heart. It brings the nourishment of the lung to the heart, and the lung flesh is a soft and light meat that is only suitable for it with thin, gentle blood.

و من الشرايين ما يرافق الأوردة لتربط الأوردة بالأغشية المجللة بها فيستقي في ما بينهما من الأعضاء فيستقي كل واحد منهما عن الآخر و كلما ترافقا على الصلب في داخل امتطى الشريان الوريد ليكون أحسهما حاملا للأشرف و ما ترافقا في الأعضاء الظاهرة غاص الشريان تحت الوريد ليكون أستر و أكن له و يكون الوريد له كالجنة.

And from the arteries are what accompany the veins so that the veins are connected to the membranes covered with them, so that the organs between them are drawn in between them, so each one of them draws from the other. And whenever they converge on the solid inside, the arteriovenous straddles, the lowest breathe most honourable ones, and whatever they join in the visible organs, the artery sinks under the vein so that it is more concealed and more concealed for it, and the vein will be for it like paradise.

و أما الغضروف فهو ألين من العظم فينعطف و أصلب من سائر الأعضاء و فائدته أن يحسن به اتصال العظام بالأعضاء اللينة فلا يكون الصلب و اللين قد تركبا بلا متوسط فيتأذى اللين بالصلب خصوصا عند الضربة و الضغطة و ليحسن به تحاور المفاصل المستحكة فلا تتراخى لصلابتها و ليستند به و يقوى بعض العضلات الممتدة إلى عضو غير ذي عظم و ليعتمد عليه ما افتقر إلى الاعتماد على شيء قوي ليس بغاية الصلابة.

As for the cartilage, it is softer than the bone, so it bends and is stiffer than the rest of the organs, and its benefit is that it improves the connection of the bones with the soft organs, so that the hard and the soft are not superimposed without an average. Thus, the soft will be harmed by the solid, especially during blows and pressure, and it improves the juxtaposition of the abrasive joints, so it is not compromised by its rigidity and is based on with it, it strengthens some of the muscles that extend to a non-boneless organ, and to depend on it what lacks dependence on something strong that is not very solid.

فهذه هي الأعضاء المتشابهة الأجزاء التي تتركب عنها الأعضاء الآلية لواهبها الحمد كما هو أهله و كلها يتكون عن المنى ما خلا اللحم و الشحم فإنهما يتكونان عن الدم.

These are the similar parts, the parts on which the mechanical organs are installed, for their Giver, of Praise as He^{-azwj} Deserves it, and all of them are formed from semen, except for meat and fat, for they are formed from blood.

The second chapter – regarding the anatomy of the head and it's parts, and what is inclusive upon it

فمنها قحف الرأس و هو الذي خلقه الله لحفظ الدماغ و وقايته عن الآفات فخلق الله مستديرا إلى طول لأن المستدير أعظم مساحة من الأشكال المستقيمة الخطوط إذا تساوت إحاطتها و لئلا ينفع عن المصادمات ما ينفع عنه ذو الزوايا و أما طوله فلأن منابت الأعصاب الدماغية موضوعة في الطول لئلا يزدحم و لا ينضغط و قد يفقد النتوء المقدم أو المؤخر أو كلاهما.

Including the cranium of the head, which is what Allah^{-azwj} Created to preserve the brain and protect it from pests, so Allah^{-azwj} Created it round to length, because roundness is the greatest area of straight lines, if its circumference is equal, and so that he does not get excited about clashes, what those with angles do not get excited about. As for its length, it is because the nerve roots of the brain are placed in length so as not to be crowded and not compressed, and the front or back protrusion may be lost, or both.

و القحف مؤلف من ستة أعظم اثنان منها بمنزلة السقف و أربعة بمنزلة الجدران و يتصل بعضها ببعض بدروز تسمى بالشفون و جعل الجدران أصلب من اليافوخ لأن السقطات و الصدمات عليها أكثر و لأن الحاجة إلى تخلخل اليافوخ أمس لينفذ فيه البخار المتحلل و لئلا يثقل على الدماغ و جعل أصلب الجدران مؤخرها لأنها غائبة عن حراسة الحواس.

The cranium is composed of six bones, two of them as the ceiling and four as the walls, and they are connected to each other by seams called 'Al Shoun' (partitions), and the walls are made harder than the fontanelle because the falls and bumps on them are more, and because the need to loosen the fontanelle in order to allow the decomposing vapour to penetrate and not to weigh on the brain. And He^{-azwj} Made the most solid walls at its back because it is absent from guarding the senses.

و في القحف ثقب كثيرة ليخرج منها أعصاب كثيرة و يدخل فيها عروق و شرايين و يخرج منها الأبخرة الغليظة الممتعة النفوذ في العظم فينقى بتحللها الدماغ و ليتشبت بها الحجاب الثقيل الغليظ الآتي ذكره فيخفف عن الدماغ و أعظم ثقب فيه الذي من أسفل عند فقرة القفا و هو يخرج النخاع و يتصل بالقحف اللحي الأعلى و هو الذي فيه الخدان و الأذنان و الأسنان العليا و يتركب من أربعة عشر عظما يتصل بعضها ببعض بدروز

And in the cranium there are many holes, from which many nerves come out, and veins and arteries enter into them, and from them come out thick vapours that do not penetrate into the bone. It extracts the marrow and connects to the cranium, the upper jaw, which in it there are the cheeks, the ears, and the upper teeth. It is composed of fourteen bones connected to each other by sutures.

ثم اللحي الأسفل و هو الذي فيه الأسنان السفلى إلا أنه لم يتصل به اتصال التحام و ركز بل اتصال مفصل لاحتياجه إلى حركة و يسمى موضع اتصاله به الزرفين و هو مركب سوى الأسنان من عظمين بينهما شان في وسط الذقن.

Then the lower jaw. It is the one that has the lower teeth, except that it is not connected by fusion and focus, but rather a detailed connection due to the need for movement, and the place where it is connected to it is called zirphin, and it is a compound other than the teeth from two bones between them in the middle of the chin.

و تحت القحف من ناحية الخلف فيما بينه و بين اللحي الأعلى عظم مركوز قد ملئ به الخلل الحادث من تقسيم أشكال هذه العظام و يسمى بالوتد فجميع عظام الرأس إذا عدت على ما ينبغي خلا الأسنان ثلاثة و عشرون عظما.

And under the cranium, on the back side, between it and the upper beard, is a concentric bone that has been filled with the defect that occurred from the division of the shapes of these bones, and it is called the peg. All the bones of the head if you count as they should be, except for the teeth, are twenty-three bones.

و أما الدماغ فخلقه الله سبحانه لنا دسما لينطبع المحسوسات فيه بسهولة و لتكون الأعصاب النابتة منه لدنا لا ينكسر و لا ينقطع و جعل مزاجه باردا رطبا لتنفع القوى المودعة فيه عن مدركاتها و لئلا يشتعل بالحرارة المتولدة فيه من الحركات الفكرية و الخيالية و لتعدل قوة الروح و الحرارة الصاعدة إليه من القلب و جعل مقدمه الذي هو منبت الأعصاب الحسية ألين من مؤخره الذي هو منبت الأعصاب الحركية لأن الحركة لا تحصل إلا بقوة و القوة إنما تحصل بصلابة

As for the brain, Allah^{azwj} Glorious Created it soft and creamy so that the senses could be easily imprinted in it, so that the nerves that sprang from it would be firm that would neither be broken or cut off, and Made its mood cool and moist so that the forces deposited in it would be stirred from their perceptions, and lest it be ignited by the heat generated in it by intellectual and imaginative movements, and to modify the strength of the soul and the heat that rises to it from the heart, and to make its front, which is the source of the sensory nerves, softer than its back, which is the source of the motor nerves, because movement does not occur except by force, but rather it occurs with hardness.

و هو ذو قسمين طولاً و عرضاً لئلا تشمل الآفة جميع أجزائها و في طوله تجاوبف ثلاثة يفضي بعضها إلى بعض تسمى بطون الدماغ و هي محل الروح النفساني و مواضع الحواس و مقدمها أعظمها و يتدرج إلى الصغر حتى يعود إلى قدر النخاع و شكله.

And it is divided into two parts, length and width, so that the lesion does not include all its parts. It is the locus of the psychic soul and the loci of the senses, and the front of it is the greatest, and it progresses to insignificance until it returns to the size and shape of the marrow.

و له زائدتان شبيهتان بمحلمي الثدي يبلغان إلى العظم الكثير الثقب الشبيهة بالمصفي في موضعه من القحف حيث ينتهي إليه أقصى الأنف فيهما حس الشم و بهما يندفع الفضول من هذا البطن المقدم إلى العظم المذكور و ينزل منه إلى الخيشوم بالعطاس.

It has two appendages, similar to the nipples, reaching to the large, draining-like bone in its place in the cranium, where the end of the nose ends, in which the sense of smell, and with them the residue rushes from this interior to the mentioned bone and descends from it to the branchia with sneezing.

و أما فضول البطنين الآخرين فتندفع إلى العظم المثقب الذي تحت الحنك و البطن المقدم هو موضع انجذاب الهواء إلى الدماغ و الهواء بعد مكثه في البطن و تغيره إلى المزاج الدماغي يصير روحاً نفسانياً و كثيراً ما يزيد على ما تسعه البطن فيصعد إلى بطون للدماغ تسمى بالتزايد و يستحيل فيها إلى المزاج الدماغي و إلى صلوحه له.

As for the residue of the other interiors, it rushes to the perforated bone that is under the palate, and the front interior is the place where the air is attracted to the brain, and the air, after its stay in the bellies and its change to the place of the brain, becomes a psychological

spirit and often exceeds what the bellies can accommodate, so it ascends to the interior of the brain called 'Al-Tazraz'. It is impossible for the cerebral nature and to its betterment.

و الزرد الموضوع من جانبي البطن الأوسط يتمدد تارة و يتقلص أخرى مثل الدودة و يسمى بما كما يسمى هذا البطن أيضا لأن يتمدده يستطيل هو و ينتظم معه و بتقلصه يستعرض و ينفرج عنه و الأول حركة الانقباض بما يندفع الفضلة و الثاني حركة الانبساط بما تتأدى صور المدركات إلى القوة الحافظة بتقدير العزيز الحكيم.

And 'Al-Zard' is the place from the two sides of the middle abdomen, extended at times and contracted at other (times), like the worm, and it is named with it just as this abdomen has been named, because by its extending, it elongates and aligns with it, and with its contraction, it transverses and releases it. And the first movement is the contraction, the refuse is pushed by it, and the second movement, the relaxation with it delivers the images of the realisations to the memory strength by a Determination of the Mighty, the Wise.

ثم إنه تعالى قد جلل الدماغ بغشاءين رقيق لين ملاصق له و مخالط في مواضع و غليظ صلب فوقه ملاصق للقحف و له في أمكنة منه و هو مثقب ثقباً كثيرة في موضعين عند العظيم الشبيه بالمصقى و العظم الذي في الحنك لاندفاع الفضول و يتشعب منه شعب دقاق يصعد من دروز القحف إلى ظاهر يتشبث أولاً الغشاء بالقحف بتلك الشعب فيتجافى بها عن الدماغ و يرتفع ثقله عنه ثم ينسج من تلك الشعب على ظاهر القحف غشاء يجمله.

Then, He^{-azwj} the Exalted, has Wrapped the brain with two thin, soft membranes adjacent to it and mixed in places, and thick and solid above it, adjoining the cranium, and it has many places in it, and it is perforated with many holes in two places at the bone, like a filter. And the bone that is in the palate due to a rush of residue, and from it the ileum rami ascends from the sutures of the cranium to the outer part. It is withdrawn from the brain and its weight is lifted from it, then a membrane is woven from those branches over the outer surface of the cranium.

و يتوسط أيضا جزئي الدماغ المقدم و المؤخر حجاب لطيف. يحجب الجزء الأعلى عن مماسة الأصلب و تحت الدماغ بين الغشاء الغليظ و العظم نسجة شبيهة بالشباك الكثيرة التي ألقيت بعضها على بعض حصلت من الشرايين الصاعدة إلى الرأس من القلب و الكبد و يخرج منها عرقان فيدخلان الغشاء الصلب و يتصلان بالدماغ

The forebrain and hindbrain are also mediated by a gentle diaphragm. The soft part is obscured from contact with the sclera, and under the brain between the thickened membrane and the bone tissues similar to the many nets that are thrown at each other. It comes from the ascending arteries to the head from the heart and liver, and two veins come out of it and enter the hard membrane and connect to the brain.

و إنما فرشت الشبكة تحت الدماغ ليبرد فيها الدم الشرياني و الروح فيتشبه بالمزاج الدماغي بعد النضج ثم يتخلص إلى الدماغ على التدرج و الفرغ التي تقع بين فروع هذه الشريانات محشوة بلحم غددى لئلا تبقى خالية و لتعتمد عليه تلك الفروع و تبقى على أوضاعها.

Rather, the mesh is spread under the brain so that the arterial blood and soul cool in it, so that it resembles the mood of the brain after maturation, then it is gradually disposed of to the brain and the private parts, which lie between the branches of these arteries, stuffed with glandular flesh so as not to remain empty and for those branches to depend on it and remain in their places.

و أما الأعصاب النابتة من الدماغ فسبعة أزواج أولها ينشأ من مقدّم الدماغ و يجيء إلى العين فيعطيها حسّ البصر بتوسط القوة الباصرة و هاتان العصبتان مجوّفتان و إذا نشأتا من الدماغ و بعدتا عنه قليلا اتصلتا و أفضى ثقب كل واحد منهما إلى صاحبه ثم يفترقان أيضا و هما بعد داخل القحف ثم يخرجان و يصير كل واحد منهما إلى العين التي من جانبه.

As for the nerves that emanate from the brain, they are seven pairs, the first of which originates from the front of the brain and enters the eye, giving it the sense of sight through the mediation of the visual force, and these two nerves are hollow. And when they originate from the brain and are a little far from it, they are connected, and the hole of each of them leads to its companion, then they also separate while they are still inside the cranium, then they come out and each one of them comes to the eye which from his side.

و الزوج الثاني ينشأ من خلف منشأ الأول و يخرج من القحف في الثقب الذي في قعر العين و يتفرق في عضل العين فتكون به حركاتها.

The second pair arises from behind the origin of the first and emerges from the cranium in the hole at the bottom of the eye and separates in the muscle of the eye so that its movements are formed.

و الثالث منشؤه من خلف الثاني بحيث ينتهي البطن المقدم إلى البطن الثاني و يخالط الزوج الرابع الذي بعده ثم يفارقه. و ينقسم أربعة أقسام أحدها ينزل إلى البطن إلى ما دون الحجاب و الباقي منها يتفرق في أماكن من الوجه و الأنف و منها ما يتصل بالزوج الذي بعده.

And the third originates from behind the second so that the front abdomen ends to the second abdomen and mixes with the fourth pair that follows it and then separates from it. It is divided into four parts, one of which goes down to the abdomen below the veil, and the rest of it disperses in places on the face and nose, and some of them are related to the pair which comes after it.

و الرابع منشؤه من خلف منشأ الثالث و يتفرق في الحنك فيعطيها حسًا خاصا له.

The fourth originates from behind the third origins and separates in the palate, giving it a special sense of its own.

و الخامس يكون ببعضه حس السمع و ببعضه حركة العضل الذي يحرّك الخدّ.

And the fifth is partly the sense of hearing and partly the movement of the muscles that move the cheek.

و السادس يصير بعضه إلى الخلق و اللسان و بعضه إلى العضل الذي في ناحية الكتف و ما حواليه و بعضه ينحدر من العنق و يتشعب منها في مرورها شعب تتصل بعضل الحنجرة

And the sixth, part of it reaches the throat and tongue, and part of it reaches the muscle in the side of the shoulder and what is around it, and part of it descends from the neck and branches through it as it passes, connecting to the muscles of the throat.

فإذا بلغت إلى الصدر انقسمت أيضا فرجع منها بعضها مصعدا حتى يتصل بعضل الخنجرة و يتفرق شيء منها في غلاف القلب و الرئة و المريء و ما جاورهما و يمر الثاني و هو أكبره حتى ينفذ الحجاب و يتصل بقم المعدة منه أكثره و يتصل الباقي بغشاء الكبد و الطحال و سائر الأحشاء و يتصل به هناك بعض أقسام الزوج الثالث.

When it reaches the chest, it also splits, so some of it comes back up until it connects with the muscles of the throat, and some of it separates in the covering of the heart, lung, esophagus, and what surrounds them, and the second one passes, which is the largest, until the veil penetrates and connects to the mouth of the stomach, most of it and connects. The rest is in the membrane of the liver, the spleen and the rest of the viscera, and there are some parts of the third pair connected to it.

و السابع يتدنى من مؤخر الدماغ حيث ينشأ النخاع و يتفرق في عضل اللسان و الخنجرة و العضلات المحركة لأعضاء البدن كلها ينشأ من هذه الأعصاب و الأعصاب النخاعية الآتي ذكرها و لما لم يمكن تصويرها بالكلام ما يمكن من تصوير الأعصاب و العظام بل لا بد في ذلك من مشاهدة و درية كثيرة بالغة أعرضنا عنه و عدد كل ما في البدن من العضلات خمسمائة و تسعة و عشرون عضلا على رأي جالينوس.

The seventh starts from the back of the brain, where the medulla originates and disperses into the muscles of the tongue and larynx, and the muscles that move the organs of the body. All of them arise from these nerves and the spinal nerves mentioned above. And since it is not possible to visualize it with words, what is possible from imaging the nerves and bones, but rather it must be seen, and there are many great insights that we have turned away from; and the number of all the muscles in the body is five hundred and twenty-nine, according to Galen's opinion.

و أما العين فهي مركبة من سبع طبقات و ثلاث رطوبات ما خلا الأعصاب و العضلات و العروق و بيان هياتها أن العصب المجوفة التي هي أولى العصب الخارجة من الدماغ تخرج من القحف إلى حيث قعر العين و عليها غشاءان هما غشاء الدماغ

As for the eye, it is composed of seven layers and three moistures, except for nerves, muscles, and veins, and its structure is explained that the hollow nerve, which is the first nerve leaving the brain, exiting from the cranium to where the bottom of the eye is, and on it are two membranes, the membranes of the brain.

فإذا برزت من القحف و صارت في حومة عظم العين فارقها الغشاء الغليظ و صار لباسا و غشاء على عظم العين الأعلى كله و يسمى هذا الغشاء الطبقة الصلبة و يفارقها أيضا الغشاء الرقيق فيصير غشاء و لباسا دون الطبقة الصلبة و يسمى الطبقة المشيمية لشبهها بالمشيمة و تعرض العصب نفسها و يصير فيها غشاء دون هذين و تسمى الطبقة الشبكية.

If it protrudes from the cranium and becomes in the area around the bone of the eye, the thick membrane separates from it and becomes a covering and covering over the entire upper eye bone, and this membrane is called the hard layer, and the thin membrane also separates from it. It becomes a membrane and cloth without the solid layer, and it is called the placental layer because of its resemblance to the placenta; and the nerve presents itself, and a membrane comes in it without these two, and it is called the reticular layer.

ثم يتكوّن في وسط هذا الغشاء جسم لّين رطب حمراء صافية غليظة مثل الزجاج الذائب يسمى الرطوبة الزجاجية و يتكوّن في وسط هذا الجسم جسم آخر مستدير إلا أن فيه أدنى تفرطح شبيه بالجليد في صفائه و تسمى الرطوبة الجليدية و تحيط الزجاجية من الجليدية بمقدار النصف و يعلو النصف الآخر جسم شبيه بنسج العنكبوت شديد الصفاء و الصقال يسمى الطبقة العنكبوتية.

Then a soft, moist, red, clear, thick body, like molten glass, is formed in the middle of this membrane, which is called vitreous moisture, and another round body is formed in the middle of this body, except that it has the slightest bulge, similar to ice in its purity, and it is called glacial moisture. The glass surrounds the skin by half, and on top of the other half is a cobweb-like body with a very clear and glaze called the arachnoid layer.

ثم يعلو هذا الجسم سائل في لون بياض البيض يسمى الرطوبة البيضاء و يعلو الرطوبة البيضاء جسم رقيق محمل الداخل حيث يلي البيضاء أملس الخارج و يختلف لونه في الأبدان فرما كان شديد السواد و ربما كان دون ذلك في وسطه بحيث يحاذي الجليدية ثقب يتسع و يضيق في حال دون حال بمقدار حاجة الجليدية إلى الضوء فيضيق في الضوء الشديد و يتسع في الظلمة و بانسداده يطل الإبصار و هو مثل ثقب حبّ عنب ينزع من العنقود و هو الحديقة و فيها رطوبة لطيفة و روح و لهذا يطل الناظر عند الموت و يسمى هذا الغشاء الطبقة العينية.

Then this body is topped by a liquid in the colour of egg white called the oocyte, and above the oval moisture is a thin, velvety body inside, where the oval is smooth on the outside, and its colour varies in the bodies. Perhaps it was very black, and perhaps it was less than that in the middle, such that a hole was adjacent to the skin, which widened and narrowed in an unavoidable way to the extent of the skin's need for light, and it is like the hole of grapes extracted from the cluster, which is the pupil, and it contains sweet moisture and spirit, and for this reason the beholder is nullified at death, and this membrane is called the uveal layer.

و يعلو هذه الطبقة و يغشاها جسم كثيف صاف صلب يشبه صفحة صلبة رقيقة من قرن أبيض و تسمى القرنية غير أنها تتلون بلون الطبقة التي تحتها المسماة عينية كما تلصق وراء جام من زجاج شيئا ذا لون

This layer is topped and covered by a thick, clear, solid body that resembles a thin solid sheet of white horn called the cornea. However, it is coloured in the colour of the layer under which it is called blueberry, as it sticks something of a colour behind a bowl of glass.

فيميل ذلك المكان من الزجاج إلى لون ذلك الشيء و يعلو هذا و يغشاه لكن لا كله بل إلى موضع سواد العين لحم أبيض دسم مشف مختلط بالعضلات المحركة للعين غليظ ملتحم عليه تسمى بالملتحمة و هو بياض العين و ينشأ من الغشاء الذي على القحف من خارج كما ينشأ القرنية من الطبقة الصلبة و العينية من الطبقة المشيمية و العنكبوتية من الشبكية و كل يجذب الغذاء من التي هي منشؤها فإنها تتغذى بنصيبها و تؤدي الباقي إليها.

So that place of the glass tends to the colour of that thing, and it rises and covers it, but not all of it, but rather to the place of the darkening of the eye, white, creamy, transparent flesh mixed with the muscles that move the eye, thick and fused to it. It is called the conjunctiva, which is the white of the eye and arises from the membrane that is on the cranium from outside. The cornea also arises from the hard layer, the uvea of the choroid and the arachnoid layer of the retina, and each attracts food from its origin, so it nourishes its share and leads the rest to it.

و ألوان العيون باعتبار اختلاف ألوان الطبقة العنابية أربعة كحلاء و زرقاء و شهلاء و شعلاء و سبب الكحل إما قلة الروح و عدم إشراقها على جميع أجزاء العين أو كدورتها و قلة إشراقها على لون العنابية أو صغر الجليدية أو غورها و كونها داخلية جدا فلا يظهر صفاؤها كما ينبغي أو كثرة الرطوبة البيضية أو كدورتها فتستر بريق الجليدية أو شدة سواد العنابية فإذا اجتمعت هذه الأسباب كانت العين شديدة الكحل.

And the colours of the eyes, given the different colours of the blue layer, are four kohl, blue, Shahla, and Sha'la. The reason for the kohl is either the lack of the soul and its lack of radiance on all parts of the eye, or its roundness, and the lack of radiance on the colour of the blueberry, or the smallness of the skin or its hollowness, and being very inside, so its purity does not appear as it is necessary, or the abundance of white moisture or its cycle, to cover up the skin or the intensity of the blackness of the uvea. So when these causes are gathered, the eye would be intensely dark.

و أسباب الزرقاء أضرار ذلك و إذا اختلطت أسباب الكحل و الزرقاء و تكافأت كانت العين شهلاء و إذا زادت أسباب الزرقاء على أسباب الكحل كانت شعلاء.

And the causes of cyanosis are opposites to that, and if the causes of kohl and cyanosis are mixed and matched, the eye will be weak, and if the causes of cyanosis exceed the causes of kohl, it will be inferior.

و إنما خلقت هذه الطبقة على هذا اللون لأنه أوفق الألوان لنور البصر إذ الأبيض يفرق نوره و الأسود يجمعه و يكتفه و الأسمنجوني لا اعتداله يجمع النور جمعا معتدلا و يقويه و إنما خلقت غليظة لمنع عن إشراق الشمس على نور البصر و ليكون وسيطا قويا بين الرطوبات و بين الطبقة الصلبة القرنية التي قدامها و لهذا جعل ظاهرها الذي يليها أصلب.

And this layer was created on this colour because it is the most suitable of colours to the light of sight, as the white disperses its light, and the black brings it together and intensifies it, and the blue, due to its moderation, brings together the light as a moderate group and strengthens it. Rather, it was created thick to prevent the sun from shining on the light of the eye and to be a strong mediator between moisture and the stratum corneum in front of it, and for this reason it made its appearance that follows it harder.

و في صلابة ظاهرها فائدة أخرى هي أن تبقى الثقبية العنابية لصلابة ما يحفظ بها مفتوحة لا تتشوش من أطرافها تشوش الشيء الرخو اللين و في الحقيقة هذه الطبقة طبقتان داخلانية ذات خمل و أخرى صلبة. و جعلت القرنية شفيفة لئلا تحجب نور البصر عن النفوذ فيها و صلبة لتكون وقاية للطبقات الأخرى و للرطوبات عن الآفات و لتحفظها على أوضاعها و أشكالها.

And in its apparent rigidity, another benefit is that the uveal foramen should remain open for the rigidity of what is preserved in it, undisturbed by its edges, and by the soft, soft matter. In fact, this layer is two internal layers with velvet and the other solid, and the cornea was made transparent so as not to obscure the light of sight from penetrating it, and solid to be a protection for the other layers and moisture from pests and to preserve them in their positions and shapes.

و جعلت الرطوبة البيضية قدام الجليدية لتحجب منها قوة الأشعة و الأضواء لكيلا تغلبها و جعل ظاهرها الجليدية مفرطحة لأن تقع الأشباح المدركة في جزء كبير منها فيكون الإبصار به أقوى إذ المدور لا يحاذي الشيء إلا بجزء صغير و جعلت الزجاجية غليظة لئلا تسيل و جعلت من وراء الجليدية ليكون إلى مبدئ الغذاء أقرب.

And the white moisture was placed in front of the glacier to obscure the power of the rays and lights so that they would not be overcome, and the apparent glacier was made excessively, because the realisations of the resemblances fall in a large part of it, so the vision in it would be stronger, as the round does not align with the thing except by a small part, and the glass was made thick so that it would not flow, and Made to be from behind the glacier to it to be closer to the appearance of the food.

و الرطوبة الجليدية هي أشرف أجزاء العين و سائر الطبقات و الرطوبات خادمة لها و وقاية و هي محل المدركات البصرية من جهة الروح الآتي إليها من العصبين المجوفتين اللتين هما محل القوة الباصرة المدركة للأضواء و الألوان و الحركات و المقادير و غيرها بتوسط الروح التي فيها.

The icy moisture is the most honourable part of the eye and the rest of the layers, and moisture serves it and protects it, and it is the locus of visual perceptions from the side of the soul coming to it from the two hollow nerves that are the locus of the perceptive visual power of lights, colours, movements, quantities, and other things through the mediation of the soul in it.

و إنما جعلت العصبين المجوفتين للاحتياج إلى كثرة الروح الحامل لهذه القوة بخلاف سائر الحواس و إنما جعلنا متلاقيتين ليجتمع عنده تلاقيهما الروح حتى لو أصاب إحدى العينين آفة لا يضع نورها بل يندفع النور من هذا المجمع بالكلية إلى العين الصحيحة

And the two nerves were made hollow due to the need for the abundance of the soul that carries this power, unlike the other senses, but they were made convergent in order for the soul to gather with it even if one of the eyes befalls a disease whose light is not lost, but the light is rushed from this complex entirely to the right eye.

فيصير بسبب ذلك أشد إبصارا و لهذا كل من غمض إحدى عينيه تقوى عينه الأخرى و تتسع ثقبته العينية و لأن يكون للعينين مؤدى واحد تؤديان إليه شبح المبصر فيتحد هناك و يكون الإبصار بالعينين إبصارا واحدا ليتمثل الشبح في القدر المشترك

Because of that, he becomes more visually impaired, and for this reason whoever closes one of his eyes, his other eye becomes stronger and its uveal hole widens, and because the two eyes have one lead to which the ghost of the sighted is united there, and the vision of the two eyes becomes one so that the ghost represents the common destiny.

و لذلك يعرض للحول أن يروا الشيء الواحد شيئين عند ما تزول إحدى الحدقتين إلى فوق أو إلى أسفل فتبطل به استقامة نفوذ المجرى إلى التقاطع و يعرض قبل الحد المشترك حد مشترك آخر لانكسار العصبية و كذلك كل من استرخى أعضاؤه و تمايلت حدقتاه كالسكارى.

Therefore, it is presented to the strabismus that they see the same thing as two things when one of the pupils passes upward or downward, thereby nullifying the straightness of the course to the intersection, and before the common boundary, another common limit is presented to the fracture of the nerve, and so does everyone whose limbs are relaxed and their pupils swayed like drunks.

و من هذا القليل الإحساس بشيئين عن شيء واحد لمن يلوي إصبعه الوسطى على السبابة و أدار بهما شيئا مدورا فإن الوسطى تحس عن محاذاة الأعلى و السبابة عن محاذاة الأسفل و لأن يستدعم كل عصبية بالأخرى و يستند إليها و يصير كأنها نبئت من قرب الحدقة

Such is the feeling of two things about one thing for someone who twists his middle finger on the index finger and turns something round with them, for the middle finger feels out of alignment with the top and the forefinger out of alignment with the bottom, and because each nerve is supported by the other and is based on it and it becomes as if it sprouted from near the pupil.

فيكون اندفاع النور إلى العين أقوى مثل مجمع الماء الذي يتخذ للماء القليل و لأنه لو لا هذا الالتقاء لكانت العصبتان عند كل نظرة و تحديق و التفات تتمايلان و تتزايل إحدى الحدقتين عن محاذة الأخرى فيكون أكثر الناس في أكثر الأحوال يرى الشيء الواحد شيئين.

So the rush of light into the eye is stronger like a pool of water that takes a little water, because if it were not for this convergence, the two blindfolds would have been at every look and stare. The turning sways and one of the pupils shifts away from the alignment of the other, so that most people in most cases see the same thing as two things.

و أما الجفن فمنشؤه من الجلد الذي على ظاهر القحف و فائدته أن يمنع نكايه ما يلاقي الحدقة من خارج و يمنع عند انطباقها وصول الغبار و الدخان و الشعاع و يصقل الحدقة دائما و يبعد عنها ما أصابها من الهباء و القذى و جعل الأسفل أصغر من الأعلى لأن الأعلى يستتر الحدقة مرة و يكشفها أخرى بتحركه و أما الأسفل فغير متحرك فلو زيد على هذا القدر يستتر شيئا من الحدقة دائما و كان تجتمع فيه الفضول و لا تسيل.

As for the eyelid, it originates from the skin that is on the outside of the cranium, and its benefit is to prevent what is in contact with the pupil from the outside, and when it is applied, it prevents the arrival of dust, smoke and rays, and it always polishes the pupil. He^{-azwj} Distanced from it the particles and specks that have fallen on it, and Made the lower part smaller than the upper, because the upper one covers the pupil once and reveals it again by moving it, and the lower one is not moving. So if it is increased to this amount, it always covers something of the pupil and it was filled with refuse and does not flow.

و أما الأهداب فتمنع من الحدقة بعض الأشياء التي لا يمنعها الجفن مع انفتاح العين كما يرى عند هبوب الرياح التي تأتي بالقذى فيفتح أدنى فتح و تتصل الأهداب الفوقانية بالسفلاتية فيحصل له شبه شبك ينظر من ورائها فتحصل الرؤية مع اندفاع القذى.

As for the cilia, they prevent from the pupil some things that the eyelid does not prevent when the eye is open, as it is seen when the wind blows that brings the mote, so it opens at the lowest opening, and the upper cilia are connected to the lower, so he gets a semi-net looking behind them, and vision occurs with the impulsion of the mote.

و أما الأذن فهو مخلوق من العصب و اللحم و الغضروف و خلق مرتفعا كالشرع ليجمع فيه الهواء الذي يتحرك من قوة صوت الصائت و يطن فيه و ينفذ في المنفذ الذي في عظم صلب يسمى الحجري و يحرك الهواء الذي هو داخل الأذن و يوجهه كما يرى من دوائر الماء لما وقع فيقع هناك على جلدة مفروشة على عصبية مقعرة كمد الجلد على الطبل

As for the ear, it is made of nerve, flesh, and cartilage, and it was created high like a sail to gather in it the air that moves from the force of the buzzing sound and buzzes in it and penetrates through the outlet that is in a solid bone called stone, and it stirs the air that is inside the ear and waves it as seen from the circles of water when it falls, so it falls there on a skin furnished with a concave band like the stretching of the skin on the drum.

فيحصل طنين يشعر بهيئته القوة السامعة للأصوات المودعة في تلك العصبية بتوسط ما هو وراءها من جوهر الروح و ذلك المنفذ كثير التعاريج و العطفات و عند نهايته تجويف يسمى بالجوفة و العصبية على حواليتها و إنما جعل كذلك لتطول به مسافة ما ينفذه من قوة الصوت و الرياح الحارة و الباردة فينفذ فيه و هي مكسورة القوى فطرة.

There is a hum that is felt in its form by the power of hearing the sounds deposited in that band through the mediation of what is behind it of the essence of the soul, and that outlet has many bends and turns, and at the end of it there is a cavity called the 'hollow' and the band around it. And it was made like that, so that the distance that it penetrates from the force of sound and the hot and cold winds will extend through it, and it will pass through it while the forces are broken and lukewarm.

و حال تلك العصبية في السمع كحال الرطوبة الجلدية في الأبصار و محلها مثل محلها و كما أن جميع أجزاء العين خلقت إما خادمة للجلدية و إما وقاية لها كذلك جميع أجزاء الأذن خلقت خادمة لهذا العصب و فائدة الصماخ فائدة الثقبة العينية و الصدى

And the condition of that nerve in hearing is like the wetness of ice in the eyes, and its place is like its place, and just as all parts of the eye were created either to serve the ice or to protect it, so are all parts of the ear created to serve this nerve, and the benefit of the meatus is the benefit of the uveal hole and the echo.

إنما هو لانعطاف الهواء المصادم لجبل أو غيره من عالي أرض و هي كرمي حصاة في طاس مملوء ماء فيحصل منه دوائر متراجعة من المحيط إلى المركز و قيل إن لكل صوت صدى و في البيوت إنما لم يقع الشعور لقرب المسافة فكأنهما يقعان في زمان واحد و لهذا يسمع صوت المغني في البيوت أقوى مما في الصحراء.

Rather, it is due to the deflection of the air colliding with a mountain or other high ground, which is like a pebble being thrown into a bowl filled with water, so circles come back from the ocean to the centre. And it was said that every sound has an echo and in homes, but the feeling is not felt due to the proximity of the distance, as it is as if they occur in the same time, and for this reason, the voice of the singer is heard in the homes, stronger than it is heard in the desert.

و أما الأنف فهو مخلوق من العظم و الغضروف ما خلا العضلات المحركة و بيان هيئته أن له عظمين هما كالمثلثين تلتقي زاويتاهما من فوق و قاعدتهما تتماسان عند زاوية و تتفارقان بزاويتين و على طرفيهما السافلين غضروفان لينان و فيما بينهما على طول الدرز غضروف حده الأعلى أصلب من الأسفل

As for the nose, it is made of bone and cartilage, with the exception of the motivating muscles, and its form shows that it has two bones, which are like triangles, their angles meeting from above, and their bases touching at an angle and separating at two angles, and on their lower ends are soft cartilage and between them along the suture there is a cartilage whose upper border is harder than lower.

و مجراه إذا علا انقسم قسمين يفضي أحدهما إلى أقصى الفم و به يكون استنشاق الهواء إلى الرئة و التنفس الجاري على العادة لا الكائن بالفم و يمر الآخر صاعدا حتى ينتهي إلى العظم الشبيه بالمصفى الموضوع في وجه زائدي الدماغ المشبهتين بحلمتي الثدي

And its course, when it rises, divides into two parts, one of which leads to the farthest part of the mouth, and with it, the inhalation of air into the lung and the respiration that takes place

as usual, not the mouth, and the other passes upwards until it ends at the bone similar to the filter placed in the face of the two appendages of the brain that resemble the nipples.

و به يكون تنفض الفضول من الدماغ و استنشاق الهواء إليه و التنفس و بالزائدين حس الشم إذ هما محل القوة الشامة للروائح بتوسط الهواء المنفعل بها و محليتهما لها من جهة الروح المودعة فيهما و في أقصى الأنف مجريان إلى المأقين و لذلك قد يتأدى طعم الكحل إلى اللسان.

And with it, curiosity is removed from the brain and inhalation of air into it and breathing and the two appendages are the sense of smell, as they are the locus of the masculine power of smells in the middle of the excited air in them and their localization to them from the side of the soul deposited in them and at the end of the nose are two channels to the deaf, and therefore the taste of kohl may result to the tongue.

و إنما خلق الأنف على هذه الهيئة ليعين بالتجويف الذي يشتمل عليه في الاستنشاق حتى ينحصر فيه هواء كثير و ليعتدل فيه الهواء قبل النفوذ إلى الدماغ و ليجمع الهواء الذي يطلب منه الشم أمام آلة التشمم ليكون الإدراك أكثر و ليعين في تقطيع الحروف و تسهيل إخراجها لئلا يزدحم الهواء كله عند الموضع الذي يحاول فيه تقطيع الحروف و ليكون للفضول المندفعة من الرأس سترا و وقاية عن الأبصار و آلة معينة على نفوذها بالنفخ.

And the nose was created in this shape to define the cavity that it contains for inhaling so that much air is confined to it, and for the air to be balanced in it before penetrating into the brain, and to collect the air that is asked to smell in front of the sniffer machine so that the perception is greater, and to help in cutting the ridges and making it easier to extract them so as not to get crowded. The whole air is at the place where he tries to cut the ridges, so that the residues that rush from the head will be a cover and a shield from the eyes, and a specific device for blowing them with blows.

و منفعة غضروفية الطرفين بعد المنفعة المشتركة للغضاريف أن ينفرج و يتوسع إن احتيج إلى فضل استنشاق و نفخ و ليعين في نفوذ البخار باهتزازها عند النفخ و انتفاضهما و ارتعادهما و منفعة الوسطاني أن يفصل الأنف إلى منخرين حتى إذا نزلت من الدماغ فضلة نازلة مالت في الأكثر إلى أحدها و لم يسد جميع طريق الاستنشاق.

And the benefit of the cartilage of the two parties after the joint benefit of the cartilage is that it deflates and expands if needed to be inhaled and inhaled and to help in the exhalation of steam by their vibration when blowing and their twitching and trembling. And the benefit of the middle one is that he separates the nose into two nostrils, so that if a falling residue descends from the brain, it tends to one of them and does not block the entire path of inhalation.

و أما الأسنان فست عشرة سنا في كل لحي منها ثنيتان و رباعيتان للقطع و نابان للكسر و خمسة أضراس بمنة و يسرة للطحن و لأكثرها مدخل في تقطيع الحروف و تبينها و ربما نقصت الأضراس فكانت أربعاً بانعدام الأربعة الطرفانية المسماة بالنواجذ و هي تنبت في الأكثر بعد البلوغ إلى قريب من ثلاثين سنة و لهذا تسمى أسنان الحلم.

As for the teeth, there are ten teeth in each jaw, including two folds and two quadrants for cutting, two canines for fracture, and five right and left molars for grinding. And perhaps the molars were missing, and they were four without the four terminal ones called the molars, and they sprout in most after puberty to close to thirty years, and for this they are called dream (milk) teeth.

و للأسنان أصول هي رءوس محددة تتركز في ثقب العظام الحاملة لها من الفكين و تنبت على حافة كل ثقب زائدة مستديرة عليها عظمية تشتمل على السن و هناك روابط قوية و أصول الأضراس التي في الفك الأعلى ثلاثة و ربما كانت و خصوصا للناجدين أربعة و التي في الفك الأسفل لها أصلان و ربما كانت و خصوصا للناجدين ثلاثة

The teeth have roots, which are specific heads that rest in the hole of the bones bearing them from the jaws, and on the edge of each hole grows a round appendage with bony bones that include the tooth. There are strong connections. The origins of the molars in the upper jaw are three, and maybe it was especially for those who salvaged four, and the one in the lower jaw has two origins, and maybe it was especially for seeking assistance of three.

و أما سائر الأسنان فإنما لها أصل واحد و إنما كثرت رءوس الأضراس لكبرها و زيادة عملها و زيدت للعليا لأنها معلقة و الثقل يجعل ميلها إلى خلاف جهة رءوسها أما السفلى فنقلها لا يضاد ركزها.

As for the rest of the teeth, they have one origin, but the molars were increased in number due to their largeness and increased work, and they were increased to the upper ones because they are suspended, and the weight makes their inclination to the opposite side of their heads. As for the lower ones, their weight does not contradict their sounds.

و من عجيب الخلقة في هيئة الأسنان أن الثنايا و الرباعيات تتماس و يتلاقى بعضها بعضا في حالة الحاجة إلى ذلك و هي عند العض على الأشياء

و لو لم يكن كذلك لم يتم العض و ذلك يكون بجذب الفك إلى قدام حتى تلاقى هذه بعضها بعضا و عند المضغ و الطحن يرجع الفك إلى مكانه فتدخل الثنايا و الرباعيات التحتانية إلى داخل و تحيد عن موازاة العالية فيتم بذلك للأضراس وقوع بعضها إلى بعض و ذلك أنه لا يمكن مع تلاقي الثنايا و الرباعيات الفوقانية و التحتانية أن تتلاقى الأضراس و لعل الحكمة فيه أن لا تنسحق إحداها عند فعل الأخرى من غير طائل.

It from the strange creation in the shape of the teeth is that the folds and the quadrilaterals touch and meet each other in case of need, and they are when biting on things. And if it was not like that, the biting would not have been completed, and that would be by pulling the jaw forward until these met each other, when chewing and grinding, the jaw would return to its place, so the folds and the lower quadrants enter in and deviate from parallel to the high, so the molars fall into each other.

و إنما جعل المتحرك من الفكين عند المضغ و التكلم الأسفل دون الأعلى إلا نادرا كما في التماسح لأنه أصغر و أخف و لأن الأعلى يجمع الحواس و الدماغ فلو تحرك لتأذى الدماغ بحركته و تشوشت الحواس و لكان أيضا مفصل الرأس مع العنق غير وثيق و الواجب فيه الوثاقة.

And that is because it is not possible with the convergence of the folds and the upper and lower quadrants, that the molars converge, and perhaps the wisdom in it is that one of them should not be crushed when the other is done in vain.

و إنما جعل هذا الفك من الإنسان أخف و أصغر من سائر الحيوانات لأن أغذية الإنسان لحم و خبز مطبوخ و فواكه نضيجة و أمثال ذلك مما لا يعسر مضغه و غيره من الحيوانات أغذيتها إما حشائش و حبوب و أصول للنبات و أغصان للأشجار و إما لحوم نية و عظام صلبة فأعطي كل عالف بقدر احتياجه.

And this jaw made man lighter and smaller than other animals, because the food of man is meat, cooked bread, ripe fruits and the like, which are not difficult to chew, and other animals

whose food is either grass, grains, roots of plants, branches of trees. As for raw meat and hard bones, so each feeding one has been Given in accordance to his need.

و أما اللسان فهو مخلوق من لحم أبيض لين رخو قد التفت به عروق صغار كثيرة منها شرايين و منها أوردة و بسببها يحمر لونه و عند مؤخره لحم غددي يسمى مولد اللعاب و تحته فوهتان تفضيان إلى هذا اللحم تسميان بساكي اللعاب بحما تنسكب الرطوبة و الرضاب من اللحم الغددي إلى اللسان و الفم و تحته أيضا عرقان كبيران أخضران تسميان الصردان.

As for the tongue, it is made of soft, white flesh, with many small veins wrapped around it, including arteries and veins, and because of it, it turns red. Beneath it are two orifices that lead to this flesh called salivates, through which moisture and dirt flow from the glandular flesh to the tongue and mouth, and also beneath it are two large green veins called the 'Sard'.

و هو ذو شفتين طولاً و لكنهما في غشاء واحد متصل بغشاء الفم و المريء و المعدة إلا في بعض الحيوانات كالحية فإن شفتي لسانها ليسا في غشاء واحد و لهذا يظهران و على جرم اللسان عصبية منبثة هي محل القوة الدائقة للطعم بتوسط الأجسام المماسية المخالطة للرطوبة اللعابية المستحيلة إلى طعم الوارد و محليتها له من جهة ما هو وراءها من جوهر الروح.

It has two lips in length, but they are in one membrane connected to the membrane of the mouth, oesophagus and stomach, except in some animals, such as a snake, for the lips of its tongue are not in one membrane and for this reason they appear And on the body of the tongue is an emanating band that is the locus of the tasting power of the bait through the medium of contacting bodies that mix with the impossible salivary moisture to the taste of the incoming and its sweetness to him in terms of what is behind them of the essence of the soul.

و على اللسان زائدتان نابتتان إلى فوق كأخما أذنان صغيرتان تسميان باللوزتين و جوهرهما لحم عصباني غليظ كالغدة و منفعتهما مثل منفعة اللهاة و يأتي ذكرها و إنما خلق اللسان ليكون آلة تقطيع الصوت و إخراج الحروف و تبينها و آلة تقليب المضغ كالجرفة و آلة تمييز المذاق و أعد لها في الطول و العرض أقدر على الكلام من عظيمها جدا أو من الصغير المتشنج.

On the tongue are two appendages that grow upwards as if they are small ears called the tonsils, and their core is nervous, thickened flesh like the gland, and their benefit is like that of the uvula, and it will be mentioned, but the tongue was created to be a device for cutting sound, bringing out ridges and clarifying them, and a machine for turning the chewed around like a shovel, and a device for discerning taste, and it is moderate in height and width, is more capable of speaking than if it was very large, or small and jerky.

The third chapter – regarding the throat, and the larynx and rest of the tools of voice

فبيان هياتهما أن أقصى الفم يفضي إلى مجريين أحدهما من قدام و هو الحلقوم و يسميه المشرحون قصبة الرئة فيها و منها منفذ الريح التي تدخل و تخرج بالتنفس و الآخر موضوع من خلف ناحية القفار على خرز العنق و يسمى المريء و فيه ينفذ الطعام و الشراب و يخرج القيء و سيأتي شرحهما.

The explanation of its appearance is that the end of the mouth leads to two streams, one of them in front, which is the throat, and the commentators call it the trachea of the lung in it, and from it is the outlet for the wind that enters and exits with breathing, and the other is placed from behind the side of the wasteland on the beads of the neck, and it is called the oesophagus, in which food and drink pass through. Vomiting will come out, and their explanations will come.

و الحنجرة مؤلفة من ثلاثة غضاريف أحدها من قدام و هو الذي يظهر تحت الذقن قدام الحلق و هو محدب الظاهر مقعر الباطن و الثاني من خلف بانضمامهما يضيق الحنجرة عند السكوت و يتباعد أحدهما عن الآخر و يتسع عند الكلام

The larynx is made up of three cartilages, one of them in front and it is the one that appears under the chin in front of the throat and is convex outward and concave inward, and the second from behind, by joining them, narrows the larynx when silent, separates one from the other and widens when speaking.

و الثالث مثل مكبة بينه و بين الذي من خلف مفصل يلتئم بزائدين من ذلك تتهندمان في فقرتين منه و يرتبط هناك برباطات و هو يتحرك بهذا المفصل و بانكبابه عليهما تنغلق الحنجرة و بتجافيه عنهما تنفتح.

The third is like a lump between it and the one behind a joint that heals with two appendages of that, which are groomed in two vertebrae of it, and there are ligaments attached there, and it moves with this joint, and if he leans on them, the larynx closes, and by avoiding them, the larynx opens.

و الحاجة إلى انغلاق الحنجرة عند الأكل و الشرب شديدة جدا لئلا يقع أو ينقطر في قصبة الرئة شيء من المأكول و المشروب و ذلك لأن قصبة الرئة و المريء متجاوران متلاصقان مربوط أحدهما بالآخر و عند انغلاق الحنجرة يمر الطعام و الشراب على ظهر الغضروف المكبي و ينزل في المريء

The need to close the larynx when eating and drinking is very severe so that nothing of the food and drink drip into the trachea of the lung, because the trachea and oesophagus are adjacent to each other, connected to one another, and when the larynx is closed, food and drink pass over the back of the cartilage and descends into the oesophagus.

و إذا انفتحت الحنجرة على غفلة من الإنسان بأن يبتلع أو يتصوت أو يتنفس في حالة واحدة ربما وقع شيء من المأكول و المشروب في قصبة الرئة فتحدث فيها دغدغة و حالة مؤذية شبيهة بما يحدث في الأنف عند اجتلاب العطاس بإدخال شيء فيه فتستقبله القوة الدافعة لدفعه فيورث السعال إلى أن يندفع قل أم كثير لأن القصبة إنما تنتهي إلى الرئة و ليس لها منفذ من أسفلها يندفع فيها

And if the larynx opens unnecessarily by a person swallowing, voicing, or breathing in one case, something from the food and drink may fall into the trachea of the lung, causing a tickling and a harmful condition similar to what happens in the nose when sneezing is forced by inserting something into it, and force will receive it. The pusher is to push him, and the coughing begets him until he pushes, little or more, because the windpipe rather only ends in the lung, and it has no outlet from the bottom of it to push into.

فأنعم الخالق سبحانه بتأليف الخنجرة من هذه الغضاريف على هذا الشكل ليغلق بها عند الأكل و الشرب منفذ الصوت و التنفس فيسلم الإنسان و يتخلص من السعال المغلق و لهذا لا يجمع الازدراء و التنفس معا في حالة واحدة.

So the Creator, the Glorious, by Compiling the larynx with these cartilages in this shape to close it when eating and drinking the outlet of sound and breathing, Keeps the person safe and he gets rid of the closed cough, and for this reason the gulping and breathing do not combine together in one situation.

و في داخل الخنجرة رطوبة لزجة دهنية تملسها و ترطبها دائما ليخرج الصوت صافيا حسنا و لهذا ما يذهب أصوات المحمومين الذين تحترق رطوبات حناجرهم بسبب حماقتهم المحرقة و يذهب أيضا أو يضعف أو يتغير أصوات المسافرين في الفيافي المحترقة و كذلك كل من تكلم كثيرا تحف حنجرتة فلا يقدر على التكلم إلا بعد أن يرطب حلقه أو يبلع ريقه و الفائدة في دهنيته أن لا يجف بالسرعة و لا يفنى و أن تسلس بها حركات الخنجرة.

Inside the throat is a sticky, greasy moisture that always smooths it and moisturizes it so that the voice comes out clear and well. This is why the voices of the feverish people who burn the moisture of their throats because of their burning fevers do not go away. It also goes away, weakens or changes the voices of travellers in the burning fives. Likewise, whoever speaks a lot, his throat becomes dry, and he cannot, so he should speak only after he moistens his throat or swallows his saliva, and the benefit is that it does not dry out quickly and does not perish, and that the movements of the throat are smooth with it.

و في أعلى الخنجرة عضو لحمي معلق يسمى باللهة يتلقى ما شأنه النفوذ في الخنجرة من خارج مثل برد الهواء و حره و حدة الدخان و مضرته فيمنع نفوذها دفعة ليتدرج وصولها إلى الرئة و يتلقى أيضا ما شأنه الصعود من داخل مثل قرع الصوت الصاعد من الخنجرة و بالجملة هي كالباب المرصد على مخرج الصوت تقديره فلا يندفع دفعة و لا ينقطع مدده جملة فيزداد بذلك قوة الصوت و يتصل بذلك مدده.

At the top of the larynx is a suspended fleshy organ called the uvula, which receives what affects the larynx from outside, such as the cold and hot air, the intensity of smoke and its harmfulness. It is like a door observing the sound output so that it does not rush out all at once and its duration is not interrupted as a whole, so the strength of the sound increases and its duration is related to that.

و كذلك اللوزتان المشار إليهما فيما سبق فإنهما يعاونان في ذلك و تحتها لحم صفاقي لاصق بالحنك يسمى بالغلصمة يصفى ما قد يقرب الهواء من كدورة الغبار و الدخان لئلا يصل شيء منها إلى الخنجرة و الرئة فهي كالمفرزة لآلات الصوت و الحنك كالقبة يطن فيها الصوت فهذه جملة آلات الصوت.

Likewise, the tonsils referred to above, they help it in this, and beneath them is a peritoneal flesh sticking to the palate called the glossitis that filters what may bring the air close to dust and smoke, so that nothing of it reaches the larynx and lung. It is like a terrifying instrument

for sound instruments, and the palate is like a dome in which the voice buzzes, so this is the totality of audio instruments.

و الصوت إنما يكون من النفس و أصله دوي في قصبة الرئة و إنما يصير صوتا عند طرف القصبة المسمى رأس المزمار و هو أشرف آلاته بل هو بالحقيقة آله و الباقي من المعينات و المتمات و إنما سمي بذلك لتضايقه ثم اتساعه عند الحنجرة فيبتدئ من سعة إلى ضيق ثم إلى فضاء أوسع كما في المزمار إذ لا بد للصوت من ضيق ليحبس الدوي و يقدره و لا بد أيضا من الانضمام و الانفتاح ليحصل بمما قرع الصوت.

And the sound is from the soul, and its origin is resounding in the trachea of the lung, but it becomes a sound at the tip of the reed called the tip of the flute, and it is the most honourable instrument. It was called that because of its narrowness and then its widening at the larynx, and it starts from broadness to narrowness, then to a wider space as in the glottis, as the sound must be narrow in order to trap the bang and appreciate it, and it is also necessary to join and open in order for the sound to occur.

و اللهاة تقوم مقام إصبع المزمار و الغلصمة مثل الشيء الذي يسد به رأس المزمار و عضلات آلات الصوت كثيرة حسب حركاتها المحتاج إليها في هذا الموضع فيكون من ضروب أشكالها ضروب الأصوات و عند الحنجرة من قدام عظم هو منشأ رباطات عضلاتها و للعظم أيضا عضلات تمسك بها غير عضلات الحنجرة.

The uvula takes the place of the glottis finger and the glottis, like the thing that closes the head of the glottis, and the muscles of the voice instruments are numerous, according to their movements, which are needed in this place, so there are different forms of sounds, and at the larynx, is in front of a bone, it is the origin of the ligaments of its muscles, and the bone also has muscles that hold, it does not have the muscles of the larynx.

و اعلم أنه لما لم يكن غذاء الإنسان طبيعيا و لا لباسه طبيعيا بل يحتاج في ذلك و أمثاله إلى صنائع كثيرة و آلات مختلفة قلما يحصل بإلهام أو وحي بل لا يستحفظ وجوده البقائي إلا بتعليم و تعلم مفتقر إلى طلب و نهي و وعد و وعيد و ترغيب و تخويف و تعجيل و تأجيل و غيرها من إعلان مكنونات الضمائر و إعلام مستورات البواطن

And know that since man's food is not natural and his clothing is not natural, rather he and his likes need many different crafts and machines. It is rarely achieved by inspiration or Revelation. Rather, his existence is preserved only by education, and a learning that lacks demand, prohibition, promise, threat, encouragement, intimidation, haste, delay, and other things from declaring the hidden pronouns and informing the hidden internals.

فلهذه الأسباب و غيرها صار من بين الحيوانات أحوج إلى الاقتدار على أن يعلم غيره من المتشاركين في العيش و نظام التمدن ما في نفسه بعلامة وضعية و لا يصلح لذلك شيء أخف من الصوت أو الإشارة

For these and other reasons, he became among the animals in need of the power to let other people who share in coexistence and the urban system know what is in himself by a posture sign, and nothing lighter than a sound or the indication suitable for that.

و الأول أولى لأنه مع خفة مؤنثه لوجود النفس الضروري المنشعب بالتقاطيع إلى حروف مهيأة بالتأليف لهيئات تركيبية غير محصورة بلا تجشم تحركات كثيرة كما في الإشارة لا يختص إشعاره بالقرب و الحاضر بل يشمل هدايته لهما و لغيرهما من البعيد و الغائب و يشمل أيضا الصور و المعاني و المحسوس و المعقول فلذلك أنعم الله سبحانه عليه بذلك.

The first is foremost because, with its lightness, the existence of the necessary soul, which is branched by severing into ridges prepared for the formation of non-confined structural bodies without the embossing of many movements, as in the reference does not limit its notification to the near and the present, but includes his guidance to them and to others from the distant and absent, and it also includes images and meanings and the, so Allah^{-azwj} the Glorious Conferred him with that.

The fourth chapter – regarding the neck, and the backbone, and the ribs

أما العنق و الصلب فمخلوقتان من الفقرات و الفقرة عظم مدور في وسطه ثقب ينفذ فيه النخاع و إنما خلقت لتكون وقاية للنخاع و دعامة للبدن و نسبتها إلى النخاع كنسبة القحف إلى الدماغ و هي ثلاثون عددا سبع للعنق و اثنا عشر للظهر و ربما زادت أو نقصت واحدة منها في الندرة و الزيادة أندر و خمس للقطن و ثلاث للعجز و هما كالقاعدة للصلب و ثلاث للعصعص

As for the neck and the backbone, they are made of vertebrae, and the vertebra is a round bone in the middle of which is a hole through which the marrow penetrates. And rather it was created to be a protection for the marrow and a support for the body, and its relation to the marrow is like the ratio of the cranium to the brain, and it is thirty in number - seven for the neck and twelve for the back, and it may have increased or decreased one. Of them, in scarcity and abundance, are rarer, and five are for between the hips, and three are for sacrum, and these are like the base for the backbone, and three for the coccyx.

و إنما خلقت صلبة ليكون للإنسان استقلال به و قوام و تمكن من الحركات إلى الجهات و لذلك جعلت المفاصل بينهما لا سلسلة فيوهن القوام و لا موثقة فيمنع الانعطاف.

Rather, it was created solid, so that a human would have independence and strength, and be able to move to the directions, and for this reason the joints between them were made not chained, so that the stature would weaken and not be tight, thus preventing turning.

و منها ما لها زوائد من فوق و من أسفل بها ينتظم الاتصال بينهما اتصالا مفصليا بنقر في بعضها و رؤوس لقمية في بعض و لبعضها زوائد من نوع آخر عريضة صلبة موضوعة على طولها للوقاية و الجنة و المقارنة لما يصاد و لأن ينتسج عليها رباطات.

And some of them have appendages from above and from below, with them the connection between them is arranged articulated with mortises in some of them, and apical heads in some, and some of them have appendages of another type, broad, solid, placed along their length for protection and a shield and comparison of what is joined and because bonds are woven on them.

فما كان منها موضوعا إلى خلف يسمى شوكا و سناسن و ما كان يمنة و يسرة يسمى أجنحة و لكل جناح مما يلي الأضلاع فقرتان و لكل ضلع زائدتان محدبتان تتهندم الزائدة في النقرة و ترتبط برباطات قوية و للفقرات غير الثقبية المتوسطة ثقب أخرى تخرج منها الأعصاب و تدخل فيها العروق.

Whatever of it was laid to the back, it was called thorns and thorns, and what was on the right and left are called wings, and each wing of the ribs had two pits. For each rib, two convex appendages are recessed into the fovea and are connected by strong ligaments. The vertebrae, other than the median foramen, have other holes through which nerves exit and veins enter.

و العنق و فقراته وقاية للمريء و قصبه الرئة و لما كانت فقراته محمولة على ما تحتها من الصلب و جب أن يكون أصغر و لما كانت مسلكا لأصل النخاع و أوله الذي يجب أن يكون أغلظ و أعظم مثل أول النهر

And the neck and its vertebrae are protection for the oesophagus and the trachea of the lung, and since its vertebrae are supported by the backbone beneath them, they must be smaller, and since they are a pathway to the origin of the marrow and its beginning, which must be thicker and greater like the beginning of a river.

وجب أن يكون الثقب الوسطاني منها أوسع و الصغر و سعة التجويف مما يرفق جرمها و يوهنه فالخالق سبحانه تدارك ذلك بأن خصها بزيادة صلابة و حرز ليس لما تحتها و جعل سناسنها أصغر ليكون أخف عليها ثم تدارك صغر سناسنها بكبر أجنتحتها و جعلها ذوات رأسين.

The median hole of it must be wider, the smallness, and the capacity of the cavity, which eases its offense and weakens it, so the Creator, the Glorious, Corrected this by limiting it to an increase in hardness and protection, not to what is beneath it. He^{azwj} Made its tooth smaller so that it was lighter for it, then Corrected the smallness of its tooth by Making its wings larger and making it two-headed.

و لما كان أكثر منافع العنق في حركاته جعل مفاصله سلسلة و لم يجعل زوائدها المفصلية كثيرة كزوائد ما تحتها لتكون حركاته أسرع و تدارك تلك السلسلة بأعصاب و عضلات كثيرة محيطة به و جعل أيضا مسالك الأعصاب التي تتفرع عن النخاع مشتركة من فقرتين لئلا يقع ثقبه تامة من فقرة واحدة فتوهنها.

And since the neck has the most benefits in its movements, he made its joints smooth and did not make its articular appendages as many as the appendages below it, so that its movements would be faster, and that smoothness would be corrected by the many nerves and muscles surrounding it. And he also made the nerve as pathways that branch off from the medulla joint from two vertebrae so that a complete hole in one vertebra would not fall and weaken it.

و الصلب و فقراته وقاية و جنة للأعضاء الشريفة الموضوعة قدامه و لذلك خلق له شوك و سناسن و هو مبني لجملة عظام البدن مثل الخشبة التي تهيأ في نجر السفينة أولا

The backbone and its vertebrae are a protection and a shield for the honourable organs placed in front of it, and for this reason, thorns and spikes were created for it, and it is built for the totality of the bones of the body like the plank that was first prepared in a ship's keel.

ثم يركز فيها و يربط بها سائر الخشب و لذلك خلق صلبا و هو كشيء واحد مخصوص بأفضل الأشكال و هو المستدير إذ هذا الشكل أبعد الأشكال عن قبول آفات الصدمات

Then it is concentrated in it and attached to it the rest of the wood, and for this it was created solid, and it is like one thing specific to the best shapes, and it is the round, as this shape is the furthest from the shapes from accepting the afflictions of collisions (cracks).

و لما كان الصلب قد يحتاج إلى حركة الانثناء و الانحناء نحو الجانبين و ذلك بأن يزول الوسط إلى ضد الجهة و يميل ما فوقه و ما تحته عن نحو تلك الجهة و كان طرقي الصلب يميلان إلى الالتقاء لم يخلق للفقرة التي هي الوسط في الطول و هي العاشرة لقم بل نقر

And since the backbone may require a movement of flexion and curvature towards the two sides, and that is by moving the middle to the opposite side, and what is above and below it inclines towards that side. And the two ends of the back were inclined to meet. It was not

created for the vertebra, which is the middle in length and is the tenth of the lobes, but rather a mortise.

ثم جعلت اللقم السفلانية و الفوقانية متجهة إليها أما الفوقانية فنازلة و أما السفلانية فصاعدة ليسهل زوالها إلى ضد جهة الميل و يكون للفوقانية أن تنجذب إلى أسفل و للسفلانية أن تنجذب إلى فوق.

Then the inferior and superior condyles were directed towards it, while the upper and lower condyles were descending. And as for the lower ascending, to facilitate its removal against the direction of the inclination, and the upper and lower condyles would be pulled to Down and inferior to be pulled up.

و أما النخاع فهو جسم أبيض لين دسم دماغي منشؤه مؤخر الدماغ كما أشرنا إليه و هو خليفته ليتوزع منه الأعصاب و العضلات على الأعضاء ليفيدها الحس و الحركة فجملته ما ينشأ منه أحد و ثلاثون زوجاً من العصب و فرد لا مقابل له

As for the marrow, it is a white, soft, creamy cerebral body that originates at the back of the brain, as we have mentioned, and it is its successor, from which nerves and muscles are distributed among the organs to benefit them with sense and movement. For the whole of it arises from thirty-one pairs of nerves, and one individual has no equal for it.

فالزوج الأول يخرج من الثقب الذي في الفقرة الأولى من فقار العنق و يصعد حتى يتفرق في عضل الرأس و الثاني يخرج مما بين الثقب الملتئم فيما بين الفقرة الأولى

The first pair emerges from the hole in the first vertebra of the neck vertebra and ascends until it separates into the muscle of the head, and the second pair emerges from what is between the healed hole in between the first vertebra.

و الثانية و يتصل بجلدة الرأس فيعطيهما حس اللمس و بعضل العنق و عضل الخد فيعطيهما الحركة.

And the second, it connects to the skin of the head, giving it a sense of touch, and the muscles of the neck and the muscles of the cheek, giving them movement.

و الزوج الثالث يخرج من الثقب الملتئم فيما بين الفقرة الثانية و الثالثة و ينقسم قسمين فبعضه يصير إلى العضل المحرك للخد و بعضه يتفرق في العضل الذي بين الكتفين.

The third pair comes out from the healed foramen between the second and third vertebrae and is divided into two parts Some of it becomes the muscle that moves the cheek, and some of it separates into the muscle between the shoulders.

و الرابع منشؤه ما بين الفقرة الثالثة و الرابعة و ينقسم قسمين أحدهما في العضل الذي في الظهر و الآخر يأخذ إلى قدام و يتفرق في العضل الموضوع بحذائه و فوقه.

The fourth originates between the third and fourth vertebrae, and is divided into two parts, one of which is in the muscle in the back, and the other is taken to the front and separated in the muscle that is placed parallel to it and above it.

و الخامس يخرج فيما بين الفقرة الرابعة و الخامسة و ينقسم أقساما بعضها يصير إلى الحجاب و بعضها إلى العضل الذي يحرك الرأس و الرقبة و بعضها إلى عضل الكتف.

And the fifth comes out between the fourth and fifth vertebrae and is divided into sections, some of which reach the eyebrows, some of them to the muscle that moves the head and neck, and some of them to the shoulder muscle.

و السادس و السابع و الثامن تخرج ما بين الخامسة و السادسة و السابعة و الثامنة و ينقسم بعضها في عضل الرأس و الرقبة و بعضها في عضل الصلب و الحجاب ما خلا الثامن فإنه لا يأتي بالحجاب منه شيء و بعضها يصير إلى العضد و إلى الذراع و إلى

The sixth, seventh, and eighth come out between the fifth, sixth, seventh, and eighth, and some of them are divided into the muscle of the head and neck, and some of them are in the muscle of the shin and the veil, except for the eighth, because nothing comes of the eyebrows from it, and some of it reaches the upper arm and the arm, and to the shoulder.

الكتف فيتصل من السادس بعضه بعضل الكتف و يحرك العضد و بعضه بعضل أعالي العضد و ينيله الحس

And from the sixth it connects partly with the muscle of the shoulder and moves the humerus and partly with the muscle of the upper humerus, and it attains the sense.

و من السابع بعضه يصير إلى العضل الذي من العضد و به حركة الذراع و بعضه تفرق في جلد العضد الباقي و ينيله الحس و بعض من الثامن يثبت في جلدة الذراع فيعطيها الحس و بعضه يصير في عضل الذراع و يحرك الكف.

From the seventh part of it reaches the muscle of the humerus and through it the movement of the arm, and part of it separates in the skin of the remaining humerus and sensation reaches it, and some of it comes to be in the muscles of the forearm and moves the palm.

و الزوج التاسع يخرج ما بين الفقرة الثامنة و التاسعة و هما أول فقار الظهر و ينقسم بعضه في العضل الذي فيما بين الأضلاع و بعضه في عضل الصلب و بعضه ينزل إلى الكعب و يثبت فيه فينيله الحس و بعض الحركة.

And the ninth pair comes out between the eighth and ninth vertebrae, and they are the first vertebrae in the back, and some of it divides in the muscle that is between the ribs, and some of it is in the muscle of the backbone, and some of it goes down to the heel and oozes into it, and there is some feeling and some movement in it.

و العاشر يخرج ما بين الفقرة التاسعة و العاشرة و يصير منه جزء إلى جلد العضد فيعطيها الحس و باقيه ينقسم فيأخذ منه قسم إلى قدام فيتفرق في العضل الذي على البطن و بعضها يتفرق في عضل الظهر و الكتف و على نحو هذا يكون خروج العصب و تفرقه إلى الزوج التاسع عشر.

The tenth comes out between the ninth and tenth vertebrae, and part of it becomes to the skin of the humerus, giving it sensation, and the rest of it is divided, so a part is taken from it to the front, and it separates into the muscle that is on the abdomen, and some of it is separated into the muscle of the back and the shoulder. To the nineteenth pair.

و الزوج العشرون يخرج مما بين الفقرة التاسع عشر والعشرين و هي أول فقرات القطن و على هذا القياس إلى أن تخرج خمسة أزواج من بين هذه الفقار و يصير بعضها في القدم فيتفرق في العضل الذي على القطن و يتفرق بعضها في العضل الذي على المتن و يخالط الثلاثة الأزواج العليا عصب ينحدر من الدماغ

And the twentieth pair comes out from between the nineteenth and twentieth vertebrae, which is the first of the lower back vertebrae, and according to this analogy, until five pairs come out from between these vertebrae, and some of them become in the feet, so they disperse in the muscle that is on the lower back, and some of them separate in the muscle that is on the back. The three pairs mingle with superior nerves descending from the brain.

و الزوجان اللذان تحت هذه الثلاثة الأزواج ينحدر منها شعب كبار إلى الساق حتى يبلغ طرف القدم و ثلاثة أزواج تخرج من فقرات العجز و تخالط القطنية و تنحدر منها إلى الساق و تنفرق في العضلات التي هناك و ثلاثة تخرج من نخاع العصعص مشتركة المخارج كالعنقية و فرد من آخره إذ الفقرة الأخيرة منه لا ثقبه فيها غير الوسطانية و كلها ينبثق في القضيبي و في عضل المقعدة و المثانة و الرحم و في غشاء البطن أو في العضل الموضوع بقرب هذه المواضع.

And the two pairs that are under these three pairs, from which large people descend to the leg until it reaches the tip of the foot, and three pairs come out from the sacrum vertebrae and fuse with the lumbar and descend from it to the leg and disperse into the muscles that are there, and three pairs come out of the coccyx marrow with joint exits such as the neck, and one of the end of it is that the last vertebrae of it has no hole in it other than the median, and all of it radiates into the penis, the buttock muscle, the bladder, the uterus, the abdominal membrane, or into the muscle placed near these places.

و أما الأضلاع فهي أربعة و عشرون عظما من كل جانب اثنا عشر كلها محدبة أطولها أوسطها سبع منها يتصل أحد طرفيها من خلف بفقر الظهر بزوائد منها و فقرات من الفقرات و ارتباط برباطات و حدوث مفاصل مضاعفة و من قدام بعظام القص برءوس غضروفية و تسمى أضلاع الصدر لاتصالها بالقص و اشتغالها على أحشاء الصدر و خمس منها يقطع دون الاتصال بالقص متقاصرة و رؤوسها متصلة بغضاريف و تسمى ضلوع الخلف.

As for the ribs, they are twenty-four bones on each side, twelve, all of them convex, the longest and the middle being seven of them. One of its ends is connected from behind to the vertebral column by appendages from it and by the vertebrae of the vertebrae, and the connection with the ligaments and the occurrence of double joints and from the front of the sternum bones with cartilaginous heads, and they are called the ribs of the chest because they connect to the sternum and include the viscera of the chest, and five of them are cut without connection to the sternum, shortened, and their heads are connected by cartilages, and they are called the posterior ribs.

و إنما خلقت لتكون وقاية لما يحيط به من آلات التنفس و أعالي آلات الغذاء و لهذا جعل ما يحيط منها بالعضو الرئيس متصلا بالقص ليكون متحصنا به من جميع جهاته

Rather, it was created to be a protection for the breathing machines that surround it and the tops of the food machines, and for this reason He^{-azwj} Made what surrounds it with the main organ connected to the sternum to be fortified with it from all sides.

و ما يلي آلات الغذاء جعل كالحرزة من خلف حيث لا تدركه حراسة البصر و لم يتصل من قدام بل درجت يسيرا يسيرا في الانقطاع

And what follows the food machinery is made like a guard from behind, where the guard of sight does not perceive it, and it did not connect from in front, rather it moved a little by little in the interruption.

و جعل أعلاها أقرب مسافة ما بين أطرافها البارزة و أسفلها أبعد مسافة ليجمع إلى وقاية أعضاء الغذاء من الكبد و الطحال و غير ذلك توسيعا لمكان المعدة فلا ينضغط عند امتلائها من الأغذية و من النفخ.

And He^{-azwj} Made the top of it the closest distance between its protruding edges, and the bottom of it the farthest distance to gather to protect the food organs from the liver and spleen and other things to expand the place of the stomach so that it would not be compressed when it was filled with food and from blowing.

و هذا هو السبب في تعددها كلها و كونها ذا فرج في الكل مع إعانة ذلك على جذب الهواء الكثير و تحلل العضلات المعينة في أفعال التنفس و غير ذلك.

This is the reason for their number, all of them, and their being with a hole in all along with that assisted by pulling a lot of air and permeate the specific muscles in the acts of breathing and other than that.

The fifth chapter – regarding the anatomy of the chest, and the abdomen, and what is contained upon it from the viscera and the hands

أما القص فهو سبعة عظام على عدد أضلاع الصدر متصلة بها و هي عظام هشة موثوقة و قد اتصل بآخرها غضروف عريض يشبه الخنجر يسمى خنجريا و إنما جعلت هشة لتكون أخف و الحركات الخفيفة التي بها أسهل و ليتحلل منها البخار و لا يحتقن فيها و وثيقة مفاصلها لئلا ينضغط عن ضاغط أو مصادم فينضغط القلب و الخنجري جنة لقم المعدة.

As for the sternum, it is connected to seven bones on the ribs of the chest. Rather, it was made fragile so that it would be lighter, and the light movements with which it was made easier, for the vapor to dissolve from it and not to become congested in it, and to keep its joints tight so that it would not be pressed by a compressor or an impactor, and the heart and the dagger would be compressed as a shield for the mouth of the stomach.

و أما الترقوة فعظم موضوع على كل واحد من جانبي أعلى القص فيه طول و انحداب إلى الجانب الوحشي و تقعر إلى الجانب الإنسي يتصل أحد رأسيه بالقوس و الآخر برأس الكتف فيرتبط به الكتف و بهما جميعا العضد و رأسه الآخر عريض و ينفذ في مقعره العروق الصاعدة إلى الدماغ و العصب النازل منه و هو وقاية لهما.

As for the clavicle, it is a bone placed on each side of the top of the sternum, having length and curvature to the lateral side, and concavity to the medial side. One of its heads connects to the arch and the other to the head of the shoulder, to which the shoulder is attached, and to both of them are the humerus, and its other head is wide, and the ascending veins penetrate into its concave into the brain and the nerve descending from it, and it is a protection for them.

و أما الكتف فعظم طرفه الوحشي إلى الاستدارة يستدق من ذلك الطرف و يغلف فيحدث عليه نقرة غير غائرة يدخل فيها طرف العضد للدور و لها زائدتان تمنعان العضد عن الانخلاع إحداها إلى فوق و من خلف و يسمى منقار الغراب و بها رباط الكتف مع الترقوة و الأخرى إلى أسفل و من داخل

As for the shoulder, the bone of its lateral end to the roundness tapers from that end and thickens, causing a non-deep dimple, into which the tip of the humerus enters the round. And it has two appendages that prevent the humerus from dislocating, one of them upward and from behind, and it is called the beak of the crow, and it has the ligament of the shoulder with the collarbone and the other to below and from the inside.

ثم لا يزال يستعرض كلما أمعنت في الجهة الإنسية ليكون اشتمالها الوافي أكثر حتى ينتهي إلى غضروف مستدير الطرف يتصل بها و على ظهره زائدة كالمثلث يسمى عير الكتف قاعدته إلى الجانب الوحشي و زاويته إلى الإنسي حتى لا يختل سطح الظهر بإشالة الجلد و تألمه عن المصادمات و هي بمنزلة السنسنة للفقرات مخلوقة للوقاية.

Then it continues to show the more you look at the medial side so that its adequate inclusion is more until it ends with a round cartilage that connects with it and on its back an appendage like a triangle called the shoulder blade, its base to the lateral side and its angle to the medial

so that the surface of the back is not disturbed by stretching and pain of the skin for clashes, which is like a tooth of the vertebrae created for safety.

و إنما خلق الكتف لأن يتعلق به العضد فلا يكون ملتزقا بالصدر و لأن يسلس به حركات اليدين و لا يضيق مجاهما و أن يكون جنة و وقاية ثانية للأعضاء المحصورة في الصدر و يقوم بدل سنان الفقرات و أجنتها.

The shoulder was created because the humerus is attached to it, so that it is not attached to the chest, and because it evens out the movements of the hands and does not narrow their space, and that it is a shield and a second protection for the members confined to the chest and replaces the spines and wings of the vertebrae.

و أما العضد فهو عظم مستدير مثل أنبوبة قصب مدور مجوف مملوء مخا محدب إلى الوحشي مقعر إلى الإنسي ليكون بذلك ما ينتضد عليه من العضل و العصب و العروق و ليجود تأبط ما يتأبطه الإنسان و إقبال إحدى اليدين على الأخرى و طرفه الأعلى المحدب يدخل في نقرة الكتف بمفصل رخو غير وثيق جدا تظمه رباطات أربعة و بسبب الرخاوة يعرض له الخلع كثيرا

As for the humerus, it is a round bone like a reed tube, a round, hollow, filled with a marrow, convex to the lateral, concave to the medial, so that the muscles, nerves, and veins that are overlapped over it, and so that the armpits of the human arm are present, and one hand is approaching the other, and its convex upper end enters the fovea of the shoulder. With a loose joint that is not very close, joined by four ligaments, and because of the looseness, it is frequently subjected to dislocation.

و إنما جعل رخو لتسلس الحركة في الجهات كلها مع عدم الاحتياج إلى دوام هذه الحركة و كثرتها ليخاف انتهاك الأربطة أو تخلعها بل العضد في أكثر الأحوال ساكن و سائر اليد متحركة

Rather, it was made loose for the smooth movement of the movement in all directions, with no need for the continuity of this movement and its abundance in order to fear the violation of the ligaments or their dislocation. Rather, the humerus in most cases is not moving and the rest of the hand is moving.

و أما طرفه السافل فإنه قد ركب عليه زائدتان متلاصقتان فالتى تلي الجانب الإنسي منهما أطول و أدق و لا مفصل لها مع عظم آخر و ليس يرتبط بها شيء لكنها وقاية للعروق و العصب التي تأتي اليد

As for its lower end, it has two adjoining appendages attached to it. The one that follows the medial side of them is longer and narrower and has no joint with another bone, and nothing is connected to it, but it is a protection for the veins and nerves that come to the hand.

و الأخرى التي تلي الجانب الوحشي يتم بها مفصل المرفق و فيما بين هاتين الزائدتين حز شبيه بحز البكرة عند نهايته نقرتان من قدام و من خلف تسميان عبتين فالتى إلى قدام مسواة مملسة لا حاجز عليها

And the other that follows the lateral side by which the elbow joint is completed, and between these two appendages a notch similar to a pulley notch, at its end, two pits in front and behind are called two lintels.

و الأخرى و هي الكبرى أنزل إلى تحت و غير مستدير الحز لكنه كالجدار المستقيم إذا تحرك فيها رأس عظم الساعد إلى الجانب الوحشي و وصل إليه وقف.

And the other, which is the largest, is lowered and is not rounded, but it is like a straight wall, if in it the head of the forearm bone moves to the lateral side and reaches it and stands.

و أما الساعد فهو مؤلف من عظمين متلاصقين طولاً و يسميان الزنديين و الفوقاني الذي يلي الإبهام منها أدق لأنه محمول و يسمى الزند الأعلى و السفلاي الذي يلي الخنصر أغلظ لأنه حامل و يسمى الزند الأسفل و جمعتها تسمى ذراعاً

As for the forearm, it is composed of two bones attached to each other in length, and they are called the ulna, and the superior ulna that follows the thumb is more precise because it is portable and is called the upper ulna, and the inferior ulna that follows the pinkie is thicker because it is bearing, and it is called the lower ulna, and its entirety is called a cubit (forearm).

و بالأعلى تكون حركة الساعد على الالتواء و الانبطاح و لهذا خلق معوجاً كأنه يأخذ من الجهة الإنسية و يتحرف يسيراً إلى الوحشية ليحسن استعدادة للحركة الالتوائية.

At the top, the movement of the forearm is twisting and lying down, and for this reason it creates a crooked position as if it were taking from the medial side and slightly deviated to the lateral aspect to improve its readiness for torsional movement.

و بالأسفل تكون حركة الساعد إلى الانقباض و الانبساط و لهذا خلق مستقيماً ليكون أصلح لهما و دقق الوسط من كل منهما لاستغنائه بما يحفه من العضل الغليظة عن الغلظ المثقل و غلظ طرفاهما لحاجتهما إلى كثرة نبات الروابط عنهما لكثرة ما يلحقهما من المصاكات و المصادمات العنيفة عند حركات المفصل و تقربهما عن اللحم و العضل.

And at the bottom, the movement of the forearm is towards contraction and relaxation, and for this reason, it was created straight to be more suitable for them, and the middle of each of them was narrowed, as it suffices with the thick muscles that surround it from the heavy weight, and their ends are thickened due to their need for a large number of connections between them due to the large number of clashing and violent clashes during their movements of the joints and bring them closer to meat and muscle.

و الزند الأعلى في طرفه نقرة مهندمة فيها لقمة من أطراف الوحشي من العضد و يرتبط فيها برباطات و بدورانها في تلك النقرة تحت الحركة المنبطحة و الملتوية.

And the upper ulna at its end is a well-groomed fovea with a condyle of the lateral ends of the humerus, and connected to it by ligaments, and its rotation in that fovea is under the flat and torsion movement.

و أما الزند الأسفل فله زائدتان بينهما حز يتهندم في الحز الذي على طرف العضد و منهما يلتئم مفصل المرفق فإذا تحرك الحز إلى خلف و تحت انبسط اليد و إذا اعترض الحز الجداري من النقرة الحابسة للقمة حبسها و منعها عن زيادة انبساط فوق العضد و الساعد على الاستقامة

As for the lower ulna, it has two appendages between them, a notch that reconciles the incision on the tip of the humerus, and from these it heals the elbow joint. If the incision moves behind and under the extension of the hand, and if the parietal incision intercepts the

fovea that retains the apex, it locks it and prevents it from extending further, so the humerus and forearm stop straightening.

و إذا تحرك أحد الحزبين على الآخر إلى قدام و فوق انقبضت اليد حتى يماس الساعد العضد من الجانب الإنسي و القدام و طرفا الزندين من أسفل يجتمعان معاكشيء واحد و يحدث فيهما نقرة واسعة مشتركة أكثرها في الزند الأسفل و ما يفصل عن الانتقار يبقى محدبا ملمسا ليبعد عن منال الآفات.

And if one humerus moves over the other to the front and above, the hand is clenched until the forearm touches the humerus from the medial side and the foreleg, and the two ends of the ulna from below come together as one thing, and a wide dimple occurs in them, most of which are common in the lower ulna, and what separates from the ulna remains convex, it is smoothed to keep out of reach of pests.

و أما الرسغ و المشط فالرسغ مؤلفة من ثمانية أعظم مدورة منضودة في صفين و هي عظام صلبة عديمة المخ مقببة الشكل تقريبا تلتم من اجتماعها هيئة موافقة لما ينبغي أن يكون الرسغ عليه.

As for the wrist and the comb, the wrist is made up of eight rounded bones stacked in two rows, and they are solid, brainless, dome-shaped bones that heal from their meeting in a conformation with what the wrist should be.

و المشط مؤلف من أربعة أعظم متصلة بأعظم الرسغ بأربطة موثقة و الصف الأعلى من الرسغ و هو الذي يلي الساعد ثلاثة عظام موثقة المفاصل و عظامه أدق ثم رءوسها التي تلي الساعد أدق و أشد تهندما و اتصالا كأنها واحدة و رءوسها التي تلي الصف الأسفل أعرض و أقل تهندما و اتصالا و الصف الأسفل أربعة عظام بعدد عظام المشط لاتصالها بها

The metacarpus is composed of four bones connected to the largest of the wrist by binding ligaments, and the upper row of the wrist, which is next to the forearm, has three securely jointed bones. Its bones are finer, then its heads that follow the forearm are finer, more well-groomed and connected, as if they were one, and its heads that follow the lower row are wider, less well-groomed and more connected, and the lower row is four bones, as many as the metacarpal bones connected to them.

و أما العظم الثامن فليس مما يقوم صفي الرسغ بل خلق لوقاية عصبية تلي الكف و عظام المشط متقاربة من الجهة التي تلي الرسغ ليحسن اتصالها بعظام كالمتصلة المتلاصقة و تنفرج يسيرا في جهة الأصابع ليحسن اتصالها بعظام منفرجة متباعدة

As for the eighth bone, it is not what straightens the wrist. Rather, it was created to protect the band following the palm, and the metacarpal bones close together from the side following the wrist, in order to improve their connection with bones such as the adjoining ones, and slightly apart on the side of the fingers, to improve their connection with the different distal bones.

و للرسغ مع الساعد مفصلان أحدهما للانقباض و الآخر لالانبساط و هو أكبرهما يحدث من تهندم عظام الرسغ في النقرة المشتركة بين طرفي الزندين و الآخر للالتواء و يحدث من تهندم زائدة تنبت على طرف الزند الأسفل على الخنصر في نقرة وقعت في طرف عظم الرسغ محاذية لها فتدور النقرة على الزائدة و يلتوي الرسغ و ما يتصل بها.

The wrist and the forearm have two joints, one of which is for relaxation and contraction, and the largest of them occurs from the fraying of the bones of the wrist in the fovea common

between the two ends of the ulna, and the other for torsion, and it occurs from an excess of rubbing that grows at the end of the lower ulna on the little pinkie in a dimple that falls at the end of the wrist bone adjacent to it, and the fovea rotates on the vertebrae and twists the wrist and what is related to it.

و مفصل الرسغ مع المشط يلتصق بنقر في أطراف عظام الرسغ يدخلها زوائد من عظام المشط قد ألبست غضاريف و هذه العظام كلها موثقة المفاصل مشدودة بعضها ببعض لئلا تتشتت فتضعف عند ضبط الكف لما يحويه و يجسه حتى لو كشفت جلدة الكف لوجدتها كأنها متصلة بعد فصولها عن الحسن و مع وثاقها مطاوعة لانقباض يسير و في جميع عظام الرسغ و المشط تقعر من جانب الكف يمكن الكف بتلك المطاوعة و هذا التقعر من قبض المستديرات و ضبط السيالات.

The joint of the wrist with the metatarsus is gathered by clicking into the ends of the wrist bones, inserted by appendages of the metacarpal bones that have been covered with cartilage, and these bones are all attached to the joints, taut with each other so that they do not scatter and weaken when the palm is caught by what it contains and holds it, even if the skin of the palm was revealed. You would find it as if it were connected after its separation - from Al-Hassan. With its tightness, it is subject to a slight contraction, and in all the bones of the wrist and metacarpus, it is concave from the side of the palm.

و أما الأصابع فكل واحد منها مخلوقة من ثلاثة عظام تسمى بالسلاميات و السفلانية منها أعظم و الفوقانية أدق و أصغر على التدرج ليتحسن نسبة ما بين الحامل و المحمول و عظامها مستديرة لتتوقى الآفات و جعلت صلبة عديمة التجويف و المخ مقعرة الباطن محدبة الظاهر لتكون أقوى في القبض و الضبط و الجر.

As for the fingers, each one of them is made of three bones called the phalanges, and the lower ones are greater, and the superior ones are finer and smaller gradually, so that the ratio between the bearing and the portable improves, and its bones are round to prevent lesions, and it is made solid without a cavity, and the brain is concave, the inner convex, outwardly, to be stronger in grip, and the tuning and the pulling.

و الوسطى أطول ثم البنصر ثم السبابة ثم الخنصر لتستوي أطرافها عند القبض و لا تبقى فرجة و ليتقعر هي في الراحة و يشتمل على المستدير المقبوض عليه.

The middle is longer, then the ring finger, then the index finger, then the little finger so that its ends are flat when caught and there is no recess, and so that it is concave at rest, and it includes the rounded one that is caught.

و وصلت سلامياتها كلها بحروف و نقر متداخلة بينها رطوبة لزجة ليدوم بها الابتلال و لا تجففها الحركة و تشتمل على مفاصلها أربطة قوية و تتلاقى بأغشية غضروفية و يحشو الفرج في مفاصلها لزيادة الاستيثاق عظام صغار تسمى سمسمانية و جعل باطنها لحميا لتتطامن تحت الملاقيات المقبوضة و لم يجعل كذلك من خارج لئلا يثقل و لتكون حالة الجمع سلاحا موجعا و وفرت لحومها لتهندم جيدا عند التقاء كالملاصق.

And all its phalanges are joined by ridges and mortises, intertwined with viscous moisture, so that the wetness lasts, and movement does not dry them out. Its joints include strong ligaments and converge with cartilaginous membranes. The vulva is stuffed in its joints to increase the consistency of small bones called sesamoids. And he made its interior fleshy to rest under the captured encounters, and he did not make it like that from the outside, lest it

be heavy, and the condition of the copulation would have been painful, and its flesh was spared to be well-groomed when meeting as close to one another, like the adjoining.

و لم تخلق في الأصل لحمية خالية من العظام و إن كان قد يمكن مع ذلك اختلاف الحركات كما لكثير من الدود و السمك إمكانا واهيا لئلا تكون أفعالها واهية و أضعف ما يكون للمرتعشين و لم تخلق من عظم واحد لئلا تكون أفعالها متعسرة كما يعرض للمكروزين.

And it was not originally created for a flesh devoid of bones, although it may be possible with that to differ in movements, as for many worms and fish, a weak possibility, lest its actions be weak, and the weakest that can be for the trembling, and it was not created from a single bone, lest its actions be difficult, as is exposed to the crippled.

و اقتصر على عظام ثلاثة لأنه إن زيد في عددها و أفاد ذلك زيادة عدد حركات لها أورث لا محالة وهنا و ضعفا في ضبط ما يحتاج في ضبطه إلى زيادة وثاقة و كذلك لو خلقت من أقل من ثلاثة مثل أن تخلق من عظمين كانت الوثاقة تزداد و الحركات تنقص عن الكفاية و الحاجة إلى التصرفات المتفننة أمس منها إلى الوثاقة المجاوزة للحد و لم يجعل لبعضها عند بعض تحديدا و لا تغيرا لتكون كأنها شيء واحد إذا احتيج إلى أن يحصل منها منفعة عظم واحد

And He^{-azwj} Confined it to three bones, because if their number was increased, and this benefited an increase in the number of movements, they would inevitably be inherited, here and there, and weakness in controlling what needs in controlling it to increase its strength. It detracts from the sufficiency and the need for the elaborate behaviours of more than it to the bonding that exceeds the limit, and He^{-azwj} did not Make some of them grooving to the other, and not stooping, so that they would be as if they were one thing if it was necessary to obtain from them the benefit of a single bone.

و جعل للإبهام و الخنصر تحديدا في الجانب الوحشي الذي لا يلقاه إصبع لتكون بحملتها عند الانضمام كالمستدير الذي بقي من الآفات و لم يربط الإبهام بالمشط لئلا يضيق البعد بينه و بين سائر الأصابع و يكون عدلا لسائر الأصابع الأربع فإذا اشتمل الأربعة من جهة على شيء صغير و عاونها الإبهام بأن يحفظها على هيئة الاشتمال عادلته قوة الإبهام في ضبط ذلك الشيء قوى الأربعة و ليكون الإبهام من وجه آخر كالصمامة على ما يقبضه الكف

And he made the thumb and the little finger a protrusion on the lateral side that a finger does not meet, so that when joined together, it would be like a roundabout that protects against lesions. If, on the one hand, the four include a small thing, and the thumb helps it to preserve it in the form of inclusion, the power of the thumb in controlling that thing equals the powers of the four, and the thumb, on the other hand, like a valve on what the palm grasps.

و لو وضع في غير موضعه لبطلت منفعته و لو وضع إلى جانب الخنصر لما كانت اليدان كل واحدة منهما مقبلة على الأخرى فيما يجتمعان على القبض عليه و أبعد من هذا لو وضع من خلف أو على الراحة.

And if it was not placed in its place, its benefit would be nullified, and if it was placed next to the pinkie, the two hands would not be facing each other while they meet to arrest it, and further from this if it was placed from behind or upon the palm.

و أما الظفر فهو عظم لين دائم النشوء لأنه ينسحق دائما كالسن و إنما خلق ليكون سندا للأنامل لئلا تعطف و لا تنضغط عند الشد على الشيء فيوهن و ليتمكن به الإصبع من لقط الأشياء الصغيرة و من الحك و التفتية و ليكون سلاحا في بعض الأوقات و هذا في غير الإنسان أظهر و خلق مستدير الطرف ليشق بعض الأشياء و يقطع به ما يهون قطعه و ليينا ليتطامن تحت ما يصاها فلا يتصدع.

As for the nail, it is a soft bone that is permanently emerging because it is always crushed like a tooth, but it was created to be a support for the fingertips so that they do not bend and do not press when tightening on the thing, so that it weakens and so that the finger is able to catch small things and from scratching and ripping and to be a weapon at times, and this in a person other than the human being, is more apparent and is created with a rounded edge to cleave some things and cut with it what is easy to cut and soft so that it rests under what is sewn together so that it does not crack.

و أما ماهية الصدر فبيانها أن تجويف البطن كله من لدن الترقوة إلى عظم الخاصرة ينقسم إلى تجويفين عظيمين أحدهما فوق يحوي الرئة و القلب و الثاني أسفل يحوي المعدة و الأمعاء و الكبد و الطحال و المرارة و الكلى و المثانة و الأرحام و يفصل بين هذين التجويفين العضو المسمى بالحجاب و هذا الحجاب يأخذ من رأس القصر و يمر بتأريب إلى أسفل في واحد من الجانبين حتى يتصل بفقر الظهر عند الفقرة الثانية عشر و يصير حاجزا بين ما فوقه و ما تحته.

As for the nature of the chest, its explanation is that the entire abdominal cavity, from the collarbone to the flank bone, is divided into two great cavities, one above containing the lung and heart, and the second below, containing the stomach, intestines, liver, spleen, gallbladder, kidneys, bladder and wombs, called the barrier. And this barrier takes from the head of the cranium and passes through a rib downward in one of the two sides until it connects to the vertebrae of the back at the twelfth vertebra and becomes a barrier between what is above it and what is below it.

ثم ينقسم هذا التجويف الأرفع إلى قسمين يفصل بينهما حجاب آخر و يمر في الوسط حتى يلصق أيضا بفقر الظهر و يسمى هذا التجويف الأعلى كله صدرا و حده من فوق الترقوتين إلى الحجاب القاسم للبطن عرضا.

Then this upper cavity is divided into two parts, separated by another veil, and passes in the middle until it is also attached to the vertebral column. This entire upper cavity is called the chest, and its unit is from above the collarbones to the diaphragm that divides the abdomen in width.

و إنما خلق الصدر من أجل التنفس و ذلك لأنه إذا انبسط جذب الرئة و بسطها و إذا انبسطت الرئة اجتذبت الهواء من خارج و كان ذلك أحد جزئي التنفس و هو تنشق الهواء ثم إن الصدر ينقبض فتقبض الرئة و يكون بانقباضها إخراج النفس و هو الجزء الثاني.

And the chest was created for the purpose of breathing, and that is because if it expanded, the lung was drawn and expanded, and if the lung was flattened, it would attract air from outside, and that was one of the two parts of breathing, which is the inhalation of air. Then the chest contracts and the lung contracts, and with its contraction, the breath is expelled, which is the second part.

و إنما احتيج إلى تنشق الهواء الخارج ثم إخرجه لترويح القلب و تعديل حرارته و إمداد الروح بجوهر ملائم له فإن الهواء يصير مركبا للروح منفذا له مثل ما يصير الماء المشروب مركبا للغذاء فالهواء الذي يستنشقه يصل منه إلى القلب في المنافذ التي بينها و بين القلب فإذا سخن ذلك الهواء الذي اجتذب احتيج إلى إخرجه و الاستبدال به فانقبض الصدر و قبض الرئة ثم عاد فانبسط و بسط الرئة فدخلها هواء آخر على مثال الزقاق التي ينفخ بها النار فإنها إذا انبسطت امتلأت من الهواء ثم إذا انقبضت انفرغت.

Rather, it was necessary to inhale the outgoing air and then expel it to recreate the heart, adjust its temperature, and supply the soul with an essence suitable for it. Air becomes a

compound for the soul as an outlet for it, just as drinking water becomes a compound for food. If that air that was attracted, heated up, it needs to be expelled and replaced with it, so the chest contracts and the lung contracts, then it returns and expands and stretches the lung, and another air enters it, like the alley through which the fire was blown, for if it was flattened, it would be filled with air, then if it contracted, it would be deflated.

و أما الرئة فإن قصبته تنتهي من أقصى الفم على ما ذكرنا حتى إذا ما جاءت إلى ما دون الترقوة انقسمت قسمين و ينقسم كل قسم منها أقساما كثيرة و انتسج و احتشى حوالها لحم أبيض رخو متخلخل هوائي غذاؤه دم في غاية اللطافة و الرقة فيملاً القصبة و الفرج التي بين شعبها و شعب العروق التي هناك فصار من جملة القصبة المنقسمة و العروق التي تحتها.

As for the lung, its bronchus ends at the end of the mouth, as we mentioned, even if it comes to below the collarbone, it is divided into two parts, and each part of it is divided into many parts and is woven and stuffed around it with white, loose, rickety flesh whose food is blood of the gentlest and tenderness, which fills the trachea and the vulva. which is between its branches and the branches of the veins that are there, and it became from the sum of the divided veins and the veins under it.

و اللحم الذي يحتشي حوالها بدن الرئة و نصفه في تحويف الصدر الأيمن و الآخر في الأيسر فهي ذات شقين في جزئي الصدر لكي يكون التنفس بآلتين فإن حدث على واحد منهما حادثه قام الآخر بما يحتاج إليه كالحال في العينين و جللت بغشاء عصبي ليحفظها على وضعها و ليفيدها حسا ما.

And the meat that surrounds the body of the lung and half of it is in the right chest cavity and the other is in the left. If an accident occurs to one of them, the other does what he needs, such as the case in the eyes, and it is covered by a nervous membrane to preserve it in its position and to benefit it with some sensory feeling.

و إنما تخلخل لحمها لينفذ فيه الهواء الكثير فوق المحتاج إليه للقلب ليكون للحيوان عند ما يغوص في الماء و عند ما يصوت صوتا طويلا متصلا يشغله عن التنفس و جذب الهواء و عند ما يعاف الإنسان استنشاق هواء منتن أو هواء مخلوط بدخان أو غبار هواء معد يأخذه القلب و أن يكون معينا بالانقباض على دفع الهواء الدخاني و على النفث.

Rather, its flesh is fragrant so that the air in it can penetrate a lot more than what is needed by the heart, so that it is for the animal when it is submerged in the water, and when it makes a long continuous sound that distracts it from breathing and attracting the air, and when the person is relieved of inhaling stinky air or air mixed with smoke or dust, the prepared air it takes, the heart should be certain by contraction to push out the smoky air and to exhale.

و سبب بياض لحمها هو كثرة تردد الهواء فيه و غلبته على ما يغتذي به و إنما تشعب شعبا لئلا يتعطل التنفس لأفة تصيب إحدى الشعب و لا رئة للسماك و إنما يتنفس بالهواء من طريق الأذنين.

The reason for the whiteness of its flesh is the high frequency of air in it and its predominance over what it feeds on, but it is divided into branches so that breathing is not disrupted by a calamity that might afflict one of the branches. And there are not lungs for the fish and it breathes the air from the path of the ears.

و أما قصبه الرئة فمؤلفة من غضاريف كثيرة منضود بعضها فوق بعض مربوط بعضها إلى بعض برباطات بعضها دوائر تامة و هي التي في داخل الرئة و بعضها نصف دائرة و هي التي تجاور المريء و تماسه في فضاء الحلق و بين كل اثنين منها فرجة و يجللها

As for the trachea of the lung, it is made up of many cartilages, some of them stacked on top of each other, connected to each other by ligaments, some of which are complete circles, and they are inside the lung, and some are semi-circular, and they are the one that adjoins the oesophagus and touches it in the space of the throat, and between each two of them there is a gap and it crosses it.

غشاءان يجريان عليها و يشملان الفرج التي بينها و يصلان بين طرفي أنصافها داخلا و خارجا و إنما جعلت غضروفية لتبقى مفتوحة و لا تنطبق و لتكون صلابته سببا لحدوث الصوت أو معينا فيه.

Two membranes run over it and include the vulva that is between it and connect the two ends of its halves inside and outside, but they are made cartilaginous so that they remain open and do not fit, and so that its hardness is a reason for the occurrence of sound or a helper in it.

و إنما كثرت لئلا يشملها الآفة و إنما ربطت بأغشية لتتسع تارة و تجتمع أخرى عند الاستنشاق و التنفس فإن القابل للتمدد و الاجتماع هو الغشاء دون الغضروف و إنما لاقت المريء بجانبها الناقص و بالغشاء ليندفع عند الازدرداد عن وجه اللقمة النافذة إذا احتاج المريء إلى التمدد و الاتساع

And rather, they were multiplied so that the lesion would not be covered by it; and rather, they were tied with membranes to expand sometimes and gather at other times when inhaling and breathing, for what is capable of expansion and meeting is the membrane without the cartilage, but it meets the oesophagus with its missing side and the membrane to push away from the face of the penetrating bite if the oesophagus needs to expand and widen.

فينبسط إلى الغشاء و يأخذ حظا من فضاء القصبة فيتسع و ينفذ اللقمة بسهولة فيكون تحويف القصبة حينئذ معينا للمريء عند الازدرداد و جعل الغشاء الداخلاني أصلب و أشد ملاسة ليقاوم حدة النوازل و النفوث الردية و الدخان المردود من القلب و لئلا يسترخي عن وقوع الصوت.

It flattens into the membrane and takes a portion from the space of the stalk It expands and penetrates the bite easily, so the cavity of the trachea will then be a support for the oesophagus when it grows, and the inner membrane is made harder and smoother in order to resist the sharpness of the storms, the bad breath and the smoke coming from the heart, and so that it does not relax from the occurrence of the sound.

و إنما انقسمت في داخل الرئة أقساما كثيرة لينفذ فيها الهواء الكثير و يستعد فيها للقلب و منفعتها في إعداد الهواء للقلب مثل منفعة الكبد في إعداد الغذاء لجميع البدن و إنما ضيقت فوهاها لينفذ فيها النسيم إلى الشرايين المؤدية إلى القلب بالتدريج و أن لا ينفذ فيها الدم فيحدث نفث الدم.

However, inside the lung, it was divided into many sections so that a lot of air could penetrate into them and prepare the heart in them, and its benefit in preparing air for the heart is like the benefit of the liver in preparing food for the whole body. And rather it's orifices are narrowed so that the breeze penetrates through it to the arteries leading to the heart gradually, and that the blood does not penetrate into them, thus causing blood spitting.

و أما القلب فهو مؤلف من لحم و عصب و غضروف و أوردة و شرايين تنبت منه و رباطات يتعلق هو بها و غشاء ثخين يغشى به للوقاية غير ملاصق له إلا عند أصله لئلا ينضغط عند الانبساط

As for the heart, it is composed of flesh, nerves, cartilage, veins and arteries that sprout from it, ligaments that are attached to it, and a thick membrane that covers it for protection and is not attached to it except at its origin, lest it be compressed when diastolic.

أما لحمه فصلب غليظ منتسج من ثلاثة أصناف من اللبف اللحمي الطويل الجاذب و العريض الدافع و المورب لتكون له أصناف الحركات و الأفعال و صلابته لئلا ينفعل بالسرعة و ليكون أبعد عن قبول الآفات و هو صنوبري الشكل قاعدته إلى فوق منها تنبت الشرايين و عرض ليكون في المنبت وفاء بالنابت و غضروفه أساس له وثيق و هو كالقاعدة له.

As for its flesh, it is solid, thick, woven from three types of fleshy fibrous, long, attractive, broad, motivating, and edging, so that it has different types of movements and actions and its rigidity so that it does not get excited by speed and to be farther from accepting pests. Fulfilment of the plant and its cartilage has a solid basis, and it is like the rule for it.

و له تجاويف ثلاثة تسمى البطون اثنان منها كبيرتان و الثالث في الوسط صغير يسمى بالدهليز و الأيمن وعاء لدم متين مشاكل لجوهره

It has three cavities called bellies, two of which are large, and the third in the middle is small, called the vestibule, and the right is a solid blood vessel that has problems with its core.

و الأيسر وعاء للروح و الدم الرقيق و خص بزيادة تصلب لعدم الأمن من تحلل ما فيه و ترشحه للطافة أحدهما و رقة الآخر بخلاف الأيمن

And the left one is a container for the soul and gentle blood, and it is distinguished by increasing hardening of insecurity from the dissolution of what is in it and its filtering for subtlety of one and the tenderness of the other in contrast to the right.

و الأوسط منفذ بينهما له انضمام و انفراج بحسب انبساط القلب و انقباضه بما ينفذ كل من صنفى الدم فيه و يختلط أحدهما بالآخر و يعتدلان فيه و قياسه من البطنين في المنفذية و التصرف قياس البطن الأوسط من الدماغ بين المقدم و المؤخر.

And the middle one is pierced between them, it joins and diverges according to the relaxation and systole of the heart with them both types of blood penetrate into it and one of them mixes with the other and they are equal in it and its measurement is from the two abdomens in the penetration and the disposition is the measurement of the middle abdomen of the brain between the front and the back.

و للأيمن فوهتان يدخل من إحداها العروق النابتة من الكبد و ينصب منه الدم فيه و الأخرى يتصل بالرئة و هي الوريد الشرياني و للأيسر أيضا فوهتان إحداها فوهة الشريان العظيم الذي منه تنبت شرايين البدن كلها و الثانية فوهة الشريان الذي يتصل بالرئة و فيها يكون نفوذ الهواء من الرئة إلى القلب و هو الشريان الوريدي و عليها زائدتان شبيهتان بالأذنين تقبلان الدم و النسيم من المنافذ و العروق و ترسلان إلى القلب جرمهما أرق من لحم القلب ليحسن إجابتهما إلى الحركات و فيهما مع رقتهما صلابة ليكون أبعد عن قبول الآفات.

The right has two orifices, one of which enters the veins that emanate from the liver and pours blood into it, and the other connects to the lung, which is the arterial vein. The left also has two orifices, one of them is the orifice of the great artery from which all the arteries of the body sprout, and the second is the orifice of the artery that connects with the lung and in it the air permeates from the lung to the heart, and it is the venous artery, and on it are two appendages similar to the ears that accept blood and breeze from the outlets and veins, and they send to the heart their body is thinner than the flesh of the heart to improve their

response to movements, and in them, with their tenderness, are hardening to be farther from accepting calamities.

و الرئة مجللة للقلب ليمنع من أن يلقاه عظام الصدر من قدام و هو موضع صلابة جوهره لا يحمل ألما و ورما لشرفه و عظمه و صغره يكون في الأكثر سببا للجرأة و الجبن لقوة الحياة و ضعفها و مما يوجد بخلاف ذلك فالسبب فيه قلة الحرارة بالنسبة إلى جثته أو كثرتها و قد يوجد في قلب بعض الحيوانات الكبير الجثة عظم و خصوصا في الجمل و البقر و هو مائل إلى الغضروفية و الصلب ما يوجد من ذلك في الفيل.

And rather, placing of the heart in the chest is because it is the fairest place in the body and is the most straightforward and leans to the left a little in order to keep it away from the liver, so that it does not collect all the hot on one side, and it should be on the left side, because the spleen is on that side and it is not itself full of heat, so that the liver and the hollow veins from which sprout a wide place, and the expansion of the place for the liver is more important than the expansion of the spleen because it is more honourable.

و إنما وضع القلب في الصدر لأنه أعدل موضع في البدن و أوفقه و ميل إلى اليسار قليلا لكي يبعد عن الكبد فلا يجمع الحار كله في جانب واحد و أن يعدل الجانب الأيسر لأن الطحال في ذلك الجانب و ليس هو بنفسه كامل الحرارة و لكي يكون للكبد و العروق الأجوف النابت منه مكان واسع و توسع المكان للكبد أولى من توسعه للطحال لأنه أشرف.

And the lung encircles the heart to prevent the breastbone from meeting it from in front, and it is the place of the solidity of its core, and its weakness and other than that, the reason for it is the lack of heat in relation to its corpse or its abundance, and there may be found in the heart of some large corpses animals, especially in camels and cows, and it is inclined to cartilaginous and steel, what is found in the elephant.

و أما الشرايين فممنبتها التجويف الأيسر من القلب كما أشرنا إليه و ذلك لأن الأيمن أقرب إلى الكبد فيشتغل بجذب الغذاء أو استعماله و يخرج من هذا التجويف شريانان أحدهما أصغر و هو الشريان الوريدي المتصل بالرئة و الآخر أكبر كثيرا و هو حين يطلع تتشعب منه شعبتان يصير أحدهما إلى التجويف الأيمن من تجويفي القلب و هي أصغر الشعبتين و الآخر يستدير حول القلب كما يدور ثم يدخل إليه و يتفرق فيه.

As for the arteries, they are produced by the left cavity of the heart, as we have indicated, because the right one is closer to the liver, and it works by attracting or using food, and two arteries emerge from this cavity, one of them is smaller and is the venous artery connected to the lung, and the other is much larger, and when it emerges, two branches branch out from it, one of which becomes the right cavity of the two heart cavities, which is the smallest of the two branches, and the other goes around the heart as it rotates, then enters it and separates in it.

ثم إن الباقي من العروق النابتة من تجويف القلب الأيسر بعد انشعاب هاتين الشعبتين منه ينقسم قسمين يأخذ أحدهما إلى أسافل البدن و الآخر إلى أعاليه و الثاني ينقسم في مصعده في الجانبين إلى شعب تتصل بما يحاذيها من الأعضاء فتعطيها الحرارة الغريزية حتى إذا حاذى الإبط خرجت منه شعبة مع العرق الإبطي من عروق الكبد إلى اليد و ينقسم فيها كتقسيمه على ما سنذكره.

Then the rest of the veins that emanate from the cavity of the left heart, after the splitting of these two branches from it, is divided into two parts, one of which takes one to the lower part of the body and the other to the upper part, and the second is divided in its elevator on both sides into branches that connect to the adjacent organs, giving it the instinctive heat, even if

the armpits are in line with the axillary sweat from the veins of the liver to the hand. And it is divided in it like the division of it according to what we will mention.

و اتصلت منه شعب صغار بالعضل الظاهر و الباطن من العضد و هو مع ذلك غائر مندفن حتى إذا صار عند المرفق صعد إلى فوق حتى أن نبضه يظهر في هذا الموضع في كثير من الأبدان و لم يزل تحت الإبطي ملاصقا له حتى ينزل عن المرفق قليلا ثم إنه يغوص أيضا في العنق و ينشعب منه شعب شعرية متصل بعضل الساعد إلى أن يقطع من الساعد مسافة صالحة

Small people from it joined the outer and inner muscles of the humerus, and yet it was deep and buried, so that when it came to the elbow, it ascended to the top, so that its pulse appears in this place in many bodies, and it is still under the armpit, adjacent to it, until it descends a little from the elbow. Then it also sinks into the neck, and a hairline branching from it connects to the muscle of the forearm until it cuts a suitable distance from the forearm.

ثم ينقسم قسمين فيأخذ أحدهما إلى الرسغ ماذا مارا على الزند الأعلى و هو العرق الذي يجسه الأطباء و يأخذ الآخر إلى الرسغ أيضا مارا على الزند الأسفل و هو أصغرهما و يتفرقان في الكف و ربما ظهر لهما نبض من ظاهر الكف.

Then it is divided into two parts, and one of them is taken to the wrist as it passes over the upper ulna, and it is the vein that is held by doctors and takes the other to the wrist also, passing over the lower ulna. He is the smallest of them, and they are separated in the palm, and perhaps a pulse appeared from the outside of the palm.

و إذا بلغ هذا القسم الأعلى موضع اللبة انقسم قسمين و انقسم كل قسم إلى قسمين آخرين و جاوز أحد هذين القسمين الوداج الغائر من عروق الكبد و مر مصعدا حتى يدخل القحف

And if this upper part reached the position of the medulla, it was divided into two parts, and each division was divided into two other parts, and one of these two divisions crossed the deep jugular from the veins of the liver and passed by an ascension until it entered the cranium.

و يتصل في مروره منه شعبة بالأعضاء الغائرة التي هناك و إذا دخل القحف انقسم هناك انقسامًا عجيبًا و صار منه الشيء المعروفة بالشبكة المفروشة تحت الدماغ و قد مر ذكرها و بعد انقسامه إلى هذه الشبكة يجتمع و يعود أيضا فيخرج من هذه الشبكة عرقان متساويان في العظم كحالتها قبل الانقسام إليها و يدخلان حينئذ حرم الدماغ فيقسمان فيه.

As it passes through it, a division is connected to the cavernous organs that are there, and when it enters the cranium, it divides over there into two strange divisions. Over here there are strange division, and it became something known as the furnished net under the brain, and its mention has passed. After its division into this network, it gathers and returns again, and two equal veins in the bone emerge from this network as it was before the division into it, and then they enter the sanctuary of the brain, and they are two divisions in it.

و أما القسم الآخر من هذين القسمين و هو أصغرهما فإنه يصعد إلى ظاهر الوجه و الرأس و يتفرق فيهما هناك من الأعضاء الظاهرة كتفرق الوداج الظاهر الآتي ذكره و قد يظهر نبض هذا القسم خلف الأذن و في الصدغ فأما النبض الظاهر عند الوداجين فإنه نبض القسم العظيم المجاور للوداج الغائر و يسمى هذان الشريانان شرياني السبات.

As for the other part of these two divisions, which is the smallest of them, it ascends to the surface of the face and head and separates in them there from the visible organs such as the apparent jugular division as mentioned above. The pulse of this section may appear behind the ear and in the temple. As for the apparent pulse in the jugular, it is the pulse of the great section adjacent to the deep jugular, and these two arteries are called the comatose arteries.

و أما القسم النازل إلى أسافل البدن فإنه يركب فقرات القلب مبتدئا من الفقرة الخامسة المحاذية للقلب نازلا منه إلى أسفل و ينشعب منه عند كل فقرة شعب يمتد و يسرة و يتصل بالأعضاء المحاذية لها

As for the section descending to the lower part of the body, it attaches to the vertebrae of the heart, starting from the fifth vertebra, adjacent to the heart, descending from it to the bottom, and branching from it at each vertebra, right and left, and connecting to the organs adjacent to it.

و أول شعبة ينشعب منه شعبة تأتي الرئة ثم شعب تأتي العضل التي بين الأضلاع ثم شعبتان تأتيان الحجاب ثم شعب تأتي المعدة و الكبد و الطحال و الثرب و الأمعاء و الكلى و الأرحام

And the branch to branch out from it is a bronchus from which comes the lung, then a rib comes the muscle that is between the ribs, then two rib come the diaphragm, then a branch comes the stomach, the liver, the spleen, the omentum, the intestines, the kidneys, and the wombs.

و شعب تخرج حتى تتصل بالعضل المحاذية لهذه المواضع حتى إذا جاء إلى آخر الفقار انقسم قسمين أخذ كل واحد منهما نحو إحدى الرجلين و انقسما فيهما كانقسام العروق الكبدية إلا أنهما غائران و يظهر نبضهما عند الأربيتين و عند العقب تحت الكعبين الداخلتين و في ظهر القدمين بالقرب من الوتر العظيم.

And the branches come out until they connect to the muscles adjacent to these places, so that when it comes to the end of the vertebrae, it is divided into two parts, each of them taking towards one of the legs, and they are divided in them like the division of the hepatic veins, except that they are deep, and their pulse appears at the groin and at the heel, under the inner ankles and on the back of the feet near from the great tendon.

و أما المريء و المعدة فالمريء مؤلف من جوهر لحمي و طبقات غشائية تحيط بها شعب من الأوردة و الشرايين و شعب من الأعصاب أما اللحمية فظاهرة و الطبقة الداخلية مطاولة الليف بها يجذب و الخارجة مستعرضة الليف بها يدفع المزرد إلى المعدة و يعصر و بها وحدها يتم القيء و لذلك يعسر.

As for the oesophagus and stomach, the oesophagus is composed of a fleshy core and membranous layers surrounded by a branch of veins and arteries and a branch of nerves. And the exit is cross-sectional with the fibres, by which the muzzle is pushed into the stomach and squeezed, and with it alone the vomiting is complete, and therefore it becomes difficult.

و موضعه خلف قصبة الرئة كما مر على استقامة فقار العنق و ينحدر معه زوج العصب النازل من الدماغ ملتويا عليه فإذا جاوز الفقرة الرابعة من فقار الصلب المسماة بفقار الصدر ينحرف يسيرا إلى الجانب الأيمن ليوسع المكان على العرق النابت من القلب ثم ينحدر على استقامة الفقرات الباقية حتى إذا وافى الحجاب انفتح له منفذ فيه و يرتبط عند المنفذ رباطات تشمله و تحوطه لئلا يزدحم العرق الكبير المار فيه و لا يضغظه عند الازدحام

Its position is behind the trachea of the lung as it passes through the straightening of the neck vertebrae, and the pair of nerve descending from the brain descends with it, twisting over it. If it goes beyond the fourth vertebra of the vertebral column called thoracic spondylosis, it deviates slightly to the right side to expand the space on the vein that grows from the heart, then descends on the straightening of the remaining vertebrae until if the veil is sufficient, an opening is opened for it, and ties are tied at the port that cover it and surround it so that the large vein passing through it does not become crowded and does not compress it when slack.

فإذا جاوز الحجاب أخذ يتسع و يسمى حينئذ فم المعدة و يتدرج في الاتساع حتى تتم المعدة مستديرة إلا أن ما يلي الصلب منها منبسط ليحسن ملاقاتها به و أسفلها واسع لأنه مستقر الطعام.

If it goes beyond the barrier, it expands, and then it is called the mouth of the stomach, and it gradually expands until the stomach is round, except that what follows the backbone is prone to better meet it with it, and the bottom is wide because it is a dwelling of the food.

و هي ذات طبقتين داخلتهما طولانية الليف لأن أكثر أفعالها الجذب و يخالطها ليف مورب ليعين على الإمساك و هي متصلة بغشاء المريء و غشاء داخل الفم بل كلها غشاء واحد فيه قوة هاضمة كما مر و الخارجة مستعرضة الليف لم يختلط به شيء من المورب لأنه آلة العصر و الدفع فقط.

And it has two layers, with longitudinal fibres inside of them, because most of its actions are attraction, and the fibres intermingle with it to aid in constipation, because it is a machine of pressing and pushing only.

و يأتيها من عصب الدماغ شعبة تفيدها الحس و لهذا ما يفشى الروائح الكريهة و المشاركة بين المعدة و الدماغ بهذه العصب و بها يحس الإنسان ببرد الماء المشروب و بها يتنبه للشهوة و يحس بالحاجة إلى الغذاء إذا خلا المعدة و البدن فيتحرك لطلبه

And it comes to it from the nerve of the brain, a branch that benefits it from the senses, and this is what gives rise to unpleasant odours, and the partnership between the stomach and the brain with this nerve, and through it the person feels the coldness of the drinking water, and through it he becomes aware of desire and feels the need for food if the stomach and the body are empty, so he moves to seek it.

و إنما لم يحس جميع الأعضاء بذلك مثل ما يحس فم المعدة لأنه لو أحسست الجميع لم يحمل الحيوان الجوع ساعة البتة و لكان يلدغ جميع الأعضاء.

And rather, not all parts of the body feel it like the mouth of the stomach feels, because if it felt all of it, the animal would not suffer hunger at all, and it would have bitten all the parts.

و يتصل بقدام المعدة عرق كبير يذهب في طولها و يرسل إليها شعبا كثيرة و يلازمه شريان ينشعب مثل ذلك و جميع تلك الشعب تعتمد على طي الصفاق و ينسج من جملته الثرب و يترشح دائما إليه رطوبة لزجة دهنية هي الشحم بها يتم الثرب

A large vein is connected to the front of the stomach, which goes its length and sends to it many branches and is accompanied by an artery that diverges like that. And all of those branches depend on the folding of the peritoneum, and the omentum is woven throughout, and a sticky, greasy moisture is always filtered into it, which is the fat with which the omentum is completed.

و فائدته أن يعين بحرارته المعدة في الهضم من قدام كما يعينها في ذلك الكبد من يمينها من فوق و الطحال من يسارها من تحت و لحم الصلب من خلف و فوق الثرب الغشاء الصفاقي و فوقه المراق و فوقه عضلات البطن و بهذه المجاورات تكتسب المعدة حرارة تامة هاضمة مع ما في لحمها من الحرارة الغريزية لأنها خادمة لجميع البدن في طلب الغذاء و هضمه فلا بد أن يتم اقتدارها على تمام فعلها.

And its benefit is that by its heat it defines the stomach in digestion from the front, as it helps in that of the liver from its right from above, and the spleen from its left from below, and the flesh of the solid from behind, and above the omentum, the peritoneal membrane, and above it the hypochondrium, and above it the abdominal muscles, digestive with the instinctive heat in its flesh, because it is a servant to the whole body in seeking and digesting food, so it must be empowered by the fullness of its action.

و الغشاء الصفاقي هو الغشاء الذي يحوي جميع الأحشاء و يجتمع طرفاه عند الصلب من جانبه و يتصل بالحجاب من فوقه و يتصل بأسفل المثانة و الخاضعتين من أسفل و هناك تثقب فيه ثقبان عند الأريتين هما مجريان ينفذ فيهما عروق و معاليق و إذا اتسعا نزل فيهما المعاء و يسمى الفتق و فائدة هذا الغشاء أن يكون وقاية للأحشاء و يحفظها على أوضاعها لئلا تتشوش حركاتها و أفعالها و يربط بعضها البعض و بالصلب ليكون اجتماعها وثيقا و ليكون حاجزا بين الأمعاء و عضل المراق إلى غير ذلك من المنافع.

The peritoneal membrane is the membrane that contains all the viscera, and its two ends meet at the backbone on one side, and connects to the diaphragm above it, and connects to the bottom of the bladder and the flanks from below, and there are two holes in it at the groin. It is called a hernia, and the benefit of this membrane is that it is a protection for the viscera and keeps them in their positions so that their movements and actions are not disturbed and connects them to each other and to the backbone so that they meet tightly and to be a barrier between the intestines and the muscle of the hypochondrium, among other benefits.

و أما الأمعاء فكلها طبقتان و على الداخليات لزوجات قد لبستها بمنزلة التريض يسمى مع الشحم الذي عليها صهروج الأمعاء لوقايتهم لها و كلها مربوطة بالصلب برباطات يشدها و يحفظها على أوضاعها إلا واحدة تسمى بالأعور فإنه مخلى غير مربوط و خلقت ستة قبائل ثلاثة دقاق و هي أعلى و ثلاثة غلاظ و هي أسفل فأول الدقاق هو المعاء المتصل بأسفل المعدة و يسمى الاثني عشري لأن طوله في كل إنسان اثنا عشر إصبعا من أصابعه مضمومة.

And as for the intestines, they are all two layers, and on the inside are pairs who have dressed them in the position of a compaction, and all of them are tied to steel with ties that tighten them and keep them in their positions, except for one, which is called 'Al-Awr'. It is empty and unattached, and six tribes have created three thickets, which are higher, and three thickets, which are lower. The first ileum is the intestine connected to the bottom of the stomach, and it is called the duodenum because the length in each human being is twelve folded fingers.

و فوهته المتصلة بقعر المعدة يسمى البواب لأنها تنضم عند امتلاء المعدة و تنغلق حتى لا يخرج منه الطعام و لا الماء حتى يتم الهضم أو يفسد ثم يفتح حتى يصير ما في المعدة إلى الأمعاء

Its orifice connected to the bottom of the stomach is called the pyloric because it joins when the stomach is full and closes so that neither food nor water comes out of it until digestion is complete or spoils, and then it opens until what is in the stomach becomes into the intestines.

و كما أن المريء للجذب إلى المعدة من فوق فكذلك هذا المعاء للدفع عنها من تحت و هو أضيق من المريء و أقل سخونة لأن المريء منفذ الشيء الممضوغ و هذا منفذ الشيء المهضوم المختلط بالماء المشروب

And just as the oesophagus is drawn to the stomach from above, so this intestine pushes it from below, and it is narrower than the oesophagus and less hot, because the oesophagus is the outlet for the chewed thing, and this is the outlet for the digested thing mixed with the drinking water.

و أيضا فإن النافذ في المعاء يرافده الثقل الذي يحصل في المعدة عند الامتلاء و الحركات التي تتفق لبعض الناس فيسهل اندفاعه فأعين بالتضييق لتقوى على الانضمام و الإمساك إلى أن يتم النضج و الهضم و هو ممتد من المعدة إلى أسفل على الاستقامة ليس فيه ما في غيره من التلايف ليكون اندفاع ما يندفع إليه عنه متيسرا ليخلو بالسرعة و لا يزاحم ما يجاوره من اليمين و اليسار.

It agrees with some people, so it is easy to rush, so eyes are narrowed to be able to join and hold until maturity and digestion is complete, and it extends from the stomach to the bottom in a straight line, and there is nothing in other convolutions in it so that the rush of what is rushing to it is easy so that it is empty with speed and does not crowd what is adjacent to it from the right and left.

و يتلوه معاء يسمى بالصائم لأنه يوجد في الأكثر خاليا فارغا و ذلك لأن الكيلوس الذي يجذب إليه يتصل به و يجذب منه إلى الكبد أكثر مما يجذب إليه بالسرعة و أيضا فإن المرة الصفراء التي تنجلب من المرارة إلى الأمعاء ليغسلها إنما تنجلب أولا إلى هذه المعاء فتغسلها بقوتها الغسالة و يهيج الدافعة بقوتها اللداعة فيبقى خاليا و يتصل بالصائم معاء آخر طويل متلفف مستدير استدارات كثيرة يسمى بالدقيق.

It is followed by an intestine called the fasting person because it is mostly empty, and that is because the chyle that is attracted to it contacts it and is attracted to the liver more than it is attracted to it quickly. Also, the bile that is brought from the gallbladder to the intestines to be washed, is first brought to this intestine, which washes it with its washing force and stirs the protrusion with its stinging force. It remains empty and connects to the fasting person with another long, coiled intestine called as 'the delicate'.

و فائدة طول الأمعاء و تلافيفها أن لا ينفصل الغذاء منها سريعا فاحتاج الحيوان إلى أكل دائم و قيام للحاجة دائما و ليكون للكيلوس المنحدر من المعدة مكث صالح فيها ليتم القوة الهاضمة التي فيها هضمه و لتجذب صفوته إلى الكبد في العروق الماسارية المتصلة بتلك التلايف

The advantage of the length of the intestine and its gyrus is that the food does not separate from it quickly, so the animal needs to eat constantly and to rise for the need always, and for the chyle descending from the stomach to have a valid stay in it to complete the digestive power in which it is digested and to attract its purity to the liver in the mesenteric veins connected to those gyrus's.

و سعة هذه الأمعاء الثلاثة كلها بقدر سعة البواب و الهضم فيها أكثر منه في الغلاظ و إن كانت تلك أيضا لا يخلو من هضم كما لا تخلو عن عروق ماسارية مصابة تتصل بها

And the capacity of these three intestines are all according to the capacity of the openings, and the digestion in them is greater than that of the coarseness, and if this also is not without digestion, just as it is not devoid of suctional mesenteric veins that connect to it.

و أولها المعاء الأعور و يتصل بأسفل الدقاق و سمي به لأنه مثل كيس ليس له إلا ممر واحد به يقبل ما يندفع إليه من فوق و منه يندفع ما يدفعه إلى ما هو أسفل منه و وضعه إلى الخلف قليلا و ميله إلى اليمين و فائدته أن يكون للثقل مكان يجتمع فيه فلا يحوج كل ساعة إلى القيام للبرز و ليستفيد من حرارة الكبد بالمجاورة هضما بعد هضم المعدة.

And the first of them is the cecum and connects to the bottom of the ileum and it is called by it because it is like a sac that has only one passage. With it he accepts what is pushed to him from above and from him what pushes him to what is below him and put him back a little and his inclination to the right and his benefit is that the pomace has a place in which to meet, so he does not need every hour to stand up to defecate, and to benefit from the heat of the liver in the neighbourhood for digestion after stomach digestion.

و نسبة هذا المعاء إلى ما تحته من الأمعاء نسبة المعدة إلى الأمعاء الدقاق التي فوقها و لذلك ميل إلى اليمين ليقرب من الكبد فيستوفي تمام الهضم ثم ينفصل عنه إلى معاء آخر تمص منه الماساريقا و إما يكفيه فم واحد لأن وضعه ليس وضع المعدة على طول الثدي لكنه كالمضطجع

And the ratio of this intestine to what is below it of the intestine is the ratio of the stomach to the intestine above it, the ileum, which is why it tilts to the right to bring it closer to the liver, so that it is completely digested, then it separates from it into another intestine from which the mesentery is sucked, like inactive.

و من فوائد عوره أنه مجمع الفضول التي لو تفرقت كلها في سائر الأمعاء لتعذر اندفاعها و خيف حدوث القولنج فإن المجتمع أيسر اندفاعا من المتفرق و هو أيضا مسكن لما لا بد من تولده في الأمعاء من الديدان

Among the benefits of its bareness is that it is a collection of curiosities that if they were all dispersed in the rest of the intestines, it would not be possible for them to rush out. And there is the fear that the colic will occur because the collective is easier to rush out than dispersed ones, and it is also a dwelling for what worms must be generated in the intestines.

فإنه قلما يخلو عنها بدن و في تولدها أيضا منافع إذا كانت قليلة العدد صغيرة الحجم و في هذا المعاء يتعفن الثفل و تتغير رائحته و هو أولى بأن ينحدر في فتق الأربية لأنه مخلى عنه غير مربوط و لا متعلق بما يأتي الأمعاء من الماساريقا فإنه ليس يأتيه منها شيء و يتصل بهذا المعاء من أسفل معاء يسمى قولون و هو غليظ صفيق و كلما يبعد عنه يميل إلى اليمين متلاحقة القرب من الكبد ثم ينعطف إلى اليسار منحدرًا

It is rarely devoid of a body, and there are also benefits in breeding it if it is few in number and small in size, and in this intestine the pomace rots and its smell changes It is more appropriate for it to descend into the inguinal hernia because it is freed from it, not tied, and not connected to what comes from the intestine from the mesentery, for nothing comes to it from it. And it connects to this intestine from the bottom of an intestine called the colon, which is thick and flabby, and the more it is far from it, it tends to the right, successively close, from the liver and then turn to the left rolling down.

فإذا حاذى جانب اليسار انعطف ثانيا إلى اليمين و إلى خلف حتى يحاذي فقرة القطن و هناك يتصل بمعاء آخر يسمى بالمستقيم و هو عند مروره في الجانب الأيسر بالطحال مضيق و لذلك ورم الطحال يمنع خروج الريح ما لم يغمز عليه.

If it aligns with the left side, it turns again to the right and back until it aligns with the lower back vertebra, and there it connects to another intestine called the rectum, which when

passing on the left side the spleen narrows, and therefore the swelling of the spleen prevents the exit of the wind unless he squeezes upon it.

و هذا المعاء يجتمع فيه الثفل لتدرج إلى الاندفاع ليستصفي المساريقا ما عسى يبقى فيها من جوهر الغذاء و فيه يعرض القولنج في الأكثر و منه اشتق اسمه

In this intestine, the pomace gathers to progress to the spur to filter the refuse so that it may remain in it of the essence of food, and in it the colic is exposed almost, and its name is derived from it.

و المعاء المستقيم المتصل بأسفله ينحدر على الاستقامة ليكون اندفاع الثفل أسهل و هو آخر الأمعاء و طرفه هو الدبر و عليه العضلة المانعة من خروج الثفل حتى تطلقه الإرادة

And the straight intestine, which is attached to its bottom, descends straight, so that the pomace is easier to push out, and it is the end of the intestine, and its end is the anus, and on it is the muscle that prevents the pomace from leaving until the will releases it.

و خلق واسعاً يقرب سعته من سعة المعدة ليكون للثفل مكان يجتمع فيه كما يجتمع البول في المثانة و لا يحوج كل ساعة إلى القيام و ليس يتحرك شيء من الأمعاء إلا طرفاها و هما المريء و المقعدة و تأتي الأمعاء كلها أوردة و شرايين و عصب أكثر من عصب الكبد لحاجتها إلى حس كثير .

And He^{azwj} Created a spacious one whose capacity would be close to the capacity of the stomach, so that the pomace would have a place in which to gather, just as urine gathers in the bladder, and there is no need every hour to get up, and nothing moves from the intestine except its two ends, which are the oesophagus and the stomach, and the whole intestine comes with veins, arteries, and nerves more than the liver because it needs a lot of feeling.

و أما الكبد فهو لحم أحمر مثل دم جامد ليس يحيطه عصب بل غشاء عصبي يجلله يتولد من عصب صغير و هو يربط الكبد بغيرها من الأحشاء و بالغشاء المجلل للمعدة و المعاء و يربطها أيضا بالحجاب برباط قوي و بأضلاع الخلف برباطات دقاق و هي موضوعة في الجانب الأيمن تحت الضلوع العالية من ضلوع الخلف و شكلها هلال

As for the liver, it is red flesh like solid blood, not surrounded by a nerve, but rather by a nervous membrane that thickens it. It is generated by a small nerve. It connects the liver to other viscera and to the covering membrane of the stomach and intestines. It also connects it to the diaphragm with a strong ligament and to the back ribs with ligaments of the ileum, which are placed on the right side, under the high ribs of the back ribs, and their shape is crescent.

حدبته تلي الحجاب لئلا يضيق عليه مجال حركته و تقعره يلي المعدة ليتهدم على تحدبها و يأتيها من هناك شريان صغير يتفرق فيها ينفذ فيه الروح إليها و يحفظ حرارتها و يعدلها بالنبض و جعل مسلكه إلى مقعرها لأن حدبتها تروح بحركة الحجاب و لها زوائد أربعة أو خمسة يحتوي بها على المعدة كما يحتوي الكف على المقبوض بالأصابع.

It's hump follows the veil so that it does not restrict its range of movement, and its concavity follows the stomach so that it reconciles over its bulge, and from there comes to it a small artery that separates in which the soul penetrates to it and preserves its heat and adjusts it with pulse and made its course to its concave because its hump It moves with the movement

of the veil and it has four or five appendages that contain it on the stomach, just as the palm contains the grip on the fingers.

و شأنا أن تمتص الكيلوس من المعدة و الأمعاء و تجذبه إلى نفسها في العروق المسماة بماساريقا و ليس في داخلها فضاء يجتمع فيه الكيلوس لكنه يتفرق في الشعب التي فيها من العرقين النابتين منها يسمى أحدهما الباب و الآخر الأجوف.

Its task is to absorb the chyle from the stomach and intestines and draw it to itself in the veins called 'Al-Masaariq', and there is no space within them in which the chyle gathers, but it disperses in the branches in which the two veins that sprout from it are called 'the door' and the other 'the hollow'.

و بيان ذلك أن الباب ينبت من تعيرها و ينقسم أقساما ثم تنقسم تلك الأقسام إلى أقسام كثيرة جدا و يأتي منها أقسام يسيرة إلى قعر المعدة و الاثني عشري و أقسام كثيرة إلى المعاء الصائم ثم إلى سائر الأمعاء حتى يبلغ المعاء المستقيم و فيها يجذب الغذاء إلى الكبد

And the explanation of this is that the door grows from its concavity and is divided into sections, then those sections are divided into very many sections, and small sections come from them to the bottom of the stomach and the duodenum, and many sections to the fasting intestine and then to the rest of the intestine until it reaches the intestines into the rectum, and in it food is attracted to the liver.

فلا يزال كلما التجذب يصير من الأضيقي إلى الأوسع حتى يجتمع في الباب ثم الباب ينقسم أيضا في داخل الكبد إلى أقسام في دقة الشعر و يتفرق ما التجذب من الغذاء فيها و يطبخه لحم الكبد حتى يصير دما.

It does not cease, every time it is attracted, it becomes from narrower to wider until it gathers in the door, then the door is also divided inside the liver into sections in fine hair, and the food that is attracted in it is separated and processed by the meat of the liver until it becomes blood.

و الأجوف ينبت من حديتها و هو عرق عظيم منه ينبت جميع العروق التي في البدن و أصله ينقسم في الكبد إلى أقسام في دقة الشعر تلتقي مع الأقسام المنقسمة فيها من الباب فيرتفع الدم من تلك الأقسام إليها ثم يجتمع من أدقها إلى أوسعها حتى يحصل جملة الدم كله في الأجوف ثم يتفرق منه في البدن في شعبة الخارجة و هو إذا طلع من الكبد لم يمر كثيرا حتى ينقسم قسمين.

And the hollow sprouts from its hump, and it is a great vein from it that sprouts all the veins in the body, and its origin is divided in the liver into sections in fine hair that meet with the divided sections in it from the door, so the blood rises from those sections to it and then gathers from the smallest to the widest until the whole blood is obtained in the hollow, then it is separated from the body in the outer branch, and if it comes out of the liver, it does not pass much until it is divided into two parts.

أحدهما و هو الأعظم يأخذ إلى أسفل البدن يسقي جميع الأعضاء التي هناك و الثاني يأخذ إلى الأعلى ليسقي الأعضاء العالية و هذا القسم تمر حتى يلاصق الحجاب و ينقسم من هناك عرقان يتفرقان في الحجاب ليغذوا ثم ينفذان الحجاب فإذا نفذاه انقسمت منهما عروق دقيقة و اتصلت بالغشاء الذي يقسم الصدر بنصفين و بغلاف القلب و بالغدة التي تسمى التوتة و تفرقت فيها.

One of them, which is the largest, takes to the bottom of the body and irrigates all the organs that are there, and the second takes it to the top to irrigate the high parts; and this section

passes until it is close to the veil, and from there it divides two veins that disperse in the veil to nourish it, then they penetrate the veil. If they pass it, minute veins are divided from them and they are connected to the membrane that divides the chest in two halves, to the covering of the heart and to the gland called the thymus, and they disperse in it.

ثم تنشعب منه شعبة عظيمة تتصل بالأذن اليمنى من أذني القلب و تنقسم ثلاثة أقسام أحدها يدخل إلى التجويف الأيمن من تجويفي القلب و هو أعظم هذه الأقسام و هو الوريد الشرياني و الثاني يستدير حول القلب من ظاهره و ينبث فيه كله و الثالث يتصل بالناحية السفلى من الصدر و يغذو ما هناك من الأجسام و إذا جاوز القلب مر على استقامة إلى أن يجاذي الترقوتين و ينقسم منه في مسلكه

Then a great branch diverges from it and connects to the right ear from the two ears of the heart, and it is divided into three sections, one of which enters the right cavity from the two cavity of the heart, and it is the largest of these sections, and it is the arterial vein, and it nourishes what is there from the bodies, and if it goes beyond the heart, it passes straight until it aligns with the collarbones and splits from it in its path.

هذا شعب صغار من كل جانب تسقي ما يجاذيها و يقرب منها و يخرج منها شعب إلى خارج فيسقي العضل الخارج المجاذي لتلك الأعضاء الداخلة و عند محاذاته للإبط يخرج إلى خارج شعبة عظيمة تأتي اليد من ناحية الإبط و هو القسم الباسليق.

This is a small branch on each side. It irrigates what is adjacent to it and brings it close to it, and a branch emerges from it to the outside. Parallel to the armpit, it comes out of a great branch. The hand comes from the side of the armpit, which is the section (called) A' Basleeq'.

فإذا حاذى من الترقوة الوسط منها موضع اللبة انقسم قسمين فصار أحدهما إلى ناحية اليمين و الآخر إلى ناحية الشمال و انقسم كل واحد من هذين القسمين إلى قسمين يسقي أحد القسمين الكتف و جاء إلى اليد من الجانب الوحشي و هو العرق المسمى بالقيفال و انقسم الباقي قسمين في كل جانب فمر أحدهما غائراً مصعداً في العنق حتى يدخل القحف و يسقي ما هناك من أعضاء الدماغ و الأغشية و في مروره في العنق إلى أن يدخل الدماغ تنشعب منه شعب صغار تسقي ما في العنق من الأعضاء و يسمى هذا القسم الوداج الغائر

When the clavicle aligns the middle of it with the place of the core, it is divided into two parts, one of which is to the right and the other to the left, and each of these two parts is divided into two parts. The rest was divided into two parts on each side, and one of them passed deep and ascending in the neck until it entered the cranium and irrigated the parts of the brain and the membranes there, and as it passed through the neck until it enters the brain, small branches diverge from it and irrigate the organs in the neck, and this part is called the deep jugular.

و أما الثاني فيمر مصعداً في الظاهر حتى ينقسم في الوجه و الرأس و العنق و الأنف و يسقي جميع هذه الأعضاء و هو الوداج الظاهر و ينشعب من العرق الكتفي في مروره بالعضد شعب صغار تسقي ظاهر العضد و تنشعب من الإبطي شعب تسقي باطنه.

As for the second, it passes by an ascension on the outside until it splits in the face, head, neck and nose, and waters all these parts. It is the external jugular, and it diverges from the scapular vein as it passes through the humerus watering the outer part of the upper arm, and branching out from the armpit, watering the inner part.

و إذا قارب العرق الكتفي و العرق الإبطي مفصل المرفق انقسما فأخذ انقسام العرق الكتفي يمازج قسماً من العرق الإبطي و يتحد به فيكون منهما عند المرفق العرق المسمى بالأكحل و القسم الثاني من أقسام العرق الكتفي يمتد في ظاهر الساعد و يركب بعد ذلك الزند الأعلى و هذا القسم حبل الذراع

و قسم من العرق الإبطي و هو الأصغر مكانا يمر في الجانب الداخل من الساعد حتى يبلغ رأس الزند الأسفل و يكون من بعض شعبه العرق الذي بين الخنصر و البنصر المسمى بالأسيلم.

And when the scapular vein and the axillary vein close to the elbow joint are divided, then the splitting of the scapular vein mixes with a part of the axillary vein and unites with it, so that at the elbow is the vein called the kohl, and the second part of the sections of the scapular vein extends on the outside of the forearm and is then attached to the upper ulna and this section is the tendon of the arm and a section of the axillary vein, which is the smallest place, which passes through the inner side of the forearm until it reaches the head of the lower ulna, and from some of its branches the vein between the little finger and the ring finger, called the osculum.

و أما القسم الذي يأخذ إلى أسافل البدن فإنه يركب فقار الظهر آخذاً إلى أسفل و تنشعب منه أولاً شعب تأتي لفائف الكلى و أغشيتها و الأجسام التي تقرب منها فتسقيها ثم تنشعب منه شعبتان عظيمتان تدخلان تجويف الكلى ثم شعبتان تصيران إلى الأثنين ثم تنشعب منه عند كل فقرة عرقان يمران في الجانبين و يسقيان الأعضاء القريبة منها ما كان منها داخلاً كالرحم و المثانة و ما كان منها خارجاً كمرق البطن و الحاصرتين حتى إذا بلغ آخر الفقار انقسم قسمين و أخذ أحدهما إلى الرجل اليمنى و الأخرى إلى اليسرى.

As for the section that takes to the lower part of the body, it attaches to the vertebrae, taking it down, and branching out from it. Then two great branches diverge from it, entering the cavity of the kidneys, then two branches that go to the two females. Then two veins diverge from it at each vertebra. They pass in the two sides and water the organs close to it from what was inside, such as the uterus and bladder. And whatever was outside of it like the ribs of the abdomen and the flanks, until when it reached the end of the vertebrae, it was divided into two parts, and one of them was taken to the right leg and the other to the left.

و تشعبت منه شعب تسقي عضل الفخذين منها غائرة تسقي العضل الغائرة و منها ظاهرة تسقي العضل الظاهرة حتى إذا بلغ مشاش مثنى الركبة انقسم ثلاثة أقسام فمر قسم منها في الوسط و سقى بشعب له جميع عضل الساق الداخل و الخارج و مر قسم في الجانب الداخل من الساق حتى يظهر عند الكعب الداخل و هو الصافن

A branch of it irrigated the muscle of the thighs, some of which were deep, irrigated the deep muscle, and from them is the phenomenon of watering the external muscle, even when it reached the two-knee epiphysis, it was divided into three sections, and a part of it passed in the middle and watered with a branch that has all the muscles of the leg inside and outside, and a section passed on the inside side of the leg until it appears at the inner heel, which is the sapheous.

و القسم الآخر يمر في الجانب الظاهر من الساق و هو غائر إلى ناحية الكعب الخارج و هو عرق النسا و ينشعب من كل واحد من هذين عند بلوغه القدم شعب متفرقة في القدم فتكون الشعب التي في القدم في ناحية الخنصر و البنصر من شعب عرق النسا و التي في الإبهام من شعب الصافن.

And the other type passes through the visible side of the leg and is lower to the side of the outer heel, which is the sciatica. When it reaches the foot, it diverges from each of these two separate branches in the foot, so the branches in the foot are in the pinky side. The ring finger is from the branch of the sciatica, and the one in the thumb is from the branch of the sap.

و أما المرارة فهي كيس عصباني يعلق من الكبد إلى ناحية المعدة موضوعة على أعظم زوائدها و هي ذات طبقة واحدة منتسجة من أصناف الليف الثلاثة و لها منفذان أحدهما متصل بتقعر الكبد و به تنجذب المرارة الصفراء إليها و الآخر يتشعب فيتصل بالأمعاء العليا و بأسفل المعدة

As for the gallbladder, it is a neural sac that attaches from the liver to the side of the stomach and is placed on its largest appendage. It is of a single layer, woven from the three types of fibrous, and it has two outlets, one of which is connected to the concavity of the liver, and with it the bile is attracted to it, and the other is branched and connected to the upper intestine and to the lower stomach.

و به تندفع أجزاء من الصفراء إليها لغسلها عن الفضول و تنبيهها على الحاجة و النهوض للتبرز كما مر و ليست المرارة لبعض الحيوانات كالإبل لأن معاءه مر جدا كأنه مفرغة للمرمة و لذلك لا تأكلها الكلاب ما لم تضطر جوعا و كذلك الفرس و البغل.

And by it, parts of the bile rush to it to wash it away from refuse and alert it to the need and rise to defecate as it has passed, and the gallbladder is not for some animals such as camels because their intestines are very bitter as if they are emptied for the time, and therefore dogs do not eat them unless they are forced to starve, and like that are the horses and the mules.

و أما الطحال فهو عضو لحمي مستطيل على شكل اللسان متصل بالمعدة من يسارها إلى خلف حيث الصلب مهندما مقعره على محذب المعدة مرتبطا بها بعرق يصل بينهما و يوثقه شعب كثيرة العدد صغيرة المقادير تتشعب من الصفاق و تتصل به و تتفرق فيه و حذبه تلي الأضلاع تستند بأغشيتها لأنه ليس متعلقا بها برباطات كثيرة قوية بل بقليلة ليفية.

As for the spleen, it is a fleshy, oblong organ in the shape of the tongue, connected to the stomach from its left to the back, where the crucifixion is well-groomed, concave on the convexity of the stomach, connected to it by a vein that connects them and is tied by a large number of people with small quantities that branch from the peritoneum and connect to it and disperse in it and its tubercle following the ribs resting on its membranes because it is not related to many strong bonds, but to a few fibres.

و من هذا الجانب تأتيه العروق الساكنة و الضاربة الكثيرة لتسخنه و يقاوم برد السوداء المندفعة إليه و يهضمها و لحميته متخلخل ليسهل قبوله الفضول السوداء و له عنق يتصل بمقعر الكبد حيث يتصل عنق المرارة به ينجذب السوداء من الكبد و عنق آخر ينبت من باطنه متصل بقم المعدة به يدفع السوداء إليها و يغشيه غشاء نبت من الصفاق كما مر و شأنه أن يكون مفرغة للسوداء الطبيعي كما دريت و ليس لبعض الحيوانات و الذي للجوارح منها صغير.

From this side comes to it the many static and striking veins to heat it, and it resists the cold of the blackness rushing to it and digests it, and its flesh is rickety, so that it is easy to accept the black refuse. And another protrusion that grows from its inside and is connected to the mouth of the stomach by which the blackness is pushed into it and covered by a membrane that grows from the peritoneum as it has passed, and it would be empty of the natural blackness as I know, and not for some animals, which their limbs are small.

و أما الكلتيان فكل واحدة منهما مثل نصف دائرة محدبها يلي الصلب لتسهيل الانحناء إلى قدام و لحمها لحم ملزز ليكون قوي الجوهر غير سريع الانفعال عما ينجذب إليها من المائية الحادة التي يصحبها خلط حاد و ليقدر على إمساك المائية ريثما يتميز عنها الدم ليغتذي به

As for the kidneys, each of them is like a semi-circle of convexity that follows the backbone to facilitate bending forward, and its flesh is a sticky flesh so that the substance is strong and not

quick to react to what is attracted to it by the sharp water that is accompanied by sharp mixing and to be able to hold the water until the blood separates from it in order to be nourished by it.

و ليقدر الإنسان بسبب قدرة الكلية على هذا الإمساك على إمساك البول إلى وقت اختياره و ليمنع عن نشف غير الرقيق و جذبه و لتدورك بتلزيه ما وجب من صغر حجمه و في باطن كل واحد منهما تجويف يجتمع فيه ما يتحلل إليها لتمييز قوتها الغذائية الدموية من المائية و تصرفها إلى غذائها

And because of the ability of the kidneys to hold on to this, man is able to hold urine until the time of his choice, and to prevent it from drying out other than slaves and attracting it, and to rotate by sticking it what is required of its small size, and in the inside of each one of them there is a cavity in which what dissolves into it to distinguish its nutrient and blood force from water and dispose it to its food.

ثم يرسل المائية إلى المثانة و لكل منهما عنق متصل بالأجوف من الكبد ليجذب المائية و آخر متصل بالمثانة ليرسل مائته إليها و وضعت اليمنى أرفع من اليسرى ليكون أقرب من الكبد.

Then the water is sent to the bladder, and each of them has a neck connected to the hollow of the liver to attract the watery, and another connected to the bladder to send its water to it, and the right neck is placed higher than the left so that it is closer than the liver.

و إنما جعلت زوجا لكثرة المائية و تضيق المكان على الكبد و الأعور و الطحال و القولون إن جعلت واحدة في أحد الجانبين و كان مع ذلك لا يستوي القائمة بل تكون مائلة إلى جهتها أو على المعدة و الأمعاء إن جعلت في الوسط و كان مع ذلك يمنع الانحناء إلى قدام على أن كل عضو من الحيوان خلق زوجا و الذي لا يرى زوجا فهو ذو شقين كما يظهر بالتأمل فيما مر و قد قال سبحانه **وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ**

But it was made a pair due to the abundance of water and the narrowing of the place on the liver, the caecum, the spleen, and the colon if it was placed one on one side, and yet it was not equal in height, but rather it would be tilted to its side, or on the stomach and intestines if it was placed in the middle, and with that it prevented bending, to the precedent that every member of the animal created a pair, and he who does not see a pair is twofold, as it appears by pondering on what has passed. And Allah^{-azwj} the Glorious has Said: **And from all things, We Created pairs, perhaps you would take heed [51:49].**

و أما المثانة فهي عصبانية مخلوقة من عصب الرباط ليكون أشد قوة و وثاقة و مع القوة قابلة للتمدد و هي ككيس بلوطي الشكل طرفاه أضيق و وسطه أوسع مبطن بغشاء منتسج من الأصناف الثلاثة و الليف ليقوم بإتمام الأفعال الثلاثة و هي ذات طبقتين و البطانة ضعف الظهارة عمقا و غلظا لأنها هي الملامسة للمائية الحادة و هي القائمة بالأفعال الثلاثة و الظهارة وقاية لها فلا تنفسخ عند ارتكازها و تمددها و هي موضوعة بين الدرز و العانة و شأنها أن تكون وعاء للبول و مقبضة له إلى أن يخرج دفعة واحدة بالاختيار و الإرادة فيستغني الإنسان بذلك عن مواصلة الإدراز كالمعاء للثفل.

As for the bladder, it is a nervous system created from the nerve of the ligament, to be stronger and tighter, and with strength, it can be stretched. It has two layers, and the lining is twice as deep and thick as the epithelium, because it is in contact with sharp water, and it stands with the three actions. And the epithelium is a protection for it so that it does not collapse when it is anchored and stretched, and it is placed between the suture and the pubic region, and it would be a container for urine and a grip for it until it comes out at once by choice and will, so a person will dispense with this from continuing urine like intestines do for pomace.

و البول يأتيها من منفذي الكليتين كما مر و المنفذان إذا بلغا إليها خرقا إحدى طبقتيها و مرا فيما بين الطبقتين في طولهما ثم يغوصان في الطبقة الباطنة مفعجين إياه إلى تجويف المثانة إليها حتى إذا امتلأت و ارتكزت انطبقت البطانة على الظهارة مندفعة إليها من الباطن كأنهما طبقة واحدة

And urine comes to it from the two kidneys outlets as it has passed, and the two outlets. When they reach it, breach one of its layers and pass between the two layers in their length, then they sink into the inner layer, blasting it into the cavity of the bladder to it, until when it is full and anchored, the lining is attached to the epithelium, pushing into it from the inside as if they were one layer.

لا منفذ بينهما و لها عنق دفاع للماء إلى القضيب معوج كثيرة التعاويج و لأجلها لا يندفع الماء بالتمام دفعة و خصوصا في الذكران فإنه فيهم ذو ثلاث تعاويج و في الإناث ذو تعاويج واحد لقرب مثانتهم من أرحامهم و على فمه عضلة تظمه و تمنع خروج البول حتى تطلقه الإرادة المرخية لها.

There is no outlet between them, and it has a neck that defends the water to the penis, which is crooked with many curves, and for this reason the water does not rush out completely at once, especially in the males, for in them it has three curves, and in the females, it has one distortion because their bladders are close to their wombs, and on its entrance is a muscle that encloses it and prevents urine from coming out until it is released by her relaxed will.

أما الثدي فمركب من شرايين و عروق و عصب يحتشي ما بينها نوع من اللحم غددى أبيض طبيعته اللبن خلقه الله ليكون المحيل و المولد للبن و هذه الشرايين و العروق تنقسم في الثدي إلى أقسام دقاق و تستدير و تلتف لفائف كثيرة و يحتوي عليها ذلك اللحم الذي هو مولد اللبن فيحيل ما في تجويفها من الدم حتى يصير لبنا بتشبيهه إياه بطبيعته كما يحيل لحم الكبد ما يجتذب من المعدة و الأمعاء حتى يصير دما بتشبيهه إياه.

As for the breast, it is made up of arteries, veins, and nerves, a kind of glandular white flesh, its soft nature, created by God to be the transmitter and the generator of milk. And these arteries and veins in the breast are divided into sections of the ileum, and they turn around and turn into many coils, and they contain that meat that is the generator of milk, and it transforms what is in its cavity from blood until it becomes milk by imitating it by its nature, just as the liver of the liver transforms what is drawn from the stomach and intestines until it becomes blood resembling it.

The sixth chapter – regarding the anatomy of the tools of procreation

أما الأثنيان فجوهرهما لحم غددي أبيض مثل لحم الثدي يحيل الدم النضيج الأحمر اللطيف المنجذب إليه كأنها فضلة الهضم الرابع في البدن كله منيا أبيض بسبب ما يتخضخض فيه هوائية الروح و انجذاب تلك المادة إليهما في شعب عروق ساكنة و نابضة كثيرة الفوهات كثيرة التعاويج و الالتفافات و مجرى تلك العروق الصفاق و ينزل منه مجريان شبه البرنجين ثم يتشعبان فيكون منهما الطبقة الداخلة عن كيس البيضتين ثم يصير من هناك فيهما فيستحكم استحالتة و يكمل نوعه و يصير منيا تاما و يصير في مجريين يفيضان إلى القضيب.

As for the two testicles, their essence is white glandular flesh, like breast meat, which turns the blood of a nice red colour that is attracted to it as if it were the by-product of digestion. And the attraction of this substance to them is in the branches of static and pulsating veins with many orifices with many twists and turns, and the course of those veins is the peritoneum, and from it two streams descend. Then they diverge and form from them the layer inside the sac of the two eggs, then it becomes from there in them, so it becomes completely transformed and completes its type and becomes complete semen and becomes in two streams that flow into the penis.

و بسبب كثرة شعب العروق التي يأتيها صار الإخصاء الذي في صورة قطع عرق واحد كأنه قطع من كل عضو عرق لكثرة الفوهات التي تظهر هناك و لهذا يوجد الخصيان تذهب قواهم و تسترخي مفاصلهم و يظهر ذلك في مشيهم و جميع حركاتهم و في عقولهم و أصواتهم.

And because of the large number of veins that comes to it, the castration, which is in the form of cutting off one vein, became as if it were cut from every member of a vein, because of the many orifices that appear there, and for this reason there are eunuchs whose strength goes and their joints relax and this appears in their walking and all their movements and in their minds and their voices.

و أما القضيب فهو عضو مؤلف من رباطات و أعصاب و عضلات و عروق ضاربة و غير ضاربة يتخللها لحم قليل و أصله جسم رباطي ينبت من عظم العانة كثير التجايف واسعها تكون في الأكثر منطبقة و تحته و فوقه شرايين كثيرة واسعة فوق ما يليق به و تأتيه أعصاب من فقار العجز

As for the penis, it is an organ composed of ligaments, nerves, muscles, and veins that strike and do not strike through a little flesh. Its wideness is at most close, and below it and above it are many wide arteries above what befits him, and nerves from the vertebral joints come to him.

و إن كانت ليست غائصة في جوهره و له ثلاث مجاري للبول و المنى و الوذي و الإنعاظ يكون بامتلاء تجايفه من ريح غليظة و امتلاء عروقه من الدم و الإنزال يكون عند ما تمتد و تنتصب الأوعية التي فيها المنى و تهيج لقذف ما فيها لكثرتة أو للدغ

And if it is not submerged in its essence, and it has three ducts for urine, semen, and phlegm, and excitation occurs by filling its cavities with a thick wind and filling its veins with blood, and ejaculation occurs when the vessels in which the semen are erected and erect due to the ejection of what is in them due to its abundance or stinging.

و أحد الأسباب الداعية إلى ذلك احتكاك الكمرة و تدغدغها من الجسم المصاك لها فإن ذلك يدعو إلى تمدد أوعية المني و قذف ما فيها و قوة الانتشار و ريجه ينبعث من القلب و كذا قوة الشهوة ينبعث منه بمشاركة الكلية و الأصل هو القلب.

One of the reasons calling for this is the friction of the beak and tickling it from the body that is sucked into it, as this calls for the expansion of the semen vessels and the ejection of what is in them, and the force of diffusion and its wind emanates from the heart, and similarly the force of lust emanates from it with the participation of the kidneys and the origin, it is the heart.

و أما الرحم فهو للإناث بمنزلة القضيب للرجال فهو آلة توليدهن كما أن القضيب آلة تناسلهم و في الخلقة تشاكله إلا أن إحداها تامة بارزة و الأخرى ناقصة محتبسة في الباطن و كأن الرحم مقلوب القضيب أو قلبه و في داخله طوق مستدير عصبي في وسطه و عليه زوائد و خلق ذا عروق كثيرة ليكون هناك عدة للجنين و يكون أيضا للعضل الطمئي منافذ كثيرة

As for the uterus, it is for females in the same way as the penis for men, as it is the instrument of their generation, just as the penis is their reproductive instrument, and in creation it resembles it, except that one of them is complete and prominent. The other is incomplete and retained in the interior, as if the uterus is inverted or moulded by the penis, and inside it is a round, nervous collar in the middle, and it has appendages and a creation with many veins, so that there is a waiting period for the foetus, and the menstrual muscle also has many outlets.

و هو موضوع فيما بين المثانة و المعاء المستقيم إلا أنه يفضل على المثانة إلى ناحية فوق كما تفضل هي عليه بعنقها من تحت و هو يشغل ما بين قرب السرة إلى آخر منفذ الفرج و هو رقبته و طوله ما بين ست أصابع إلى أحد عشر و يطول و يقصر بالجماع و تركه

It is placed between the bladder and the rectum intestine, but it is preferred over the bladder to the side above, as it prefers to it with its neck from below, and it occupies between the nearness of the navel to the end of the opening of the vulva, which is its neck, and its length is between six fingers to eleven, and it elongates and shortens with the intercourse and leaving it.

و يتشكل مقداره بشكل مقدار من يعتاد مجامعتها و يقرب من ذلك طول الرحم و ربما مس المعاء العليا و هي مربوط بالصلب برباطات كثيرة قوية إلى ناحية السرة و المثانة و العظم العريض لكنها سلسة.

And its volume is formed in the form of the amount of one who gets used to intercourse with her, and it is close to the length of the uterus and may touch the upper intestine, which is tied to steel by many strong ligaments to the side of the navel and the bladder and the broad bone, but it is smooth.

و جعل من جوهر عصبي له أن يتمدد و يتسع على الاشتمال و أن يتقلص و يجتمع عند الاستغناء و لن تستتم تحويفه إلا مع استتمام النمو كالثدي لا يستتم حجمها إلا مع ذلك لأنه يكون قبل ذلك معطلا و هو يغلظ و يثخن كأنه يسمن في وقت الطمث

And he made a nervous core for him to expand and expand to include and to contract and gather when dispensing, and his cavity would not complete except with the completion of growth, as the breast does not complete its size except with that because before that it is suspended, and it thickens and thickens as if it becomes fat at the time of menstruation.

ثم إذا طهر ذبل و خلق ذا طبقتين باطنتهما أقرب إلى أن تكون عرقية و خشونتها لذلك و فوهات هذه العروق هي التي تنقر في الرحم و تسمى نقر الرحم و بها تتصل أغشية الجنين و منها يسيل الطمث و منها يعتدل الجنين و ظاهرهما أقرب إلى أن تكون عصبية و هي ساذجة واحدة و الداخلة كالمنقسمة قسمين متجاورتين لا كملتحمتين.

Then when it purifies, it withers and is created with two layers, the interior of which is closer to being ethnic and its roughness for that, and the nozzles of these veins are the ones that peck in the womb and are called the uterine tapping, and with them the membranes of the foetus are connected, and from them menstruation flows, and from them the foetus straightens, and their appearance is closer to being nervous and It is a single naive one, and it enters as divided into two adjacent parts, not as fused.

و لرحم الإنسان تجويفان و لغيره بعدد الأثداء و ينتهيان إلى مجرى محاذ لفم الفرج الخارج فيه يبلغ المني و يقذف الطمث و يلد الجنين و يكون في حال العلوق في غاية الضيق لا يكاد يدخله طرف ميل ثم يتسع بإذن الله فيخرج منه الجنين.

And the human uterus has two cavities, and others are as many as the breasts, and they end in a duct parallel to the mouth of the vulva, which comes out, reaches the semen, ejaculates menstruation, and gives birth to the foetus. And in the case of the suspension, it is very narrow, hardly a tip of a needle enters it, then it expands, by the Permission of Allah -azwj, and the foetus comes out of it.

و قبل افتضاخ البكر تكون في ربة الرحم أغشية تنتسج من عروق و رباطات رقيقة جدا يهتكها الافتضاخ و من النساء من ربة رحمها إلى اليمين و منهن من هي منها إلى اليسار و هي من عضلة اللحم كأنها غضروفية و كأنها غصن على غصن يزيدا السمن و الحمل صلابة

And before the virgin's interruption (deflowering), there are membranes in the neck of the womb that are formed from very thin veins and ligaments that are broken by interruption, and some of the women these are from the neck of her womb to the right, and some of these are from it to the left, and it is from the muscle of the flesh as if it is cartilaginous, as if it were a branch on a branch increased by the obesity and the pregnancy.

و للرحم زائدتان تسميان قرني الرحم و هما الأثنيان للنساء و هما كما في الرجال إلا أنهما باطنتان و أصغر و أشد تفرطحا يخص كل واحد منهما غشاء عصبي لا يجمعهما كيس واحد و كما أن أوعية المني في الرجال بينهما و بين المستفرغ من أصل القضيب كذلك للنساء بينهما و بين المقذف إلى داخل الرحم إلا أنهما فيهن متصلتان لقرنهما بما في اللين و لم يحتج إلى تصلبيهما و تصليب غشائهما.

The uterus has two appendages called the two horns of the uterus, and they are the testicles for women, and they are the same as in men, except that they are internal and smaller and more extrusive. Each of them has a nerve membrane that does not unite them in one sac, and just as the semen vessels in men are between them and the excretory from the origin of the penis, the same is true for women, between them and between the ejaculation into the womb, but in them it is connected to them because of their closeness to it in the softness, and there is no need for their solidness and the solidness of their membranes.

قال في القانون كما أن للرجال أوعية المني بين البيضتين و بين المستفرغ من أصل القضيب كذلك للنساء أوعية المني بين الخصيتين و بين المقذف إلى داخل الرحم لكن الذي للرجال يبتدئ من البيضة و يرفع إلى فوق و يندس في النقرة التي تنحط منها علاقة البيضة محرزة موثقة

He said in 'Al-Qanoun', 'Just as men have semen vessels between the two eggs and between the ejaculation from the origin of the penis, as well as for women, the semen vessels between the testicles and between the ejaculate into the uterus, but what for men starts from the egg and rises to the top and inserts into the fovea from which the relationship of the egg degenerates is secured and documented.

ثم ينشأ هابطاً منفرجاً متعرجاً متورباً ذا التفافات يتم فيما بينها نضح المني حتى يعود و يفضي إلى المجرى الذي في الذكر من أصله من الجانبين و بالقرب منه ما يفضي إليه أيضاً طرف عنق المثانة و هو طويل في الرجال قصير في النساء.

Then it develops descending, diverted, tortuous, with coils between which the sperm matures until it returns and leads to the duct that is in the male from its origin on both sides, and near it what leads to it also at the tip of the neck of the bladder, which is long in men and short in women.

فأما في النساء فيميل من البيضتين إلى الخاصرتين كالقرنين مقومتين شاخصتين إلى الحالبين يتصل طرفاهما بالأريتين و يتوتران عند الجماع فيستويان عنق الرحم للقبول بأن يجذبه إلى جانبيه فيتوسع و يفتح و يبلع المني و يختلفان في أن أوعية المني في النساء تتصل بالبيضتين و ينفذ في الزائدتين القرينيتين شيء ينفذ من كل بيضة يقذف المني إلى الوعاء و يسميان قاذبي المني.

As for women, it tends from the two eggs to the flanks, like the two horns, straight and erect, pointing to the ureters. Its ends are connected to the groin, and they become tense during intercourse, so they straighten the cervix to accept it by pulling it to two sides, and it expands and opens and swallows the semen. The sperm ejected from each egg are ejected into the bowl, and they are called the sperm ejectors.

و إنما اتصلت أوعية المني في النساء بالبيضتين لأن أوعية المني فيهن قريبة في اللين من البيضتين و لم يحتج إلى تصلبيهما و تصلب غشائهما لأنهما في كن و لا يحتاج إلى درق بعيد و أما في الرجال فلم يحسن وصلهما بالبيضتين و لم يخلط بهما و لو فعل ذلك لكانتا تؤذيانهما إذا توترتا بصلايتهما بل جعل بينهما واسطة تسمى أقنديدوس انتهى.

And only the vessels of semen in women are connected to the two eggs, because the vessels of the sperm in them are close in softness to the two eggs, and it did not need to cross them or stiffen their membranes, because they are in a body and do not need a distant thyroid. They would have harmed her if they became tense with their rigidity. Rather, He^{azwj} Made between them a mediation called Aqandidus' – end.

The seventh chapter – regarding the anatomy of rest of the parts from the lower body

أما هيئة الخاصرة و العانة و الورك فبيانها أن عند العجز عظمين كبيرين بمنة و يسرة يتصلان في الوسط من قدام بمفصل موثق و هما كالأساس لجميع العظام الفوقانية و الحامل الناقل للسفلانية و كل واحد منهما ينقسم إلى أربعة أجزاء فالذي يلي الجانب الوحشي يسمى الحرقفة و عظم الخاصرة و الذي يلي الخلف يسمى عظم الورك و الذي يلي الأسفل يسمى حق الفخذ لأن فيه التعكير الذي يدخل فيه رأس الفخذ المحذب و قد وضع عليه أعضاء شريفة مثل المثانة و الرحم و أوعية المني من الذكران و المقعدة و السرة.

As for the shape of the flank, pubic bone, and hip, it shows that at the rump are two large bones, right and left, joined in the middle from the front by a bonded joint, and they are the basis for all the superior bones and the carrier bearing the lower. And each of them is divided into four parts, the one following the lateral side is called the ilium and the flank bone, the one that follows the back is called the hip bone, and the one that follows the bottom is called the right thigh, because it has the concavity into which the convex femoral head enters, and honourable organs such as the bladder, uterus, and semen vessels from the males, the buttocks, and the navel have been placed on it.

و أما الفخذ فله عظم هو أعظم عظم في البدن لأنه حامل لما فوقه و ناقل لما تحته و قبب طرفه العالي ليتهندم في حق الورك و هو محذب إلى الوحشي و قدام مقعر إلى الإنسي و خلف فإنه لو وضع على استقامة و موازاة للحق لحدث نوع من الفحج كما يعرض لمن خلقتة تلك و لم يحسن وقايتها للعضل الكبار و العروق و لم يحدث من الجملة شيء مستقيم و لم يحسن هيئة الجلوس ثم لو لم يرد ثانيا إلى الجهة الإنسية لعرض فحج من نوع آخر و لم يكن للقوام واسطة عنها و إليها الميل فلم يعتدل.

As for the thigh, it has a bone, which is the greatest bone in the body because it carries what is above it and transmits what is below it, and the domes of its high end are lined up in the right of the hip, and it is convex to the lateral and anteriorly and concave to the medial and behind, as if it show to the One^{-azwj} Who Created it and did not improve its protection of the large muscles, nerves, and veins, and nothing of the whole occurred straight and did not improve the posture of sitting, and the inclination is to it, and did not adjust.

و في طرفه الأسفل زائدتان تتهندمان في نقرتين في رأس عظم الساق و قد وثقتا برباط ملتف و رباط في الغور و رباطين من الجانبين قويين فهندم مقدمهما بالرضفة و هي عين الركبة و هو عظم عريض في الاستدارة فيه غضروفية فائدته مقاومة ما يتوقى عن الجثو و جلسة التعلق من الانتهاك و الانخلاع فهو دعامة للمفصل و جعل موضعه إلى قدام لأن أكثر ما يلحقه من عنف الانعطاف يكون إلى قدام إذ ليس له إلى خلف انعطاف عنف و أما إلى الجانبين فانعطافه شيء يسير بل جعل انعطافه إلى قدام و هناك يلحقه العنف عند النهوض و الجثو و ما أشبه ذلك.

And at its lower end are two appendages that fall into two pits in the head of the shin bone, and they are bound by a coiled ligament and a ligament in the depression, and two ligaments on the two sides are strong, so He^{-azwj} Trimmed their front to the patella, which is the eye of the knee. From violation and dislocation it is a support for the joint, and its position has been made forward, because most of what follows it from the force of the curve is to the front, since it has no severe curve behind, and as for the two sides, its curve is something easy, rather it makes its curve forward, and there is intensity attached to it when getting up and kneeling and what resembles that.

و أما الساق فهو كالساعد مؤلف من عظمين أحدهما أكبر و أطول و هو الإنسي و يسمى القصبة الكبرى و الثاني أصغر و أقصر لا يلاقي الفخذ بل يقصر دونه إلا أنه من أسفل ينتهي إلى حيث ينتهي إليه الأكبر و يسمى القصبة الصغرى و هي متبرئة عن الكبرى في الوسط بينهما فرجة قليلة و للساق تحذب إلى الوحشي

As for the leg, it is like the forearm, consisting of two bones, one of which is larger and longer, which is the medial, and is called the major tibia, and the second is smaller and shorter, and it is disavowing the major in the middle between them a little gap and the leg is humping to the lateral.

ثم عند الطرف الأسفل تحذب آخر إلى الإنسي ليحسن به القوام و يعتدل و القصبة الكبرى و هي الساق بالحقيقة قد خلقت أصغر من الفخذ و ذلك أنه لما اجتمع لها موجبا الزيادة في الكبير و هو الثبات و حمل ما فوقه و الزيادة في الصغر و هو الخفة للحركة

Then at the lower end there is another bulge towards the medial to improve the stature and become straighter, and the greater shin, which is the shin. In fact, it was Created smaller than the thigh, and that is when it came together, causing it to increase in size, which is stability and carry what is above it, and the increase in smallness, which is the lightness of movement.

و كان الموجب الثاني أولى بالغرض المقصود في الساق فخلق أصغر و الموجب الأول أولى بالغرض المقصود في الفخذ فخلق أعظم.

And the second positive was foremost with the intended purpose in the leg, so the creation is smaller, and the first imperative is more appropriate for the intended purpose in the thigh, so it is a greater creation.

و أعطي الساق قدرا معتدلا حتى لو زيد عظما عرض من عسر الحركة ما يعرض لصاحب داء الفيل و الدوالي و لو انتقص عرض من الضعف و عسر الحركة و العجز عن حمل ما فوقه ما يعرض لدقاق السوق في الخلقة و مع هذا كله فقد دعم و قوي بالقصبة الصغرى و للقصبة الصغرى منافع أخرى مثل ستر العصب و العروق بينهما و مشاركة القصبة الكبرى في مفصل القدم ليتأكد و يقوى مفصل الانثناء و الانبساط.

And the leg was given a moderate amount, even if the bone was added, a symptom of dyskinesia, what would befall the owner of elephantiasis and varicose veins, and if a symptom of weakness, dyskinesia, and inability to carry what was above it was decreased, what would be exposed to the ileum of the market in creation. It is strong with the lesser tibia and the lesser shin with other benefits such as covering the nerves and the veins between them and the participation of the greater tibia in the joint of the foot to make sure and strengthen the joints of flexion and extension.

و أما القدم فمؤلفة من ستة و عشرين عظما كعب به يكمل المفصل مع الساق و عقب به عمدة الثبات و هو أعظمها و زورقي به الأخصى و أربعة عظام للرسغ بها يتصل بالمشط و واحد منها عظم نردي كالمسدس موضوع إلى الجانب الوحشي و به يحسن ثبات ذلك الجانب على الأرض و خمسة عظام للمشط بعدد الأصابع في صف واحد و أربعة عشر سلاميات الأصابع لكل منها ثلاثة سوى الإبهام فإن له اثنين.

As for the foot, it is composed of twenty-six heel bones by which it completes the joint with the leg, and the heel by which is the stability pillar, which is the greatest, and the plantar canal with it, and four bones of the wrist with which it connects to the metacarpal, and one of them is a cuboid bone like a pistol placed on the lateral side, and with it improves the stability of that side, on the ground and five metacarpal bones with the number of fingers in one row

and fourteen interphalangeal phalanges, each of which has three except the thumb, which has two.

أما الكعب فإن الإنساني منه أشد تكعيباً من كعوب سائر الحيوانات وكأنه أشرف عظام القدم النافعة في الحركة كما أن العقب أشرف عظام الرجل النافعة في الثبات و هو موضوع بين الطرفين النابتين من قصبتي الساق يحتويان عليه بمقعرهما من جوانبه و يدخل طرفاه في العقب في نقرتين دخول ركز

As for the heel, a human being is more cuboid than the heels of other animals, and it is as if it is the most honourable bone of the foot that is useful for movement, just as the heel is the most honourable bone of a man that is useful in stability. It is placed between the two ends of the stems that grow from the shin, containing it with their concave sides from its sides, and its ends inserted into the heel in two grooves.

و هو واسطة بين الساق و العقب به يحسن اتصالهما و يتوثق المفصل بينهما و يؤمن عليه الاضطراب و هو موضوع في الوسط بالحقيقة و يرتبط به العظم الزورقي من قدام ارتباطا مفصليا و هذا الزورقي متصل بالعقب من خلف و من قدام بثلاثة من عظام الرسغ و من الجانب الوحشي بالعظم النردي.

And it is in the middle, between the tibia and the heel, by which it improves their connection, strengthens the joint between them, and secures turbulence. It is actually placed in the middle, and the navicular bone is connected to it from the front by an articulated connection, and this scaphoid is attached to the calcaneus behind and in front by three carpal bones, and from the lateral side to the wedge-shaped bone.

و أما العقب فهو موضوع تحت الكعب صلب مستدير إلى خلف ليقاوم المصاكات و الآفات ملمس الأسفل ليحسن استواء الوطاء و انطباق القدم على المستقر عند القيام و خلق مثلثا إلى الاستطالة يدق يسيرا يسيرا حتى ينتهي فيضمحل عند الأخمص إلى الوحشي ليكون تعبير الأخمص متدرجا من خلف إلى متوسطة.

As for the heel, it is placed under the heel, solid, rounded to the back to resist trampling and pests. The bottom is smoothed in order to improve the levelling of the foot and the fit of the foot on the stable when standing. It creates a triangle to elongate, hammering little by little until it ends, and it fades at the sole to the lateral, so that the concavity of the sole is gradual from behind to medium.

و أما الرسغ فيخالف رسغ الكف بأنه صف واحد و ذاك صفان و عظامه أقل عددا و ذلك لأن الحاجة في الكف إلى الحركة و الاشتغال أكثر و في القدم إلى الوثاقة أشد

As for the (foot) wrist, it contrasts with the wrist of the palm, as it is one row, and that one is two rows, and its bones are fewer in number, and that is because the need in the palm to move and inclusion is more, and in the foot to closeness is greater.

و خلق شكل القدم مطاولا إلى قدام ليعين على الانتصاب بالاعتماد عليه و خلق له أخمص من الجانب الإنسي ليكون ميل القدم عند الانتصاب و خصوصا لدى المشي إلى الجهة المضادة لجهة الرجل المشيلة للنقل فيعتدل القوام و ليكون الوطاء على الأشياء المدورة و الناتئة مهندما من غير ألم و ليحسن اشتغال القدم على ما يشبه الدرج و ليكون بعض أجزائها متجافية عن الأرض فيكون المشي أخف و العدو أسهل

And the shape of the foot was created elongated to the foreleg to aid erection by relying on it and created for it the soles of the feet on the medial side, so that the inclination of the foot

when erect, especially when walking to the opposite side to the side of the leg that is moving, so that the stature is straightened, and the footing on the rounded and protruding objects is well-groomed without pain, and so that the foot includes something similar to the stairs, and that some of its parts are separated from the ground, so walking is lighter, and the galloping is easier

و لمثل هذه المنافع خلقت من عظام كثيرة و إنما بذلك تحتوي على الموطوء عليه كالركب على المقبوض إيضاح في القاموس الزرقي بالضم و بالكسر حلقة للباب أو عام معرب و قد زرفن صدغيه جعلهما كالزرفين

And for such benefits it was created from many bones, and thus, it is inclusive upon the folding on it like the palm on the one who is seized. Clarification in the dictionary is the 'Al-Zarfeyn' with pressing and by the fracture, a ring for the door or an Arabized year, and they have decorated its temples, making them like 'Al-Zarfeyn'.

و قال الجوهرى الزرد مثل السرد و هو مداخل خلق الدروع بعضها في بعض و الزرد بالتحريك الدروع المزرودة و الزرد صانعها انتهى فشبهوا اتصال بطون الدماغ بعضها ببعض و تداخلها بالدروع و نسجها.

And Al-Jowhary said, 'The neck is like the coat of mail, and it is the shield inside the throat, part of it in a part, and the neck, by movement of the shields, and the neck is it's Maker – end. They likened the connection of the bellies of the brain to each other and their intertwining with shields and their weaving.

قال في القانون للدماغ في طوله ثلاثة بطون و إن كان كل بطن في عرضه ذا جزئين و الجزء المقدم محسوس الانفصال إلى جزئين يمنة و يسرة و هذا الجزء يعين على الاستنشاق و على نفث الفضل بالعطاس و على توزيع أكثر الروح الحساس و على أفعال القوى المتصورة من قوى الإدراك الباطن.

He said in 'Al-Qanoun', 'For the brain in it's length, there are three bellies, and even though in each belly, in its width is with two segments, and the front part is tangible separation into two parts, right and left, and this part helps in inhaling and exhaling grace with sneezing, in distributing the most sensitive soul, and in the actions of the perceived powers of the subconscious.

و أما البطن المؤخر فهو أيضا عظيم لأنه يملأ تحويف عضو عظيم و لأنه مبدأ شيء عظيم أعني النخاع و منه يتوزع أكثر الروح المتحركة و هناك أفعال القوة الحافظة لكنه أصغر من المقدم بل كل واحد من بطني المقدم و مع ذلك فإنه يتصغر تصغرا مدرجا إلى النخاع و يتكاثف تكاثفا إلى الصلابة.

As for the posterior belly, it is also great because it fills the cavity of a great organ, and because it is the beginning of something great, I mean the marrow, and from it is distributed most of the moving soul, and there are actions of the preserving force, but it is smaller than the front, rather each one is from my front abdomen, the medulla and condenses to condense to hardness.

فأما البطن الوسط فإنه كمنفذ من الجزء المقدم إلى الجزء المؤخر كدهليز مضروب بينهما و قد عظم لذلك و طول لأنه مؤد من عظيم إلى عظيم و به يتصل الروح المقدم بالروح المؤخر و يتأدى أيضا الأشباح المتذكرة و يتسقف مبدأ هذا البطن الأوسط بسقف كروي الباطن كالأرج و يسمى به ليكون منفذا و مع ذلك مبتعدا بتدويره عن الآفات و قويا على حمل ما يعتمد عليه من الحجاب المدرج.

As for the middle abdomen, it is like an outlet from the front part to the hind part, like a folded fold between them, and it has become so great and long because it leads from great to great, and with it the forward spirit is connected to the rear spirit. The remembering resemblances are also performed, and the principle of this middle abdomen is covered by the roof of the inner girry, like a thicket, and it is called to be permeable, yet far from the pests by its rotation and strong to carry what depends on it from the granulised veil.

و هناك يجتمع بطنا الدماغ المقدمان اجتماعا يتراءيان للمؤخر في هذا المنفذ و ذلك الموضع يسمى مجمع البطنين و هذا المنفذ نفسه بطن و لما كان منفذا يؤدي التصور إلى الحفظ كان أحسن موضع للفكر و التخيل على ما علمت و يستدل على أن هذه البطن مواضع قوى تصدر عنها هذه الأفعال من جهة ما يعرض لها من الآفات فيبطل مع آفة كل جزء فعله أو يدخله خلافه.

And there the two frontal ventricles of the brain meet together, appearing to the rear in this port, and that place is called the complex of the two abdomens, and this port itself is the abdomen. And since it is an outlet that leads to visualization leading to memorization, it is the best place for thought and imagination as far as I know, and it is inferred that these bellies are sites of forces from which these actions come from in terms of the evils that are exposed to them, so they invalidate with the defect of every part that he did or enters into something else.

و الغشاء الرقيق يستبطن بعضه فيغشى بطون الدماغ إلى القمحودة التي عند الطاق و أما ما وراء ذلك فصلايته تكفيه تغشية الحجاب إياه فأما التزريد الذي في بطون الدماغ فليكون للروح النفساني نفوذ في جوهر الدماغ كما في بطونه إذ ليس في كل وقت تكون البطن متسعة مفتوحة أو الروح قليلا بحيث يسع البطن فقط

And the thin membrane covers some of it and covers the linings of the brain to the girdle that is at the strand, and as for what is beyond that, its hardness is sufficient for it to cover the veil over it. So let the psychic spirit have influence in the substance of the brain as well as in its bellies, as not all the time the bellies are wide and open, or the spirit is little so that only the bellies can be accommodated.

و لأن الروح إنما تكمل استحالة عن المزاج الذي للقلب إلى المزاج الذي للدماغ بأن ينطبخ فيه انطباخا يأخذ به من مزاجه و هو أول مما يتأدى إلى الدماغ يتأدى إلى بطنه الأول لينطبخ فيه ثم ينفذ إلى البطن الأوسط فيزداد فيه انطباخا ثم يتم انطباخه في البطن المؤخر و الانطباخ الفاضل إنما يكون بمزاجة و مخالطة و نفوذ في أجزاء الطابخ كحال الغذاء في الكبد.

And because the soul only completes an impossibility from the mood of the heart to the mood of the brain by being cooked in a way that takes it from its temperament, and it is the first thing that leads to the brain. Then it is cooked in the back belly, and the virtuous cooking takes place by mixing, mixing and permeating the parts of the cook, as is the case with food in the liver.

لكن زرد المقدم أكثر أفرادا من زرد المؤخر لأن نسبة الزرد إلى الزرد كنسبة العضو إلى العضو بالتقريب و السبب المصغر للمؤخر من المقدم موجود في الزرد و بين هذا البطن و بين البطن المؤخر و من تحتها مكان هو متوزع العرقين العظيمين الصاعدين إلى الدماغ اللذين سنذكرهما إلى شعبهما التي ينتسج منها المشيمة من تحت الدماغ.

But the frontal neck is more individual than the posterior neck, because the ratio of neck to neck is roughly the same as the ratio of organ to organ, and the miniature cause of the

posterior part of the front is found in a neck and between this abdomen and between the posterior abdomen and beneath them is a place that is the distribution of the two great veins ascending to the brain that we will mention to their people from which the placenta is formed from under the brain.

و قد عمدت تلك الشعب بجرم من جنس الغدد يملأ ما بينها و يدعمها كالحال في سائر المتوزعات العرقية فإن من شأن الخلايا الذي يقع بينها أن يملأ أيضا بلحم غددي و هذه الغدة تتشكل بشكل الشعب المذكورة على هيئة التوزع الموصوف فكما أن الشعب أو التوزع المذكور يبتدئ من ضيق و يتفرع إلى سعة توجبها الانبساط

Those people were baptized with a body of the same type as glands that fills and supports what is between them, as is the case in other ethnic distributions. The gap that falls between them will also be filled with glandular flesh, and this gland is formed in the shape of the aforementioned people in the form of the described distribution. Just as the aforementioned bifurcation or distribution starts from it is narrow and branching into a wideness necessitated by dilation.

كذلك صارت هذه الغدة صنوبرية رأسها يلي مبدأ التوزع من فوق و تذهب متوجهة نحو غايتها إلى أن يتم تدلي الشعب و يكون هناك منتسج على مثال المنتسج في المشيمة فيستقر فيه.

Like that, this pineal gland has its head following the principle of distribution from above and goes towards its goal until the recesses of the people are completed and there is a tissue similar to that in the placenta and it settles in it.

فالجزء من الدماغ المشتغل على هذا البطن الأوسط عامة و أجزاؤه التي هي من فوق دوري الشكل مزودة من زرد موضوعة في طوله مربوطة بعضها ببعض ليكون له أن يتمدد و أن يتقلص كالود و باطن فوقه مغشي بالغشاء الذي يستبطن الدماغ إلى حد المؤخر و هو مركب على زائدتين من الدماغ مستديرتين إحاطة الطول كالفلخذين يقربان إلى التماس

The part of the brain that includes this middle abdomen in general, and its parts that are from above are round in shape, are made of zebrafish, placed throughout its length tied to each other so that it can expand. And that it shrinks like a worm, and its interior is covered with the membrane that lines the brain to the end of the back, and it is mounted on two appendages of the brain, rounded, encircling the length, like the thighs, close to the seam.

و يتباعدان إلى الانفراج تركيباً بأربطة تسمى وترات لفلا يزول عنها لتكون الدودة إذا تمددت و ضاق عرضها ضغطت هاتين الزائدتين إلى الاجتماع فينسد المجرى و إذا تقلصت إلى القصر و ازدادت عرضاً تباعدت إلى الافتراق فانفتح المجرى.

And they diverge to the separation, as a combination of ligaments called tendons, lest it depart from them, so that the worm if it expands and when its width narrowed, these two appendices were pressed together, the stream would be blocked, and if it narrowed to it and increased in width, it diverges to the point of separation, and the flow would open.

و ما يلي منه مؤخر الدماغ أدق و إلى التحذب ما هو و يتهندم في مؤخر الدماغ كالوالج منه في موج و مقدمه أوسع من مؤخره على الهيئة التي يحتملها الدماغ و الزائدتان المذكورتان تسميان القبتين و لا تزريد فيهما البتة بل ملساوان ليكون شدهما و انطباقهما أشد و لتكون إجابتهما إلى التحريك بسبب حركة شيء آخر أشبه بإجابة الشيء الواحد.

What follows from the rear of the brain is more precise, and to the convexity it is, and it collapses in the rear of the brain, like a jug from it in a socket, and its front is wider than its back, according to the shape that the brain can bear. And the two aforementioned appendages are called the two domes, and they are not diminished at all, rather they are smooth so that their tension and fit are more severe, and their response to movement due to the movement of another thing is more like the response of the same thing.

و لدفع فضول الدماغ مجريان أحدهما في البطن المقدم عند الحد المشترك بينه و بين الذي بعده و الآخر في البطن الأوسط و ليس للبطن المؤخر مجرى مفرد و ذلك لأنه موضوع في الطرف صغير أيضا بالقياس إلى المقدم لا يحتمل ثوبا و يكفيه و الأوسط مجرى مشترك بينهما و خصوصا و قد جعل مخرجا للنخاع يتحلل بعض فضوله و يندفع من جهته.

And to repel the refuse of the brain, there are two flows, one in the front abdomen at the boundary that is common to it and the one after it, and the other in the middle abdomen, and the posterior abdomen does not have a single duct, and that is because it is placed at the end too small in comparison to the front, and it does not bear a hole, and it is sufficient for it, and the middle is a common passage between them, especially as he made a way out for the marrow to dissolve some of his curiosity and rush from his side.

و هذان المجران إذا ابتداء من البطنين و نفذا في الدماغ نفسه توربا نحو الالتقاء عند منفذ واحد عميق مبدؤه الحجاب الرقيق و آخره و هو أسفله عند الحجاب الصلب و هو مضيق كالقمع يتدنى من سعة مستديرة إلى مضيق و لذلك يسمى قمعا و يسمى أيضا مستنقعا فإذا نفذ في الغشاء الصلب لاقى هناك مجرى في غدة كأنها كرة مغمورة من جانبيين متقابلين من فوق و أسفل و هي بين الغشاء الصلب و بين مجرى الحنك ثم تجده هناك المنافذ التي في مشاشية المصفاة من أعلى الحنك انتهى.

And these two streams, if they start from the abdomen and penetrate into the brain itself, a turbulence towards the confluence at one deep outlet, the beginning of which is the thin veil and its end, and it is below it at the solid veil, and it is as narrow as a funnel, starting from a round wideness to a strait. That is why it is called a funnel, and it is also called a swamp. If it penetrates into the solid membrane, it finds a duct in a gland as if it were a ball submerged from two opposite sides from above and below, and it is between the solid membrane and between the course of the palate, then you find it there are the outlets that are in the epiphysis of the filter from the top of the palate' – end.

Summary

اعلم أن عظام الرأس أحد عشر و عظام الوجه ستة عشر و الأسنان اثنان و ثلاثون و فقرات العنق و الظهر و العجز و العصعص ثلاثون و عظام الترقوة اثنان و الكتفان اثنان و قلة الكتف اثنان و العظام الأصلية لليدين ستون سوى العظام الصغيرة في المواصل المسماة بالسسمانية و الأضلاع من الجانبين أربعة و عشرون و عظام الصدر سبعة و عظام الخاصرة اثنان و عظام الرجلين ستون.

Know that the bones of the hear are eleven, and bone of the face are sixteen, and teeth are thirty-two, and vertebrae of the neck and the back and the lower back and coccyx are thirty, and the collar bones are two, the shoulders are two, and the shoulder blades are two, and the original bones of the hands are sixty, except for the small bones in the joints called sesamoids and the ribs on both sides are twenty-four, the breast bones are seven, the flank bones are two, and the bones of the legs are sixty.

فالمجموع مائتان و ثمانية و أربعون سوى السسمانية و معها مائتان و أربعة و ستون لأنها في كل يد و رجل أربعة و عدد العضلات على ما ذكره جالينوس خمسمائة و تسعة و عشرون و على ما ذكرها أبو القاسم بن أبي صادق خمسمائة و ثمانية عشر.

So the total is two hundred and forty-eight, besides the Sesamoid bones, and with these are two hundred and sixty-four, because these are four in each hand and leg, and the number of the muscles are upon what Galen had mentioned, five hundred and twenty-nine, and upon what Abu Al Qasim Bin Abu Sadiq had mentioned, five hundred and eighteen.

و الأعصاب على المشهور ثمانية و عشرون زوجا و واحد فرد فيكون سبعة و خمسين.

And the nerves, upon the well-known, are twenty-eight pairs and one individual, so they would be fifty-seven.

و أما الشريانات النابضة المنشعبة من القلب و الأوردة الساكنة المنبثة من الكبد فقد مر مجملها أصولها و كيفية انشعابها و لا يحصر شعبهما عدد مضبوط ليتمكن ذكرها و قد مر في الأخبار أن الجميع ثلاثمائة و ستون نصفها متحركة و نصفها ساكنة.

As for the pulsating arteries branching off from the heart and the static veins emanating from the liver, it has passed in its entirety, their origins and how they branch out, and their divisions are not limited to an exact number so that it can be mentioned, and it has passed in the Ahadeeth that the total are three hundred and sixty, half of these are moving, and half of these are still.

و أقول إنما بسطنا الكلام في هذا الباب لمدخليتها في معرفة الحكيم الكريم الوهاب و لطفه و كرمه و حكمه و نعمه في جميع الأبواب و هي أفضل فنون الطب و الحكمة و أدقهما و أشرفهما و الله الموفق للصواب.

And I say that we have expanded the speech in this section because of its introduction to the knowledge of the Wise, the Benevolent, then Benefactor, and His^{-azwj} Kindness, and His^{-azwj} Benevolence, and His^{-azwj} Favours in entirety of the subjects, and it is the most superior skill of the medicine and the wisdom, and it's most accurate, and it's noblest, and Allah^{-azwj} is the Harmoniser to the correctness'.

CHAPTER 49 – MISCELLANEOUS REGARDING THE REASON OF THE DIFFERENT INMATES OF THE CREATED BEINGS, AND REASON FOR THE BLACKS, AND THE TURKS, AND THE SAQABILA (SLAVS)

1- العِلَلُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الطَّالِقَانِيِّ عَنْ ابْنِ عُقْدَةَ الْحَافِظِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ قُصَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ لِمَ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْخَلْقَ عَلَى أَنْوَاعٍ شَتَّى وَ لَمْ يَخْلُقْهُ نَوْعاً وَاحِداً

(The book) 'Al Illal' – From Muhammad Bin Ibrahim Al Talaqany, from Ibn Uqdah Al Hafiz, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said: 'I said to him^{-asws}, 'When did Allah^{-azwj} Created the created beings upon various types, and He^{-azwj} did not Create as one type'.

فَقَالَ لَقَدْ يَفْعَلُ فِي الْأَوْهَامِ أَنَّهُ عَاجِزٌ وَ لَا يَقَعُ صُورَةٌ فِي وَهْمٍ مُلْحَدٍ إِلَّا وَ قَدْ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا خَلْقاً لَقَدْ يَقُولُ قَائِلٌ هَلْ يَقْدِرُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَخْلُقَ صُورَةَ كَذَا وَ كَذَا لِأَنَّهُ لَا يَقُولُ مِنْ ذَلِكَ شَيْئاً إِلَّا وَ هُوَ مُوجُودٌ فِي خَلْقِهِ تَبَارَكَ وَ تَعَالَى فَيَعْلَمُ بِالنَّظَرِ إِلَى أَنْوَاعِ خَلْقِهِ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He^{-asws} said: 'Let it occurs in the imaginations that He^{-azwj} is Unable nor occurs in the imagination of the atheist except and Allah^{-azwj} Mighty and Majestic has Created a creature, lest a speaker says, 'Is Allah^{-azwj} Mighty and Majestic Able upon Creature upon such and such image?', because he will not say anything from that except and it exists in the Creation of Blessed and Exalted, and he would know by looking at the variety of His^{-azwj} creatures that He^{-azwj} is Able upon all things".¹

2- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيِّ ع يَقُولُ عَاشَ نُوحٌ عَ الْفَنَيْنِ وَ خَمْسِمِائَةِ سَنَةٍ وَ كَانَ يَوْمًا فِي السَّفِينَةِ نَائِماً فَهَبَّتْ رِيحٌ فَكَشَفَتْ عَوْرَتَهُ - فَصَحَّكَ حَامٌ وَ يَافِثٌ فَزَجَرَهُمَا سَامٌ وَ تَهَاوَمَا عَنْ الصَّحْكِ وَ كَانَ كُلُّمَا عَطَى سَامٌ شَيْئاً تَكْشِفُهُ الرِّيحُ كَشَفَهُ حَامٌ وَ يَافِثٌ

And from him, from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Abdul Azim Al-Hassani who said,

'I heard Ali^{-asws} Bin Muhammad Al-Askari^{-asws} saying: 'Noah^{-as} lived for two thousand and five hundred years, and one day he^{-as} was sleeping in the ship, so a wind came down and uncovered his^{-as} private parts. Haam and Yafis laughed, so Saam^{-as} rebuked them and forbade them from laughing, and it so happened that every time Saam^{-as} covered with something which the wind had uncovered, Haam and Yafis would uncover it.

فَإْتَنَبَهُ نُوحٌ ع فَرَأَاهُم وَ هُمْ يَضْحَكُونَ فَقَالَ مَا هَذَا فَأَخْبَرَهُ سَامٌ بِمَا كَانَ فَرَفَعَ نُوحٌ ع يَدَهُ إِلَى السَّمَاءِ يَدْعُو وَ يَقُولُ اللَّهُمَّ عَزِّزْ مَاءَ صُلْبِ حَامٍ حَتَّى لَا يُؤَلِّدَ لَهُ إِلَّا السُّودَانُ اللَّهُمَّ عَزِّزْ مَاءَ صُلْبِ يَافِثٍ

¹ Bihar Al Anwaar – V 59 The book of creation - Ch 49 H 1

Noah^{-as} woke up suddenly. He^{-as} saw them while they were laughing. He^{-as} said: 'What is this (going on)?' Saam^{-as} informed him^{-as} with what had happened. Noah^{-as} raised his^{-as} hands towards the sky supplicating, and he^{-as} said: 'O Allah^{-azwj}! Change the water of the backbone of Haam until there are not born for him except the black! O Allah^{-azwj}! Change the water of the water of Yafis!'

فَعَبَّرَ اللَّهُ مَاءَ صُلْبَيْهِمَا فَجَمِيعُ السُّودَانِ حَيْثُ كَانُوا مِنْ حَامٍ وَ جَمِيعُ التُّرُكِ وَ الصَّقَالِيَّةِ وَ يَأْجُوجُ وَ مَاجُوجُ وَ الصِّينِ مِنْ يَافِثٍ حَيْثُ كَانُوا وَ جَمِيعُ الْبَيْضِ سِوَاهُمْ مِنْ سَامٍ

So Allah^{-azwj} Changed the water of their back. Thus, entirety of the blacks, wherever they may be, are from Haam, and entirety of the Turks and the Slavs, and Yajouj and Majouj, and the Chinese, are from Yafis wherever they may be, and every of the whites besides them, are from Saam.

وَ قَالَ نُوحٌ لِحَامٍ وَ يَافِثٍ جُعِلَ دُرَيْتُكُمَا حَوْلًا لِلدَّرِيَّةِ سَامٍ إِلَى يَوْمِ الْقِيَامَةِ لِأَنَّهُ بَرَّ بِي وَ عَفَقْتُمَا بِي فَلَا زَالَتْ سِمَةُ عُثُوقِكُمَا لِي فِي دُرَيْتِكُمَا ظَاهِرَةً وَ سِمَةُ الْبِرِّ بِي فِي دُرَيْتَةِ سَامٍ ظَاهِرَةً مَا بَقِيَتِ الدُّنْيَا.

And Noah^{-as} said to Haam and Yafis: '(Allah^{-azwj}) has Made both your offspring as slaves to the offspring of Saam^{-as} up to the Day of Qiyamah, because he^{-as} has been righteous with me^{-as}, and you two have been disloyal to me^{-as}! So the traits of both your disloyalties would be apparent in your offspring, and the trait of the righteousness with me^{-as} would be apparent in the offspring of Saam^{-as} for as long as the world remains".²

3- **الْعِلَالُ**، فِي حَبْرٍ يَزِيدُ بْنُ سَلَامٍ أَنَّهُ سَأَلَ النَّبِيَّ ص أَنَّ آدَمَ خُلِقَ مِنَ الطِّينِ كُلِّهِ أَوْ مِنْ طِينٍ وَاحِدٍ

(The book) 'Al Illal' –

'In a Hadeeth by Yazeed Bin Salam, he asked the Prophet^{-saww}, 'Adam^{-as} was Created from all of the clays or from one clay?'

قَالَ بَلْ مِنَ الطِّينِ كُلِّهِ وَ لَوْ خُلِقَ مِنْ طِينٍ وَاحِدٍ لَمَا عَرَفَ النَّاسُ بَعْضُهُمْ بَعْضًا وَ كَانُوا عَلَى صُورَةٍ وَاحِدَةٍ

He^{-saww} said: 'But from all of the clay and had he^{-has} been Created from one clay, the people would not have recognised each other, and they would have been upon one image'.

قَالَ فَلَهُمْ فِي الدُّنْيَا مَثَلٌ

He said, 'Is there are example of their in the world?'

قَالَ التُّرَابُ فِيهِ أَبْيَضُ وَ فِيهِ أَخْضَرُ وَ فِيهِ أَشْفَرُ وَ فِيهِ أَعْبَرُ وَ فِيهِ أَحْمَرُ وَ فِيهِ أَرْزَقُ وَ فِيهِ عَذْبُ وَ فِيهِ مِلْحُ وَ فِيهِ خَشِنٌ وَ فِيهِ لَيِّنٌ وَ فِيهِ أَصْهَبُ فَلِلَّذَلِكَ صَارَ النَّاسُ فِيهِمْ لَيِّنٌ وَ فِيهِمْ خَشِنٌ وَ فِيهِمْ أَبْيَضُ وَ فِيهِمْ أَشْفَرُ وَ أَحْمَرُ وَ أَصْهَبُ وَ أَسْوَدُ عَلَى أَلْوَانِ التُّرَابِ.

He^{-saww} said: 'The soil, in it is white, and in it is green, and in it is blonde, and in it is dusty, and in it is red, and in it is blue, and in it is sweet, and in it is salty, and in it is coarse, and in it is

² Bihar Al Anwaar – V 59 The book of creation - Ch 49 H 2

soft, and in it is ginger. Therefore, the people became such, among them are coarse (harsh), and among them are white, and among them are yellow, and red, and blonde, and black, based upon colours of the soil”.³

³ Bihar Al Anwaar – V 59 The book of creation - Ch 49 H 3

باب 50 أنه لم يسمي الطبيب طبيا و ما ورد في عمل الطب و الرجوع إلى الطبيب

CHAPTER 50 – WHY HAS THE PHYSICIAN NAMED AS THE MEDICINE MAN, AND WHAT HAS BEEN REFERRED IN THE WORK OF MEDICINE, AND THE REFERRING TO THE DOCTOR

1- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّقِيقِيِّ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ يُسَمَّى الطَّبِيبُ الْمُعَالِجَ فَقَالَ مُوسَى بْنُ عِمْرَانَ يَا رَبِّ بِمَنِ الدَّاءُ قَالَ مَنِّي قَالَ فَمِمَّنِ الدَّوَاءُ قَالَ مَنِّي

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, by his chain raising it to,

'Abu Abdullah^{asws} having said: 'The treater was named as the doctor (medicine man). Musa Bin Imran^{as} said: 'O Lord^{azwj}! Whom is the illness from?' He^{azwj} Said: "From Me^{azwj}!" He^{as} said: 'So, from whom is the cure?' He^{azwj} Said: "From Me^{azwj}!"

قَالَ فَمَا يَصْنَعُ النَّاسُ بِالْمُعَالِجِ قَالَ يَطِيبُ بِذَلِكَ أَنْفُسَهُمْ فَسَمِيَ الطَّبِيبُ لِذَلِكَ.

He^{as} said: 'So what should the people do with the treater (doctor)?' He^{azwj} Said: "To make their selves feel good with that!" So, the doctor was named for that (reason)".⁴

2- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زِيَادِ بْنِ أَبِي الْحَلَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ مُوسَى بْنُ عِمْرَانَ يَا رَبِّ مَنْ أَيْنَ الدَّاءُ قَالَ مَنِّي قَالَ فَالِشِّفَاءُ قَالَ مَنِّي قَالَ فَمَا يَصْنَعُ عِبَادُكَ بِالْمُعَالِجِ قَالَ يَطِيبُ بِأَنْفُسِهِمْ فَيُؤَمِّنُونَ سَمِيَ الْمُعَالِجُ الطَّبِيبَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal,

'From Abu Abdullah^{asws} having said: 'Musa Bin Imran^{as} said: 'O Lord^{azwj}! From where is the illness?' He^{azwj} Said: "From Me^{azwj}!" He^{as} said: 'The healing?' He^{azwj} Said: "From Me^{azwj}!" He^{as} said: 'So what should Your^{azwj} servants do with the treater (doctor)?' He^{azwj} Said: "Make their selves feel good!" So, on that day, the treater (doctor) was named as the physician (doctor)".⁵

3- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ مُوسَى ع أَرَأَيْتَ إِنْ احْتَجْتُ إِلَى طَبِيبٍ وَهُوَ نَصْرَانِيٌّ أَسْلِمَ عَلَيْهِ وَادْعُو لَهُ قَالَ نَعَمْ لِأَنَّهُ لَا يَنْفَعُهُ دَعَاؤُكَ.

(The book) 'Qurb Al Asnaad' – From Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

⁴ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 1

⁵ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 2

'I said to Abu Al-Hassan Musa^{-asws}, 'What is your^{-asws} view if I am needy to a doctor and he is a Christian, shall I greet unto him and supplicate for him?' He^{-asws} said: 'Yes because your supplication will not benefit him (anyway)'.⁶

وَقَدْ رَوَى الْكَلْبِيُّ فِي الْمُؤْتَقِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَبْدُءُوا أَهْلَ الْكِتَابِ بِالتَّسْلِيمِ وَإِذَا سَلَّمُوا عَلَيْكُمْ فَقُولُوا وَ عَلَيْكُمْ.

And it has been reported by Al-Kulayny in 'Al-Mowsiq' – From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Do not initiate the people of the Book with the greetings, and when they greet unto you, then say, 'And upon you''.⁷

4- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ ع وَهُوَ يَقُولُ ادْفَعُوا مُعَالَجَةَ الْأَطِبَّاءِ مَا ادْفَعُ الْمُدَاوَاةُ عَنْكُمْ فَإِنَّهُ يَنْزِلُ الْبِنَاءُ قَلِيلُهُ يَجُرُّ إِلَى كَثِيرِهِ.

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Ja'fari who said,

'I heard Musa^{-asws} Bin Ja'far^{-asws} and he^{-asws} was saying: 'Push away the treatment of the doctors for as long as you can avoid the medication, for it is at the status of the building, it's little would pull to the many''.⁸

بيان أي الشروع في المداواة لقليل الداء يوجب زيادة المرض و الاحتياج إلى دواء أعظم.

Explanation – I.e. the commencement in the treatment of the little illness obliges increased illness, and the need to mightier cure.

5- الْخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ سَهْلٍ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ظَهَرَ صِحَّتُهُ عَلَى سُقْمِهِ فَيُعَالِجُ نَفْسَهُ بِشَيْءٍ فَمَاتَ فَأَنَا إِلَى اللَّهِ بِرِيءٌ مِنْهُ.

(The book) 'Al Khisaal' – From his father, from Ahmad Bin Idrees, from Sahl, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'One who health prevails upon his sickness, so he treats himself with something, so he dies, I^{-asws} disavow to Allah^{-azwj} from him''.⁹

بيان ظاهره حرمة التداوي بدون شدة المرض و الحاجة الشديدة إليه لكن الخير ضعيف فيمكن الحمل على الكراهة لمعارضة إطلاق بعض الأخبار و إن كان الأحوط العمل به.

Explanation: Apparently it is a prohibition of curing without severe illness and the severe need, but the Hadeeth is weak, so it is possibly carried upon the dislike of the objection of some of the Ahadeeth, and even if it was more prudent to work with it.

⁶ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 3 a

⁷ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 3 b

⁸ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 4

⁹ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 5

6- طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ الْمُسَوِّيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ يَعْنِي أَبَاهُ. عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ قَالَ سَمِعْتُ الرِّضَا ع يُحَدِّثُ عَنْ أَبِيهِ قَالَ: سَأَلَ يُونُسُ بْنُ يَعْقُوبَ الرَّجُلِ الصَّادِقَ يَعْنِي جَعْفَرَ بْنَ مُحَمَّدٍ ع قَالَ يَا ابْنَ رَسُولِ اللَّهِ الرَّجُلُ يَكْتَوَى بِالنَّارِ وَ رُبَّمَا قُتِلَ وَ رُبَّمَا تَخَلَّصَ

(The book) 'Tib Al-Aimma'-asws' – From Muhammad Bin Ibrahim Al Alawy Al Musawi, from Ibrahim Bin Muhammad, meaning his father,

'From Abu Al-Hassan Al-Askari-asws having said: 'I-asws heard Al-Reza-asws narrating from his-asws father-asws having said: 'Yunus Bin Yaquoub asked the truthful man-asws, meaning Ja'far-asws Bin Muhammad-asws. He said, 'O son-asws of Rasool-Allah-saww! The man is heat-treated with the fire, and sometimes he is killed, and sometime he would be finished (from it)'.

قَالَ قَدْ أَكْتَوَى رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ رَسُولِ اللَّهِ ص قَائِمٌ عَلَى رَأْسِهِ.

He-asws said: 'A man from the companions of Rasool-Allah-saww had been treated with heat while Rasool-Allah-saww was standing by his head"¹⁰.

7- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ عَبْدِ الْوَاحِدِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع هَلْ يُعَالَجُ بِالْكَيِّ قَالَ نَعَمْ إِنَّ اللَّهَ تَعَالَى جَعَلَ فِي الدَّوَاءِ بَرَكَهً وَ شِفَاءً وَ خَيْرًا كَثِيرًا وَ مَا عَلَى الرَّجُلِ أَنْ يَتَدَاوَى وَ إِنْ لَا بَأْسَ بِهِ.

And from him, from Ja'far Bin Abdul Wahid, from Al Nazr Bin Suweyd, from Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far-asws, 'Can one be treated with the cauterization (heat-treatment)¹¹ He-asws said: 'Yes. Allah-azwj the Exalted has Made a lot of Blessings and healing and a lot of good in the medicine, and it is not upon the man that he should take medication and there is no problem with him"¹².

8- الطب، طب الأئمة عليهم السلام عَنِ الْمُطَفَّرِ بْنِ عَبْدِ اللَّهِ الْيَمَانِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الْأَشْهَلِيِّ عَنْ سَالِمِ بْنِ أَبِي خَيْثَمَةَ عَنِ الصَّادِقِ ع قَالَ: مَنْ ظَهَرَ صِحَّتُهُ عَلَى سُقْمِهِ فَشَرِبَ الدَّوَاءَ فَقَدْ أَعَانَ عَلَى نَفْسِهِ.

(The book) 'Tib Al-Aimma'-asws', may the greetings be upon them-asws, from Al Muzaffar Bin Abdullah Al Yamani, from Muhammad Bin Yazeed Al Ash'haly, from Salim Bin Abu Khaysama,

'From Al-Sadiq-asws having said: 'One whose health is prevailing over his illness, and he drinks the medications, he has assisted against himself"¹³.

9- وَ مِنْهُ، عَنْ مَرْزُوقِ بْنِ مُحَمَّدٍ الطَّائِيِّ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع عَنِ الرَّجُلِ يُدَاوِيهِ النَّصْرَانِيُّ وَ الْيَهُودِيُّ وَ يَتَّخِذُ لَهُ الْأَدْوِيَةَ فَقَالَ لَا بَأْسَ بِذَلِكَ إِنَّمَا الشِّقَاءُ يَبِيدُ اللَّهَ تَعَالَى.

And from him, from Marzouq Bin Muhammad Al Taie, from Fazalat, from Al Ala'a, from Muhammad Bin Muslim,

¹⁰ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 6

¹¹ to burn (something, such as a wound) with heat or a chemical substance in order to destroy infected tissue.

¹² Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 7

¹³ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 8

‘From Abu Ja’far Al-Baqir^{asws} about the man who is treated by the Christian, or the Jew, and he takes the medication for him. He^{asws} said: ‘There is no problem with that. But rather, the healing is in the Hand of Allah^{azwj} the Exalted’¹⁴.

بيان قال ابن إدريس ره في السرائر قد ورد الأمر عن رسول الله ص و وردت الأخبار عن الأئمة من ذريته ع بالتداوي **فَقَالُوا تَدَاوُوا فَمَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ مَعَهُ دَوَاءً إِلَّا السَّامَ فَإِنَّهُ لَا دَوَاءَ لَهُ.**

Explanation: Ibn Idrees said in ‘Al Saraair’, ‘The matter has been reported from Rasool-Allah^{saww} and the Ahadeeth have arrived from the Imams^{asws} from his^{saww} offspring about the medication. They^{asws} said: ‘Take medication, for Allah^{azwj} has not Sent down any illness except He^{azwj} has Sent down a cure, except for the poison (death), for there is no medication (cure) for it’.

10- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَشْرِبُ الدَّوَاءَ وَرُبَّمَا قَتَلَهُ وَرُبَّمَا يَسْلَمُ مِنْهُ وَ مَا يَسْلَمُ أَكْثَرَ

(The book) ‘Tib Al-Aimma^{asws}’, may the greetings be upon them^{asws}, from Ibrahim Bin Muslim, from Ibn Abu Najran, from Yunus Bin Yaqoub who said,

‘I asked Abu Abdullah^{asws} about a man who drinks the medication, and sometimes it kills him, and something he would be safe from it, and the ones who are safe, are more’.

قَالَ فَقَالَ أَنْزَلَ اللَّهُ الدَّاءَ وَ أَنْزَلَ الشِّفَاءَ وَ مَا خَلَقَ اللَّهُ دَاءً إِلَّا جَعَلَ لَهُ دَوَاءً فَاشْرَبْ وَ سَمَّ اللَّهُ تَعَالَى.

He (the narrator) said, ‘He^{asws} said: ‘Allah^{azwj} has Sent down the illness and Sent down the healing, and Allah^{azwj} has not Created any illness except and He^{azwj} has Made a cure to be for it, so drink and name Allah^{azwj} the Exalted’¹⁵.

11- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ فِي الْمَرْأَةِ أَوْ الرَّجُلِ يَذْهَبُ بَصَرُهُ فَتَأْتِيهِ الْأَطْبَاءُ فَيَقُولُونَ نُدَاوِيكَ شَهْرًا أَوْ أَرْبَعِينَ لَيْلَةً مُسْتَلْقِيًا كَذَلِكَ يُصَلِّي فَرَجَعْتُ إِلَيْهِ لَهُ فَقَالَ مَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ.

Al Ayyashi, from Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} regarding the woman or the man whose sight has gone, so the doctors come to him and said, ‘We shall treat you for a month or forty nights, lying down’. He prays Salat like that, so it (sight) returns to him, (his sight) for him’. He^{asws} said: **‘the one who is desperate, without coveting nor transgressing, [2:173]’**¹⁶.

12- الْمَكَارِمُ، قَالَ النَّبِيُّ ص تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا وَ أَنْزَلَ لَهُ شِفَاءً.

(The book) ‘Al Mukarim’ –

¹⁴ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 9

¹⁵ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 10

¹⁶ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 11

The Prophet^{-saww} said: ‘Take medicine for Allah^{-azwj} Mighty and Majestic did not Send down any illness except and He^{-azwj} Sent down a healing for it’.¹⁷

13- وَ رُوي عَنْهُ ص قَالَ: اِنَّنِي عَلِيْلَانِ صَحِيْحٌ مُّحْتَمِلٌ وَ عَلِيْلٌ مُّخْطِطٌ.

And it is reported from him^{-saww} having said: ‘Two are sick – an inescapably healthy one and a mixed sick one’.¹⁸

14- وَ قَالَ ص يَحْتَبِ الدَّوَاءُ مَا اَحْتَمَلَ بَدَنُكَ الدَّاءَ فَاِذَا لَمْ يَحْتَمِلِ الدَّاءَ فَالدَّوَاءُ.

And he^{-saww} said: ‘Shun the medication for as long as your body can endure the illness. With it can (no longer) endure the illness, then (take the) medication’.¹⁹

15- عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَبِيًّا مِنَ الْأَنْبِيَاءِ مَرَضَ فَقَالَ لَا أَتَدَاوِي حَتَّى يَكُونَ الَّذِي أَمْرَضَنِي هُوَ الَّذِي يَشْفِينِي فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ لَا أَشْفِيكَ حَتَّى تَتَدَاوَى فَإِنَّ الشِّفَاءَ مِنِّي.

From Abu Abdullah^{-asws} having said: ‘A Prophet^{-as} from the Prophets^{-as} fell sick. He^{-as} said: ‘I^{-as} will not take the medication until the One^{-azwj} Who Made me^{-as} sick, He^{-azwj} is the One^{-azwj} Who Heals me’. Allah^{-azwj} the Exalted Revealed to him^{-as}: “I^{-azwj} will not Heal you^{-as} until you take the medication. The Healing is from Me^{-azwj}”.²⁰

16- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أُخْبِيهِ الْعَلَاءِ عَنْ إِسْمَاعِيلَ بْنِ الْحُسَيْنِ الْمُتَطَيَّبِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي رَجُلٌ مِنَ الْعَرَبِ وَ لِي بِالطَّبِّ بَصَرٌ وَ طَبِي طَبٌّ عَرَبِيٌّ وَ لَسْتُ أَخْذُ عَلَيْهِ صَفْدًا فَقَالَ لَا بَأْسَ قُلْتُ إِنَّا نَبْطُ الْجُرَحَ وَ نَكْوِي بِالنَّارِ قَالَ لَا بَأْسَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Muhammad Bin Yahya, from his brother Al Ala’a, from Ismail Bin Al-Hassan,

The fake doctor said, ‘I said to Abu Abdullah^{-asws}, ‘I am a man from the Arabs there is an insight for me with the medicine, and my medicine is Arabian medicine, and I do not take any gifts upon it’. He^{-asws} said: ‘There is no problem’. I said, ‘I let the wound bleed and do heat treatment with the fire’. He^{-asws} said: ‘There is no problem’.

قُلْتُ وَ نَسْقِي هَذِهِ السَّمُومَ الْإِسْمِيقُونَ وَ الْعَارِيقُونَ قَالَ لَا بَأْسَ قُلْتُ إِنَّهُ زُبْمًا مَاتَ قَالَ وَ إِنْ مَاتَ قُلْتُ نَسْقِي عَلَيْهِ النَّبِيْدَ

I said, ‘And we tend to quench these toxins, ‘Al Asmayhiqoun’, and ‘Al Gahriqoun’. He^{-asws} said: ‘There is no problem’. I said, ‘Sometimes he (the patient) dies’. He^{-asws} said: ‘And even if he dies’. I said, ‘We quench Al-Nabeez to him’.

¹⁷ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 12

¹⁸ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 13

¹⁹ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 14

²⁰ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 15

قَالَ لَيْسَ فِي الْحَرَامِ شِفَاءٌ فَدِ اشْتَكَى رَسُولُ اللَّهِ ص فَقَالَتْ لَهُ عَائِشَةُ بِكَ دَاثُ الْجَنْبِ فَقَالَ أَنَا أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَبْتَلِيَنِي بِدَاثِ الْجَنْبِ قَالَ فَأَمَرَ فَلَدَّ بِصَبْرٍ.

He^{-asws} said: 'There isn't any healing in a Prohibited substance. Rasool-Allah^{-saww} had a (health) complaint. Ayesha said to him^{-saww}, 'You^{-saww} have pleurisy'. He^{-saww} said: 'I^{-saww} am more honourable unto Allah^{-azwj} than for Him^{-azwj} to Try me^{-saww} with pleurisy'. He^{-saww} instructed with oral medication".²¹

17- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يَشْرِبُ الدَّوَاءَ وَ يَقْطَعُ الْعِرْقَ وَ رُبَّمَا انْتَفَعَ بِهِ وَ رُبَّمَا قَتَلَهُ قَالَ يَقْطَعُ وَ يَشْرِبُ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Yaqoub who said,

'I said to Abu Abdullah^{-asws}, 'The man drinks the medication and cuts the vein, and something he benefits by it and sometimes it kills him'. He^{-asws} said: 'He can cut and drink (do both)".²²

18- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْنٍ عَنْ عُثْمَانَ الْأَخْوَلِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ مِنْ دَوَاءٍ إِلَّا وَ هُوَ يُهَيِّجُ دَاءً وَ لَيْسَ شَيْءٌ فِي الْبَدَنِ أَنْفَعَ مِنْ إِمْسَاكِ الْيَدِ إِلَّا عَمَّا يُحْتَاجُ إِلَيْهِ.

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Muawiya Bin Hukey, from Usman Al Ahowl who said,

'I heard Abu Al-Hassan^{-asws} saying: 'There is no medicine except it provokes a disease (side effect), and there isn't anything regarding the body more beneficial than withholding the hand (restraint) except from one is needy to".²³

19- النهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع امْشِ بِدَائِكَ مَا مَشَى بِكَ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Walk with your disease for as long as it can walk with you".²⁴

20- دَعَوَاتُ الرَّوَانِدِيِّ، قَالَ رَسُولُ اللَّهِ ص تَدَاوُوا فَإِنَّ اللَّيْثَ الَّذِي أَنْزَلَ الدَّاءَ أَنْزَلَ الدَّوَاءَ.

(The book) 'Dawaat' of Al Rawandi –

'Rasool-Allah^{-saww} said: 'Take medication, for the One^{-azwj} Who Sent down the illness has Sent down the cure".²⁵

21- وَ قَالَ ص مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ إِلَّا أَنْزَلَ لَهُ شِفَاءً.

²¹ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 16

²² Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 17

²³ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 18

²⁴ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 19

²⁵ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 20

And he^{-saww} said: ‘Allah^{-azwj} has not Sent down any illness except He^{-azwj} has Sent down the healing for it’.²⁶

22- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ حَمْدَانَ بْنِ إِسْحَاقَ قَالَ: كَانَ لِي ابْنٌ وَكَانَ تُصِيبُهُ الْحُصَاةُ فَقِيلَ لِي لَيْسَ لَهُ عِلَاجٌ إِلَّا أَنْ تَبْطِطَهُ فَبَطَطْتُهُ فَمَاتَ فَقَالَتِ الشَّيْعَةُ شَرَكْتَ فِي دَمِ ابْنِكَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ali Bin Ibrahim Al Ja’fary, from Hamdan Bin Is’haq who said,

‘There was a son for me, and he was afflicted with the gallstones. It was said to me, ‘There isn’t any treatment for it except if you have surgery done. I had surgery done. He died. The Shias said, ‘You have participated in blood (death) of your son’.

قَالَ فَكُنْتُ إِلَى أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ فَوَقَعَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا أَحْمَدُ لَيْسَ عَلَيْكَ فِيمَا فَعَلْتَ شَيْءٌ إِنَّمَا التَّمَسَّتِ الدَّوَاءُ وَكَانَ أَجَلُهُ فِيمَا فَعَلْتَ.

He (the narrator) said, ‘I wrote to Abu Al-Hassan^{-asws}, Master of Al Askar. He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, wrote: ‘O Ahmad! There isn’t anything upon you in what you have done. But rather, you sought the cure, and it was his term (death) in what you did’.²⁷

23- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْعُلَوِيِّ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ يُكْوَى أَوْ يَسْتَرْجَى قَالَ لَا بَأْسَ إِذَا اسْتَرْجَى بِمَا يَعْرِفُهُ.

(The book) ‘Qurb Al Asnaad’ – From Abdullah Bin Al-Hassan Al Alawy, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the patient undergoing heat treatment (burning of skin by fire) or by chanting (incantations). He^{-asws} said: ‘There is no problem when you chant (incantations) with what he knows’.²⁸

توضيح في القاموس قال الرقية العود قوله ع بما يعرفه أي بما يعرف معناه من القرآن والأدعية والأذكار لا بما لا يعرفه من الأسماء السريانية والعربية والهندية وأمثالها كالمناظر المعروفة في الهند إذ لعلها يكون كفرا و هذيانا.

Clarification - In Al Qamous (lexicon), he said, ‘Al Ruqya’ (chanting/incantations) is seeking the Refuge (with Allah^{-azwj}). His^{-asws} words: ‘With what he knows’, it’s meaning is, from the Quran, and the supplications, and the Zikr, not with what he knows from the Syrian and Arabic and Indian names and their like, like the ‘Mantar’, well-known in India, when perhaps it would be Kufr and delirium.

أو المعنى ما يعرف حسنه بخبر أو أثر ورد فيه و الأول أظهر و الأحوط أن لا يكون معه نفث لا سيما إذا كان في عقدة و تمام القول فيه في كتاب الدعاء.

²⁶ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 21

²⁷ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 22

²⁸ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 23

Or the meaning is, what he known in a report or Hadeeth referring to it, and the first is more apparent and more encompassing that there should not be any blowing/puffing with it when it was in a knot, and the complete word regarding it is in the book of supplications.

قال في النهاية قد تكرر ذكر الرقية في الحديث و الرقية العوذة التي يرقى بها صاحب الآفة كالحمى و الصرع و غير ذلك من الآفات.

He said in 'Al Nihaya', 'The mentioned of Al Qurya has been repeated in the Hadeeth, and the Ruqya is seeking the Refuge the one with the affliction has been afflicted with, like the fever and epilepsy and other than that from the afflictions.

و قد جاء في بعض الأحاديث جوازها و في بعضها النهي عنها فمن الجواز قوله استرقوا لها فإن بها النظرة أي اطلبوا لها من يرقىها و من النهي قوله لا يسترقون و لا يكتنون

And there has come in the Ahadeeth, it's permission and in some of these, the prohibition from it. From the permission are his^{-saww} words: 'Perform Ruqya for her, for there is the evil eye with her!' – i.e. seek for her someone who can perform Ruqya for her. And from the prohibitions are his^{-saww} words: 'Neither should you perform Ruqya nor be writing (it)!'

و الأحاديث في القسمين كثيرة و وجه الجمع بينهما أن الرقي يكره منها ما كان بغير اللسان العربي و بغير أسماء الله تعالى و صفاته و كلامه في كتبه المنزلة

And the Ahadeeth regarding the two divisions are many, and an aspect of gathering between the two is that the Ruqya is dislike from it, whatever was in other than the Arabic language and with other than the Names of Allah^{-azwj} the Exalted, and His^{-azwj} Attributes, and His^{-azwj} Speech in His^{-azwj} Revealed Book.

و أن يعتقد أن الرقية نافعة لا محالة فيتكل عليها و إياه أراد بقوله ما توكل من استرقى و لا يكره منها ما كان في خلاف ذلك كالتعوذ بالقرآن و أسماء الله تعالى و الرقي المروية و لذلك قال للذي رقى بالقرآن و أخذ عليه أجرا من أخذه برقية باطل فقد أخذت برقية حق.

And if one believes that the Ruqya is beneficial, he would rely upon it, and it is what is intended by His^{-azwj} Words what the one performing Ruqya relies, and it is not disliked in different to that, like the amulet with the Quran and Names of Allah^{-azwj} the Exalted, and the reported Ruqya (chants), and for that he^{-saww} said for the one who performs Ruqya with the Quran and takes a recompense (money) upon it: 'The recompense of the one who takes it by performing Ruqya is invalid, so he has taken a right by performing Ruqya'.

و كَقَوْلِهِ فِي حَدِيثِ جَابِرٍ أَنَّهُ ص قَالَ: اعْرِضُوهَا عَلَيَّ فَعَرَضْنَاهَا فَقَالَ لَا بَأْسَ بِهَا إِنَّمَا هِيَ مَوَائِقُ.

And like his^{-saww} words in a Hadeeth of Jabir, he^{-saww} said: 'Present it (chants) to me^{-saww}'. So we presented it. He^{-saww} said: 'There is no problem with these. But rather, these are covenants'.

كأنه خاف أن يقع فيها شيء مما كانوا يتلفظون به و يعتقدونه من الشرك في الجاهلية و ما كان بغير اللسان العربي مما لا يعرف له ترجمة و لا يمكن الوقوف عليه فلا يجوز استعماله

It is as if he^{-saww} feared that something might fall into it from what Shirk they had been uttering with and believing in during the pre-Islamic period, and whatever was in other than the Arabic

language from what it's translation is not known, nor is it possible to stand upon it, so it's utilisation is not allowed.

فَأَمَّا قَوْلُهُ لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فمعناه لا رقية أولى و أنفع من أحدهما هذا كما قيل لا فتى إلا علي و قد أمر ص غير واحد من أصحابه بالرقية و سمع بجماعة يرقون فلم ينكر عليهم.

As for his^{saww} words: 'There is no Ruqya except from an (evil) eye or fever', it's meaning is, there is no Ruqya first of all, and beneficial from one of the two. This is like what is said, 'There is no youth except Ali^{asws}', and he^{saww} has instructed more than one from his^{saww} companions with the Ruqya, and he^{saww} had heard a group performing Ruqya but he^{saww} did not deny upon them.

وَأَمَّا الْحَدِيثُ الْآخَرُ فِي صِفَةِ أَهْلِ الْجَنَّةِ الَّذِينَ يَدْخُلُونَهَا بِغَيْرِ حِسَابٍ هُمْ الَّذِينَ لَا يَسْتَرْقُونَ وَ لَا يَكْتُبُونَ وَ عَلَى رَحْمَتِهِمْ يَتَوَكَّلُونَ.

And as for the other Hadeeth regarding the description of the people of Paradise, those who would be entering it without any Reckoning, 'They are those who are neither performing Ruqya nor writing (it), and they are relying upon their Lord^{azwj}'.

فهذا من صفة الأولياء المعرضين عن أسباب الدنيا لا يلتفتون إلى شيء من علائقها و تلك درجة الخواص لا يبلغها غيرهم

So, this is from the descriptions of the friends (Awliya), the ones turned away from the means of the world, not turning to anything from it's relationships, and that rank is the special, others cannot reach it.

فأما العوام فمرخص لهم في التداوي و المعالجات و من صبر على البلاء و انتظر الفرج من الله تعالى بالدعاء كان من جملة الخواص و الأولياء و من لم يصبر رخص له في الرقية و العلاج و الدواء انتهى.

As for the general public, there is permission for them regarding the medications and the treatments, and one being patient upon the afflictions, and awaiting the relief from Allah^{azwj} the Exalted with the supplications would be from the total of the special ones and the friends, and the one who is not patient, there is permission for him regarding the Ruqya and the treatment and the medication' – end.

و عَدَّ الشَّهِيدَ قَدَسَ سِرِّهِ مِنَ الْمُحَرَّمَاتِ الْأَقْسَامِ وَ الْعَزَائِمِ بِمَا لَا يَفْهَمُ مَعْنَاهُ وَ يَضُرُّ بِالْغَيْرِ فَعَلَهُ.

And the martyr, may Allah^{azwj} Sanctify his soul, enumerated the divisions of the prohibitions and the vows with what it's meaning is not understood and doing it is harmful to others.

الْحُصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقُطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَتَدَاوَى الْمُسْلِمُ حَتَّى يَغْلِبَ مَرَضُهُ صِحَّتَهُ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws}: ‘The Muslims should not take medication until his illness overcomes his health’’.²⁹

25 الشَّهَابُ، قَالَ رَسُولُ اللَّهِ ﷺ تَدَاوَوْا فَإِنَّ الَّذِي أَنْزَلَ الدَّاءَ أَنْزَلَ الدَّوَاءَ.

(The book) ‘Al Shihaab’ –

‘Rasool-Allah^{-saww} said: ‘Take medication, for the One^{-azwj} Who Sent down the illness, has Sent down the cure!’³⁰

وَقَالَ ﷺ مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ إِلَّا أَنْزَلَ لَهُ شِفَاءً.

And he^{-saww} said: ‘Allah^{-azwj} has no Send down any illness except He^{-azwj} has Sent down a cure for it’’.³¹

و روي في سبب هذا الحديث أن رجلا جرح على عهد رسول الله ﷺ فقال ادعوا له الطبيب فقالوا يا رسول الله و هل يغني الطبيب من شيء فقال نعم ما أنزل الله من داء إلا أنزل له شفاء.

And it has been reported regarding the cause of this Hadeeth: ‘A man was injured in the era of Rasool-Allah^{-saww}. He^{-saww} said: ‘Call the doctor for him!’ They said, ‘O Rasool-Allah^{-saww}! And can the doctor avail anything?’ He^{-saww} said: ‘Yes. Allah^{-azwj} has not Sent down any illness except He^{-azwj} has Sent down a cure for it’’.³²

و فائدة الحديث الحث على التداوي و التشفي بالمعالجة و مراجعة الطب و أهل العلم بذلك و الممارسة و راوي الحديث هلال بن يساف.

Note: And a benefit of the Hadeeth is the urging upon the medication and the curing by the treatment and referring to the doctor, and the people of knowledge with that, and the experienced ones, and the reporter of the Hadeeth is Hilal Bin Yasaaf. (non-Shia source)

26- التَّهْذِيبُ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُعَالِجُ الدَّوَاءَ لِلنَّاسِ فَيَأْخُذُ عَلَيْهِ جُعْلًا قَالَ لَا بَأْسَ.

(The book) ‘Al Tahzeeb’ – By his chain from Al Husayn Bin Saeed, from Hammad, from Hareez, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man giving treatment of the medications to the people, and he takes gifts upon it. He^{-asws} said: ‘There is no problem’’.³³

27- طِبُّ النَّبِيِّ، قَالَ ﷺ مَا خَلَقَ اللَّهُ دَاءً إِلَّا وَ خَلَقَ لَهُ دَوَاءً إِلَّا السَّامَ.

²⁹ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 24

³⁰ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 25 a

³¹ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 25 b

³² Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 25 c

³³ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 26

(The book) 'Tib Al-Nabi-saww' – He-saww said: 'Allah-azwj has not Created any illness except and He-azwj has Created a cure for it, except the (fatal) poison'.³⁴

دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ رَسُولِ اللَّهِ ص وَ عَنِ الْأَئِمَّةِ الصَّادِقِينَ مِنْ أَهْلِ بَيْتِهِ ع آثَاراً فِي التَّعَالُجِ وَ التَّدَاوِي وَ مَا يَحِلُّ مِنْ ذَلِكَ وَ مَا يَحْتَرَمُ وَ فِيمَا جَاء عَنْهُمْ ع لِمَنْ تَلَقَّاهُ بِالْقَبُولِ وَ أَخَذَهُ بِالتَّصَدِيقِ بَرَكَةً وَ شِفَاءً إِنْ شَاءَ اللَّهُ تَعَالَى لَا لِمَنْ لَمْ يُصَدِّقْ فِي ذَلِكَ وَ أَخَذَهُ عَلَى وَجْهِ التَّجَرُّبَةِ.

(The book) 'Da'aim Al-Islam' – 'We are reporting from Rasool-Allah-saww and from the truthful Imams-asws from People-asws of his-saww Household, Ahadeeth regarding the treatment and the medications and what is permissible from that and what is prohibited, and among what has come from them-asws for the one who faces it with the acceptance and takes it with the ratification, there is Blessing and healing, if Allah-azwj the Exalted so Desires, not for the one who does not ratify regarding that and takes it upon an aspect of the experimentation'.³⁵

28- وَ قَدْ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ حَضَرَ يَوْمًا عِنْدَ مُحَمَّدِ بْنِ خَالِدٍ أَمِيرِ الْمَدِينَةِ فَشَكَاَ مُحَمَّدٌ إِلَيْهِ وَجَعاً يَجِدُهُ فِي جَوْفِهِ

And we are reporting from Ja'far-asws Bin Muhammad-asws that one day he-asws was in the presented of Muhammad Bin Khalid, governor of Al-Medina. Muhammad complained to him-asws of a pain he was feeling in his inside.

فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع أَنَّ رَجُلًا شَكَاَ إِلَى رَسُولِ اللَّهِ ص وَجَعاً يَجِدُهُ فِي جَوْفِهِ فَقَالَ خُذْ شَرْبَةً عَسَلٍ وَ أَلْقِ فِيهَا ثَلَاثَ حَبَّاتٍ شُونِيزٍ أَوْ خَمْسًا أَوْ سَبْعًا وَ اشْرَبْهُ تَبَرُّاً بِإِذْنِ اللَّهِ فَقَعَلَ ذَلِكَ الرَّجُلُ فَبَرَأَ فَخُذْ أَنْتَ ذَلِكَ

He-asws said: 'My-asws father-asws narrated to me-asws, from his-asws father-asws, from his-asws grandfather-asws, from Ali-asws that a man had complained to Rasool-Allah-saww of pain he was feeling in his inside. He-saww said: 'Take a honey drink and throw in it three black seeds, or five, or seven, and drink it, you will be cured by the Permission of Allah-azwj'. The man did that, and he was cured. So, you should take that!'

فَاعْتَرَضَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ كَانَ حَاضِرًا فَقَالَ يَا أَبَا عَبْدِ اللَّهِ قَدْ بَلَّغْنَا هَذَا وَ فَعَلْنَاهُ فَلَمْ يَنْفَعْنَا

A man from the people of Al-Medina who was present, objected to him-asws. He said, 'O Abu Abdullah-asws! This has reached us and we have done so, but we did not benefit'.

فَغَضِبَ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ إِنَّمَا يَنْفَعُ اللَّهُ هَذَا أَهْلَ الْإِيمَانِ بِهِ وَ التَّصَدِيقِ لِرَسُولِهِ وَ لَا يَنْتَفِعُ بِهِ أَهْلُ النِّفَاقِ وَ مَنْ أَخَذَهُ عَلَى غَيْرِ تَصَدِيقٍ مِنْهُ لِلرَّسُولِ فَأَطْرَقَ الرَّجُلُ.

Abu Abdullah-asws was angered, and said: 'But rather, Allah-azwj Benefits the people who believe in Him-azwj, and the ratifying of His-azwj Rasool-saww, and the people of hypocrisy will not benefit with it, nor will the one who takes it upon without ratification from it for the Rasool-saww!' The man lowered his head".³⁶

³⁴ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 27 a

³⁵ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 27 b

³⁶ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 28

29- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: تَدَاوُوا فَمَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ مَعَهُ دَوَاءً إِلَّا السَّامَ يَعْنِي الْمَوْتَ فَإِنَّهُ لَا دَوَاءَ لَهُ.

And from him,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Take medication, for Allah^{-azwj} has not Sent down any illness except He^{-azwj} has Sent down a cure with it, except the poison, meaning the death, for there is no cure for it’³⁷.

30- وَ عَنْهُ ع إِنَّ قَوْمًا مِنَ الْأَنْصَارِ قَالُوا لَهُ يَا رَسُولَ اللَّهِ إِنَّ لَنَا جَارًا اشْتَكَى بَطْنُهُ أَ فَتَأْذُنُ لَنَا أَنْ نُدَاوِيَهُ

And from him^{-asws}: ‘A group of the Helpers said to him^{-saww}: ‘O Rasool-Allah^{-saww}! There is a neighbour of ours complaining of his belly. Will you^{-saww} allow us to give him cure him?’

قَالَ بَمَاذَا تُدَاوُونَهُ قَالُوا يَهُودِيٌّ هَاهُنَا يُعَالِجُ مِنْ هَذِهِ الْعِلَّةِ قَالَ بَمَاذَا قَالُوا بِشَقِّ الْبَطْنِ فَيَسْتَخْرِجُ مِنْهُ شَيْئًا

He^{-saww} said: ‘What will you cure him with?’ They said, ‘There is a Jew over here treating this illness’. He^{-saww} said: ‘With what?’ They said, ‘By slitting the belly and taking something out from it’.

فَكَرِهَ ذَلِكَ رَسُولُ اللَّهِ ص فَعَاوَدُوهُ مَرَّتَيْنِ أَوْ ثَلَاثًا فَقَالَ افْعَلُوا مَا شِئْتُمْ فَدَعَا الْيَهُودِيَّ فَشَقَّ بَطْنَهُ وَ نَزَعَ مِنْهُ رَجْرَجًا كَثِيرًا ثُمَّ غَسَلَ بَطْنَهُ ثُمَّ حَاطَهُ وَ دَاوَاهُ

Rasool-Allah^{-saww} disliked that. They reiterated to him^{-saww} twice or thrice. He^{-saww} said: ‘Do whatever you like!’ They called the Jew. He slit his belly and remove a lot of stuff, then washed his belly, then sewed him and cured him.

فَصَحَّ وَ أُخْبِرَ النَّبِيُّ ص فَقَالَ إِنَّ الَّذِي خَلَقَ الْأَدْوَاءَ جَعَلَ لَهَا دَوَاءً وَ إِنَّ خَيْرَ الدَّوَاءِ الْحِجَامَةُ وَ الْفِصَادُ وَ الْحَبَّةُ السَّوْدَاءُ يَعْنِي الشُّونِيزَ.

He became healthy, and the Prophet^{-saww} was informed. He^{-saww} said: ‘The One^{-azwj} Who Created the illnesses has Made a cure for it, and the best of the cures is the cupping, and ‘Al-Fisad’ (removing bad blood by cutting a vein), and the black seed, meaning ‘Al Showneyz’³⁸.

31- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُدَاوِيهِ الْيَهُودِيُّ وَ النَّصْرَانِيُّ قَالَ لَا بَأْسَ إِنَّمَا الشِّفَاءُ بِيَدِ اللَّهِ.

(The book) ‘Al Da’aim’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having been asked about the man given medicine by the Jew and the Christian. He^{-asws} said: ‘There is no problem. But rather, the healing is in the Hand of Allah^{-azwj}’³⁹.

32- وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ تُصِيبُهَا الْعِلَّةُ فِي جَسَدِهَا أ يَصْلُحُ أَنْ يُعَالَجَهَا الرَّجُلُ قَالَ ع إِذَا اضْطُرَّتْ إِلَى ذَلِكَ فَلَا بَأْسَ.

³⁷ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 29

³⁸ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 30

³⁹ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 31

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having been asked about the woman afflicted with an illness in her body, 'Is it correct for the man to treat her?' He^{-asws} said: 'When she is desperate to that, there is no problem'.⁴⁰

33- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ تَطَبَّبَ فَلْيَتَّقِ اللَّهَ وَ لِيُنْصَحْ وَ لِيَجْتَهِدْ.

And from Ali^{-asws} having said: 'One who seeks (to become) a doctor, let him fear Allah^{-azwj}, and let him give good advice and let him work hard'.⁴¹

34- وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الْكَيِّ.

And from Rasool-Allah^{-saww}, he^{-saww} had forbidden from the heat treatment (by fire)' (no narrators are reported here and is contrary to Ahadith quoted above).⁴²

35- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَخَّصَ فِي الْكَيِّ فِيمَا لَا يُتَحَوَّفُ فِيهِ الْهَلَاكُ وَ لَا يَكُونُ فِيهِ تَشْوِيَةٌ.

And from Ja'far Bin Muhammad^{-asws}, he^{-asws} had allowed regarding the heat treatment (by fire) regarding what there is no aspect of the destruction (death) in it nor there being any grilling in it".⁴³

Note:

العقائد، للصدوق قال رضي الله عنه: اعتقادنا في الأخبار الواردة في الطب أنها على وجوه منها ما قيل على هواء مكة و المدينة فلا يجوز استعماله في سائر الأهوية و منها ما أخبر به العالم على ما عرف من طبع السائل و لم يعتبر بوصفه إذ كان أعرف بطبعه منه

(The book) 'Al-Aqaid' of Al-Sadouq – He, may Allah^{-azwj} be Pleased with him, said, 'Our beliefs regarding the Ahadeeth referred regarding the medicine, these are upon aspects. From these is what is said upon the opinion of Makkah and Al Medina. It is not allowed to utilise it in rest of the opinions. And from these is what the scholar informed with based upon what he knew from the nature of the question, and he did not coincide in his description, when he was more knowing with his nature than he was.

و منها ما دلّسه المخالفون في الكتب لتقبيح صورة المذهب عند الناس و منها ما وقع فيه سهو من ناقله و منها ما حفظ بعضه و نسي بعضه

And from these is what the adversaries have falsified in the book in order to uglify the image of the doctrine in the presence of the people. And from these is what the mistake occurred in it's transmission. And from these is what part of it was preserved and part was forgotten.

و ما روي في العسل أنه شفاء من كل داء فهو صحيح و معناه أنه شفاء من كل داء بارد و ما روي في الاستنجاء بالماء البارد لصاحب البواسير فإن ذلك إذا كان بواسيره من الحرارة

⁴⁰ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 32

⁴¹ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 33

⁴² Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 34

⁴³ Bihar Al Anwaar – V 59 The book of creation - Ch 50 H 35

And what is reported regarding the honey that it is a cure from every illness, it is correct, and it's meaning is that it is a cure from every cold illness. And what is reported regarding the cleaning from defecation with the cold water for the one with haemorrhoids, so that would be when his haemorrhoids were from the heat.

و ما روي في الباذنجان من الشفاء فإنه في وقت إدراك الرطب لمن يأكل الرطب دون غيره من سائر الأوقات

And what is regarding the aubergine from the cures, it is during the timing of the maturing of the dates for the one who eats the dates besides anything else from rest of the timings.

فأدوية العلل الصحيحة عن الأئمة ع هي الأدعية و آيات القرآن و سورة على حسب ما وَرَدَتْ بِهِ الْأَثَارُ بِالْأَسَانِيدِ الْقَوِيَّةِ وَ الطُّرُقِ الصَّحِيحَةِ

The correct cures for the ailments from the Imams^{-asws}, these are the supplications and Verses of the Quran and Chapters, in accordance with what the Ahadeeth have referred with by the strong chains and the correct ways.

فَقَالَ الصَّادِقُ ع كَانَ فِيهَا مَضَى يُسَمَّى الطَّبِيبُ الْمُعَالِجَ فَقَالَ مُوسَى بْنُ عِمْرَانَ يَا رَبِّ مِمَّنِ الدَّاءُ قَالَ مِمَّنِي قَالَ فَمِمَّنِ الدَّوَاءُ قَالَ مِمَّنِي قَالَ فَمَا يَصْنَعُ النَّاسُ بِالْمُعَالِجِ فَقَالَ تَطِيبُ بِذَلِكَ نَفْسَهُمْ

Al-Sadiq^{-asws} said: 'It was so in the past, the doctor (physician) was named as 'the treater'. Musa^{-as} Bin Imran^{-as} said: 'O Lord^{-azwj}! Whom is the illness from?' He^{-azwj} Said: "From Me^{-azwj}!" He^{-as} said: 'From whom is the cure?' He^{-azwj} Said: "From Me^{-azwj}!" He^{-as} said: 'So what are the people doing with the treater?' He^{-azwj} Said: "To make their selves feel good!"

فَسَمِّيَ الطَّبِيبُ طَبِيبًا لِذَلِكَ وَ أَصْلُ الطَّبِيبِ الْمُدَاوِي وَ كَانَ دَاوُدُ ع تَنَبَّأَ فِي مَجْرَاهِ كُلِّ يَوْمٍ حَشِيشَةً فَتَقُولُ خُذْنِي فَإِنِّي أَصْلَحُ لِكَذَا وَ كَذَا فَرَأَى فِي آخِرِ عُمرِهِ حَشِيشَةً تَنَبَّأَ فِي مَجْرَاهِ فَقَالَ لَهُ مَا اسْمُكَ قَالَتْ أَنَا الْحَرْبُ فَقَالَ دَاوُدُ ع خَرِبِ الْمَحْرَابَ وَ لَمْ يَنْبُتْ فِيهِ شَيْءٌ بَعْدَ ذَلِكَ

So, the doctor was names as 'medicine man' due to that, and the origin of the doctor is the medicine. And Dawood^{-as}, weeds used to grow every day in his^{-as} prayer niche. It said, 'Take me, for I am correct for such and such'. He^{-saww} saw at the end of his^{-as} age, weeds growing in his^{-as} prayer niche. He^{-as} said to it: 'What is your name?' It said, 'I am the bean sprouts'. Dawood^{-as} said: 'The prayer niches was ruined, and nothing grew in it after that'.

وَ قَالَ النَّبِيُّ ص مَنْ لَمْ يَشْفِهِ الْحَمْدُ فَلَا شَفَاءَ اللَّهُ.

And the Prophet^{-saww} said: 'One whom (Surah) Al-Hamd does not cure, so there is no cure for him'.

و قال الشيخ المفيد قدس الله روحه في شرحه عليها الطب صحيح و العلم به ثابت و طريقه الوحي و إنما أخذه العلماء به عن الأنبياء و ذلك أنه لا طريق إلى علم حقيقة الداء إلا بالسمع و لا سبيل إلى معرفة الدواء إلا بالتوفيق فثبت أن طريق ذلك هو السمع عن العالم بالخفيات تعالى و الإخبار عن الصادقين ع

And the Sheykh Al-Mufeed, may Allah^{-azwj} Sanctify his soul, said in his commentary upon it, 'The medicine is correct, and the knowledge with it is proven, and it's path is the Revelation, and rather the scholars have taken with it from the Prophets^{-as}, and that is because there is

no path to know realities of the illness except by the hearing, nor is there any way to recognise the medicinal cure except by the inclination (from Allah^{-azwj}). So it is proven that the path of that, it is the hearing from the scholar with the hidden matters of the Exalted and the Ahadeeth from the truthful (Imams^{-asws}).

مفسرة بقول أمير المؤمنين ع المعدة بيت الأذى و الحمية رأس الدواء و عوذ كل بدن ما اعتاد.

(It is) interpreted by words of Amir Al-Momineen^{-asws}: 'The stomach is a house of illnesses, and the diet is the chief of the cures, and returning everybody to what is used to be'.

و قد ينجع في بعض أهل البلاد من الدواء من مرض يعرض لهم ما يهلك من استعماله لذلك المرض من غير أهل تلك البلاد و يصلح لقوم ذوي عادة ما لا يصلح لمن خالفهم في العادة.

The medicine may work in some of the people of the country from a disease that exposes them to what destroys those who use it for that disease from other than the people of that country, and it is suitable for a people with a habit that is not suitable for those who are different to them in the habits.

و كان الصادقون ع يأمرهم بعض أصحاب الأمراض باستعمال ما يضر بمن كان به المرض فلا يضره و ذلك لعلمهم ع بانقطاع سبب المرض

And the truthful ones (Imams^{-asws}), used to instruct some of the owners of diseases to use what had harmed the one (others) who had the disease, but it would not harm him, and that was because they^{-asws}, peace be upon them^{-asws}, knew that the cause of the disease was cut off.

فإذا استعمل الإنسان ما يستعمله كان مستعملاً له مع الصحة من حيث لا يشعر بذلك و كان علمهم بذلك من قبل الله تعالى على سبيل المعجز لهم و البرهان لتخصيصهم به و خرق العادة بمعناه فظن قوم أن ذلك الاستعمال إذا حصل مع مادة المرض نفع فغلطوا فيه و استضرّوا به

So, when the human being uses what he uses, his usage of it would be with the health from whereby he is not aware with that, and their^{-asws} knowledge with that is from the Direction of Allah^{-azwj} the Exalted upon the way of the miracles of theirs^{-asws} and the proof of their^{-asws} being the ones specialised with it; and breaking the habit is in its meaning. So, a people thought that the utilisation, when it results with the substance of the illness, would be beneficial. They were mistaken in it and they were harmful with it.

و هذا قسم لم يورده أبو جعفر و هو معتمد في هذا الباب و الوجوه التي ذكرناها من بعد هي على ما ذكره و الأحاديث محتملة لما وصفه حسب ما ذكرناه انتهى.

And this is a section Abu Ja'far^{-asws} did not refer to it, and he^{-asws} the reliable one in this subject; and the aspects which we shall mention from afterwards, these are based upon what he^{-asws} mentioned, and the Ahadeeth carrying what he^{-asws} had described is in accordance to what we have mentioned' – end.

و أقول يحتمل بعضها وجها آخر و هو أن يكون ذكر بعض الأدوية التي لا مناسبة لها بالمرض على سبيل الافتنان و الامتحان ليمتاز المؤمن المخلص القوي الإيمان من المنتحل أو ضعيف الإيقان

I (Majlisi) am saying, 'And I say that some of them may have another aspect, which is that the mention of some medicines that are not suitable for the disease is a way of temptation and testing, in order to distinguish a sincere believer with strong faith from an imposter or weak in faith.

فإذا استعمله الأول انتفع به لا لخاصيته و طبعه بل لتوسله بمن صدر عنه و يقينه و خلوص متابعته كالانتفاع بترية الحسين ع و بالعوذات و الأدعية.

If the first (believer) used it, he benefited from it, not because of its characteristics and his nature, but rather because of his beseeching to those it had come from, and the sincerity of following it, such as benefiting from the soil of Al Husayn^{-asws}, greetings be upon him^{-asws}, and with seeking the Refuge and the supplications.

و يؤيد ذلك أنا ألفينا جماعة من الشيعة المخلصين كان مدار علمهم و معالجتهم على الأخبار المروية عنهم ع و لم يكونوا يرجعون إلى طبيب و كانوا أصح أبدانا و أطول أعمارا من الذين يرجعون إلى الأطباء و المعالجين.

And supporting that, I found a group of sincere Shias, the path of their knowledge and their treating was based upon the Ahadeeth reported from them^{-asws}, and they were not referring to the doctor, and they were of healthy bodies and of long ages that those who were referring to the doctors and the treaters.

و نظير ذلك أن الذين لا يبالون بالساعات النجومية و لا يرجعون إلى أصحابها و لا يعتمدون عليها بل يتوكلون على ربحهم و يستعينون من الساعات المنحوسة و من شر البلايا و الأعادي بالآيات و الأدعية أحسن أحوالا و أثرى أموالا و أبلغ آمالا من الذين يرجعون في دقيق الأمور و جليلها إلى اختيار الساعات و بذلك يستعينون من الشرور و الآفات كما مر في باب النجوم و التكالان على الحي القيوم.

And an equivalent of that is that those who did not care of the timings of the stars and not referring to their companions (astrologers), and were not relying upon these, but they were relying upon their Lord^{-azwj}, and were seeking Refuge from the inauspicious timings, and from the evil of the calamities and the enemies, with the Verses and the supplications, were of better states and richer in wealth, and of better hopes than those who, in their delicate matter and its majestic ones, were referring to the chosen timings, and they were seeking refuge with that from the evils and the calamities, just as has passed in the chapters of the stars (astrology) and the trusting upon the Living, the Eternal'.

Benefit

رَوَى الْمُخَالِفُونَ عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ: إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَتَدَاوُوا بِحَرَامٍ.

It is reported by the adversaries, from Abu Al-Darda'a that Rasool-Allah^{-saww} said: 'Allah^{-azwj} Sent down the illness and the cure, and He^{-azwj} has Made a cure for every illness, so take medications and do not be taking medications with Prohibited substances'.

وَعَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ: إِنَّ لِكُلِّ دَاءٍ دَوَاءً فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

And from Jabir, 'Rasool-Allah^{-saww} having said: 'There is a cure for every illness, so when a cure hits the illness, it would be cured by the Permission of Allah^{-azwj} the Exalted'.

وَعَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: قَالَتِ الْأَعْرَابُ يَا رَسُولَ اللَّهِ أَ لَا تَدَاوِي قَالَ نَعَمْ يَا عِبَادَ اللَّهِ تَدَاوُوا فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ شِفَاءً وَ دَوَاءً إِلَّا دَاءً وَاحِدًا قَالُوا يَا رَسُولَ اللَّهِ وَ مَا هُوَ قَالَ الْهَرَمُ.

And from Usama Bin Shareek who said, 'The Bedouins said, 'O Rasool-Allah^{-saww}! Should we seek the medication?' He^{-saww} said: 'Yes, O servants of Allah^{-azwj}! Seek medications, for Allah^{-azwj} did not Place any illness except He^{-azwj} Placed a healing for it and a medication, except one'. They said, 'O Rasool-Allah^{-saww}! And what is it?' He^{-saww} said: 'The Prohibited (substances)'.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى مَا أَنْزَلَ اللَّهُ مِنْ دَاءٍ إِلَّا أَنْزَلَ لَهُ دَوَاءً

And from Abu Hureyra who said, 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} has not Sent down any illness except He^{-azwj} has Sent a cure for it'.

وَفِي حَدِيثِ ابْنِ مَسْعُودٍ بَعْدَ ذَلِكَ عَلِمَهُ مَنْ عَلِمَهُ وَ جَهَلَهُ مَنْ جَهَلَهُ.

And in a Hadeeth by Ibn Masoud after that: 'The one who knows it (cure), knows it, and the one who is ignorant of it, is ignorant of it'.

وَقَدْ رُوِيَ أَنَّهُ قِيلَ يَا رَسُولَ اللَّهِ أَ رَأَيْتَ رُفِي نَسْرَتُهَا وَ دَوَاءٌ تَدَاوَى بِهِ هَلْ يَرُدُّ مِنْ قَضَاءِ اللَّهِ شَيْئًا قَالَ هِيَ مِنْ أَقْدَارِ اللَّهِ تَعَالَى.

And it has been reported that it was said, 'O Rasool-Allah^{-saww}! What is your^{-saww} view of Ruqya (chants and incantations)? Should we utilise it, and medicine we can cure with? Will it return anything from the Decrees of Allah^{-azwj}? He^{-saww} said: 'These are from the Pre-determinations of Allah^{-azwj} the Exalted'.

وَالْحَاصِلُ أَنَّ حَصُولَ الشِّفَاءِ بِالدَّوَاءِ إِنَّمَا هُوَ كَدَفْعِ الْجُوعِ بِالْأَكْلِ وَ الْعَطَشِ بِالشَّرْبِ فَهُوَ يَنْجِعُ فِي ذَلِكَ فِي الْغَالِبِ وَ قَدْ يَتَخَلَفُ لِمَانَعِ وَ اللَّهُ أَعْلَمُ.

The result is that obtaining the healing with the medication, rather it is like repelling the hunger by the eating, and the thirst by the drinking. It is most effective in that, and it could be delayed by an impediment, and Allah^{-azwj} is more Knowing.

و استثناء الموت في بعض الأحاديث واضح و لعل التقدير إلا داء الموت أي المرض الذي قدّر على صاحبه الموت

And the exception of the death is clear in some of the Ahadeeth, and perhaps the Pre-determination except the illness of death, i.e., the sickness which Allah^{-azwj} has Pre-determined the death upon its companion.

و استثناء الهرم في الرواية الأخرى إما لأنه جعله شبيها بالموت و الجامع بينهما نقص الصحة أو لقربه من الموت و إفضائه إليه و يحتمل أن يكون الاستثناء منقطعا و التقدير لكن الهرم لا دواء له.

And the exception of the old age in another report, either it is made as a resemblance with the death, and the gathering between the two is deficiency of the health, or his nearness from the death, and he being led to it, and it is possible that the except could be terminated, and the pre-determined of the old age, there is no cure for it.

[تنمية](#)

Conclusion

قال بعض المحققين الطبيب الحاذق في كل شيء و خصّ المعالج به عرفا و الطب نوعان نوع طب جسد و هو المراد هنا و طب قلب و معالجته خاصة بما جاء به رسول الله عن ربه تعالى و أما طب الجسد فمنه ما جاء في المنقول عنه ص و منه ما جاء عن غيره و غالبه راجع إلى التجربة.

One of the researchers said, 'The doctor who is skilled in all things and especially the therapist with it, 'The medicine is of two types. A type of physical medicine, and it is the intended over here, and medicine of the heart and its treatment specifically with what Rasool-Allah^{-saww} had come with from his^{-saww} Lord^{-azwj} the Exalted. And as for the medicine of the body, from it is what has come in the transmitted from him^{-saww}, and from it is what has come from others, and most of it is due to the experience.

ثم هو نوعان نوع لا يحتاج إلى فكر و نظر بل فطر الله عليه الحيوانات مثل ما يدفع الجوع و العطش و نوع يحتاج إلى الفكر و النظر كدفع ما يحدث في البدن مما يخرج عن الاعتدال

Then these are of two types – a type not needy to thinking and consideration, but Allah^{-azwj} has Natured the animals upon it, like what repels the hunger and the thirst, and a type needy to thinking and the consideration, like repelling what newly occurs in the body, from what expels him from the moderation.

و هو إما إلى حرارة أو برودة و كل منهما إما إلى رطوبة أو ييوسة أو إلى ما يتركب منهما و الدفع قد يقع من خارج البدن و قد يقع من داخله و هو أعسرهما

And it is either heat or cold, and each of them is either wet or dry or what is composed of them, and the repellent may fall from outside the body, and it may fall from inside it, and it is the hardest of them.

و الطريق إلى معرفته بتحقيق السبب و العلامة و الطبيب الحاذق هو الذي يسعى في تفريق ما يضرّ بالبدن جمعه أو عكسه و في تنقيص ما يضر بالبدن زيادته أو عكسه.

And the way to know it is by realising the cause and the symptoms, and the skilled doctor is the one who seeks to separate what is harmful to the body by adding it or its opposite, and to diminish what is harmful to the body by adding it or its opposite.

و مدار ذلك على ثلاثة أشياء حفظ الصحة و الاحتماء عن المؤذي و استفراغ المادة الفاسدة و قد أشير إلى الثلاثة في القرآن

And the rotation of that is based upon three things – protecting the health, and the protecting from the harmful, and freeing the stomach from the spoilage, and there is an indication to the three in the Quran.

فالأول من قوله تعالى في القرآن **فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ** و ذلك أن السفر مظنة النصب و هو من مغيّرات الصحة فإذا وقع فيه الصيام ازداد فأبيح الفطر إبقاء على الجسد و كذا القول في المرض

The first from Words of the Exalted in the Quran is: **So the one from you who was sick, or upon a journey, so (he should Fast) from other days; [2:184]**, and that is because the journey, the hostility is suspected, and it changes the health. So when the fasting occurs, it would increase. Thus, breaking (the fast) is legalised for the lasting (of health) upon the body, and like that is the word regarding the illness.

و الثاني و هو الحمية من قوله تعالى **وَلَا تَقْتُلُوا أَنْفُسَكُمْ** و أنه استنبط منه جواز التيمم عند خوف استعمال الماء البارد

And the second, and it is the protection, is from Words of the Exalted: **and do not kill your selves [4:29]**, and the permission of performing Tayammum during fear of utilising the cold water, has been extracted from it.

و الثالث عن قوله **أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ** و أنه أشير بذلك إلى جواز حلق الرأس الذي منع منه المحرم لاستفراغ الأذى الحاصل من البخار المحتقن في الرأس.

And the third is from His^{-azwj} Words: **or with an ailment of his head, so an expiation [2:196]**, and it is an indication with that to permission for shaving of the head which the one in Ihraam has been forbidden from, in order to be free from the harm resulting from the vapour congested in the head'.

P.S. – CHAPTER 51 IS MISSING (PROBLEM IN NUMBERING)

CHAPTER 52 – MEDICATING WITH THE PROHIBITED (SUBSTANCES)

الآيات

The Verses –

البقرة فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Baqarah - **But the one who is desperate, without coveting nor transgressing, so there is no sin upon him. Surely Allah is Forgiving, Merciful [2:173].**

المائدة فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Maidah - **But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3].**

الأنعام فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

(Surah) Al Anaam - **But the one who is desperate, without craving nor exceeding, then your Lord is Forgiving, Merciful' [6:145].**

و قال تعالى وَ قَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ

And the Exalted Said: **and He has Detailed for you what is Prohibited unto you, except what you are desperate towards? [6:119].**

النحل فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Nahl - **But, one who is desperate, without a rebellion nor excess, then Allah is Forgiving, Merciful [16:115].**

تفسير

(Forbidden) Tafseer (opinionated)

تدل هذه الآيات على جواز الأكل و الشرب من المحرم عند الضرورة إذا لم يكن باغيا أو عاديا و فسر الباغي بوجوه منها الخارج على إمام زمانه.

These Verses evidence upon the permission to eat and drink from the prohibitions during the necessity (desperation), when one does not happen to be craving nor transgressing, and the (word) 'Baag' has been interpreted in (various) aspects. From these is one who rebels against the Imam^{-asws} of his time.

و منها الأخذ عن مضطر مثله بأن يكون لمضطر آخر شيء يسد به رمقه فيأخذه منه و ذلك غير جائز بل يترك نفسه حتى يموت و لا يميت الغير

And from these is the taking of the desperate, similar to it, by there being another thing for the desperate to block his breathing with it, and he would be taking it from him, and that is not allowed, but he should leave his breathing until he dies, and the other one will not die.

و منها الطالب للذة كما ذهب إليه جمع من الأصحاب.

And from these is the seeker of the pleasures is like what the entirety of the companions have gone to.

و أما العادي فقليل هو الذي يقطع الطريق و قليل هو الذي يتجاوز مقدار الضرورة و قليل الذي يتجاوز مقدار الشبع

And as for the rebellion, it is said he is the one who cuts the road (bandit). And it is said he is the one exceeds the necessary measurement. And it is said he exceeds the measurement of the satiation.

وَ فِي بَعْضِ الرِّوَايَاتِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الْبَاغِي الَّذِي يَخْرُجُ عَلَى الْإِمَامِ وَالْعَادِي الَّذِي يَقْطَعُ الطَّرِيقَ لَا تَحِلُّ لَهُمَا الْمَيْتَةُ.

And in one of the reports from Al-Sadiq^{asws} having said: ‘The rebel is the one who comes out against the Imam^{asws}, and ‘Al Aady’ is the one who cuts the road (bandit). The dead is not Permissible for them both’.

و ستأتي الأخبار في ذلك و غيره.

And I shall be coming with the Ahadeeth regarding that and other matters.

و قوله سبحانه عَزَّ وَجَلَّ مُتَجَانِفٍ لِإِثْمٍ أَي غير مائل إلى إثم بأن يأكل زيادة على الحاجة أو للتلذذ أو غير متعمد لذلك و لا مستحل أو غير عاص بأن يكون باغيا على الإمام أو عاديا متجاوزا عن قدر الضرورة أو عما شرع الله بأن يقصد اللذة لا سدّ الرمق و سيأتي تمام القول في ذلك في محله إن شاء الله.

And Words of the Glorious: **without inclination to sin, [5:3]** – i.e. without inclining to sin, by eating more upon the need, or for the pleasure, or not being deliberate to that, nor impossible, or without disobedience by being a rebel against the Imam^{asws}, or transgressing, exceeding from a measure of the necessity, or from what Allah^{azwj} had Legislated by moderate pleasure for the breath not to be blocked, and I shall come with the complete word regarding that in its place, if Allah^{azwj} so Desires.

و اختلف فيما إذا كانت الضرورة من جهة التداوي هل هي داخلية في عموم تلك الآيات و هل يجوز التداوي بالحرام عند انحصار الدواء فيه فذهب بعض الأصحاب إلى عدم جواز التداوي بالحرام مطلقا

And they differed as to whether necessity is in terms of medication, is it included in the generality of these Verses, and is it permissible to take medication with the forbidden (substance) when the medication is limited to it?

و بعضهم إلى عدم جواز التداوي بالخمير و سائر المسكرات و جواز التداوي بسائر المحرمات و بعضهم إلى جواز التداوي بكل محرم عند انحصار الدواء فيه.

And some of them to the permissibility of treatment with wine and other intoxicants, and the permissibility of treatment with all other taboos, and some of them to the permissibility of treatment with all forbidden (substances) when the medicine is limited to it.

قال المحقق قدس الله روحه في الشرائع و لو اضطر إلى خمر و بول قدّم البول و لو لم يوجد إلا الخمر

The researcher, may Allah^{-azwj} Sanctify his soul, said in 'Al-Sharaie', 'And if he was desperate to wine and urine, so he should give precedence to the urine, and even if he does not find except the wine.

قال الشيخ في المبسوط لا يجوز دفع الضرورة بها و في النهاية يجوز و هو الأشبه و لا يجوز التداوي بها و لا بشيء من الأنبذة و لا بشيء من الأدوية معها شيء من المسكر أكلا و شربا و يجوز عند الضرورة أن يتداوى بها للعين.

The Sheykh said in 'Al-Mabsout', 'It is not allowed to repel the desperation by it'. And in 'Al Nahiya', 'It is allowed, and it is the resemblance, and it is not allowed to medicate with it, nor with anything from the wines, nor with anything from the medications having anything from the intoxicants with it, eating and drinking, and it is allowed during the desperation that one medicates with it for the eye.

و قال الشهيد الثاني رفع الله درجته هذا هو المشهور بين الأصحاب بل ادعى عليه في الخلاف الإجماع و أطلق ابن البراج جواز التداوي به إذا لم يكن له عنه مندوحة و جعل الأحوط تركه

And the second martyr, may Allah^{-azwj} Raise his rank, said, 'This, it is the well-known between the companions, but there is a claim upon in opposition to the consensus, and Ibn Al-Baraaj linked the permission of the medicating with it when there does not happen to be any option for him, and goes to leave most of it.

و كذا أطلق في الدروس جوازه للعلاج كالترياق و الأقوى الجواز مع خوف التلف بدونه و تحريمه بدون ذلك و هو اختيار العلامة في المختلف و تحمل روايات المنع على تناول الدواء لطلب العافية جمعا بين الأدلة انتهى.

Likewise, he called in 'Al-Durous', 'The permissibility of treatment as the antidote', and the strongest is the permissibility with the fear of damage without it and its prohibition is without that, and it is the choice of the Allama regarding the difference, and the reports are carried upon forbiddance of taking the medication for seeking the good health, gathering between the evidences' – end.

و قال الشهيد روح الله في الدروس و يباح تناول المائعات النجسة لضرورة العطش و إن كان خمرًا مع تعذر غيره و هل تكون المسكرات سواء أو تكون الخمرة مؤخرة عنها الظاهر نعم للإجماع على تحريمها بخلافها و لو وجد خمرًا و بولا و ماء نجسا فهما أولى من الخمر لعدم السكر بهما و لا فرق بين بوله و بول غيره.

And the martyr, may Allah^{-azwj} Rest his soul, said in 'Al-Durous', 'And taking the unclean fluids have been Legalised for necessary thirst, and even though it may be wine, along with excuse

of something else, and do the intoxicants happen to be the same, or does the wine happen to be at the back? The apparent is, yes for the whole based upon its prohibition with it's different, and if wine were to be found and urine and unclean water, so these two would be foremost than the wine (to be drunk), due to the lack of the two, and there is no difference between his urine and urine of others.

و قال الجعفي يشرب للضرورة بول نفسه لا بول غيره و كذا يجوز تناول للعلاج كالترياق و الاكتحال بالخمير للضرورة

And Al-Ja'fy said, 'For the desperation, he can drink his own urine, not the urine of others', and like that is the permission to taking for the treatment, like the antidote and drinking the wine for the desperation.

و رواه هارون بن حمزة عن الصادق ع و تحمل الروايات الواردة بالمنع من الاكتحال به و المداواة على الاختيار و منع الحسن من استعمال المسكر مطلقا بخلاف استعمال القليل من السموم المحرمة عند الضرورة لأن تحريم الخمر تعبد و في الخلاف لا يجوز التداوي بالخمير مطلقا و لا يجوز شربها للعطش و تبعه ابن إدريس في أحد قوليهِ في التداوي و جواز الشرب للضرورة ثم جاز في القول الآخر الأمرين.

And it is reported by Haroun Bin Hamza, from Al-Sadiq^{asws}, and the referred reports carry with the drinking it and medicating upon the choice. And Al-Hassan has forbidden from using the intoxicants absolutely, different to using the little from the toxins prohibited during the necessity, because the prohibition of wine is an act of worship, and in the contrary, it is not allowed to medicate with the wine absolutely, and it is not allowed to drink it for the third. And Ibn Idrees followed him in one of his words regarding the medicating, and allowed drinking for the necessity, then he allowed regarding the other word, of the two matters.

و قال الشيخ ابن فهد قدس الله سره في كنز العرفان أما الخمر فيحرم التداوي بها إجماعا بسيطا و مركبا و أما دفع التلف فقليل بالمنع أيضا و الحق عدمه بل يباح دفعا للتلف و كذا باقي المسكرات نعم لو وجد الخمر و باقي المسكرات أحر الخمر.

And the Sheykh Ibn Fahd, may Allah^{azwj} Sanctify his soul, said, in 'Kanz Al Irfan', 'As for the wine, it is prohibited to medicate with it by consensus, simple and complex, and as for repelling the damage, it is said with the forbiddance as well, and the truth is its impermissibility, but it is legalised for repelling the damage, and like that are remainder of the intoxicants. Yes, if the wine and rest of the intoxicants were to be found, the wine would be at the back (last)'.

و قال ره في المهذب أما التداوي بالخمير أو بشيء من المسكرات أو المحرمات فلا يجوز فيحل تناول الخمر لطلب السلامة في صورة دفع الهلاك و لا يجوز لطلب الصحة في دفع الأمراض.

And he said in 'Al-Mahzab', 'As for medicating with the wine or with anything from the intoxicants or the prohibited substances, it is permissible to take the wine for seeking the safety during the desperation to repel the destruction (death), and it is not allowed to seek the health during repelling the illness'.

و هل يجوز التداوي به للعين منع منه ابن إدريس و الشيخ في أحد قوليهِ و أجازه في الآخر و اختاره المحقق و العلامة ثم قال فإن كان مضطرا فليكتحل به و كذا نقول في المريض إذا تيقن التلف لو لا التداوي بها جاز إذا كان لدفع التلف لا لطلب الصحة

And is it allowed to medicate with it for the eye? Ibn Idrees and the Sheykh have forbidden from it in one of its words and allowed it in another, and the researcher and the Allama have chosen it. Then he said, 'If he was desperate, then let him drink it, and like that we are saying when to limit the damage, when it was not allowed to medicate with it, when it was to repel the damage, nor for seeking the health.

قاله القاضي و اختاره العلامة و منع الشيخ و ابن إدريس قال القاضي و الأحوط تركه أما النداء ببول الإبل فجائز إجماعاً و غيرها من الطاهرة على الأصح انتهى.

Al Qazy said it, and the Allama chose it, and the Sheykh and Ibn Idrees forbade it. Al-Qazy said, 'It is precautionary to leave it. As for medicating with urine of the camel, it is allowed by consensus, and other than it from the clean (animals), based upon the health' – end.

و المسألة في غاية الإشكال و إن كان ظنّ انحصار الدواء في الحرام بعيداً لا سيما في خصوص الخمر و المسكرات.

And the issue is in the peak of being problematic, and even if it would think to confine the cure regarding the prohibited substances is far-fetched, especially regarding the wine and the intoxicants'.

1- العِلَلُ وَ الْمَجَالِسُ لِلصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّغَارِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ مُحَمَّدِ بْنِ غُذَافِرٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع لِمَ حَرَّمَ اللَّهُ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ وَ الخَمْرَ

(The books) 'Al Ilal' and 'Al Majaalis' of Al Sadouq – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Uzafir, from his father who said,

'I said to Abu Ja'far^{-asws}, 'Why did Allah^{-azwj} Prohibit the dead, and the blood, and the flesh of the swine, and the wine?'

فَقَالَ إِنَّ اللَّهَ لَمْ يُحَرِّمْ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ مَا سِوَى ذَلِكَ مِنْ رَغْبَةٍ فِيمَا أَحَلَّ لَهُمْ وَ لَا زُهْدٍ فِيمَا حَرَّمَ عَلَيْهِمْ وَ لَكِنَّهُ عَزَّ وَ جَلَّ خَلَقَ الْخَلْقَ وَ عَلِمَ مَا تَقُومُ بِهِ أَبْدَانُهُمْ وَ مَا يُصْلِحُهَا فَأَحَلَّهُ لَهُمْ وَ أَبَاحَهُ وَ عَلِمَ مَا يَضُرُّهُمْ فَتَنَاهُمْ عَنْهُ

He^{-asws} said: 'Allah^{-azwj} did not Prohibit that upon His^{-azwj} servants and Permitted for them whatever is besides that from a Desire in what He^{-azwj} had Permitted for them nor Abstention in what He^{-azwj} had Prohibited upon them, but He^{-azwj}, Mighty and Majestic, Created the creatures and Knew what their bodies could be standing with, and what is correct for these, so He^{-azwj} Permitted for them and Legalised it, and He^{-azwj} Knew what would be harming them, so He^{-azwj} Forbade them from it.

ثُمَّ أَحَلَّهُ لِلْمُضْطَرِّ فِي الْوَقْتِ الَّذِي لَا يَقُومُ بِدُونِهِ إِلَّا بِهِ فَأَحَلَّهُ لَهُ بِقَدْرِ الْبُلْعَةِ لَا غَيْرَ ذَلِكَ الْخَبَرِ.

Then He^{-azwj} Permitted for the desperate one during the time which his body would not be (able to be) standing except by it, with the measured extent, not other than that' – Hadeeth".⁴⁴

⁴⁴ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 1

2- الْمُحَاسِنُ، عَنْ حَمَّادِ بْنِ عِيسَى عَنِ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَاسْمَاعِيلَ الْجُعْفِيَّ وَعِدَّةٍ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ وَكُلُّ شَيْءٍ اضْطُرَّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ.

(The book) 'Al Mahasin' – From Hammad Bin Isa, from Ibn Uzina, from Muhammad Bin Muslim and Ismail Al Ju'fy, and a number,

'They said, 'We heard Abu Ja'far^{-asws} saying: 'The Taqiyya (dissimulation) in is all things, and everything the son of Adam^{-as} is desperate to, so Allah^{-azwj} has Permitted it for him'.⁴⁵

3- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى قَالَ: سَأَلْتُهُ عَنِ الدَّوَاءِ هَلْ يَصْلُحُ بِالنَّبِيذِ قَالَ لَا.

(The book) 'Kitab Al Masail' –

By his chain from Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the medication, 'Is it correct with Al Nabeez?' He^{-asws} said: 'No!'⁴⁶

4- الْعَيَّاشِيُّ، عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا عِنْدَهُ فَسَأَلَهُ شَيْخٌ فَقَالَ إِنَّ يِي وَجَعًا وَ إِنَّمَا أَشْرَبَ لَهُ النَّبِيذَ وَ وَصَفَهُ لَهُ الشَّيْخُ

(The book) 'Al Ayyashi' – From Sayf Bin Ameyra, from a sheykh from our companions,

'From Abu Abdullah^{-asws} having said: 'We were in his^{-asws} presence. A Sheykh asked him^{-asws}. He said, 'There is pain with me, and rather I drink Al-Nabeez for it'. And the Sheykh describe it to him^{-asws}.

فَقَالَ مَا يَمْتَنِعُكَ مِنَ الْمَاءِ الَّذِي جَعَلَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ حَيٍّ قَالَ لَا يُؤَافِقُنِي

He^{-asws} said: 'What prevents you from the water which Allah^{-azwj} has Made all living things from it?' He said, 'It doesn't agree with me'.

قَالَ فَمَا يَمْتَنِعُكَ مِنَ الْعَسَلِ قَالَ اللَّهُ فِيهِ شِفَاءٌ لِلنَّاسِ قَالَ لَا أَجِدُهُ

He^{-asws} said: 'What prevents y you from the honey? Allah^{-azwj} has Said there is healing in it for the people'. He said, 'I cannot find it'.

قَالَ فَمَا يَمْتَنِعُكَ مِنَ اللَّبَنِ الَّذِي نَبَتَ مِنْهُ لَحْمُكَ وَ اشْتَدَّ عَظْمُكَ قَالَ لَا يُؤَافِقُنِي

He^{-asws} said: 'So what prevents you from the milk from which your flesh grows and your bones are strengthened?' He said, 'It doesn't agree with me'.

قَالَ أَبُو عَبْدِ اللَّهِ ع أ تُرِيدُ أَنْ أَمُرَكَ بِشُرْبِ الْحَمْرِ لَا وَ اللَّهُ لَا أَمُرَكَ.

⁴⁵ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 2

⁴⁶ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 3

Abu Abdullah^{-asws} said: ‘Are you wanting me^{-asws} to instruct you with drinking the wine? No, by Allah^{-azwj}! I will not instruct you’.⁴⁷

4- الْعِلَالُ، عَنْ عَلِيٍّ بْنِ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ عُمَيْرٍ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُضْطَرُّ لَا يَشْرَبُ الْخَمْرَ فَإِنَّهَا لَا تَزِيدُهُ إِلَّا شَرًّا وَ لِأَنَّهُ إِنْ شَرِبَهَا فَتَلَتْهُ فَلَا تُشْرَبُ مِنْهَا قَطْرَةٌ.

(The book) ‘Al Illal’ – From Ali Bin Hatim, from Muhammad Umeyr, from Ali Bin Muhammad Bin Ziyad, from Ahmad Bin Al Fazl, from Yunus Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘The desperate one should not drink the wine, for it will not increase him except in evil, and because if he were to drink it, it would kill him, so he should not drink even a drop from it!’⁴⁸

قَالَ رُوِيَ لَا تَزِيدُهُ إِلَّا عَطْشًا.

He said, ‘It is reported: ‘It will not increase him except in thirst’.⁴⁹

الْعَبَّاسِيُّ، عَنْ أَبِي بَصِيرٍ مِثْلَهُ إِلَى قَوْلِهِ فَلَا تُشْرَبُ مِنْهَا قَطْرَةٌ.

Al-Ayyashi – From Abu Baseer – similar to it up to his^{-asws} words: ‘So do not be drinking even a drop from it’.⁵⁰

6- الْمَكَارِمُ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اللَّبَنُ الْبَقَرِ دَوَاءٌ.

(The book) ‘Al Mukarim’ –

From Amir Al-Momineen^{-asws} having said: ‘The milk of the cow is a (medication) cure’.⁵¹

7- وَ سُئِلَ ع عَنْ بَوْلِ الْبَقَرِ يَشْرَبُهُ الرَّجُلُ إِنْ كَانَ مُحْتَاجًا يَتَدَاوَى بِهِ فَلَا بَأْسَ.

And he^{-asws} was asked about urine of the cow, ‘Can the man drink it if he was needy to be medicating by it?’ He^{-asws} said: ‘There is no problem’.⁵²

8- وَ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ أَبْوَالُ الْإِبِلِ خَيْرٌ مِنَ اللَّبَنِ وَ يَجْعَلُ اللَّهُ الشِّفَاءَ فِي اللَّبَنِ.

And from Al-Ja’fari who said, ‘I heard Abu Al-Hassan^{-asws} saying: ‘Urine of the camel is better than its milk, and Allah^{-azwj} has Made the healing to be in its milk’.⁵³

⁴⁷ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 4

⁴⁸ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 5 a

⁴⁹ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 5 b

⁵⁰ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 5 c

⁵¹ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 6

⁵² Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 7

⁵³ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 8

بيان اعلم أنه لا خلاف في نجاسة بول ما لا يؤكل لحمه مما له نفس سائلة سواء كان نجس العين أم لا فيحرم بوله للنجاسة و قد مر خلاف في بول الطيور

Explanation: Know that there is no dispute regarding the uncleanness of urine of what it's meat cannot be eaten, from what there is a soul for it. The issue would be the same whether it was essentially unclean or not, so it's urine would be prohibited due to the uncleanness, and dispute has passed regarding the urine of the birds.

و أما الحيوان المخلل ففي تحريم بوله قولان أحدهما و به قال المرتضى و ابن إدريس و المحقق في النافع الحل للأصل و كونه طاهرا و عدم دليل يدل على تحريمه فيتناول قوله تعالى **قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ الْآيَةَ**.

And as for the permissible animals, so regarding the prohibition of it's urine, there are two words. One of these, and Al Murtaza, and Ibn Idrees, and the researcher in 'Al Nafie' said with it, 'The permissibility is for the original, and it being clean, and there is no evidence point upon it's prohibition. So one should take by Words of the Exalted: **Say: 'I do not find in what is Revealed to me a Prohibition upon a food to be eaten [6:145] – the Verse.**

و الثاني و هو الذي اختاره المحقق في الشرائع و العلامة و جماعة التحريم عدا بول الإبل للاستخبات فيتناوله **و يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ** و لا يلزم من طهارته حله.

And the second, and it is which was chosen by the researchers in 'Al-Sharaie', and the Allama, and a group, the prohibition, except the urine of the camel, due to the wickedness. It is taken by, **and prohibiting upon them the bad, [7:157]**, it being clean (permissible) does not necessitate its permissibility.

و لعل الأول أقوى لأن الظاهر أن المراد بالخبث في الآية ما فيه جهة قبح واقعي يظهر لنا ببيان الشارع لا ما تستقذره الطباع كما سنبينه إن شاء الله في محله.

And perhaps the first is stronger, because the apparent is that the intent with the 'bad' in the Verse is what there is an aspect of ugliness occurring in it, appearing to us with the explanation of the Lawgiver, not what the natures have degraded, just as we shall be explaining it, if Allah^{azwj} so Desires, in it's place.

و إنما استثنوا بول الإبل لما ثبت عندهم أن النبي ص أمر قوما اعتلوا بالمدينة أن يشربوا أبوال الإبل فيجوز الاستشفاء بها و بعضهم جوزوا الاستشفاء بسائر الأبوال الطاهرة أيضا

And rather, they have excluded urine of the camel due to what is proven in their view that the Prophet^{saww} had instructed a people who were at Al Medina that they can drink the urine of the camel. He^{saww} had allowed it for the healing with it, and some of them are allowing the exclusion with rest of the urines of the clean (permissible animals) as well.

و الحاصل أنه على القول بالتحريم يرجع إلى الخلاف المتقدم و يقيد بحال الضرورة و على القول الآخر يجوز مطلقا و الله يعلم.

And the result is that it is based upon the word with the prohibition returning to the aforementioned dispute, and it is confined with the situation of the necessity, and based upon the other word, it is allowed absolutely, and Allah-azwj is more Knowing.

9- رَجَالُ الْكَاشِي، قَالَ وَجَدْتُ فِي بَعْضِ كُتُبِي عَنْ مُحَمَّدٍ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ ابْنِ مُسْكَانَ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ: كَانَ إِذَا أَصَابَتْهُ هَذِهِ الْأَوْجَاعُ فَإِذَا اشْتَدَّتْ بِهِ شَرِبَ الْحَسُو مِنَ النَّبِيذِ فَسَكَنَ عَنْهُ فَدَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرَهُ بِوَجْعِهِ وَ أَنَّهُ إِذَا شَرِبَ الْحَسُو مِنَ النَّبِيذِ سَكَنَ عَنْهُ فَقَالَ لَهُ لَا تَشْرَبْهُ

(The book) 'Rijal Al Kashy' – He said, 'I found in one of my books, from Muhammad Bin Isa Bin Ubeyd, from Usman Bin Isa, from Ibn Muskan, from Ibn Abu Yafour, said,

'Whenever these pains used to afflict him, and when they intensified with him, he drank the liqueur from Al Nabeez, so it would settle from him. He entered to see Abu Abdullah^{-asws} and informed him^{-asws} of his pain, and that whenever he drank the liqueur from Al-Nabeez, it settled from him. He^{-asws} said to him: 'Do not drink it'.

فَلَمَّا أَنْ رَجَعَ إِلَى الْكُوفَةِ هَاجَ بِهِ وَجْعُهُ فَأَقْبَلَ عَلَيْهِ أَهْلُهُ فَلَمْ يَزَالُوا بِهِ حَتَّى شَرِبَ فَسَاعَةً شَرِبَ مِنْهُ سَكَنَ عَنْهُ فَعَادَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَأَخْبَرَهُ بِوَجْعِهِ وَ شَرِبَهُ

When he returned to Al-Kufa, his pains agitated with him. His family came to him and they did not cease to be him until he drank. The moment he drank from it, it settled from him. So, he returned to Abu Abdullah^{-asws} and informed him^{-asws} of his pain, and his having drunk it.

فَقَالَ لَهُ يَا ابْنَ أَبِي يَعْقُوبٍ لَا تَشْرَبْ فَإِنَّهُ حَرَامٌ إِنَّمَا هُوَ الشَّيْطَانُ مُوَكَّلٌ بِكَ وَ لَوْ قَدْ بَيَسَ مِنْكَ ذَهَبَ

He^{-asws} said to him: 'O Ibn Abu Yafour! Do not drink, for it is prohibited! But rather, it is the Satan^{-la} who is allocated with you, and if he^{-la} were to despair from you, he^{-la} would go away'.

فَلَمَّا أَنْ رَجَعَ إِلَى الْكُوفَةِ هَاجَ بِهِ وَجْعُهُ أَشَدَّ مَا كَانَ فَأَقْبَلَ عَلَيْهِ أَهْلُهُ فَقَالَ لَهُمْ وَ اللَّهُ مَا أَذُوقُ مِنْهُ فَطَرَةً أَبَدًا فَأَيْسُوا مِنْهُ [أَهْلُهُ] وَ كَانَ يُتَّهَمُ عَلَى شَيْءٍ وَ لَا يَخْلِفُ فَلَمَّا سَمِعُوا أَيْسُوا مِنْهُ وَ اشْتَدَّ بِهِ الْوَجَعُ أَيَّامًا ثُمَّ أَذْهَبَ اللَّهُ بِهِ عَنْهُ فَمَا عَادَ إِلَيْهِ حَتَّى مَاتَ رَحِمَهُ اللَّهُ عَلَيْهِ.

When he returned to Al-Kufa, his pains agitated with him, severer than what it had been. His family came to him. He said to them, 'By Allah-azwj! I will not taste even a drop from it, ever!' They (his family) despaired from him, and they had accused him upon something, and he did not swear (an oath). When they heard, they despaired from him, and the pain intensified with him for days. Then Allah-azwj Removed it away from him, and it did not return to him until he died. May Allah-azwj have Mercy on him".⁵⁴

10- الْخَرَائِجُ، يُؤَي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ حَبَابَةَ الْوَالِيَّةِ مَرَّتْ بِعَلِيِّ ع وَ مَعَهَا سَمَكٌ فِيهَا جَرِيَّةٌ فَقَالَ مَا هَذَا الَّذِي مَعَكَ قَالَتْ سَمَكٌ ابْتِغَاءً لِلْعِيَالِ فَقَالَ نِعَمَ زَادَ الْعِيَالِ السَّمَكُ

(The book) 'Al Kharaij' –

'It is reported from Abu Abdullah^{-asws}: 'Hababat Al-Wailbiya passed by Ali^{-asws} and there were fishes wherein was a catfish. He^{-asws} said: 'What is this which is with you?' She said, 'A fish I have bought for the dependants'. He^{-asws} said: 'Best provision for the dependants is the fish'.

ثُمَّ قَالَ وَ مَا هَذَا الَّذِي مَعَكَ قَالَتْ أَجِئْتُ مِنْ ظَهْرِهِ فَوُصِفَ لَهُ أَكُلُ جَرِي

Then he^{-asws} said: 'And what is this which is with you?' She said, 'My brother is ill from his back. It was described to him to eat a catfish'.

فَقَالَ يَا حَبَابَةُ إِنَّ اللَّهَ لَمْ يَجْعَلِ الشِّفَاءَ فِي مَا حَرَّمَ وَ الَّذِي نَصَبَ الْكَعْبَةَ لَوْ نَشَاءُ أَنْ نُخْرِكَ بِاسْمِهَا وَ اسْمِ أَبِيهَا

He^{-asws} said: 'O Hababat! Allah^{-azwj} did not Make the healing to be in what is prohibited. By the One^{-azwj} Who Installed the Kabah! If you so desire, I^{-asws} can inform you with its name and name of its father!'

فَضَرَبَتْ بِهَا الْأَرْضَ وَ قَالَتْ أَسْتَغْفِرُ اللَّهَ مِنْ حَلِي هَذَا.

She threw it on the ground and said, 'I seek Refuge with Allah^{-azwj} from this load of mine!'⁵⁵

11- طِبُّ الْأَيْمَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ الْكُوفِيِّ عَنْ إِسْمَاعِيلَ بْنِ يَزِيدَ عَنْ عُمَرَ بْنِ يَزِيدَ الصَّبِيِّ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ عَ فَسَأَلَهُ رَجُلٌ بِهِ الْبَوَاسِيرُ الشَّدِيدُ وَ قَدْ وَصِفَ لَهُ دَوَاءٌ سُكَّرَجَةٌ مِنْ نَبِيذٍ صُلْبٍ لَا يُرِيدُ بِهِ اللَّذَّةُ وَ لَكِنْ يُرِيدُ بِهِ الدَّوَاءَ

(The book) 'Tibb Al-Aimma^{-asws}' – From Muhammad Bin Abdullah Bin Mihran Al Kufi, from Ismail Bin Yazeed, from Umar Bin Yazeed Al Sayqal who said,

'I presented to Abu Abdullah^{-asws}. A Man asked him^{-asws} about the severe haemorrhoids and a medicine had been prescribed for him, a bowl of solid Nabeez, not intending the pleasure with it, but intending the cure with it.

فَقَالَ لَا وَ لَا جُرْعَةً قُلْتُ لِمَ قَالَ لِأَنَّهُ حَرَامٌ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ فِي شَيْءٍ مِمَّا حَرَّمَهُ دَوَاءً وَ لَا شِفَاءً.

He^{-asws} said: 'No, and not (even a single) dose!' I said, 'Why?' He^{-asws} said: 'Because it is prohibited, and Allah^{-azwj} Mighty and Majestic did not Make any medicine to be in something from what He^{-azwj} has Prohibited it, nor any healing'.⁵⁶

12- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ: كَتَبْتُ إِلَى أَبِي عَبْدِ اللَّهِ عَ أَسْأَلُهُ عَنِ الرَّجُلِ يُنْعَثُ لَهُ الدَّوَاءُ مِنْ رِيحِ الْبَوَاسِيرِ فَيَشْرَبُهُ بِقَدْرِ سُكَّرَجَةٍ مِنْ نَبِيذٍ صُلْبٍ لَيْسَ يُرِيدُ بِهِ اللَّذَّةَ إِنَّمَا يُرِيدُ بِهِ الدَّوَاءَ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Uzina who said,

'I wrote to Abu Abdullah^{-asws} asking him^{-asws} about the man, the medication had been described for him from the wind of haemorrhoids, so he should drink of a measurement of a

⁵⁵ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 10

⁵⁶ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 11

bowl of solid Nabeez, no intending the pleasure with it, but rather intending the medicating with it.

فَقَالَ لَا وَ لَا جُرْعَةً وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُجْعَلْ فِي شَيْءٍ مِمَّا حَرَّمَ شِفَاءً وَ لَا دَوَاءً.

He^{-asws} said: ‘No, and not (even a single) dose! Allah^{-azwj} Mighty and Majestic did not Make healing to be in anything from what He^{-azwj} has Prohibited, nor any medication”.⁵⁷

13- الطب، طب الأئمة عليهم السلام عَنْ أَيُّوبَ بْنِ جَرِيرٍ عَنْ أَبِيهِ جَرِيرٍ بْنِ أَبِي الْوَرْدِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ الْحَضْرَمِيِّ عَنْ سَمَاعَةَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع عَنْ رَجُلٍ كَانَ بِهِ دَاءٌ فَأَمَرَ لَهُ بِشَرْبِ الْبُولِ فَقَالَ لَا يَشْرَبُهُ فُلْتُ إِنَّهُ مُضْطَرٌّ إِلَى شُرْبِهِ قَالَ فَإِنْ كَانَ يُضْطَرُّ إِلَى شُرْبِهِ وَ لَمْ يَجِدْ دَوَاءً لِدَائِهِ فَلْيَشْرَبْ بَوْلَهُ أَمَا بَوْلُ غَيْرِهِ فَلَا.

(The book) ‘Al Tibb Al-Aimma^{-asws}, may the greetings be upon them^{-asws} – From Ayoub Bin Jareer, from his father Jareer Bin Abu Al Ward, from Zur’ah Bin Muhammad Al Hazramy, from Sama’at who said,

‘Abu Abdullah Al-Sadiq^{-asws} said to me about a man who had an illness with him, a drink of urine had been instructed for him, he^{-asws} said: ‘He should not drink it’. I said, ‘He is desperate to drinking it’. He^{-asws} said: ‘If he was desperate to drink it and cannot find (any other) cure for his illness, then let him drink his own urine. As for urine of others, so no!’⁵⁸

14- وَ مِنْهُ، عَنْ حَاتِمِ بْنِ إِسْمَاعِيلَ عَنِ النَّضْرِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَرْجَانِيِّ عَنْ مَالِكِ بْنِ مِسْمَعٍ الْمِصْمَعِيِّ عَنْ قَائِدِ بْنِ طَلْحَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ التَّبِيدِ يُجْعَلُ فِي دَوَاءٍ قَالَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْتَشْفِيَ بِالْحَرَامِ.

And from him, from Hatim Bin Ismail, from Al Nazar, from Al Husayn Bin Abdullah Al Arjany, from Malik Bin Misma’a Al Mismaie, from Qaid Bin Talha who said,

‘I asked Abu Abdullah^{-asws} about Al-Nabeez making it to be in a medication. He^{-asws} said: ‘It is not befitting for anyone that he should be healing with the prohibited (substance)’”.⁵⁹

15- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ فَصَّالَةَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع نَحْيَ رَسُولُ اللَّهِ عَنِ الدَّوَاءِ الْحَبِيبِ أَنْ يُتَدَاوَى بِهِ.

(The book) ‘Tibb Al-Aimma^{-asws}, may the greetings be upon them^{-asws} – from Ibrahim Bin Muhammad, from Gazalat, from Ismail Bin Muhammad who said,

‘Rasool-Allah^{-saww} forbade from the wicked medication that one should be medicating with it’”.⁶⁰

بيان قال في النهاية في الحديث إنه نهي عن أكل دواء خبيث هو من جهتين إحداها النجاسة و هو الحرام كالخمر و الأرواث و الأبوال كلها نجسة خبيثة و تناولها حرام إلا ما خصته السنة من أبوال الإبل عند بعضهم و روث ما يؤكل لحمه عند آخرين و الجهة الأخرى من طريق الطعم و المذاق و لا ينكر أن يكون كره ذلك لما فيه من المشقة على الطباع و كراهية النفوس لها انتهى.

⁵⁷ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 12

⁵⁸ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 13

⁵⁹ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 14

⁶⁰ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 15

Explanation: He said in 'Al Nihaya' regarding the Hadeeth, 'He^{-saww} prohibited from eating the wicked medicine, it is from two aspects. One of these is the uncleanness, and it is the prohibited (substances) like the wine, and the dung, and the urine, all of these are unclean, wicked, and taking it is prohibited except what the Sunnah has specified, from the urine of the camel in the view of some of them, and dung of (animal) it's meat can be eaten, in the view of others, from a path of the food, and the tasting, and it cannot be denied that he^{-saww} dislike that due to what is in it from the hardships upon the natures and abhorrence by the souls to it' – end.

وَقَالَ فِي شَرْحِ السُّنَّةِ رُوِيَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى النَّبِيُّ ص عَنِ الدَّوَاءِ الْحَبِيثِ. ثُمَّ ذَكَرَ الْوَجْهَيْنِ الْمُتَقَدِّمَيْنِ.

And he said in commentary of 'Al Sunnah', 'It is reported from Abu Hureyra (well-known fabricator) having said, 'The Prophet^{-saww} prohibited from the wicked medicine'. Then he mentioned the two aforementioned aspects.

16- وَ مِنْهُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عُمَرَ بْنِ الْحُرِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَيَّامَ قَدِيمٍ مِنَ الْعِرَاقِ فَقَالَ ادْخُلْ عَلَى إِسْمَاعِيلَ بْنِ جَعْفَرٍ فَإِنَّهُ شَاكٍ وَ انْظُرْ مِمَّا وَجَعَهُ

And from him, from Abdul Hameed Bin Umar Bin Al Hurr who said,

'I entered to see Abu Abdullah Al-Sadiq^{-asws} the days of his^{-asws} arrival from Al-Iraq. He^{-asws} said: 'Go to Ismail son of Ja'far^{-asws}, for he has a (health) complaint and look at what his pain is'.

قَالَ فَعُثْتُ مِنْ عِنْدِ الصَّادِقِ ع وَ دَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ عَنْ وَجَعِهِ الَّذِي يَجِدُهُ فَأَخْبَرَنِي بِهِ فَوَصَفْتُ لَهُ دَوَاءً فِيهِ نَبِيذٌ فَقَالَ لِي إِسْمَاعِيلُ يَا ابْنَ الْحُرِّ النَّبِيذُ حَرَامٌ وَ إِنَّا أَهْلُ الْبَيْتِ لَا نَسْتَشْفِي بِالْحَرَامِ.

He (the narrator) said, 'I stood up from the presence of Al-Sadiq^{-asws} and entered to see him. I asked him about his pain which he was feeling. He informed me with it. I described a medicine for him wherein was Nabeez. Ismail said to me, 'O Ibn Al Hurr! The Nabeez is prohibited, and we, People^{-asws} of the Household do not cure with the prohibited (substances)'.⁶¹

17- الطَّب، طب الأئمة عليهم السلام عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ دَوَاءٍ يُعْجَنُ بِالْحَمْرِ لَا يَجُوزُ أَنْ يُعْجَنَ بغيرِهِ إِنَّمَا هُوَ اضْطِرَارٌّ

(The book) 'Tibb Al-Aimma^{-asws}' – may the greetings be upon them^{-asws}, from Abdullah Bin Ja'far, from Safwan, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah^{-asws} about a medicine kneaded with the wine, not permissible that it be kneaded with something else, but rather, it is the necessity.

فَقَالَ لَا وَ اللَّهُ لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَنْظُرَ إِلَيْهِ فَكَيْفَ يَتَدَاوَى بِهِ وَ إِنَّمَا هُوَ بِمَنْزِلَةِ شَحْمِ الْخَنزِيرِ الَّذِي يَقَعُ فِي كَدَا وَ كَدَا لَا يَكْمُلُ إِلَّا بِهِ فَلَا شَفَى اللَّهُ أَحَدًا شَفَاهُ خَمْرٌ وَ شَحْمُ خَنزِيرٍ.

⁶¹ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 16

He^{-asws} said: ‘No, by Allah^{-azwj}! It is not permissible for a Muslim that he even looks at it, so how can he medicate with it? And rather, it is at the status of the fat of the pig which occurs in such, and such (medicine which) cannot be perfected except by it. Allah^{-azwj} does not Heal anyone who (tries to) heal by wine and pig fat’.⁶²

18- الْكَافِي، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ وَضَّاحٍ عَنْ أَبِي بصيرٍ قَالَ: دَخَلْتُ أُمَّ خَالِدٍ الْعَبْدِيَّةَ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ فَقَالَتْ جُعِلْتُ فِدَاكَ إِنَّهُ يَغْتَرِبُنِي قَرَأْتُ فِي بَطْنِي وَ قَدْ وَصَفَ لِي أَطْبَاءُ الْعِرَاقِ النَّبِيذَ بِالسُّوْقِ وَ قَدْ وَقَفْتُ وَ عَرَفْتُ كَرَاهَتَكَ لَهُ فَأُحِبُّبْتُ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ

(The book) ‘Al Kafi’ – From Muhammad Bin Al-Hassan, from one of our companions, from Ibrahim Bin Khalid, from Abdullah Bin Wazah, from Abu Baseer who said,

‘Umm Khalid Al Abdiyah entered to see Abu Abdullah^{-asws} while I was in his^{-asws} presence. She said, ‘May I be sacrificed for you^{-asws}! Rumbling has occurred in my belly and the doctors of Al Iraq have prescribed Al Nabeez with Al Suweyq (porridge), and I have paused (refrained) and I know of your^{-asws} dislike to it, so I loved to ask you^{-asws} about that!’

فَقَالَ لَهَا وَ مَا يَمْنَعُكَ عَنْ شُرْبِهِ قَالَتْ قَدْ قَلَّدْتُكَ دِينِي فَأَلْقَى اللَّهُ عَزَّ وَ جَلَّ حِينَ أَلْقَاهُ فَأُخْبِرُهُ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع أَمَرَنِي وَ نَهَاَنِي

He^{-asws} said to her: ‘And what prevents you from drinking it?’ She said, ‘I have collared you^{-asws} (Taqlaad) in my religion, and I shall be meeting Allah^{-azwj} Mighty and Majestic when I do meet Him^{-azwj}, and I can inform Him^{-azwj} that Ja’far Bin Muhammad^{-asws} had instructed me and prohibited me’.

فَقَالَ يَا بَا مُحَمَّدٍ أَلَا تَسْمَعُ إِلَى هَذِهِ الْمَرْأَةِ وَ هَذِهِ الْمَسْأَلِ لَا وَ اللَّهِ لَا أَذُنُ لَكَ فِي قَطْرَةٍ مِنْهُ وَ لَا تَذُوقِي مِنْهُ قَطْرَةً فَإِنَّمَا تَنْدَمِينَ إِذَا بَلَغَتْ نَفْسُكَ هَاهُنَا وَ أَوْمَأَ يَدَهُ إِلَى خَنْجَرِهِ يَقُولُهَا ثَلَاثًا أَ فَهَيْمَتْ قَالَتْ نَعَمْ

He^{-asws} said to her: ‘O Abu Muhammad! Are you listening to this woman and this question? No, by Allah^{-azwj}! I will not allow for you regarding a drop from it, nor should you even taste a drop from it, for you will be regretting it when yourself (soul) reaches over here!’ – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} throat, saying it thrice – ‘Do you understand?’ She said, ‘Yes’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَبْلُغُ الْغَمِيلُ يُنَجِّسُ حُبًّا مِنْ مَاءٍ يَقُولُهَا ثَلَاثًا.

Then Abu Abdullah^{-asws} said: ‘What a needle would wet by a seed (drop) of water, dirtying’ – saying it thrice’.⁶³

19- الْكَافِي، عَنْ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ أَخْبَرَنِي أَبِي قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ رَجُلٌ إِنَّ بِي جُعِلْتُ فِدَاكَ أَرَوَّاحَ الْبَوَاسِيرِ وَ لَيْسَ يُؤَافِقُنِي إِلَّا شُرْبُ النَّبِيذِ

(The book) ‘Al Kafi’ – From the number, from Sahl Bin Ziyad, from Ali Bin Asbaat who said, ‘My father informed me. He said,

⁶² Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 17

⁶³ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 18

'I was in the presence of Abu Abdullah^{-asws}. A man said to him^{-asws}, 'May I be sacrificed for you'^{asws}! With me there are winds of the haemorrhoids, and nothing agrees with me except drinking Al-Nabeez!'

قَالَ فَقَالَ لَهُ مَا لَكَ وَلِمَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ ص يَقُولُ لَهُ ذَلِكَ ثَلَاثًا عَلَيْكَ بِهَذَا الْمَرِيسِ الَّذِي تُمْسُهُ بِاللَّيْلِ وَتَشْرَبُهُ بِالْغَدَاةِ وَتَشْرَبُهُ بِالْعِشِيِّ

He (the narrator) said, 'He^{-asws} said to him: 'What is to you and what Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww} have Prohibited?' – saying that to him thrice – 'Upon you is with this 'Al-Mareys' (soaked dates) which you can squeeze it at night and drink it in the morning and squeeze it in the morning and drink it in the evening'.

فَقَالَ لَهُ هَذَا يَنْفُخُ الْبَطْنَ قَالَ لَهُ فَأَذُلُّكَ عَلَى مَا هُوَ أَنْفَعُ لَكَ مِنْ هَذَا عَلَيْكَ بِالْذُّعَاءِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ

He said to him^{-asws}, 'This bloats the belly'. He^{-asws} said to him: 'I^{-asws} shall point you upon what is more beneficial for you than this. Upon you is (to recite) this supplication, for it is a healing from every illness'.

قَالَ فَقُلْنَا لَهُ فَقِيلَ لَهُ وَكَثِيرُهُ حَرَامٌ فَقَالَ نَعَمْ قَلِيلُهُ وَكَثِيرُهُ حَرَامٌ.

He (the narrator) said, 'We said to him^{-asws}, 'So it's little and it's more is prohibited?' He^{-asws} said: 'Yes. It's little and it's more is prohibited''⁶⁴.

20- الكافي، عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ دَوَاءٍ عُجِنَ بِالْحُمْرِ قَالَ لَا وَاللَّهِ مَا أَحَبُّ أَنْ أَنْظُرَ إِلَيْهِ فَكَيْفَ أَتَدَاوَى بِهِ إِنَّهُ يَمْتَرِلَةُ شَحْمِ الْخَنَزِيرِ أَوْ لَحْمِ الْخَنَزِيرِ وَإِنْ أَنْسَأَ لَيَتَدَاوُونَ بِهِ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Al Halby who said,

'I asked Abu Abdullah^{-asws} about a medicine kneaded with the wine. He^{-asws} said: 'No, by Allah^{-azwj}! I^{-asws} wouldn't even like to look at it, so how can I^{-asws} medicate with it? It is at the status of the pig fat or pig meat, and even then, some people are medicating with it''⁶⁵.

21- وَمِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحَلِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ دَوَاءٍ عُجِنَ بِحُمْرِ فَقَالَ مَا أُحِبُّ أَنْ أَنْظُرَ إِلَيْهِ وَلَا أَسْتَمُّهُ فَكَيْفَ أَتَدَاوَى بِهِ.

And from him, from a number of his companions, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Ri'ab, from Al Halby who said,

'Abu Abdullah^{-asws} was asked about medication being kneaded with wine. He^{-asws} said: 'I^{-asws} don't even like to look at it nor smell it, so how can I^{-asws} medicate with it?'⁶⁶

⁶⁴ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 19

⁶⁵ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 20

⁶⁶ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 21

22- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَيْمُونِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَنْ دَوَاءٍ عَجَزَ بِالْخَمْرِ يَكْتَحِلُ مِنْهَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ فِي حَرَامٍ شِفَاءً.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Yaquob Bin Yazeed, from Muhammad Bin Al-Hassan Al Maysami, from Muawiya Bin Ammar who said,

'A man asked Abu Abdullah^{-asws} about medicine being kneaded with wine, 'Can one apply it in the eyes (Kohl) from it?' Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has not Made healing to be in prohibited (substance)'.⁶⁷

23- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوُكٍ بْنِ عُبَيْدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اِكْتَحَلَ بِمِيلٍ مِنْ مُسْكِرٍ كَحَلَهُ اللَّهُ عَزَّ وَ جَلَّ بِمِيلٍ مِنَ النَّارِ.

From him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from man,

'From Abu Abdullah^{-asws} having said: 'One who applies as Kohl (in the eyes) with a needle from an intoxicant, Allah^{-azwj} Mighty and Majestic would Kohl with a needle from the Fire".⁶⁸

24- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْكُحْلِ يَصْلُحُ أَنْ يُعْجَنَ بِالنَّبِيذِ قَالَ لَا.

(The book) 'Qurb Al Asnaad' – From Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the Kohl (eye application) whether it is correct if it were to be kneaded with Al-Nabeez. He^{-asws} said: 'No!'⁶⁹

25- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ الْحُسَيْنِ بْنِ مُوسَى الْخَشَّابِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعْرِ عَنْ هَارُونَ بْنِ حَمَزَةَ الْغَنَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ اشْتَكَى عَيْنَيْهِ فُبِعِثَ لَهُ بِكُحْلٍ يُعْجَنُ بِالْخَمْرِ فَقَالَ هُوَ حَيْثُ مَنَزَلَةُ الْمَيْتَةِ فَإِنْ كَانَ مُضْطَرًّا فَلْيُكْتَحِلْ بِهِ.

(The book) 'Al Tahzeeb' – By his chain, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al Husayn, and Al-Hassan Bin Musa Al Khashab, from Yazeed Bin Is'haq the poet, from Haroun Bin Hamza Al Ganawy,

'From Abu Abdullah^{-asws} regarding a man who complained of his eyes, so Kohl was sent to him having been kneaded with the wine. He^{-asws} said: 'It is wicked, being at the status of the dead. If he is as desperate, then let him apply with it (in his eyes)".⁷⁰

بيان قد عرفت أن الأصحاب اختلفوا في التداءوي بالمسكر للعين فالأكثر جوزه عند الضرورة للرواية الأخيرة و منع ابن إدريس منه مطلقاً لإطلاق النص و الإجماع بتحريمه الشامل لموضع النزاع و بالروايات السابقة و أحيب بأن النص و الإجماع على تحريمه مختصان بتناوله بالشرب و نحوه و بأن الروايات مع ضعف سندها مطلقاً فلا تنافي المقيّد من الجواز عند الضرورة.

Explanation: I have known that the companions had differed regarding medicating with the intoxicant for the eyes. Most have allowed it during the necessity due to the last report, and Ibn Idrees has forbidden from it absolutely due to the absoluteness of the text and the

⁶⁷ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 22

⁶⁸ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 23

⁶⁹ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 24

⁷⁰ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 25

consensus with its prohibition, inclusive for the place of dispute, and due to the previous reports, and he answered, 'The text and the consensus is based upon it's prohibition specifically with taking it with the drinking, and approximate to it', and with the reports there is weakened along with the weakness of its attribution of absoluteness, so it does not negate then confinement of the allowance during the necessity.

26- الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ فُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ مِنْ دِينَ أَهْلِ الْبَيْتِ عَ الْمُضْطَرُّ لَا يَشْرَبُ الْخَمْرَ لِأَنَّهَا تَقْتُلُهُ.

(The book) 'Al Uyoun' – From Abdul Wahid Bin Muhammad Bin Abdous, from Ali Bin Muhammad Bin Quteyba, from Fazl Bin Shazan,

'Among what Al-Reza^{-asws} wrote for Al-Mamoun: 'From the religion of People^{-asws} of the Household, the desperate one cannot drink the wine because it would kill him''.⁷¹

27- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَجَلَحِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: سَأَلَ رَجُلٌ أَبَا الْحَسَنِ عَ عَنِ الزَّيْنَابِ قَالَ لَيْسَ بِهِ بَأْسٌ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ يُجْعَلُ فِيهِ لَحْمٌ الْأَفَاعِي فَقَالَ لَا تُقَدِّرُهُ عَلَيْنَا.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws}, from Muhammad Bin Abdullah Al Ajlah, from Safwan, from Abdul Rahman Bin Al Hajjaj who said,

'A man asked Abu Al-Hassan^{-asws} about the antidotes. He^{-asws} said: 'There is no problem with it'. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! They tend to make the meat of the snakes to be in it!' He^{-asws} said: 'Do not measure (detail it) to us^{-asws}!''⁷²

28- الْكَافِي، فِي الرِّوَايَةِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي حَدِيثٍ طَوِيلٍ يُذَكِّرُ فِيهِ الْمُنْكَرَاتِ الَّتِي تَحْدُثُ فِي آخِرِ الزَّمَانِ وَ سَأَلَ الْحَدِيثَ إِلَى أَنْ قَالَ وَ رَأَيْتَ أَمْوَالَ دَوِي الْقُرْنَى تُقَسَّمُ فِي الزُّورِ وَ يُتَقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْخُمُورُ وَ رَأَيْتَ الْخَمْرَ يُتَدَاوَى بِهَا وَ تُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا.

(The book) 'Al Kafi' – In Al Rowza, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of our companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, altogether from Muhammad Bin Abu Hamza, from Humran,

'From Abu Abdullah^{-asws} in a lengthy Hadeeth mentioning in it the evil to occur at the end of times, and he^{-asws} continued the Hadeeth up to he^{-asws} said, 'And you will see the wealth of the near of king being apportioned falsely and gambled with it, and the wines would be drunk with it, and you will see the wine being medicated with and being prescribed to the sick and being healed (treated) with it''.⁷³

⁷¹ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 26

⁷² Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 27

⁷³ Bihar Al Anwaar – V 59 The book of creation - Ch 52 H 28

CHAPTER 53 – TREATMENT OF THE FEVER, AND THE JAUNDICE, AND EXCESSIVE BLOOD, AND EXPLANATION OF IT'S SIGNS

1- الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ إِسْحَاقَ بْنِ مُطَهَّرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع كُلِّ التُّفَّاحِ فَإِنَّهُ يُطْفِئُ الْحَرَارَةَ وَ يُبْرِدُ الْجُفُوفَ وَ يَذْهَبُ بِالْحُمَى.

(The book) 'Al Mahasin' – From Al Sayyari, from Abu Ja'far, from Is'haq Bin Mutahhar,

'Abu Abdullah^{asws} said: 'Every (kind of) apple, it extinguished the heat and cools the interior and does away with the fever'.⁷⁴

2- وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنِ الْقُنْدِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذُكِرَ لَهُ الْحُمَى قَالَ إِنَّا أَهْلُ بَيْتٍ لَا نَتَدَاوَى إِلَّا بِإِفَاضَةِ الْمَاءِ الْبَارِدِ يُصَبُّ عَلَيْنَا وَ أَكَلِ التُّفَّاحِ.

And from him, from Abu Yusuf, from Al Qandy, from Al Mufazzal Bin Umar,

From Abu Abdullah^{asws}, he (the narrator) said, 'The fever was mentioned to him^{asws}. He^{asws} said: 'We^{asws}, People^{asws} of the Household do not medicate except by the pouring of cold water being poured upon us and eating the apple'.⁷⁵

3- وَ مِنْهُ، عَنْ بَعْضِهِمْ عَنْ أَبِي عَبْدِ اللَّهِ ع أَطْعَمُوا تَحْمُومِيَكُمْ التُّفَّاحَ فَمَا مِنْ شَيْءٍ أَنْفَعَ مِنَ التُّفَّاحِ.

And from him, from one of them,

'From Abu Abdullah^{asws}: 'Feed the apple to your feverish ones, for there is nothing more beneficial than the apple'.⁷⁶

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي التُّفَّاحِ مَا دَاوَوْا مَرَضَاهُمْ إِلَّا بِهِ.

And from him, from his father, from Yunus, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'If the people were to know what is in the apple, they would not medicate their sick ones except by it'.⁷⁷

5- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ دُرُسْتٍ قَالَ: بَعَثَنِي الْمُفَضَّلُ بْنُ عُمَرَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَدَخَلْتُ عَلَيْهِ فِي يَوْمٍ صَائِفٍ وَ قُدَّامُهُ طَبَقٌ فِيهِ تُّفَّاحٌ أَحْضَرُ فَوَ اللَّهِ إِنْ صَبَرْتُ أَنْ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَ تَأْكُلُ هَذَا وَ النَّاسُ يَكْرَهُونَهُ

And from him, from Muhammad Bin Ali Al Hamdany, from Abdullah Bin Sinan, from Dorose who said,

⁷⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 1

⁷⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 2

⁷⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 3

⁷⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 4

'Al-Mufazzal Bin Umar sent me to Abu Abdullah^{-asws}, so I entered to see him^{-asws} during a day of severe heat, and in front of him^{-asws} was a tray wherein was a green apple. By Allah^{-azwj}, I was patient from saying to him^{-asws}, 'May I be sacrificed for you^{-asws}! Will you^{-asws} eat this and the people are disliking it?'

قَالَ كَأَنَّهُ لَمْ يَزَلْ يَعْرِفُنِي إِنِّي وَعِكَتُ فِي لَيْلِي هَذِهِ فَبَعَثْتُ فَأَتَيْتُ بِهِ وَ هَذَا يَقْطَعُ الْحُمَّى وَ يُسْكِنُ الْحَرَارَةَ فَقَدِمْتُ فَأَصْبَحْتُ أَهْلِي مُحْمُومِينَ فَأَطْعَمْتُهُمْ فَأَقْلَعَتْ عَنْهُمْ.

He^{-asws} said as if he^{-asws} did not cease to introduce to me: 'I^{-asws} had fever during this night of mine^{-asws}. I^{-asws} sent for it, and was brought it, and this cuts the fever and settles the heat. I^{-asws} went ahead and gave my^{-asws} family members, and it was uprooted from them'.⁷⁸

الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ عَبْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ قَالَ: بَعَثَنِي الْمُفَضَّلُ بْنُ عُمَرَ إِلَى أَبِي عَبْدِ اللَّهِ عَ بِلُطْفٍ فَدَخَلْتُ عَلَيْهِ إِلَى قَوْلِهِ فَأَقْلَعَتْ الْحُمَّى عَنْهُمْ.

(The book) 'Al Kafi' – From Ali Bin Muhammad Bin Bundar, from his father, from Muhammad Bin Ali Al Hamdany, from Abdullah Al Fihqan, from Dorost Bin Abu Mansour who said,

'Al Mufazzal Bin Umar sent me to Abu Abdullah^{-asws} with kindness, so I entered to see him^{-asws}' – up to his^{-asws} words: 'The fever was uprooted from them'.⁷⁹

6- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ الْحَسَنِ بْنِ الْمُثَنَّى عَنْ سُلَيْمَانَ بْنِ دُرُسْتَوَيْهِ الْوَاسِطِيِّ قَالَ: وَجَّهَنِي الْمُفَضَّلُ بْنُ عُمَرَ بِحَوَائِجٍ إِلَى أَبِي عَبْدِ اللَّهِ عَ فَإِذَا قُدَّامَهُ تُفَاحٌ أَخْضَرُ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ مَا هَذَا

(The book) 'Al Mahasin' – From Muhammad Bin Jamhour, from Al-Hassan Bin Al Musanna, from Suleyman Bin Dorostawiya Al Wasity who said,

'Al-Mufazzal Bin Umar sent me with needs to Abu Abdullah^{-asws}. There, in front of him^{-asws} was a green apple. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is this?'

فَقَالَ يَا سُلَيْمَانُ إِنِّي وَعِكَتُ الْبَارِحَةَ فَبَعَثْتُ إِلَى هَذَا لِأَكُلَهُ أَسْتَطْفِئُ بِهِ الْحَرَارَةَ وَ يُبْرِدُ الْجَوْفَ وَ يَذْهَبُ بِالْحُمَّى: وَ رَوَاهُ أَبُو الْخَزَرَجِ عَنْ سُلَيْمَانَ.

He^{-asws} said: 'O Suleyman! I^{-asws} had fever last night, so I^{-asws} sent for this to eat it in order to extinguish the heat with it and cool the interior and do away with the fever'. And Abu Al-Khazraj has (also) reported it from Suleyman.⁸⁰

7- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ أَحْمَدَ بْنِ الْمَرْزُبَانِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ خَالِدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ وَ هُوَ مُحْمُومٌ فَدَخَلْتُ عَلَيْهِ مَوْلَاةٌ لَهُ فَقَالَتْ كَيْفَ تَجِدُكَ فَدَيْتَكَ نَفْسِي وَ سَأَلْتُهُ عَنْ خَالِهِ وَ عَلَيْهِ ثُوبٌ خَلَقَ قَدْ طَرَحَهُ عَلَى فَحْدِيهِ فَقَالَتْ لَهُ لَوْ تَدَّرْتُ حَتَّى تَعْرِقَ فَقَدْ أَبْرَزْتَ جَسَدَكَ لِلرَّيْحِ فَقَالَ اللَّهُمَّ أَوْلَعْهُمْ بِخِلَافِ نَبِيِّكَ ص.

(The book) 'Tibb Al Aйма' – may the greetings be upon them^{-asws} – from Ahmad Bin Al Marzuan Bin Ahmad, from Ahmad Bin Khalid Al Ashary, from Abdullah Bin Bukeyr who said,

⁷⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 5 a

⁷⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 5 b

⁸⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 6

'I was in the presence of Abu Abdullah^{-asws}, and he^{-asws} was feverish. One maid of his^{-asws} entered. She said, 'How do you^{-asws} feel? May my soul be sacrificed for you^{-asws}!' And she asked him^{-asws} about his^{-asws} state, and upon him^{-asws} a light cloth he^{-asws} had dropped upon his^{-asws} thighs. She said to him^{-asws}, 'You^{-asws} should cover up until you^{-asws} sweat, and you^{-asws} are exposing your^{-asws} body for the wind'. He^{-asws} said: 'O Allah^{-azwj}! Curse (Forsake) them for opposing Your^{-azwj} Prophet^{-saww}!'”⁸¹

قَالَ رَسُولُ اللَّهِ ﷺ مِنْ فَيْحِ جَهَنَّمَ وَ زَيْمًا قَالَ مِنْ قَوْرِ جَهَنَّمَ فَأَطْفِئُوهَا بِالْمَاءِ الْبَارِدِ.

Rasool-Allah^{-saww} said: 'The fever is from the surface of Hell' – and he^{-saww} probably said: 'From a bubble of Hell, so extinguish it with cold water'”.⁸²

بيان أولعتهم أي جعلتهم حرصا على مخالفته بأن تركتهم حتى اختاروا ذلك و في بعض النسخ و ألعتهم و على التقديرين ضمير الجمع راجع إلى المخالفين أو الأطباء لأنها كانت أخذت ذلك عنهم

Explanation: '(The word - أولعتهم -) – i.e. Make them eager upon opposing him^{-saww} by Leaving them until they choose that. And in one of the copies, it is 'And Curse them', and based upon the two determinations of the source of the collection, refer to the adversaries, or the doctors, because that has been taken from them.

8- الطب، طب الأئمة عليهم السلام عَنِ الْخُضَيْبِ بْنِ الْمَرْزُبَانِ الْعَطَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ فَضَالَةَ عَنْ عَلَاءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَطْفِئُوهَا بِالْمَاءِ الْبَارِدِ.

(The book) 'Tibb Al Aimmah^{-asws}' – may the greeting be upon them^{-asws} – from Al Khazeyb Bin Al Marzuban Al Attar, from Safwan Bin Yahya, and Fazalat, from Ala'a, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'The fever is from the surface of Hell, so extinguish it with the cold water'”.⁸³

9- وَ مِنْهُ، عَنْ أَبِي عَسَّانَ عَبْدِ اللَّهِ بْنِ خَالِدٍ بْنِ نَجِيحٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ كَانَ إِذَا حُمَّ بَلَّ ثَوْبَيْنِ يَطْرَحُ عَلَيْهِ أَحَدَهُمَا فَإِذَا جَفَّ طَرَحَ عَلَيْهِ الْآخَرَ.

And from him, from Abu Gassan Abdullah Bin Khalid Bin Najeeh, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, it was so that whenever he^{-asws} had fever, would dampen two clothes, dropping one of these upon him, so when it was dry, would drop the other one upon him^{-asws}’”.⁸⁴

وَ قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا وَجَدْنَا لِلْحُمَّى مِثْلَ الْمَاءِ الْبَارِدِ وَ الدُّعَاءِ.

⁸¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 7 a

⁸² Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 7 b

⁸³ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 8

⁸⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 9 a

And Muhammad Bin Muslim said,

'I heard Abu Abdullah^{-asws} saying: 'We^{-asws} have not found for the fever, like the cold water and the supplication''.⁸⁵

10- الطب، طب الأئمة عليهم السلام عَنْ عَوْنِ بْنِ مُحَمَّدٍ بْنِ الْقَاسِمِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ أَبِي أُسَامَةَ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا اخْتَارَ جَدُّنَا صَ لِلْحُمَّى إِلَّا وَزَنَ عَشْرَةَ دَرَاهِمِ سَكَّرٍ بِمَاءٍ بَارِدٍ عَلَى الرِّيقِ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Awn Bin Muhammad Bin Al Qasim, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Abu Usama Al Shahaam who said,

'I heard Abu Abdullah^{-asws} saying: 'Our^{-asws} grandfather^{-saww} did not choose for the fever except sugar the weight of ten Dirhams with cold water upon the empty stomach''.⁸⁶

11- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ غَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا ع وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ عَنِ الرِّضَا ع وَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْثَانِيِّ الْمُعَدَّلِيِّ عَنْ عَلِيِّ بْنِ مَهْرُوبَةَ [مَهْرُوبِي] الْقُرُوبِيِّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ دَخَلَ رَسُولُ اللَّهِ ص عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ خُمُومٌ فَأَمَرَهُ بِأَكْلِ الْعُبَيْرَاءِ.

(The book) – From Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah Al Neysapury, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father - from Al-Reza^{-asws}.

And from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harwy – from Al-Reza^{-asws}.

And from Al-Husayn Bin Muhammad Al Ashnany Al Muaddil, from Ali Bin Mahrawiya Al Qazwiny, from Dawood Bin Suleyman –

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}: 'Rasool-Allah^{-saww} entered to see Ali^{-asws} Bin Abu Talib^{-asws} while he^{-asws} had fever, so he^{-saww} instructed him^{-asws} with eating Juneberries''.⁸⁷

12- الْخِصَالُ، عَنْ أَبِيهِ عَنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: عَلَامَاتُ الدَّمِ أَرْبَعَةُ الْحِكَّةُ وَ الْبُثْرَةُ وَ النَّعَاسُ وَ الدَّوْرَانُ.

(The book) 'Al Khisal' – From his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus,

'From Abu Al-Hassan^{-asws} having said: 'Signs of the blood (infection/deficiency) are four – the itching, and the pimples, and the drowsiness, and the dizziness''.⁸⁸

⁸⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 9 b

⁸⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 10

⁸⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 11

⁸⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 12

13- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ مِنْ دَاءٍ إِلَّا وَ هُوَ مِنْ دَاخِلِ الْجَوْفِ إِلَّا الْحِرَاحَةَ وَ الْحُمَى فَإِنَّهُمَا يَرِدَانِ وَرُوداً أَكْسَرُوا حَرَّ الْحُمَى بِالْبَنْفَسِجِ وَ الْمَاءِ الْبَارِدِ فَإِنَّ حَرَّهَا مِنْ فَيْحِ جَهَنَّمَ.

And from him, from his father, from sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'There isn't any illness except, and it is from inside of the interior (of body), except for the injury and the fever, for these two arrive from outside (of the body). Break the heat of fever with the violet oil (Banafsij) and the cold water, for it's heat is from the surface of Hell".⁸⁹

وَ قَالَ ع صُبُّوا عَلَى الْمَحْمُومِ الْمَاءَ الْبَارِدَ فِي الصَّيْفِ فَإِنَّهُ يُسَكِّنُ حَرَّهَا.

And he^{-asws} said: 'Pour the cold water upon the one with fever during the summer, for it would settle it's heat".⁹⁰

وَ قَالَ ع دَخَرْنَا أَهْلَ الْبَيْتِ شِفَاءً مِنَ الْوَعَكِ وَ الْأَسْقَامِ وَ وَسْوَاسِ الرَّيْبِ.

And he^{-asws} said: 'Our^{-asws} Zikr, of People^{-asws} of the Household, is a healing from the fever, and the illnesses, and the uncertainties of the doubts".⁹¹

وَ قَالَ ع اشْرَبُوا مَاءَ السَّمَاءِ فَإِنَّهُ يُطَهِّرُ الْبَدَنَ وَ يَدْفَعُ الْأَسْقَامَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يَذْهَبَ عَنْكُمْ رَجَزَ الشَّيْطَانِ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ.

And he^{-asws} said: 'Drink water of the sky (rain) for it is a cleansing of the body and repels the illnesses. Allah^{-azwj} Blessed and Exalted: **and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]**".⁹²

14- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ وَالِدِهِ عَنْ هِلَالِ بْنِ مُحَمَّدٍ الْحَفَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبَلِيِّ عَنْ أَبِيهِ عَلِيِّ بْنِ عَلِيٍّ أَخِي دَعْبِلِ الْحَزَائِيِّ عَنِ الرِّضَا ع عَنْ آبَائِهِ ع عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: يَلْلُوا جَوْفَ الْمَحْمُومِ بِالسُّوَيْقِ وَ الْعَسَلِ ثَلَاثَ مَرَّاتٍ وَ يُحَوَّلُ مِنْ إِنَاءٍ إِلَى إِنَاءٍ وَ يُسْقَى الْمَحْمُومُ فَإِنَّهُ يَذْهَبُ بِالْحُمَى الْحَارَّةِ وَ إِنَّمَا عَمِلَ بِالْوَحْيِ.

(The book) 'Majaalis' of Ibn Sheykh – From his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobeli, from his father Ali bin Ali, brother of Deobel Al Khuzaie,

'From Al-Reza^{-asws}, from his^{-asws} fathers^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Moisten the interior of the feverish one with the porridge (Al-Suweyq) and the honey, three

⁸⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 13 a

⁹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 13 b

⁹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 13 c

⁹² Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 13 d

times, and transfer from a container to a container and quench the feverish one, for it would do away with the fever, the heat, and rather it has been worked with the Revelation".⁹³

15- الْمَحَاسِنُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ ابْنِ أَسْبَاطٍ عَنْ يَحْيَى بْنِ بَشِيرٍ النَّبَالِيُّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لَأَبِي يَا بَشِيرُ بِأَيِّ شَيْءٍ تُدَاوُونَ مَرْضَاكُمْ قَالَ يَهْدِيهِ الْأَدْوِيَّةُ الْمِرَارُ قَالَ لَا إِذَا مَرَضَ أَحَدُكُمْ فَخَذَ الشُّكَّرَ الْأَبْيَضَ فِدَقَّهُ ثُمَّ صَبَّ عَلَيْهِ الْمَاءَ الْبَارِدَ وَ اسْقَهْ إِيَّاهُ فَإِنَّ الَّذِي جَعَلَ الشِّفَاءَ فِي الْمِرَارِ قَادِرٌ أَنْ يَجْعَلَهُ فِي الْحَلَاوَةِ.

(The book) 'Al Mahasin' – From a number of his companions, from Ibn Asbaat, from Yahya Bin Bashir Al Nabal who said,

'Abu Abdullah^{-asws} said to my father: 'O Bashir! By which thing are you medicating your sick ones?' He said, 'By these bitter medicines'. He^{-asws} said: 'No. When one of you is sick, take the white sugar and power it, then pour the cold water upon him and quench it to him, for the One^{-azwj} Who has Made the healing to be in the bitter is Able upon Making it to be in the sweet".⁹⁴

16- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكَبَابُ يَذْهَبُ بِالْحُمَّى.

(The book) 'Al Mahasin' – From Ahmad Bin Muhammad Bin Abu Nast Al Bazanty, from Hammad Bin Usman, from Muhammad Bin Sowqah,

'From Abu Abdullah^{-asws} having said: 'The Kebab does away with the fever".⁹⁵

17- وَ مِنْهُ، عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرِضْتُ سَتَيْنِ أَوْ أَكْثَرَ فَأَلْهَمَنِي اللَّهُ الْأُرْزَّ فَأَمَرْتُ بِهِ فَعَسَلَ [فَعَسِلَ] وَ جَفَّفَ ثُمَّ أَشَمَ النَّارَ وَ طَحَنَ فَجَعَلْتُ بَعْضَهُ سَفُوفاً وَ بَعْضَهُ حَسَواً.

And from him, from Yunus Bin Yaqoub, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} was ill for two years or more. Allah Inspired me^{-asws} the rice. I^{-asws} instructed with it. It was washed and dried, then grilled by the fire and grounded. I^{-asws} made part of it as powder and some of it as broth".⁹⁶

18- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْبَصَلُ يَذْهَبُ بِالْحُمَّى.

(The book) 'Al Mahasin' – From Ahmad Bin Al Nazar, from Amro Bin Shmr, from Jabir who said,

'Abu Abdullah^{-asws} said: 'The onion does away with the fever".⁹⁷

19- الطَّب، طب الأئمة عليهم السلام عَنْ عَوْنٍ عَنْ أَبِي عِيْسَى عَنِ الْحُسَيْنِ عَنْ أَبِي أُسَامَةَ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ إِنَّ الْحُمَّى تُضَاعَفُ عَلَى أَوْلَادِ الْأَنْبِيَاءِ.

⁹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 14

⁹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 15

⁹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 16

⁹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 17

⁹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 18

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Awn, from Abu Isa, from Al-Husayn, from Abu Usama who said,

'I heard Al-Sadiq^{-asws} saying: 'The fever is doubled upon the children of the Prophets^{-as}'.⁹⁸

20- الطب، طب الأئمة عليهم السلام عن السري بن أحمد بن السري عن محمد بن يحيى الأزدي عن محمد بن سينان عن يونس بن طبيان عن محمد بن إسماعيل بن أبي رزنب قال سمعت الباقر ع يقول إخراج الحمى في ثلاثة أشياء في القيء و في العرق و في إسهال البطن.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Al Sary Bin Ahmad Bin Al Sary, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Yunuz Bin Zabyan, from Muhammad Bin Ismail Bin Abu Zaynab who said,

'I heard Al-Baqir^{-asws} saying: 'Expulsion of the fever is in three things – in the vomiting, and in the sweating, and in the abdominal diarrhoea'.⁹⁹

21- وَ مِنْهُ، هَذَا الْإِسْنَادُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الرِّضَا ع قَالَ: سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ ع وَ قَدْ اسْتَشَى فَجَاءَهُ الْمُتَرَفِّعُونَ بِالْأَدْوِيَةِ يَغْنِي الْأَطِبَّاءُ فَجَعَلُوا يَصِفُونَ لَهُ الْعَجَائِبَ

And from him, by this chain from Muhammad Bin Sinan,

'From Al-Reza^{-asws} having said: 'I^{-asws} heard Musa^{-asws} Bin Ja'far^{-asws}, and he^{-asws} had a (health) complaint. The ones knowing with the medicines, meaning the doctors, came to him^{-asws}. They went on to describe the strange (treatments) to him^{-asws}.

فَقَالَ أَيْنَ يَذْهَبُ بِكُمْ افْتَصِرُوا عَلَى سَيِّدِ هَذِهِ الْأَدْوِيَةِ الْهَلِيلِجِ وَ الرَّازِنَانِجِ وَ السُّكَّرِ فِي اسْتِقْبَالِ الصَّيْفِ ثَلَاثَةَ أَشْهُرٍ فِي كُلِّ شَهْرٍ ثَلَاثَ مَرَّاتٍ وَ فِي اسْتِقْبَالِ الشِّتَاءِ ثَلَاثَةَ أَشْهُرٍ فِي كُلِّ شَهْرٍ ثَلَاثَةَ مَرَّاتٍ وَ يُجْعَلُ مَوْضِعُ الرَّازِنَانِجِ مَصْطَكِي فَلَا يَمْرُضُ إِلَّا مَرَضَ الْمَوْتِ.

He^{-asws} said: 'Where are they going with you all? Confine yourselves to the chief of these medicines – the myrobalan (Terminalia), and the fennel, and the sugar in welcoming the summer, three months, three times in each other, and welcoming the winter three months, in each month three times, and the place of fennel has been made for mastication, so he will not fall sick except the sickness of death!¹⁰⁰

22- الطب، طب الأئمة عليهم السلام عن عبد الله بن بسطام عن كميل عن محمد بن إبراهيم الجعفي عن أبيه قال: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ مَا لِي أَرَاكَ شَاحِبَ الْوَجْهِ قُلْتُ أَنَا فِي حُمَى الرَّبْعِ فَقَالَ مِنْ أَيْنَ أَنْتَ عَنِ الْمُبَارَكِ الطَّيِّبِ اسْحَقِ السُّكَّرَ ثُمَّ خُذْهُ بِالْمَاءِ وَ اشْرَبْهُ عَلَى الرَّيْقِ عِنْدَ الْحَاجَةِ إِلَى الْمَاءِ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Abdullah Bin Bistam, from Kamil, from Muhammad Bin Ibrahim Al Jufy, from his father who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'What is the matter I^{-asws} see you pale-faced?' I said, 'I am in spring (hay) fever'. He^{-asws} said: 'Where are you from the Blessed, the good?

⁹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 19

⁹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 20

¹⁰⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 21

Crush the sugar, then take it with the water and drink it upon the empty stomach during the need to the water’.

قَالَ فَعَمَلْتُ فَمَا عَادَتْ إِلَيَّ بَعْدُ.

He (the narrator) said, ‘I did so. It (spring fever) did not return to me afterwards’.¹⁰¹

23- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ شاذَانَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: سُئِلَ عَنِ الْحُمَّى الْغَيْبِ الْعَالِيَةِ قَالَ يُؤْخَذُ الْعَسَلُ وَ الشُّونِيزُ وَ يُلْعَقُ مِنْهُ ثَلَاثُ لَعَقَاتٍ فَإِنَّمَا تَنْقَلِعُ وَ هُمَا الْمُبَارَكَانِ قَالَ اللَّهُ تَعَالَى فِي الْعَسَلِ يُخْرَجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

And from him, from Al-Hassan Bin shazan,

‘From Abu Ja’far^{-asws}, from Abu Al-Hassan^{-asws}, said: ‘He^{-asws} was asked about the pre-dominant fever. He^{-asws} said: ‘He should take the honey and the black seed, and he should lick from it, three licks, so it (fever) would be uprooted, and these are both Blessed. Allah^{-azwj} the Exalted Says regarding the honey: **There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69].**

وَ قَالَ رَسُولُ اللَّهِ ص فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا السَّامُ قَالَ الْمَوْتُ

And Rasool-Allah^{-saww} said: ‘In the black seed there is healing from every illness except the poison’. It was said, ‘O Rasool-Allah^{-saww}! And what is the poison?’ He^{-saww} said: ‘The death’.

قَالَ وَ هَذَانِ لَا يَمِيلَانِ إِلَى الْحَرِّ وَ الْبُرُودِ وَ لَا إِلَى الطَّبَائِعِ إِنَّمَا هُمَا شِفَاءٌ حَيْثُ وَقَعَا.

He^{-saww} said: ‘And these two do not incline to the heat and the cold nor to the natures, but rather these are a healing wherever they occur’.¹⁰²

بيان لا يميلان أي ليس تأثيرها بالطبع بل بالخاصية.

Explanation: ‘They do not incline’ – i.e. their impact is not by nature, but it is a characteristic.

24- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَامُ عَنِ الْحَسَنِ بْنِ شاذَانَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع قَالَ: خَيْرُ الْأَشْيَاءِ لِحُمَّى الرَّبْعِ أَنْ يُؤْكَلَ فِي يَوْمِهَا الْفَالُودُجُ الْمَعْمُولُ بِالْعَسَلِ وَ يُكْتَرُ زَعْفَرَانُهُ وَ لَا يُؤْكَلَ فِي يَوْمِهَا غَيْرُهُ.

(The book) ‘Tibb Al Aimmah^{-asws}’ – may the greetings be upon them^{-asws} – From Al-Hassan Bin Shazan,

‘From Abu Ja’far^{-asws}, from Abu Al-Hassan^{-asws} the 3rd having said: ‘Best of the things for the spring (hay) fever is that one should eat ‘Al-Falouzaj’ during its day, made with the honey, and a lot of its saffron, and do not eat anything else during its day’.¹⁰³

¹⁰¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 22

¹⁰² Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 23

¹⁰³ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 24

25- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُيَاسِرٍ عَنِ ابْنِ سِنَانٍ قَالَ قَالَ الصَّادِقُ ع إِنَّ لِلدَّمِ وَ هَيْجَانِهِ ثَلَاثَ عِلَامَاتٍ الْبُتْرَةُ فِي الْجَسَدِ وَ الْحِكَّةُ وَ دَيْبِيبُ الدَّوَابِّ.

And from him, from Abdullah Bin Ubeyd, from Muhammad Bin Isa, from Muyasser, from Ibn Sinan who said,

‘Al-Sadiq^{-asws} said: ‘For the blood and it’s upheaval, there are three signs – the pimples in the body, and the itching, and the crawling insects’.¹⁰⁴

بيان البثور و الحكّة غالبهما بمدخلية كثرة الدم و إن كانتا من غيره من الأخلاط أيضا و كأن المراد بدبيب الدواب ما يتخيله الإنسان من ديبب نملة أو دابة في جلده و تسميه الأطباء التنمل.

Explanation: Pimples and itching are mostly due to the presence of an abundance of blood, even if they are from other mixtures as well, as if what is meant by the crawling of beasts is what a person imagines of the crawling of an ant or an animal in his skin and what doctors call it paraesthesia.

26- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ الْحُسَيْنِ بْنِ بِسْطَامٍ عَنْ مُحَمَّدٍ بْنِ خَلْفٍ عَنِ الْوَشَاءِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي الثَّقَاحِ مَا دَاوَوْا مَرْضَاهُمْ إِلَّا بِهِ.

(The book) ‘Tibb Al Aemma^{-asws}’, may the greetings be upon them^{-asws} – From Al-Husayn Bin Bistam, from Muhammad Bin Khalaf, from Al Washa, from Al-Husayn Bin Ali, from Abdullah Bin Sinan who said,

‘Ja’far^{-asws} Bin Muhammad^{-asws}: ‘If the people were to know what is in the apple, they would not medicate their sick ones except by it’.¹⁰⁵

27 وَ مِنْهُ، عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع عَنْ مَرِيضٍ اشْتَهَى الثَّقَاحَ وَ قَدْ هُمِيَ عَنْهُ أَنْ يَأْكُلَهُ فَقَالَ أَطْعِمُوهُ مُحْمُومِيكُمْ الثَّقَاحَ فَمَا مِنْ شَيْءٍ أَنْفَعَ مِنَ الثَّقَاحِ.

And from him, from Ibrahim Bin Khalid, from Zur’ah, from Sama’at who said,

‘I asked Abu Abdullah Al-Sadiq^{-asws} about a sick person desiring the apple and he has been forbidden from eating it. He^{-asws} said: ‘Feed your feverish ones, the apple, for there is nothing more beneficial than the apple!’¹⁰⁶

28- وَ مِنْهُ، عَنْ حَمَّادِ بْنِ مِهْرَانَ الْبَلْخِيِّ قَالَ: كُنَّا نَخْتَلِفُ إِلَى الرِّضَا ع بِخُرَاسَانَ فَشَكَا إِلَيْهِ يَوْمًا مِنَ الْأَيَّامِ شَابٌّ مِنْهُ الْبَرَقَانُ فَقَالَ خُذْ خَبَارَ بَاذَرَنْجٍ فَقَشِّرْهُ ثُمَّ اطْبَحْ فُشُورَهُ بِالْمَاءِ ثُمَّ اشْرَبْهُ ثَلَاثَةَ أَيَّامٍ عَلَى الرِّيقِ كُلِّ يَوْمٍ مِقْدَارَ رَطْلٍ

And from him, from Hammad Bin Himran Al Balkhy who said,

‘We used to come and go to Al-Reza^{-asws} at Khurasan. One day from the days, a youth from us complained to him^{-asws} of the jaundice. He^{-asws} said: ‘Take a (Khiyarbazanj) cucumber

¹⁰⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 25

¹⁰⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 26

¹⁰⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 27

sprouts(?), peel it, then cook it's peelings with the water, then drink it for three days upon the empty stomach every day, a measurement of a Rat'l (unit of weight)'.

فَأَخْبَرَنَا الشَّابُّ بَعْدَ ذَلِكَ أَنَّهُ عَالَجَ بِهِ صَاحِبَهُ مَرَّتَيْنِ فَبَرَأَ بِإِذْنِ اللَّهِ تَعَالَى.

The youth informed us after that that he had treated his companion with it twice, and he was cured by the Permission of Allah^{-azwj} the Exalted".¹⁰⁷

29- الْمَكَارِمُ، عَنْ طَبِّ الْأَيْمَةِ قَالَ الصَّادِقُ ع إِنَّ لِلدَّمِ ثَلَاثَ عِلَامَاتٍ الْبُتْرُ فِي الْجَسَدِ وَ الْحِكَّةُ وَ دَيْبُ الدَّوَابِّ

(The book) 'Al Mukarim', from (the book) 'Tibb Al Aemma^{-asws}' –

Al-Sadiq^{-asws} said: 'For the blood and it's upheaval, there are three signs – the pimples in the body, and the itching, and the crawling insects'. (Please see note under H 25 above)

وَ فِي حَدِيثٍ آخَرَ النَّعَاسُ وَ كَانَ إِذَا اعْتَلَّ إِنْسَانٌ مِنْ أَهْلِ الدَّارِ قَالَ انْظُرُوا فِي وَجْهِهِ فَإِنْ قَالُوا أَصْفَرُ قَالَ هُوَ مِنَ الْمَرَّةِ الصَّفْرَاءِ فَيَأْمُرُ بِمَاءٍ فَيُسْقَى وَ إِنْ قَالُوا أَحْمَرُ قَالَ دَمٌ فَيَأْمُرُ بِالْحِجَامَةِ.

And in another Hadeeth: 'The drowsiness', and when the human being from the people of the house is sick. He^{-asws} said: 'Look into his face'. If they said, 'Pale!' He^{-asws} said: 'It is from the bile'. He^{-asws} instructed with water and quenched. And if they said, 'Red!' He^{-asws} said: 'Blood'. He^{-asws} instructed with the cupping".¹⁰⁸

30 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ دَاءٍ إِلَّا وَهُوَ شَارِعٌ إِلَى الْجَسَدِ يَنْظُرُ مَتَى يُؤْمَرُ بِهِ فَيَأْخُذُهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Abu Ayoub,

'From Abu Abdullah^{-asws} having said: 'There is no illness except and it is street to the body, awaiting when it would be Commanded with, so it would seize him'.

وَ فِي رِوَايَةٍ أُخْرَى إِلَّا الْحُمَّى فَإِنَّمَا تَرُدُّ وَرُودًا.

And in another report: 'Except the fever, for it arrives from outside (external source)'.¹⁰⁹

بيان إلا و هو شارع أي له طريق إليه و لعل المعنى أن أكثر الأدوية لها مادة في الجسد تشتد ذلك حتى ترد عليه بإذن الله بخلاف الحمى فإنها قد ترد بغير مادة بل بالأسباب الخارجة كتصرف هواء حار أو بارد أو غفن أو سمي.

Explanation: 'Except and it is a street' – i.e. a road for it to him. And perhaps the meaning is that most of the illnesses, there is a substance for it in the body intensifying that until it arrives to him by the Permission of Allah^{-azwj}, differently to the fever, for it arrives without any

¹⁰⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 28

¹⁰⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 29

¹⁰⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 30

substance. But the causes are external, like the change in the air, hot, or cold, or mouldy (damp), or toxic.

31- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَزْرَةَ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: قَالَ لِي ابْنِي لَمَوْعُوكَ مِنْدُ سَبْعَةِ أَشْهُرٍ وَ لَقَدْ وُعِكَ ابْنِي اثْنَيْ عَشَرَ شَهْرًا وَ هِيَ تَضَاعَفُ عَلَيْنَا أَشْعَرْتُ أَنَّمَا لَا تَأْخُذُ فِي الْجَسَدِ كُلِّهِ وَ رُبَّمَا أَخَذَتْ فِي أَعْلَى الْجَسَدِ وَ لَمْ تَأْخُذْ فِي أَسْفَلِهِ وَ رُبَّمَا أَخَذَتْ فِي أَسْفَلِهِ وَ لَمْ تَأْخُذْ فِي أَعْلَى الْجَسَدِ كُلِّهِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza,

'From Abu Ibrahim^{-asws} having said: 'I^{-asws} have been with fever since seven months, and my^{-asws} son^{-asws} has been with fever for twelve months, and it is doubled upon us. It does not seize in the body, all of it, and at times it seizes in the upper body and does not seize in its lower, and at times it seizes in its lower and does not seize in the upper body, all of it'.

فُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَذْنْتُ لِي حَدَّثْتُكَ بِحَدِيثٍ عَنْ أَبِي بَصِيرٍ عَنْ جَدِّكَ أَنَّهُ كَانَ إِذَا وُعِكَ اسْتَبْعَانَ بِالْمَاءِ الْبَارِدِ فَيَكُونُ لَهُ ثَوْبَانِ ثَوْبٌ فِي الْمَاءِ الْبَارِدِ وَ ثَوْبٌ عَلَى جَسَدِهِ يُرَاوِحُ بَيْنَهُمَا ثُمَّ يُنَادِي حَتَّى يُسْمَعَ صَوْتُهُ عَلَى بَابِ الدَّارِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ

I said, 'May I be sacrificed for you^{-asws}! If you^{-asws} were to permit me, I can narrate to you^{-asws} with a Hadeeth from Abu Baseer, from your^{-asws} grandfather^{-asws}, who, whenever he^{-asws} had fever would seek assistance with the cold water. There would be two (pieces) of cloth for him^{-asws} – a cloth in the cold water and a cloth upon his^{-asws} body, rotating between the two. Then he^{-asws} would call out to the extent that his^{-asws} voice would be heard at the door of the house: 'O Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww!}'

فَقَالَ صَدَقْتَ فُلْتُ جُعِلْتُ فِدَاكَ فَمَا وَجَدْتُمْ لِلْحُمَّى عِنْدَكُمْ دَوَاءً

He^{-asws} said: 'You speak the truth'. I said, 'May I be sacrificed for you^{-asws}! So what medication do you^{-asws} find with you^{-asws} all, for the fever?'

فَقَالَ مَا وَجَدْنَا لَهَا عِنْدَنَا دَوَاءً إِلَّا الدُّعَاءُ وَ الْمَاءُ الْبَارِدُ إِيَّيْ شَتَكَيْتُ فَأَرْسَلَ إِلَيَّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِطَبِيبٍ لَهُ فَجَاءَنِي بِدَوَاءٍ فِيهِ قَيْءٌ فَأَبَيْتُ أَنْ أَشْرَبَهُ لِأَنِّي إِذَا قُيِّئْتُ زَالَ كُلُّ مَفْصِلٍ مِنِّي.

He^{-asws} said: 'We^{-asws} do not find for it any medicine for it except the supplication and the cold water. I^{-asws} had complained (of health), so Muhammad Bin Ibrahim sent to me^{-asws} with a doctor of his. He came to be with medication (to make vomit). I^{-asws} refused to drink it because, whenever I^{-asws} vomit, every joint of mine moves".¹¹⁰

توضيح قوله ع ثم ينادي لعل النداء كان استشفاعا بها صلوات الله عليها للشفاء

Clarification – His words, 'Then he^{-asws} would call out' – perhaps the call was to be healed by her^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws} for the healing.

زال كل مفصل مني أي لا أقدر لكثرة الضعف على القيء.

'Every joint of mine^{-asws} moves' – i.e. I^{-asws} am not able upon the vomiting due to the extreme weakness.

32 الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحُمَّى يَخْرُجُ فِي ثَلَاثٍ فِي الْعَرَقِ وَالْبَطْنِ وَالْقَيْءِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, raising it to,

'Abu Abdullah^{-asws} having said: 'The fever is expelled in three (ways) – in the sweating, and the belly (toilet), and the vomiting'".¹¹¹

33- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ كَامِلِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ قَالَ حَدَّثَنِي أَبِي قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي مَا لِي أَرَاكَ سَاهِمَ الْوَجْهِ فَقُلْتُ إِنَّ فِي حُمَّى الزَّيْعِ قَالَ فَمَا يَمْنَعُكَ مِنَ الْمُبَارَكِ الطَّيِّبِ اسْحَقِ السُّكَّرَ ثُمَّ اخْضَنْهُ بِالْمَاءِ وَاشْرَبْهُ عَلَى الرَّبْقِ وَ عِنْدَ الْمَسَاءِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Kamil Bin Muhammad, from Muhammad Bin Ibrahim Al Jufy who said, 'My father narrated to me saying,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: 'What is the matter I see you pale-faced?' I said, 'There is spring (Hay) fever with me. He^{-asws} said: 'What prevents you from the Blessed, the good? Crush the sugar, then churn it in water and drink it upon the empty stomach, and in the evening'.

قَالَ فَفَعَلْتُ فَمَا عَادَتْ إِلَيَّ.

He (the narrator) said, 'I did so, and it (fever) did not return to me'".¹¹²

34- الدَّعَائِمُ، عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَطْفِئُوهَا بِالْمَاءِ وَ كَانَ إِذَا وُعِكَ دَعَا بِمَاءٍ فَأَدْخَلَ فِيهِ يَدَهُ.

(The book) 'Al Da'aim' –

'From the Prophet^{-saww} having said: 'The fever is from the surface of Hell, so extinguish it with the water'. And whenever he^{-saww} had fever, he^{-saww} would call for the water and insert his hand in it'".¹¹³

35- وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: اعْتَلَّ الْحَسَنُ ع فَاشْتَدَّ وَجَعُهُ فَأَحْتَمَلَتْهُ فَاطِمَةُ ع فَأَتَتْ بِهِ النَّبِيَّ ص مُسْتَعِينَةً مُسْتَجِيرَةً وَ قَالَتْ لَهُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِإِنِّكَ أَنْ يَشْفِيَهُ وَ وَضَعَتْهُ بَيْنَ يَدَيْهِ

And from Ali^{-asws} having said: 'Al-Hassan^{-asws} fell ill and his^{-asws} pain intensified, so (Syeda) Fatima^{-asws} carried him^{-asws} and came with him^{-asws} to the Prophet^{-saww}, appealing, seeking

¹¹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 32

¹¹² Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 33

¹¹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 34

help, and she^{-asws} said to him^{-saww}: ‘O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} for your^{-saww} son^{-asws} that He^{-azwj} Heals him^{-asws}!’ And she^{-asws} placed him^{-asws} in front of him^{-saww}.

فَقَامَ صَ حَتَّى جَلَسَ عِنْدَ رَأْسِهِ ثُمَّ قَالَ يَا فَاطِمَةُ يَا بُنَيَّةُ إِنَّ اللَّهَ هُوَ الَّذِي وَهَبَهُ لَكَ وَهُوَ قَادِرٌ عَلَى أَنْ يَشْفِيَهُ

He^{-saww} stood up until he^{-saww} sat down by his^{-asws} head, then said: ‘O Fatima^{-asws}! O daughter^{-asws}! Allah^{-azwj} is the One^{-azwj} Who has Granted him^{-asws} to you^{-asws}, and He^{-azwj} is Able upon Healing him^{-asws}’.

فَهَبَطَ عَلَيْهِ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ وَ عَزَّ لَمْ يُنَزِّلْ عَلَيْكَ سُورَةً مِنَ الْقُرْآنِ إِلَّا وَ فِيهَا فَاءٌ وَ كُلُّ فَاءٍ مِنْ آفَةٍ مَا خَلَا الْحَمْدَ فَإِنَّهُ لَيْسَ فِيهَا فَاءٌ

Jibraeel^{-as} came down. He^{-as} said: ‘O Muhammad^{-saww}! Allah^{-azwj} Majestic and Mighty has not Revealed unto you^{-saww} any Chapter from the Quran except and therein is (the letter) ‘Fa’, and every ‘Fa’ is from ‘Afat’ (affliction), apart from (Surah) ‘Al-Hamd’, for there isn’t (the letter) ‘Fa’ in it’.

فَادْعُ فِدْحًا مِنْ مَاءٍ فَأَقْرَأْ فِيهِ الْحَمْدَ أَرْبَعِينَ مَرَّةً ثُمَّ صَبَّهُ عَلَيْهِ فَإِنَّ اللَّهَ يَشْفِيهِ فَعَمَلٌ ذَلِكَ فَكَأَنَّمَا أُثْبِطُ مِنْ عِقَالٍ

He^{-saww} called for a cup of water. He^{-saww} recited (Surah) ‘Al-Hamd’ in it forty times, then poured it upon him^{-asws}. Allah^{-azwj} Healed him^{-asws}. (As soon as) he^{-saww} did that, it was as if he^{-asws} had been activated from the inactivity”.¹¹⁴

وَ رُوِيَ عَنْهُ صَ مَنْ حُمَ ثَلَاثَ سَاعَاتٍ فَصَبَّرَ فِيهَا بَاهَى اللَّهُ بِهِ مَلَائِكَتَهُ فَقَالَ مَلَائِكَتِي انْظُرُوا إِلَى عَبْدِي وَ صَبْرِهِ عَلَى بَلَائِي أَتُتَبَوِّا لِعَبْدِي بَرَاءَةً مِنَ النَّارِ

And it is reported from him^{-saww}: ‘One who has fever for three hours, so he is patient upon it, Allah^{-azwj} Boasts with him to His^{-azwj} Angels. He^{-azwj} Says: “O My^{-azwj} Angels! Look at My^{-azwj} servant and his patience upon My^{-azwj} afflictions! Write for My^{-azwj} servant, freedom (pass) from the Fire!”

قَالَ فَيُكْتَبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ بَرَاءَةٌ مِنَ اللَّهِ لِعَبْدِهِ فُلَانٍ بِنِ فُلَانٍ إِنِّي قَدْ أَمْنْتُكَ عَنْ عَذَابِي وَ أُوجِبْتُ لَكَ جَنَّتِي فَأَدْخُلْهَا بِسَلَامٍ.

He^{-saww} said: ‘So it is written: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! This letter is from Allah^{-azwj} the Mighty, the Wise as a freedom from Allah^{-azwj} for His^{-azwj} servant, so and so, son of so and so! I^{-azwj} have Secured you from My^{-azwj} Punishment and have Obligated My^{-azwj} Paradise for you, so enter it in safety!”¹¹⁵

وَ رُوِيَ فِي حَدِيثٍ آخَرَ عَنْهُ صَ مَا مِنْ آدَمِيٍّ إِلَّا وَ لَهُ حَظٌّ مِنَ النَّارِ وَ حَظُّ الْمُؤْمِنِ الْحَمَى.

And it is reported in another Hadeeth from him^{-saww}: ‘There is no human being except and for him is a share from the Fire (of Hell), and a share of the Momin is the fever”.¹¹⁶

¹¹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 35 a

¹¹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 35 b

¹¹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 53 H 35 c

36- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ يَحْيَى الْخُزَاعِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ عَاصِمِ بْنِ يُوسُفَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِرَجُلٍ بِأَيِّ شَيْءٍ تُعَالِجُونَ مَحْمُومِيكُمْ قَالَ أَصْلَحَكَ اللَّهُ بِهَذِهِ الْأَدْوِيَةِ الْمُرَّةِ بَسْفَائِجٍ وَ الْغَافِثِ وَ مَا أَشْبَهَهُ فَقَالَ سُبْحَانَ اللَّهِ الَّذِي يَقْدِرُ أَنْ يُبْرِئَ بِالْمُرِّ يَقْدِرُ أَنْ يُبْرِئَ بِالْحُلُوِّ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ja'far Bin Yahya Al Khuzairi, from Al-Husayn Bin Al-Hassan, from Aasim Bin Yunus, from a man,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to a man: 'With which thing are you treating your feverish ones?' He said, 'May Allah^{-azwj} Keep you^{-asws} well! With these bitter medicines, with 'Safaij', and 'Al Gafis', and what resembles it'. He^{-asws} said: 'Glory be to Allah^{-azwj}! The One^{-azwj} Who is Able upon Curing with the bitter, He^{-azwj} is Able upon Curing with the sweet!'

ثُمَّ قَالَ إِذَا حُمَّ أَحَدُكُمْ فَلْيَأْخُذْ إِنَاءً نَظِيفاً فَيَجْعَلْ فِيهِ سَكَّرَةً وَ نِصْفاً ثُمَّ يَقْرَأُ عَلَيْهِ مَا حَضَرَ مِنَ الْقُرْآنِ ثُمَّ يَضَعُهَا تَحْتَ النُّجُومِ وَ يَجْعَلُ عَلَيْهَا حِدِيدَةً فَإِذَا كَانَ فِي الْعَدَاةِ صَبٌّ عَلَيْهِ الْمَاءُ وَ مَرَسَهُ بِيَدِهِ ثُمَّ شَرِبَهُ

Then he^{-asws} said: 'Whenever one of you has fever, let him take a clean container and make sugar to be in it, and halve it. Then he should recite upon it what is present from the Quran, then place it beneath the stars, and make iron to be in it. When it would be the morning, pour the water upon him and immerse his hand in it, then drink it.

فَإِذَا كَانَتِ اللَّيْلَةُ الثَّانِيَةُ زَادَهُ سَكَّرَةً أُخْرَى فَصَارَتْ سَكَّرَاتٍ ثَلَاثٌ وَ نِصْفاً.

When it is the second night, increase sugar again, so it would be two (portions of) sugar, and halve it. When it would be the third night, increase it in sugar again, so it would be three (portions of) of sugar, and halve it".¹¹⁷

أقول سيأتي كثير من الأخبار في أبواب الأدوية و الرياحين و الفواكه و الحبوب إن شاء الله تعالى.

I (Majlisi) am saying, 'I shall be coming with a lot of Ahadeeth in the chapters of medicine and the basil, and the fruits, and the seeds, if Allah^{-azwj} the Exalted so Desires'.

CHAPTER 54 – THE CUPPING, AND THE ENEMA, AND THE SNUFFING, AND THE VOMITING

1- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ خَفْصِ بْنِ الْبَخَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الدَّوَاءُ أَرْبَعَةُ الْحِجَامَةُ وَالسَّعُوطُ وَالْحَفْنَةُ وَالْقَيْءُ.

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah^{-asws} having said: 'The cures are four – the cupping, and the snuffing, and the enema, and the vomiting''¹¹⁸

2- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ الْبَصْرِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ زَوَاهُ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ مَرَّ بِقَوْمٍ يَخْتَجِمُونَ فَقَالَ مَا كَانَ عَلَيْكُمْ لَوْ أَخَرْتُمُوهُ لِعِيشِيَةِ الْأَحَدِ فَكَانَ يَكُونُ أَنْزَلَ لِلدَّاءِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Husayn Bin Saeed, from Al-Husayn Bin Asad Al Basry, from Al-Husayn Bin Saeed, from the one who reported it, from Khalaf Bin Hammad, from a man,

'From Abu Abdullah^{-asws} having passed by a people getting cupping done. He^{-asws} said: 'It was not upon you (to get it done now). If you could have delayed it for Sunday evening, it would have brought down the illness''¹¹⁹

3- الْحِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اخْتَجَمَ رَسُولُ اللَّهِ ص يَوْمَ الْاِثْنَيْنِ وَ أُعْطِيَ الْحَبَّامُ بُرًّا.

(The book) 'Al Khisaal' – From his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from Yunus Bin Yaqoub who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} had cupping done on the day of Monday and gave wheat to the cupper (as payment))''¹²⁰

4- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ أَحْمَدَ بْنِ الْحُسَيْنِ الْمِثْمِيِّ أَوْ أَحَدِهِمَا عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَخْتَجِمُ يَوْمَ الْاِثْنَيْنِ بَعْدَ الْعَصْرِ.

And from him, from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashari, from Al-Hassan Bin Al-Husayn Al Lululie, from Muhammad Bin Ismail, and Ahmad Bin Al-Hassan Al Meysami, or one of them from Ibrahim Bin Mihzam, from the one who mentioned it,

¹¹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 1

¹¹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 2

¹²⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 3

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to get cupping done on the day of Monday after Al-Asr (late afternoon)’¹²¹

5- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَغُوبُ بْنُ يَزِيدَ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ ذَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحِجَامَةُ يَوْمَ الْإِثْنَيْنِ مِنْ آخِرِ النَّهَارِ تَسْلُ الدَّاءَ سَلًا مِنَ الْبَدَنِ.

And from him, from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, and Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Hammad Bin Isa, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘The cupping done on the day of Monday, from the end of the day (late afternoon), flows the illness away from the body with a flowing’¹²²

بيان لا يبعد كون أخبار الإثنين محمولة على التقية لكثرة الأخبار الواردة في شؤمه و يمكن تخصيصها بهذه الأخبار و فيه نكتة و هو أن شؤمه لوقوع مصائب النبي ص و الأئمة ع فيه و الاحتجام كأنه مشاركة معهم في الألم و المصيبة لكن جربنا غالبا أن المحتجم و المفتصد فيه و في الأربعاء لا ينتفع به.

Explanation: *It is not far-fetched for the Ahadith of the Monday be carried upon the Taqiyya (dissimulation) due to the large number of Ahadeeth referring to it's inauspiciousness (of Monday), and it is possible of it being specified in these Ahadeeth, and there is a point in this, and it is that it's inauspiciousness is due to the calamities befalling the Prophet^{-saww} and the Imams^{-asws} during it, and the cupping, it is as if it is a participant with them in the pain and the difficulty. We have experienced that the one getting cupping done and one getting vein-cutting (Fisd) done, and during the Wednesday will not benefit with it.*

6- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُقَاطِيِّ عَنْ زَكْرِيَّا الْمُؤْمِنِ عَنْ مُحَمَّدِ بْنِ رِجَالٍ الْقَلَاءِ قَالَ: رَأَيْتُ أَبَا إِبْرَاهِيمَ ع يَحْتَجِّمُ يَوْمَ الْجُمُعَةِ فَقُلْتُ جُعِلْتُ فِدَاكَ تَحْتَجِّمُ يَوْمَ الْجُمُعَةِ قَالَ أَقْرَأُ آيَةَ الْكُرْسِيِّ فَإِذَا هَاجَ بِكَ الدَّمُ لَيْلًا كَانَ أَوْ نَهَارًا فَاقْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَجِّمُ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Zakariya Al Momin, from Muhammad Bin Rabah who said,

‘I saw Abu Ibrahim^{-asws} getting cupping done on the day of Friday. I said, ‘May I be sacrificed for you^{-asws}! You^{-asws} are getting cupping done on the day of Friday!’ He^{-asws} said: ‘I^{-asws} recited Ayat Al Kursy (2:255). Whenever the blood is agitated with you, be it night or day, so recite Ayat Al Kursy and get cupping done’¹²³

7- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ أَبِي الْخَزَرَجِ عَنْ سُلَيْمَانَ بْنِ أَبِي نَصْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ احْتَجَّمَ يَوْمَ الثَّلَاثَةِ لِسَبْعِ عَشْرَةٍ أَوْ أَرْبَعِ عَشْرَةٍ أَوْ لِاحْدَى وَ عَشْرِينَ مِنَ الشَّهْرِ كَانَتْ لَهُ شِفَاءُ أَذْوَاءِ السَّنَةِ كُلِّهَا وَ كَانَتْ لِمَا سِوَى ذَلِكَ شِفَاءً مِنْ وَجَعِ الرَّأْسِ وَ الْأَصْرَاسِ وَ الْجُنُونِ وَ الْجَدَامِ وَ الْبَرَصِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Sa’ad, from Al Barqy, from Abu Al Khazraj, from Suleyman Bin Abu Nazra, from Abu Saeed Al Khudri who said,

‘Rasool-Allah^{-saww} said: ‘One who gets cupping done on the day of Tuesday the seventeenth, or fourteenth, or twenty-first of a month, it would be a healing for him for the illnesses of the

¹²¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 4

¹²² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 5

¹²³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 6

year, all of it, and would be a healing for what is besides that (from the days), from the pain of the head, and the teeth, and the madness, and the leprosy and the vitiligo".¹²⁴

8- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَشْكَرِيِّ ع يَوْمَ الْأَرْبَعَاءِ وَهُوَ يَخْتَجِمُ فَقُلْتُ لَهُ إِنَّ أَهْلَ الْحَرَمَيْنِ يَزُودُونَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ اخْتَجَمَ يَوْمَ الْأَرْبَعَاءِ فَأَصَابَهُ بَيَاضٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from one of our companions who said,

'I entered to see Abu Al-Hassan Ali^{-asws} Bin Muhammad Al-Askari^{-asws} on the day of Wednesday and he^{-asws} was getting cupping done. I said to him^{-asws}, 'The people of the two Sanctuaries (Makkah and Al-Medina) are reporting from Rasool-Allah^{-saww} that he^{-saww} had said: 'One who gets cupping done of the day of Wednesday, so he is afflicted by the whiteness (vitiligo), he should not blame except himself'.

فَقَالَ كَذَبُوا إِنَّمَا يُصِيبُ ذَلِكَ مَنْ حَمَلَتْهُ أُمُّهُ فِي طَمَثٍ.

He^{-asws} said: 'They are lying! But rather, that afflicts the one whose mother had conceived him during menstruation'.¹²⁵

9- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مَرْوَكِ بْنِ عُثَيْدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعْتَبِرِ بْنِ الْمُبَارَكِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي يَوْمِ خَمِيسٍ وَهُوَ يَخْتَجِمُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَخْتَجِمُ فِي يَوْمِ الْخَمِيسِ

And from him, from his father, from Sa'ad, from Yaqoub Bin Yazeed, from Marouk Bin Ubeyd, from Muhammad Bin Sinan, from Muattab Bin Al Mubarak who said,

'I entered to see Abu Abdullah^{-asws} during a day of Thursday and he^{-asws} was getting cupping done. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are getting cupping done during the day of Thursday!'

قَالَ نَعَمْ مَنْ كَانَ مِنْكُمْ مُحْتَجِمًا فَلْيَخْتَجِمْ فِي يَوْمِ الْخَمِيسِ فَإِنَّ كُلَّ عَشِيَّةٍ جُمُعَةٍ يَبْتَدِرُ الدَّمُ فَرَقًا مِنَ الْقِيَامَةِ وَ لَا يَرْجِعُ إِلَى وَكْرِهِ إِلَى عِدَاةِ الْخَمِيسِ

He^{-asws} said: 'Yes! One from you who were to get cupping done, so let him get cupping done on the day of Thursday, for every evening of Friday (Thursday evening), the blood rushes separating from the standing and does not return to its den up to the Friday morning'.

ثُمَّ التَفَتَ عَ إِلَى غُلَامِهِ زَيْنَجٍ فَقَالَ يَا زَيْنَجُ اشْدُدْ قَصَبَ الْمَلَاذِمِ وَ اجْعَلْ مَصَبَّكَ رَخِيًا وَ اجْعَلْ شَرْطَكَ رَخِفًا.

Then he^{-asws} turned to his slave Zinj, he^{-asws} said: 'O Zinj! Tighten the reed (bandage) of the cupper, and make your pouring (blood flow) easier, and make your cut to be a quick one'.¹²⁶

10- الطَّب، طب الأئمة عليهم السلام قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ اخْتَجَمَ فِي آخِرِ خَمِيسٍ مِنَ الشَّهْرِ فِي أَوَّلِ النَّهَارِ سَلَّ مِنْهُ الدَّاءُ سَلًّا.

¹²⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 7

¹²⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 8

¹²⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 9

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws}, said,

'Abu Abdullah^{-asws} said: 'One who gets cupping done during the last Thursday of the month at the beginning of the day, the illness would flow away from him with a flowing'¹²⁷.

11- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ إِذَا أَرَدْتَ الْحِجَامَةَ وَخَرَجَ الدَّمُ مِنْ حَاجِبِكَ فَقُلْ قَبْلَ أَنْ تَفْرُغَ وَبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعُوذُ بِاللَّهِ الْكَرِيمِ فِي حِجَامَتِي هَذِهِ مِنَ الْعَيْنِ فِي الدَّمِ وَ مِنْ كُلِّ سُوءٍ

(The book) 'Ma'any Al Akhbaar' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Sinan, from Khalaf Bin Hammad, from a man,

'From Abu Abdullah^{-asws} having said to a man from his^{-asws} companions: 'When you want the cupping done and expel the blood from your cupping, then say before you are free and the blood flows, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge with Allah^{-azwj} the Benevolent regarding this cupping of mine, from the (evil) eye regarding the blood and from every evil!'

ثُمَّ قَالَ وَ مَا عَلِمْتَ يَا فُلَانُ أَنَّكَ إِذَا قُلْتَ هَذَا فَقَدْ جَمَعْتَ الْأَشْيَاءَ كُلَّهَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ لَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَ مَا مَسَّنِيَ السُّوءُ يَعْني الْفَقْرَ

Then he^{-asws} said: 'And you don't know, O so and so, when you say this, so you would have gathered the things, all of them. Allah^{-azwj} Blessed and Exalted is Saying: **and had I known the unseen, I would have abundance from the good and the evil would not touch me. [7:188]** – meaning the poverty.

وَ قَالَ عَزَّ وَ جَلَّ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَ الْفُحْشَاءَ يَعْني أَنْ يَدْخُلَ فِي الرِّئَا وَ قَالَ لِمُوسَى ع أَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ قَالِ مِنْ غَيْرِ مَرَضٍ.

And Mighty and Majestic Said: **Like that We Turned away from him the evil and the immorality. [12:24]** – meaning, entering (indulging) in the adultery. And He^{-azwj} Said to Musa^{-as}: **And insert your hand into your pocket, it would come out white, without a blemish, [27:12]**. He^{-asws} said: 'From without any disease'¹²⁸.

الطَّبِّ، طَبِ الْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ سِنْجَابٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ ابْنِ مُسْكَانَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: قَالَ أَبُو جَعْفَرٍ ع لِرَجُلٍ مِنْ أَصْحَابِهِ إِلَى قَوْلِهِ مِنْ غَيْرِ مَرَضٍ ثُمَّ قَالَ وَ اجْمَعْ ذَلِكَ عِنْدَ حِجَامَتِكَ وَ الدَّمُ يَسِيلُ بِحَذِهِ الْعُودَةِ الْمُتَقَدِّمَةِ.

(The book) 'Tibb Al Aimmah', may the greetings be upon them^{-asws} – From Muhammad Bin Al Qasim Bin Sinjab, from Khalaf Bin Hammad, from Ibn Muskan, from Jabir Al Jufy who said,

¹²⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 10

¹²⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 11 a

'Abu Ja'far^{-asws} said to a man from his^{-asws} companions' – up to his^{-asws} words: 'From without disease'. Then he^{-asws} said: 'And that is gathered during your cupping, and the blood will flow with this aforementioned (seeking of) Refuge'.¹²⁹

12- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: اخْتَجَمَ النَّبِيُّ ص فِي رَأْسِهِ وَ بَيْنَ كَتِفَيْهِ وَ فِي فَقَاهُ ثَلَاثًا سَمَى وَاحِدَةً النَّافِعَةَ وَ الْأُخْرَى الْمُغِيثَةَ وَ الثَّالِثَةَ الْمُنْقِذَةَ.

(The book) 'Ma'any Al Akhbar' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abdullah, raising it to,

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} had cupping done in his^{-saww} head, and between his^{-saww} shoulders, and in his^{-saww} back, three. He^{-saww} named one as the beneficial, and the other as the helper, and the third as the saver'.¹³⁰

13- وَ مِنْهُ، بِحَدَّثِ الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ عَائِلٍ عَنْ أَبِي سَلَمَةَ وَ هُوَ أَبُو خَدِيجَةَ وَ اسْمُهُ سَالِمٌ بْنُ مُكْرِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحِجَامَةُ عَلَى الرَّأْسِ عَلَى شِبْرِ مِنْ طَرَفِ الْأَنْفِ وَ فِثْرٍ مِنْ بَيْنِ الْحَاجِبَيْنِ وَ كَانَ رَسُولُ اللَّهِ ص يُسَمِّيهِهَا بِالْمُنْقِذَةِ

And from him, by this chain from Ahmad Bin Abu Abdullah, from Al-Hassan Bin Ali, from Ahmad Bin Aiz, from Abu Salamah, and he is Abu Khadeeja, and his name is Saalim Bin Mukrim,

'From Abu Abdullah^{-asws} having said: 'The cupping upon the head is upon a palm's width from a side of the nose and the gap (distance between the thumb and the index finger) from between the two eyebrows; and Rasool-Allah^{-saww} had named it as 'The saver'.

وَ فِي حَدِيثٍ آخَرَ قَالَ كَانَ رَسُولُ اللَّهِ ص يَخْتَجِمُ عَلَى رَأْسِهِ وَ يُسَمِّيهِ الْمُغِيثَةَ أَوْ الْمُنْقِذَةَ.

And in another Hadeeth, he^{-asws} said: 'Rasool-Allah^{-saww} used to get cupping done upon his^{-saww} head, and he^{-saww} named it as 'The helper', or 'The saver'.¹³¹

14- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَمْرٍو بْنِ أَسْلَمَ قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ مُوسَى بْنَ جَعْفَرٍ ع اخْتَجَمَ يَوْمَ الْأَرْبَعَاءِ وَ هُوَ مَحْمُومٌ فَلَمْ تَتْرُكْهُ الْحُمَّى فَاخْتَجَمَ يَوْمَ الْجُمُعَةِ فَتَرَكْتُهُ الْحُمَّى.

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Amro Bin Aslam who said,

'I saw Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} getting cupping done on the day of Wednesday and he^{-asws} was feverish. His^{-asws} fever did not leave him^{-asws}. He^{-asws} got cupping done on the day of Friday, the fever left him^{-asws}'.¹³²

¹²⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 11 b

¹³⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 12

¹³¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 13

¹³² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 14

15- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الدَّقَّاقِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ الثَّانِي عَ أَسْأَلُهُ عَنِ الْحِجَامَةِ يَوْمَ الْأَرْبَعَاءِ لَا تَدُورُ فَكَتَبَ عَ مِنْ اِخْتِجَمَ فِي يَوْمِ الْأَرْبَعَاءِ لَا تَدُورُ خِلَافًا عَلَى أَهْلِ الطَّبِيعَةِ عَوِيٍّ مِنْ كُلِّ آفَةٍ وَ وَفِي مِنْ كُلِّ عَاقِبَةٍ وَ لَمْ تَخْضَرْ مَحَاجِمُهُ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al Sarrai, from Muhammad Bin Ahmad Al Daqqaq who said,

‘I wrote to Abu Al-Hassan^{-asws} the 2nd asking him^{-asws} about getting cupping done on the day of Wednesday, not rotating. He^{-asws} wrote: ‘One who gets cupping done during the day of Wednesday, not rotating, in opposition to the people of omens (superstitions), would be healthy from every afflictions and would be safe from every disability, and his (place of) cupping would not turn green (swell)’.¹³³

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَ اِخْتِجَمَ يَوْمَ الْأَرْبَعَاءِ بَعْدَ الْعَصْرِ.

And from him, from his father, from Muhammad Bin Yahya, from Sahl Bin Ziyad, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I saw Abu Abdullah^{-asws} getting cupping done on the day of Wednesday after Al-Asr (late afternoon)’.¹³⁴

17- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ أَبِيهِ عَنْ آبَائِهِ عَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ قَالَ: تَوَقَّؤُا الْحِجَامَةَ يَوْمَ الْأَرْبَعَاءِ وَ الثَّوْرَةَ فَإِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ خَسِرَ مُسْتَمِرٌّ وَ فِيهِ خُلِقَتْ جَهَنَّمُ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ibrahim Bin Is’haq, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Fear the cupping on the day of Wednesday, and the waxing, for the day of Wednesday is a day of continuous bad luck, and Hell was Created during it’.¹³⁵

18- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُقَطِينِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ آبَائِهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِنَّ الْحِجَامَةَ تُصَحِّحُ الْبَدَنَ وَ تَشْدُ الْعُقْلَ.

(The book) ‘Al Khisaal’ – From his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeni, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Cupping corrects the body (makes it healthier) and strengthens the intellect’.¹³⁶

¹³³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 15

¹³⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 16

¹³⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 17

¹³⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 18

19- وَقَالَ ع الْحُقْنَةُ مِنَ الْأَرْبَعِ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَفْضَلَ مَا تَدَاوَيْتُمْ الْحُقْنَةُ وَ هِيَ تُعْظِمُ الْبُطْنَ وَ تُنْقِي دَاءَ الْجُوفِ وَ تُقَوِّي الْبَدَنَ اسْتَغْطُوا بِالنَّفْسِجِ وَ عَلَيْكُمْ بِالْحِجَامَةِ.

And he^{-asws} said: ‘The enema is from the four. Rasool-Allah^{-saww} said; ‘The most superior of what you can be medicating is the enema, and it enlarges the belly and purifies the illness of the interior and strengthens the body. Use it with the violet oil, and upon you is with the cupping’.¹³⁷

20- وَقَالَ ع تَوَقُّوا الْحِجَامَةَ وَ التَّوَرَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٍ مُسْتَمِرٍّ وَ فِيهِ لَحِقَتْ جَهَنَّمُ وَ فِي الْجُمُعَةِ سَاعَةٌ لَا يَنْتَجِمُ فِيهَا أَحَدٌ إِلَّا مَاتَ.

And he^{-asws} said: ‘Fear the cupping and the waxing on the day of Wednesday, for the day of Wednesday is a day of continuous bad luck, and Hell was Created during it; and during the Friday there is a time no one would get cupping done during it except he would die’.¹³⁸

مَجَالِسُ الصَّدُوقِ، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ نَهَى عَنِ الْحِجَامَةِ يَوْمَ الْأَرْبَعَاءِ.

(The book) ‘Majaalis’ of Al-Sadouq regarding the forbiddances of the Prophet^{-saww}, he^{-saww} had forbidden from the cupping on the day of Wednesday’.¹³⁹

22- الْعِلَلُ وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ جَبَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: يَوْمَ الثَّلَاثَاءِ يَوْمٌ حَرْبٍ وَ دَمٍ.

(The books) ‘Al Illal’ and ‘Al Uyoum’ – From Muhammad Bin Amro Al Basry, from Abdullah Bin Ahmad Bin Jabalah, from Abdullah Bin Ahmad Bin Aamir,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘The day of Tuesday is day of war and blood’.¹⁴⁰

23- الْعُيُونُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ قَلِمُوا أَظْفَارَكُمْ يَوْمَ الثَّلَاثَاءِ وَ اسْتَحْجِمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحِجَامَةِ حَاجَتَكُمْ يَوْمَ الْخَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طِبِّكُمْ يَوْمَ الْجُمُعَةِ.

(The book) ‘Al Uyoum’ – From his father, and Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, and Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ahmad Bin Muhammad Abu Abdullah Al Barqy, from his father, from Bakr Bin Salih, from Suleyman Al Ja’fari who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Clip your nails on the day of Tuesday, and take a shower on the day of Wednesday, and attain your need from the cupping on the day of Thursday, and perfume with the most aromatic of your perfumes on the day of Friday’.¹⁴¹

¹³⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 19

¹³⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 20 a

¹³⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 21

¹⁴⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 22

¹⁴¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 23

24- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا ع فِي يَوْمِ الْجُمُعَةِ فِي وَقْتِ الزَّوَالِ عَلَى ظَهْرِ الطَّرِيقِ يَحْتَجِمُ وَ هُوَ مُحَرَّمٌ.

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Is'haq Bin Ibrahim, from Muqatil Bin Muqatil who said,

'I saw Abu Al-Hassan Al-Reza^{-asws} during the day of Friday at the time of the midday on the surface of the road getting cupping done, and he^{-asws} was in Ihraam".¹⁴²

25- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمَةِ فِي الْبَابِ السَّابِقِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنْ يَكُنْ فِي شَيْءٍ شِفَاءٌ فَنِي شَرْطَةُ الْحِجَامِ أَوْ فِي شَرْيَةِ الْعَسَلِ.

(The book) 'Al Uyun' – By the three aforementioned chains in the previous chapter,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'If there happens to be a healing in anything, so it is in a slashing by the cupper (cupping) or drinking the honey".¹⁴³

26- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ بِإِسْنَادِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص نَغَمَ الْعِيدُ عِيدَ الْحِجَامَةِ يَغْنِي الْعَادَةَ يُجْلُو الْبَصَرَ وَ تَذْهَبُ بِالْذَّاءِ.

(The body) 'Ma'any Al Akhbar' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, by his chain, raising it, said,

'Rasool-Allah^{-saww} said: 'Best of the 'Eid' is the 'Eid' of the cupping, meaning the custom. It polishes the sight and does away with the disease".¹⁴⁴

27- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَزَلَ جِبْرِيلُ بِالسِّوَاكِ وَ الْحِلَالِ وَ الْحِجَامَةِ.

(The book) 'Al Mahasin' – From Ibn Fazzal, from Abu Jameela who said,

'Abu Abdullah^{-asws} having said: 'Jibraeel^{-as} came down with the (instructions for) the toothbrush (brushing the teeth) and the tooth-picking and the cupping".¹⁴⁵

28- فَقَهُ الرِّضَا، قَالَ ع إِذَا أَرَدْتَ الْحِجَامَةَ فَاجْلِسْ بَيْنَ يَدَيْ الْحِجَامِ وَ أَنْتَ مُتَرَبِّعٌ وَ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَعُوذُ بِاللَّهِ الْكَرِيمِ فِي حِجَامَتِي مِنَ الْعَيْنِ فِي الدَّمِ وَ مِنْ كُلِّ سُوءٍ وَ أَعْلَالٍ وَ أَمْرَاضٍ وَ أَسْقَامٍ وَ أَوْجَاعٍ وَ أَسْأَلُكَ الْعَافِيَةَ وَ الْمُعَافَاةَ وَ الشِّفَاءَ مِنْ كُلِّ دَاءٍ.

(The book) 'Fiqh Al-Reza^{-asws}' –

'He^{-asws} said: 'When you intend to get the cupping done, sit in front of the cupper and you are squatting, and say, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I seek Refuge with Allah^{-azwj} the Benevolent regarding my cupping, from the (evil) eye in the blood, and from

¹⁴² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 24

¹⁴³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 25

¹⁴⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 26

¹⁴⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 27

every evil, and ailments, and diseases, and sicknesses, and pains, and I ask You^{-azwj} for the well-being and the healing from every illness”.¹⁴⁶

29- وَ قَدْ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: اقْرَأْ آيَةَ الْكُرْسِيِّ وَ اخْتَجِمْ أَيَّ يَوْمٍ شِئْتَ وَ تَصَدَّقْ وَ اخرج أَيَّ يَوْمٍ شِئْتَ.

And it is been reported from Abu Abdullah^{-asws} having said: ‘Recite Ayat Al-Kursy (2:255) and get cupping done in whichever day you so desire to, and give charity, and go out in whichever day you so desire to’.¹⁴⁷

30- الطب، طب الأئمة عليهم السلام عن ابنِ ما شاء الله أبي عبد الله عني المبارك بن حماد عن زرعة عن سماعة قال سمعت أبا عبد الله ع يقول الحُقْنَةُ هِيَ مِنَ الدَّوَاءِ وَ زَعَمُوا أَنَّهَا تُعْظِمُ الْبَطْنَ وَ قَدْ فَعَلَهَا رِجَالٌ صَالِحُونَ.

(The book) ‘Tibb Al Aimmah^{-asws}, may the greetings be upon them^{-asws} – From Ibn Mashallah Abu Abdullah, from Al Mubarak Bin Hammad, from Zur’a, from Sama’at who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The enema, it is from the cures, and they are claiming that it enlarges the belly, and righteous men have done it’.¹⁴⁸

31- وَ مِنْهُ، حَفْصُ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي الْحَسَنِ عَنْ حَفْصِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خَيْرُ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَ السُّعُوطُ وَ الْحَمَامُ وَ الْحُقْنَةُ.

And from him, Hafs Bin Muhammad, from Al Qasim Bin Muhammad Bin Ismail Bin Abu Al-Hassan, from Hafs Bin Umar who said,

‘Abu Abdullah^{-asws} said: ‘The best of what you can be medicating with is the cupping, and the snuffing, and the bathing (pouring cold), and the enema’.¹⁴⁹

تَأْيِيدَ رَوَى الْعَامَّةُ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ أَمَثَلَ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ

Aided by what is reported by the general Muslims –

‘From the Prophet^{-saww} having said: ‘The ideal of what you can be medicating with, is the cupping’.

وَ قَالَ بَعْضُهُمُ الْخَطَّابُ بِذَلِكَ لِأَهْلِ الْحِجَازِ وَ مَنْ كَانَ فِي مَعْنَاهُمْ مِنْ أَهْلِ الْبِلَادِ الْحَارَّةِ لِمَيْلِ الدَّمِ إِلَى سَطْحِ الْبَدَنِ وَ يُؤْخَذُ مِنْ هَذَا أَنَّ الْخَطَّابَ أَيْضاً لِعَرِّ الشُّبُوحِ لِقَلَّةِ الْحَرَارَةِ فِي أَبْدَانِهِمْ.

And one of them said, ‘The addressed with that are the people of Al-Hijaz, and the ones who were in their meaning from the people of the hot cities, in order for the tendency of the blood to the roof of the body, and one can take from this that the addressed as well are other than the old men due to the scarcity of the heat in their bodies’.¹⁵⁰

¹⁴⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 28

¹⁴⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 29

¹⁴⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 30

¹⁴⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 31 a

¹⁵⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 31 b

وَعَنِ ابْنِ سِيرِينَ قَالَ: إِذَا بَلَغَ أَرْبَعِينَ سَنَةً لَمْ يَحْتَجْ.

And from Ibn Sirreen who said, 'When one reaches forty years (of age), he should not get cupping done'.¹⁵¹

32- الطب، طب الأئمة عليهم السلام عَنِ الْمُنْذِرِ بْنِ عَبْدِ اللَّهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: الدَّوَاءُ أَرْبَعَةُ الْحِجَامَةِ وَ الطَّلْيُ وَ الْقَيْءُ وَ الْحَقْنَةُ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Al Munzir Bin Abdullah, from Hamad Bin Isa, from Hareyz,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The cures are four – the cupping, and the coating, and the vomiting, and the enema'.¹⁵²

بيان: المراد بالطلّي النورة أو الأعم منه و من طلي الأدوية.

Explanation – The intent with 'the coating' is the waxing, or the general from it, and from wax, there are medicines.

33- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنْ عِيسَى بْنِ بَشِيرٍ الْوَاسِطِيِّ عَنِ ابْنِ مُسْكَانَ وَ زُرَّارَةَ قَالَا قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع طِبُّ الْعَرَبِ فِي ثَلَاثٍ شَرْطَةُ الْحِجَامَةِ وَ الْحَقْنَةُ وَ آخِرُ الدَّوَاءِ الْكَيْ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ibrahim Bin Muhammad, from Abdul Rahman, from Is'haq Bin Hassan, from Isa Bin Bashir Al Wasity, from Ibn Muskan and Zurara, both said,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} said: 'Medicine of the Arabs is in three – Slash of the cupping, and the enema, and last of the medicines is the heat treatment'.¹⁵³

34- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طِبُّ الْعَرَبِ فِي خَمْسَةٍ شَرْطَةُ الْحِجَامَةِ وَ الْحَقْنَةُ وَ السُّعُوطُ وَ الْقَيْءُ وَ الْحُمَامُ وَ آخِرُ الدَّوَاءِ الْكَيْ.

And from Abu Abdullah^{-asws} having said: 'Medicine of the Arabs is in five – slash of the cupping, and the enema, and the snuffing, and the vomiting, and the bath (pouring cold water), and last of the cures is the heat treatment'.¹⁵⁴

35- وَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع طِبُّ الْعَرَبِ فِي سَبْعَةٍ شَرْطَةُ الْحِجَامَةِ وَ الْحَقْنَةُ وَ الْحُمَامُ وَ السُّعُوطُ وَ الْقَيْءُ وَ شَرْبَةُ الْعَسَلِ وَ آخِرُ الدَّوَاءِ الْكَيْ وَ زُبَّانُ يُزَادُ فِيهِ النُّورَةُ.

And from Abu Ja'far Al-Baqir^{-asws}: 'Medicine of the Arabs is in seven – slash of the cupping, and the enema, and the bath (pouring cold water), and the snuffing, and the vomit, and

¹⁵¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 31 c

¹⁵² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 32

¹⁵³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 33

¹⁵⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 34

drinking the honey, and last of the cures is the heat treatment, and sometimes waxing can be added in it".¹⁵⁵

36- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَرْمَنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَأَلَ طَلْحَةَ بْنَ زَيْدٍ أَبَا عَبْدِ اللَّهِ عَنِ الْحِجَامَةِ يَوْمَ السَّبْتِ وَ يَوْمَ الْأَرْبَعَاءِ وَ حَدَّثَنِي بِالْحَدِيثِ الَّذِي تَرْوِيهِ الْعَامَّةُ عَنْ رَسُولِ اللَّهِ ص فَأَنْكَرُوهُ وَ قَالُوا الصَّحِيحُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِذَا تَبَيَّعَ بِأَحَدِكُمُ الدَّمَ فَلْيُحْتَجِمِمْ لَا يَفْتَنَلُهُ

And from him, from Muhammad Bin Yahya Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘Talha Bin Zayd asked Abu Abdullah^{-asws} about getting cupping done on the day of Saturday, and the day of Wednesday, and he^{-asws} narrated to him the Hadeeth which was being reported by the general Muslim from Rasool-Allah^{-saww}. He^{-asws} denied it and said: ‘The correct from Rasool-Allah^{-saww} is that he^{-saww} said: ‘Whenever there is high blood pressure with one of you, then let him get cupping done, not kill him’.

ثُمَّ قَالَ مَا عَلِمْتُ أَحَدًا مِنْ أَهْلِ بَيْتِي يَرَى بِهِ بَأْسًا.

Then he^{-asws} said: ‘I^{-asws} do not know of anyone from the members of my^{-asws} family having seen any problem with it’.¹⁵⁶

37- وَ رُوِيَ أَيْضًا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَوَّلَ ثَلَاثَاءٍ تَدْخُلُ فِي شَهْرِ آذَانَ بِالرُّومِيَّةِ الْحِجَامَةُ فِيهِ مَصْحَةٌ سَنَّتُهُ بِإِذْنِ اللَّهِ تَعَالَى.

And it is reported as well from Abu Abdullah^{-asws}: ‘The first Tuesday to enter in the Roman month of March, the cupping during it is health for his year, by the Permission of Allah^{-azwj} the Exalted’.¹⁵⁷

38- وَ رُوِيَ أَيْضًا عَنْهُمْ ع أَنَّ الْحِجَامَةَ يَوْمَ الثَّلَاثَاءِ لِسَبْعَةِ عَشَرَ مِنَ الْهِلَالِ مَصْحَةٌ سَنَّتُهُ.

It is reported as well from them^{-asws}: ‘The cupping during the day of Tuesday of the seventeenth of the crescent (month), is health for his year’.¹⁵⁸

39- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ الصَّادِقِ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع أَنَّهُ قَالَ: مَا اسْتَشْكَى رَسُولُ اللَّهِ ص وَجَعًا قَطُّ إِلَّا كَانَ مَفْرَعُهُ إِلَى الْحِجَامَةِ.

(The book) ‘Tibb Al Aemma^{-asws}’, may the greetings be upon them^{-asws} – from Muhammad Bin Al-Husayn, from Fazalat Bin Ayoub, from Ismail,

‘From Abu Abdullah Ja’far Al-Sadiq^{-asws}, from Abu Ja’far Al-Baqir^{-asws} having said: ‘Rasool-Allah^{-azwj} had not complained of any pain at all, except he^{-saww} would go to get the cupping done’.¹⁵⁹

¹⁵⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 35

¹⁵⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 36

¹⁵⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 37

¹⁵⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 38

¹⁵⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 39 a

وَقَالَ أَبُو طَيْبَةَ حَجَمْتُ رَسُولَ اللَّهِ صَ وَأَعْطَانِي دِينَاراً وَ شَرِبْتُ دَمَهُ فَقَالَ رَسُولُ اللَّهِ صَ أَ شَرِبْتَ قُلْتُ نَعَمْ قَالَ وَ مَا حَمَلَكَ عَلَى ذَلِكَ قُلْتُ أَتَبَرَّكَ بِهِ

And Abu Tayba said, 'Rasool-Allah^{-saww} had cupping done and gave me a Dinar, and I drank his^{-saww} blood. Rasool-Allah^{-saww} said: 'Did you drink (it)?' I said, 'Yes'. He^{-saww} said: 'What carried you upon that?' I said, 'I wanted to be blessed by it'.

قَالَ أَخَذْتُ أَمَاناً مِنَ الْأَوْجَاعِ وَالْأَسْقَامِ وَالْفَقْرِ وَالْفَاقَةِ وَاللَّهِ مَا تَمَسَّكَ النَّارُ أَبَداً.

He^{-asws} said: 'You have taken security from the pains, and the illnesses, and the poverty, and the destitution. By Allah^{-azwj}! The Fire will not touch you, ever!'¹⁶⁰

40- الطب، طب الأئمة عليهم السلام عن الزبير بن بكار عن محمد بن عبد العزيز عن محمد بن إسحاق عن عمار عن فضيل الرسان قال أبو عبد الله ع من دواء الأنبياء الحجامه والنورة والسعوط.

(The book) 'Tibb Al Aemma^{-asws}', may the greetings be upon them^{-asws} – From Al Zubeyr Bin Bakkar, from Muhammad Bin Abdul Aziz, from Muhammad Bin Is'haq, from Ammar, from Fuzeyl Al Rasan who said,

'Abu Abdullah^{-asws} said: 'From the medicines of the Prophets^{-as} are the cupping, and the waxing, and the snuffing'.¹⁶¹

41- وَمِنْهُ، عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ زُرَيْقٍ قَالَ: مَرَّ جَعْفَرُ بْنُ مُحَمَّدٍ ع بِقَوْمٍ كَانُوا يَحْتَجِمُونَ قَالَ مَا كَانَ عَلَيْكُمْ لَوْ أَحْرَقْتُمُوهُ إِلَى عَشِيَّةِ الْأَحَدِ فَكَانَ أَزْبَرَ لِلدَّاءِ.

And from him, from Ahmad Bin Abdullah Bin Zureyq who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} passed by a people who were getting cupping done. He^{-asws} said: 'It was not upon you all (now). If you could have delayed it to evening of the Sunday (Saturday evening), it would have been a cure for the illness'.¹⁶²

42- وَ عَنْ رَسُولِ اللَّهِ صَ أَنَّهُ قَالَ: احْتَجِمُوا إِذَا هَاجَ بِكُمْ الدَّمُ فَإِنَّ الدَّمَ رُبَّمَا تَبَيَّعَ بِصَاحِبِهِ فَيَقْتُلُهُ.

And from Rasool-Allah^{-saww} having said: 'Get cupping done when the blood agitates with you, for sometimes the blood it high pressured with its owner, so it kills him'.¹⁶³

43- وَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: خَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحَفْنَةُ وَالسَّعُوطُ وَالْحِجَامَةُ وَالْحَمَامُ.

And from Al-Baqir^{-asws} having said: 'Best of what you can be medicating with is the enema, and the snuffing, and the cupping, and the bath (pouring cold water)'.¹⁶⁴

¹⁶⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 39 b

¹⁶¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 40

¹⁶² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 41

¹⁶³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 42

¹⁶⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 43

44- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ الْبَاقِرِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص الْحِجَامَةُ فِي الرَّأْسِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

And from him, from Ahmad Bin Muhammad, from his father Muhammad Bin Khalid, from Ibn Bukeyr, from Zurarah who said,

‘I heard Abu Ja’far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘The cupping in the head is a healing from every illness except the poison (death)’¹⁶⁵.

45- وَ مِنْهُ، عَنِ الْخُضِرِ بْنِ مُحَمَّدٍ عَنِ الْخَزَّازِيِّ عَنْ أَبِي مُحَمَّدٍ بْنِ الْبَرْدَعِيِّ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَخْتَجِمُ ثَلَاثَةً وَاحِدَةً مِنْهَا فِي الرَّأْسِ يُسَمِّيْهَا الْمُتَقَدِّمَةَ وَ وَاحِدَةً بَيْنَ الْكَتِفَيْنِ يُسَمِّيْهَا النَّافِعَةَ وَ وَاحِدَةً بَيْنَ الْوَرَكَيْنِ يُسَمِّيْهَا الْمُغِيَّةَ.

And from him, from Al Khazir Bin Muhammad, from Al Kharaziny, from Abu Muhammad Bin Al Bardaie, from Safwan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to get three (types of) cuppings done. One of these in the head, he^{-saww} named is as ‘the saver’, and one between the shoulders, he^{-saww} named it as ‘the beneficial’, and one between the hips, he^{-saww} named it as ‘the helper’¹⁶⁶.

46- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى الطَّيْرِيِّ عَنْ إِسْحَاقَ بْنِ أَبِي الْحَسَنِ عَنْ أُمِّ أَحْمَدَ قَالَتْ قَالَ سَيِّدِي ع مَنْ نَظَرَ إِلَى أَوَّلِ خُجْمَةٍ مِنْ دَمِهِ أَمِنَ الْوَاهِنَةَ إِلَى الْحِجَامَةِ الْآخَرَى فَسَأَلْتُ سَيِّدِي مَا الْوَاهِنَةُ فَقَالَ وَجَعُ الْعُنُقِ.

And from him, from Abdullah Bin Musa Al Tabary, from Is’haq Bin Abu Al-Hassan, from Umm Ahmad who said,

‘My Master^{-asws} said: ‘One who looks at the first cupping blood would be safe from the weakness up to the other (next) cupping’. I asked my Master^{-asws}, ‘What is the weakness?’ He^{-asws} said: ‘Neck pain’¹⁶⁷.

47 الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْخَزَّازِيِّ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ بْنِ عَمِيرَةَ عَنْ أَخِيهِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: وَ مَنْ اخْتَجَمَ فَنَظَرَ إِلَى أَوَّلِ خُجْمَةٍ مِنْ دَمِهِ أَمِنَ مِنَ الرَّمَدِ إِلَى الْحِجَامَةِ الْآخَرَى.

(The book) ‘Tibb Al Aimma^{-asws/}, may the greetings be upon them^{-asws} – From Ibrahim Bin Abdullah Al Khazramy, from Al-Husayn Bin sayf Bin Ameyra, from his father, from Amro Bin Shimr, from Jabir Al Jufy,

‘From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘And the one who gets cupping done, so he looks at the first cupped blood of his would be safe from the conjunctivitis up to the next cupping’¹⁶⁸.

¹⁶⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 44

¹⁶⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 45

¹⁶⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 46

¹⁶⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 47

48- وَ مِنْهُ، عَنْ أَبِي زَكَرِيَّا يَحْيَى بْنِ آدَمَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ بُكَيْرٍ عَنْ شُعَيْبِ الْعَمْرَوِيِّ عَنْ أَبِي إِسْحَاقَ الْأَزْدِيِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَمَّنْ ذَكَرَهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَغْتَسِلُ مِنَ الْحِجَامَةِ وَالْحَمَامِ قَالَ شُعَيْبٌ فَذَكَرْتُهُ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع فَقَالَ إِنَّ النَّبِيَّ ص كَانَ إِذَا احْتَجَمَ هَاجَ بِهِ الدَّمُ وَ تَبَيَّعَ فَاغْتَسَلَ بِالمَاءِ البَارِدِ لِيَسْكُنَ عَنْهُ حَرَارَةُ الدَّمِ

And from him, from Abu Zakariya Yahya Bin Adam, from Safwan Bin Yahya, from Ibn Bukeyr, from Shueyb Al Aqarquqi, from Abu Is'haq Al Azdy, from Abu Is'haq Al Sabie, from the one who mentioned it,

'Amir Al-Momineen^{-asws} used to wash (bathe) from the cupping and pour the cold water'. Shueyb said, 'I mentioned it to Abu Abdullah Al-Sadiq^{-asws}. He^{-asws} said: 'The Prophet^{-saww}, when he^{-saww} had cupping done, the blood agitated with him^{-saww}, so he^{-saww} and was high, so he^{-saww} washed with the cold water in order for the hot blood to settle with him^{-saww}.

وَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ إِذَا دَخَلَ الْحَمَامَ هَاجَتْ بِهِ الْحَرَارَةُ صَبَّ عَلَيْهَا المَاءَ البَارِدَ فَتَسْكُنُ عَنْهُ الْحَرَارَةُ.

And Amir Al-Momineen^{-asws}, when he^{-asws} entered the bathhouse, the heat would agitate with him^{-asws}, he^{-asws} would pour the cold water upon it, so the heat would settled from him^{-asws}'.¹⁶⁹

49- وَ مِنْهُ، عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ مِنْ وَلَدِ الْحَارِثِ الْأَعْوَرِ الْهَمْدَانِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ النَّبِيُّ ص يَحْتَجِمُ فِي الْأَخْدَعَيْنِ فَأَنَّهُ جَبْرَيْلُ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى بِحِجَامَةِ الْكَاهِلِ.

And from him, from Al Haris Bin Muhammad Bin Al Haris, from a son of Al Haris Al Awr Al Hamdany, from Saeed Bin Muhammad, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'The Prophet^{-as} had cupping done in the two veins of a side of the neck, so Jibraeel^{-as} came to him^{-saww} from Allah^{-azwj} Blessed and Exalted with cupping the upper back''.¹⁷⁰

50- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْبَصْرِيِّ الْجَوْهَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِيهِ قَالَ قَالَ أَبُو بَصِيرٍ سَأَلْتُ الصَّادِقَ ع عَنِ الْحِجَامَةِ يَوْمَ الْأَرْبَعَاءِ فَقَالَ مَنْ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ لَا يَدُورُ خِلَافًا عَلَى أَهْلِ الطَّبَةِ عُوْفِي مِنْ كُلِّ عَاقِبَةٍ وَ وَفِي مِنْ كُلِّ آفَةٍ.

(The book) 'Tibb Al Aemma^{-asws}', may the greetings be upon them^{-asws} – From Dawood Bin Suleyman Al Basry Al Jowhari, from Ahmad Bin Muhammad Bin Abu Nasr, from his father who said, 'Abu Baseer said,

'I asked Al-Sadiq^{-asws} about the cupping on the day of Wednesday. He^{-asws} said: 'One who gets cupping done on the day of Wednesday, not rotating, opposing to the people of evil omens, would be cured from every affliction and saved (protected) from every affliction''.¹⁷¹

51- وَ مِنْهُ، عَنْ إِبْرَاهِيمَ بْنِ سِنَانٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الدَّارِمِيِّ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع أَنَّهُ احْتَجَمَ فَقَالَ يَا جَارِيَةَ هَلُمِّي ثَلَاثَ سَكْرَاتٍ ثُمَّ قَالَ إِنَّ السَّكْرَ بَعْدَ الْحِجَامَةِ يُورِدُ الدَّمَ الصَّافِي وَ يَقْطَعُ الْحَرَارَةَ.

And from him, from Ibrahim Bin Sinan, from Ahmad Bin Muhammad Al Daeimy, from Zurarah,

¹⁶⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 48

¹⁷⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 49

¹⁷¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 50

'From Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{-asws} having had cupping done. He^{-asws} said: 'O maid, three (lumps of) sugars!' Then he^{-asws} said: 'The sugar after the cupping returns the clean blood and cuts the heat'.¹⁷²

52- وَ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع كُلِّ الرُّمَّانِ بَعْدَ الْحِجَامَةِ رُمَّانًا حُلُوا فَإِنَّهُ يُسَكِّرُ الدَّمَ وَ يُصَفِّي الدَّمَ فِي الْخَوْفِ.

And from Abu Al-Hassan Al-Askari^{-asws}: 'Eat pomegranate after the cupping, sweet pomegranate, for it would settle the blood and clean the blood in the interior'.¹⁷³

53- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مَنْصُورٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ تَقَيَّأَ قَبْلَ أَنْ يَتَقَيَّأَ كَانَ أَفْضَلَ مِنْ سَبْعِينَ دَوَاءً وَ يُخْرِجُ الْقَيْءَ عَلَى هَذَا السَّبِيلِ كُلِّ دَاءٍ وَ عِلَّةٍ.

And from him, from Ja'far Bin Mansour, from Al-Husayn Bin Ali Bin Yaqteen, from Muhammad Bin Fuzeyl, from Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws} having said: 'One who vomits before he has to vomit, it would be better than seventy medicines, and in this way the vomit would expel every disease and illness'.¹⁷⁴

54- الطَّب، طَب الْأُتْمَةِ عَلَيْهِمُ السَّلَامُ عَنِ الرِّضَا ع قَالَ: حِجَامَةُ الْإِنْسَانِ لَنَا وَ الثَّلَاثَاءُ لِبَنِي أُمَيَّةٍ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} –

From Al-Reza^{-asws} having said: 'Cupping on the Monday is for us^{-asws}, and the Tuesday is for the clan of Umayya'.¹⁷⁵

55- وَ مِنْهُ، عَنِ الْأَشْعَثِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْحِجَامَةِ يَوْمَ السَّبْتِ قَالَ يُضْعِفُ.

And from him, from Al Ash'as Bin Abdullah, from Ibrahim Bin Al Mukhtar, from Muhammad Bin Sinan, from Talha Bin Zayd who said,

'I asked Abu Abdullah^{-asws} about the cupping on the day of Saturday. He^{-asws} said: 'A weakening'.¹⁷⁶

56- الْمَكَارِمُ، رَوَى الْأَنْصَارِيُّ قَالَ: كَانَ الرِّضَا ع رُبَّمَا تَبَيَّعَهُ الدَّمَ فَاحْتَجَمَ فِي خَوْفِ اللَّيْلِ.

(The book) 'Al Mukarim' – Al Ansari reported, he said,

'Al-Reza^{-asws}, sometimes the blood would agitate him^{-asws} (high), so he^{-asws} would get cupping done in the middle of the night'.¹⁷⁷

¹⁷² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 51

¹⁷³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 52

¹⁷⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 53

¹⁷⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 54

¹⁷⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 55

¹⁷⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 56

57- عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: يَحْتَجِمُ الصَّائِمُ فِي غَيْرِ شَهْرِ رَمَضَانَ مَتَى شَاءَ فَأَمَّا فِي شَهْرِ رَمَضَانَ فَلَا يُعْرِى بِنَفْسِهِ وَلَا يُخْرِجُ الدَّمَ إِلَّا أَنْ يَتَبَيَّعَ بِهِ فَأَمَّا نَحْنُ فَحِجَامَتُنَا فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ وَحِجَامَتُنَا يَوْمَ الْأَحَدِ وَحِجَامَةُ مَوَالِينَا يَوْمَ الْاِثْنَيْنِ.

From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'A fasting one can get cupping done in other than a month of Ramazan whenever he so desires to. As for in a month of Ramazan, he should neither deceived himself nor extract the blood except if it is agitating him (high). As for us^{-asws}, we^{-asws} get cupping done in a month of Ramazan at night, and our^{-asws} cuppings are on the day of Sunday, and cupping of our^{-asws} friends is on the day of Monday'.¹⁷⁸

58- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِيَّاكَ وَ الْحِجَامَةَ عَلَى الرِّيقِ.

And from Abu Abdullah^{-asws} having said: 'Beware of the cupping upon the empty stomach'.¹⁷⁹

59- عَنْهُ ع قَالَ فِي الْحِمَامِ لَا تَدْخُلْهُ وَ أَنْتَ مُتَمَلِّئٌ مِنَ الطَّعَامِ وَ لَا تَحْتَجِمِ حَتَّى تَأْكُلَ شَيْئًا فَإِنَّهُ أَدْرُ لِلْعُرْوِقِ وَ أَسْهَلُ لِحُرُوجِهِ وَ أَقْوَى لِلْبَدَنِ.

From him^{-asws} having said regarding the bathhouse: 'Do not enter it while you are filled from the food, and do not get cupping done until you have eaten something for it would be more turning for the veins and easier for it's exit, and strengthening for the body'.¹⁸⁰

60- وَ رُوِيَ عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: الْحِجَامَةُ بَعْدَ الْأَكْلِ لِأَنَّهُ إِذَا شَبِعَ الرَّجُلُ ثُمَّ احْتَجِمَ اجْتَمَعَ الدَّمُ وَ أَخْرَجَ الدَّاءَ وَ إِذَا احْتَجِمَ قَبْلَ الْأَكْلِ خَرَجَ الدَّمُ وَ بَقِيَ الدَّاءُ.

And it is reported from the scholar^{-asws} having said: 'The cupping is after the eating before when the man is satiated, then he gets cupping done, the blood would collect and the illness would come out, and when he gets cupping done before the eating, the blood would come out and the illness would remain'.¹⁸¹

61- وَ عَنْ زَيْدِ الشَّحَامِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَعَا بِالْحِجَامِ فَقَالَ لَهُ اغْسِلْ مَحَاجِمَكَ وَ عَقِّفْهَا وَ دَعَا بِرُمَّانَةٍ فَأَكَلَهَا فَلَمَّا فَرَغَ مِنَ الْحِجَامَةِ دَعَا بِرُمَّانَةٍ أُخْرَى فَأَكَلَهَا فَقَالَ هَذَا يُطْفِئُ الْبِرَارَ.

And from Zayd Al Shaham who said,

'I was in the presence of Abu Abdullah^{-asws}. He^{-asws} called for the cupper. He^{-asws} said to him: 'Wash your cupping tools and hang them', and he^{-asws} called for a pomegranate. He^{-asws} ate it. When he^{-asws} was free from the cupping, he^{-asws} called for another pomegranate. He^{-asws} ate it. He^{-asws} said: 'This extinguishes the bitterness'.¹⁸²

62- وَ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَيُّ شَيْءٍ يَأْكُلُونَ بَعْدَ الْحِجَامَةِ فَقُلْتُ الْهَنْدَبَاءَ وَ الْخَلَّ قَالَ لَيْسَ بِهِ بَأْسٌ.

And from Abu Baseer who said,

¹⁷⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 57

¹⁷⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 58

¹⁸⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 59

¹⁸¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 60

¹⁸² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 61

'Abu Ja'far^{-asws} said; 'Which thing are you eating after the cupping?' I said, 'The endive and the vinegar'. He^{-asws} said: 'There is no problem with it'.¹⁸³

63- وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ اخْتَجَمَ فَقَالَ يَا جَارِيَةُ هَلْبِي ثَلَاثَ سَكَّرَاتٍ ثُمَّ قَالَ إِنَّ السُّكَّرَ بَعْدَ الْحِجَامَةِ يَبْزُدُ الدَّمَ الطَّرِيَّ وَ يَزِيدُ فِي الْقُوَّةِ.

And it is reported from Abu Abdullah^{-asws} having had cupping done. He^{-asws} said: 'O maid! Bring me^{-asws} three (lumps of) sugar!' Then he^{-asws} said: 'The sugar after the cupping cools the fresh blood and increases in the strength'.¹⁸⁴

63- عَنِ الْكَاظِمِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ مِنْكُمْ مُحْتَجِماً فَلْيُحْتَجَمْ يَوْمَ السَّبْتِ.

From Al-Kazim^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One from you who was getting cupping done, let him get cupping done on the day of Saturday'.¹⁸⁵

65- وَ قَالَ الصَّادِقُ ع الْحِجَامَةُ يَوْمَ الْأَحَدِ فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And Al-Sadiq^{-asws} said: 'The cupping on the day of Sunday, there is healing in it from every disease'.¹⁸⁶

66- عَنْهُ ع قَالَ رَسُولُ اللَّهِ ص اخْتَجِمُوا يَوْمَ الْاِثْنَيْنِ بَعْدَ الْعَصْرِ.

From him^{-asws}: 'Rasool-Allah^{-saww} said: 'Get cupping done on the day of Monday after Al-Asr (late afternoon)'.¹⁸⁷

67- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اخْتَجَمَ يَوْمَ الثَّلَاثَاءِ لِسَبْعِ عَشْرَةَ أَوْ لِسَبْعِ عَشْرَةَ أَوْ لِإِحْدَى وَ عَشْرِينَ كَانَ لَهُ شِفَاءٌ مِنْ دَاءِ السَّنَةِ.

From Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'One who gets cupping done on the day of Tuesday on the seventeenth, or on the nineteenth, or on the twenty-first, there would be a healing for him from the illnesses of the year'.¹⁸⁸

68- وَ قَالَ أَيْضاً اخْتَجِمُوا لِحَمْسِ عَشْرَةَ وَ سَبْعِ عَشْرَةَ وَ إِحْدَى وَ عَشْرِينَ لَا يَنْبَغُ بِكُمْ الدَّمَ فَيَقْتُلَكُمْ.

And he^{-asws} said as well: 'Get cupping done on the fifteenth, and seventeenth, and twenty-first, the blood will not be agitated with you all and kill you'.¹⁸⁹

¹⁸³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 62

¹⁸⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 63

¹⁸⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 64

¹⁸⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 65

¹⁸⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 66

¹⁸⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 67

¹⁸⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 68

69- وَ فِي الْحَدِيثِ أَنَّهُ نَهَى عَنِ الْحِجَامَةِ فِي الْأَرْبَعَاءِ إِذَا كَانَتِ الشَّمْسُ فِي الْعَقْرَبِ.

And in the Hadeeth, he^{-asws} forbade from the cupping during the Wednesday when the sun was in the Scorpio".¹⁹⁰

70- عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ احْتَجَمَ يَوْمَ الْأَرْبَعَاءِ فَأَصَابَهُ وَضَحٌ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ.

From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who gets cupping done on the Wednesday, and leukoderma (vitiligo) afflicts him, he should not be blaming except himself".¹⁹¹

71- وَ رَوَى الصَّادِقُ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَزَلَ عَلَيَّ جِبْرِئِيلُ بِالْحِجَامَةِ وَ الْيَمِينِ مَعَ الشَّاهِدِ وَ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٍ مُسْتَمِرٌّ.

And it is reported by Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} descended unto me^{-saww} with the (instructions for) the cupping and the oathing with the witness; and the day of Wednesday is a day of continuous bad luck".¹⁹²

72- عَنِ الصَّادِقِ ع قَالَ: مَنْ احْتَجَمَ فِي آخِرِ خَمِيسٍ فِي الشَّهْرِ آخِرَ النَّهَارِ سَلَّ الدَّاءُ سَلًّا.

From Al-Sadiq^{-asws} having said: 'One who gets cupping done during the last Thursday of the month at the end of the day, the illnesses would flow away with a flowing".¹⁹³

73- وَ عَنْهُ، قَالَ: إِنَّ الدَّمَ يَجْتَمِعُ فِي مَوْضِعِ الْحِجَامَةِ يَوْمَ الْخَمِيسِ فَإِذَا زَالَتِ الشَّمْسُ تَفَرَّقَ فَخُذْ حَظَّكَ مِنَ الْحِجَامَةِ قَبْلَ الزَّوَالِ.

And from him^{-asws} having said: 'The blood collects in a place of the cupping on the day of Thursday, so when the sun declines (midday), disperse and take your share from the cupping before the decline".¹⁹⁴

74- عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع وَ هُوَ يَحْتَجِمُ يَوْمَ الْجُمُعَةِ فَقَالَ أَوْ لَيْسَ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ نَهَى الْحِجَامَةَ مَعَ الزَّوَالِ فِي يَوْمِ الْجُمُعَةِ.

From Al Mufazzal Bin Umar who said,

'I entered to see Al-Sadiq^{-asws} (to get cupping done) and he^{-asws} was getting cupping done on the day of Friday. He^{-asws} said: 'Or haven't you recited Ayat Al Kursy (2:255)?' And he^{-asws} forbade the cupping with the midday during the day of Friday".¹⁹⁵

75- عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا تَدْعِ الْحِجَامَةَ فِي سَبْعٍ مِنْ حَزِيرَانَ فَإِنَّ فَائِكَ فَلَا تُزِعْ عَشْرَةٌ.

¹⁹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 69

¹⁹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 70

¹⁹² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 71

¹⁹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 72

¹⁹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 73

¹⁹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 74

Ali-^{asws} Bin Al-Husayn-^{asws} said: 'Do not leave the cupping during the seventh of June. If you miss it, then the fourteenth'.¹⁹⁶

76- عَنْ الصَّادِقِ ع قَالَ: افْرَأْ آيَةَ الْكُرْسِيِّ وَ اخْتَجِمْ أَيَّ وَقْتٍ شِئْتَ.

From Al-Sadiq-^{asws} having said: 'Recite Ayat Al-Kursy (2:255) and get cupping done whichever time you so desire to'.¹⁹⁷

77- عَنْ شُعَيْبِ الْعَقْرُوفِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع وَ هُوَ يَخْتَجِمُ يَوْمَ الْأَرْبَعَاءِ فِي الْحَبْسِ فَقُلْتُ إِنَّ هَذَا يَوْمٌ يَقُولُ النَّاسُ مَنْ اخْتَجَمَ فِيهِ فَأَصَابَهُ الْبَرَصُ فَقَالَ إِنَّمَا يُخَافُ ذَلِكَ عَلَى مَنْ حَمَلَتْهُ أُمُّهُ فِي حَيْضَتِهَا.

From Shueyb Al Aqarquy who said,

'I entered to see Abu Al-Hassan-^{asws} and he-^{asws} was getting cupping done on the day of Wednesday in the prison. I said, 'This is a day the people are saying, the one who gets cupping done during it, would be afflicted with the vitiligo'. He-^{asws} said: 'But rather, that is feared upon the one whose mother had conceived him during her menstruation'.¹⁹⁸

78- عَنْ الصَّادِقِ ع قَالَ: إِذَا تَارَ بِأَحَدِكُمُ الدَّمَ فَلْيَخْتَجِمْ لَا يَنْتَبِعْ بِهِ فَيَقْتُلَهُ وَ إِذَا أَرَادَ أَحَدُكُمْ ذَلِكَ فَلْيَكُنْ مِنْ آخِرِ النَّهَارِ.

From Al-Sadiq-^{asws} having said: 'If the blood revolts with one of you, so let him get cupping done, not (let it) agitate with him (hyperaemia), for it would kill him; and whenever one of you wants that, then let it be from the end of the day'.¹⁹⁹

79- مِنَ الْفَرْدَوْسِ، عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحِجَامَةُ عَلَى الرِّبْقِ دَوَاءٌ وَ عَلَى السَّبْعِ دَاءٌ وَ فِي سَبْعٍ وَ عَشْرٍ مِنَ الشَّهْرِ شِفَاءٌ وَ يَوْمَ الثَّلَاثَاءِ صِحَّةٌ لِلْبَدَنِ وَ لَقَدْ أَوْصَانِي جَبْرِئِيلُ بِالْحَجَمِ حَتَّى ظَنَنْتُ أَنَّهُ لَا بُدَّ مِنْهُ.

From (the book) 'Al Firdows' – From Anas (a well-known fabricator) who said,

'Rasool-Allah-^{saww} said: 'The cupping upon the empty stomach is a cure, and upon the satiation, is an illness, and on the tenth of the month is a healing, and on the day of Wednesday it is health for the body; and Jibraeel-^{as} had advised me-^{saww} with the cupping until I-^{saww} thought there is no escape from it'.²⁰⁰

80- وَ قَالَ ع الْحِجَامَةُ يَوْمَ الثَّلَاثَاءِ لِسَبْعٍ عَشْرَةَ يَمْضِي مِنَ الشَّهْرِ دَوَاءٌ لِدَاءِ سَنَةٍ.

And he-^{asws} said: 'The cupping during the day of Tuesday of the seventeenth passing from the month, is a cure for illnesses of a year'.²⁰¹

¹⁹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 75

¹⁹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 76

¹⁹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 77

¹⁹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 78

²⁰⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 79

²⁰¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 80

81- وَقَالَ ع الْحِجَامَةُ فِي الرَّأْسِ شِفَاءٌ مِنْ سَبْعٍ مِنَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ وَ النُّعَاسِ وَ وَجَعِ الصِّرْسِ وَ ظُلْمَةِ الْعَيْنِ وَ الصُّدَاعِ.

And he^{-asws} said: ‘The cupping in the head is a healing from seven – from the insanity, and the leprosy, and the vitiligo, and the drowsiness, and toothache, and darkness in the eyes, and the headache’.²⁰²

82- وَ عَنْهُ ع قَالَ: الْحِجَامَةُ تَزِيدُ الْعَقْلَ وَ تَزِيدُ الْخَافِظَ حِفْظًا.

And from him^{-asws} having said: ‘The cupping increases the intellect and increases the memoriser in memory’.²⁰³

83- وَ عَنْهُ ع قَالَ: الْحِجَامَةُ فِي النُّقْرَةِ تُورِثُ التَّسْيَانَ.

And from him^{-asws} having said: ‘The cupping in the fovea (of the head) inherits the forgetfulness’.²⁰⁴

84- وَ عَنْهُ ع قَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ص فِي رَأْسِهِ وَ بَيْنَ كَتِفَيْهِ وَ قَفَاهُ وَ سَمَّى الْوَاحِدَةَ النَّافِعَةَ وَ الْآخَرَى الْمُغِيثَةَ وَ الثَّالِثَةَ الْمُنْقِذَةَ.

And from him^{-asws} having said: ‘Rasool-Allah^{-saww} had cupping done in his^{-saww} head, and between his^{-saww} shoulders, and his^{-saww} back, and he^{-saww} named the first as ‘the beneficial’, and the other as ‘then helper’, and the third as ‘the saver’.²⁰⁵

وَ فِي غَيْرِ هَذَا الْحَدِيثِ الَّتِي فِي الرَّأْسِ الْمُنْقِذَةُ وَ الَّتِي فِي النُّقْرَةِ الْمُغِيثَةُ وَ الَّتِي فِي الْكَاهِلِ النَّافِعَةُ وَ رُويَ الْمُغِيثَةُ.

And in other than this Hadeeth, that which is in the head is ‘the saver’, and the one in the fovea (of the head) is ‘the helper’, and the one in the upper back is ‘the beneficial’. And it is reported, ‘the helper’.²⁰⁶

85- وَ عَنِ الصَّادِقِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص وَ أَشَارَ بِيَدِهِ إِلَى رَأْسِهِ عَلَيْكُمْ بِالْمُغِيثَةِ فَإِنَّهَا تَنْفَعُ مِنَ الْجُنُونِ وَ الْجُدَامِ وَ الْبَرَصِ وَ الْإِكْلَةِ وَ وَجَعِ الْأَضْرَاسِ.

And from Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said, and he^{-saww} indicated by his^{-saww} hand to his^{-saww} head: ‘Upon you is with ‘the helper’, for it shall benefit from the insanity, and the leprosy, and the vitiligo, and the eating disorder, and toothache’.²⁰⁷

86- عَنْهُ ع قَالَ: إِذَا بَلَغَ الصَّبِيُّ أَرْبَعَةَ أَشْهُرٍ فَاخْتَجِمُوهُ فِي كُلِّ شَهْرٍ مَرَّةً فِي النُّقْرَةِ فَإِنَّهُ يُجْفِفُ لُعَابَهُ وَ يَهْبِطُ بِالْحَرِّ مِنْ رَأْسِهِ وَ جَسَدِهِ.

²⁰² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 81

²⁰³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 82

²⁰⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 83

²⁰⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 84 a

²⁰⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 84 b

²⁰⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 85

From him^{-asws} having said: ‘When the child is four months old, then get his cupping done once during every month in the fovea (of the head), for it would lighten it’s saliva and bring down the heat from his head and his body’.²⁰⁸

87- قَالَ رَسُولُ اللَّهِ ﷺ الدَّاءُ ثَلَاثٌ وَالدَّوَاءُ ثَلَاثٌ فَالدَّاءُ الْمِرَّةُ وَالبَّلْعَمُ وَالدَّمُ فَالدَّوَاءُ الدَّمُ الْحِجَامَةُ وَالدَّوَاءُ الْمِرَّةُ الْمَشِيُّ وَالدَّوَاءُ البَّلْعَمُ الْحَمَامُ.

Rasool-Allah^{-saww} said: ‘The illnesses are three and the cures are three. The illness is the bitterness, and the phlegm, and the blood. The cure of the blood is the cupping, and the cure of bitterness is the walking, and cure of the phlegm is the bath’.²⁰⁹

88- عَنْ مُعَاوِيَةَ بْنِ حَكَمٍ قَالَ: إِنَّ أَبَا جَعْفَرٍ دَعَا طَبِيباً فَقَصَدَ عِرْقاً مِنْ بَطْنِ كَفِّهِ.

From Muawiya Bin Hakam who said,

‘Abu Ja’far^{-asws} called a doctor. He cut a vein from inside of his^{-asws} palm’.²¹⁰

89- عَنْ مُحَسِّنِ الْوُشَاءِ قَالَ: شَكُوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع وَجَعَ الْكَبِدِ فَدَعَا بِالْفَاصِدِ فَقَصَدَنِي مِنْ قَدَمِي وَ قَالَ اشْرَبُوا الْكَاشِمَ لَوَجَعِ الْخَاصِرَةِ.

From Muhassin Al Washa who said,

‘I complained to Abu Abdullah^{-asws} of the liver pain. He^{-asws} called for the vein-cutter. He cut my vein from my foot and said, ‘Drink ‘Al-Kashim’ for the current pain’.²¹¹

90- رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ شَكَاَ إِلَيْهِ رَجُلٌ الْحِكَّةَ فَقَالَ اخْتَنِمِ ثَلَاثَ مَرَّاتٍ فِي الرَّجْلَيْنِ جَمِيعاً فِيمَا بَيْنَ الْعُرْقُوبِ وَ الْكَعْبِ فَفَعَلَ الرَّجُلُ ذَلِكَ فَذَهَبَ عَنْهُ

It is reported from Al-Sadiq^{-asws}, a man had complained to him of the itching. He^{-asws} said: ‘Get cupping done three times in the two legs together, in what is between the Achille’s tendon and the heel’. The man did that, and it went away from him.

وَ شَكَاَ إِلَيْهِ آخَرُ فَقَالَ اخْتَنِمِ فِي وَاحِدِ عَقَبَيْكَ أَوْ مِنْ الرَّجْلَيْنِ جَمِيعاً ثَلَاثَ مَرَّاتٍ تَبْرَأُ إِنْ شَاءَ اللَّهُ

And another claimed to him^{-asws}. He^{-asws} said: ‘Get cupping done in one of the two Achille’s tendon, or from the two legs together, three times. You will be cured, if Allah^{-azwj} so Desired’.

قَالَ وَ شَكَاَ بَعْضُهُمْ إِلَى أَبِي الْحَسَنِ ع كَثْرَةَ مَا يُصِيبُهُ مِنَ الْجَرَبِ فَقَالَ إِنَّ الْجَرَبَ مِنْ خُجَارِ الْكَبِدِ فَادْهَبْ وَ افْتَصِدْ مِنْ قَدَمِكَ الْيُمْنَى وَ الزَّمَ أَخَذَ دِرْهَمَيْنِ مِنْ دُهْنِ اللَّوزِ الْخُلُو عَلَى مَاءِ الْكَشَاكِ وَ اتَّقِ الْحَيْثَانَ وَ الْخَلَّ فَفَعَلَ فَبَرَأَ بِإِذْنِ اللَّهِ.

He (the narrator) said, ‘And one of them complained to Abu Al-Hassan^{-asws} of a lot of scabies (itching) afflicting him. He^{-asws} said: ‘The scabies is from vapour of the liver, so go and get cupping done from your right foot and necessitate taking two Dirhams of sweet almond oil

²⁰⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 86

²⁰⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 87

²¹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 88

²¹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 89

upon water of 'Al-Kashk' (cooked milk and flour), and fear (eating) the fishes and the vinegar'. He did so, and he was cured by the Permission of Allah^{-azwj}".²¹²

91- عَنْ الْمُفَظَّلِ بْنِ عُمَرَ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ عِ الْجُرْبَ عَلَى جَسَدِي وَ الْحَرَاةَ فَقَالَ عَلَيْكُمْ بِالْإِفْتِصَادِ مِنَ الْأَكْحَلِ فَفَعَلْتُ فَذَهَبَ عَنِّي وَ الْحَفْدُ لِلَّهِ شُكْرًا.

From Al Mufazzal Bin Umar who said,

'I complained to Abu Abdullah^{-asws} of the scabies (itching) upon my body and the heat. He^{-asws} said: 'Upon you is with the vein-cutting from the upper back'. I did so and it went away from me, and the Praise is for Allah^{-azwj} of gratefulness".²¹³

92- وَ رُوِيَ أَنَّ رَجُلًا شَكَاَ إِلَى أَبِي عَبْدِ اللَّهِ عِ الْحِكَّةَ فَقَالَ لَهُ شَرِبْتَ الدَّوَاءَ فَقَالَ نَعَمْ فَقَالَ فَصَدَّتِ الْعِرْقُ فَقَالَ نَعَمْ فَلَمْ أَتَنْفَعْ بِهِ فَقَالَ احْتَجِمْ ثَلَاثَ مَرَّاتٍ فِي الرَّجْلَيْنِ جَمِيعًا فِيمَا بَيْنَ الْعُرْقُوبِ وَ الْكَعْبِ فَفَعَلْتُ فَذَهَبَ عَنْهُ.

And it is reported that a man complained to Abu Abdullah^{-asws} of the itching. He^{-asws} said to him: 'Have you drunk the medication?' He said, 'Yes'. He^{-asws} said: 'Have you cut the vein?' He said, 'Yes, but I did not benefit by it'. He^{-asws} said: 'Get cupping done three times in the two legs together, in what is between the Achille's tendon and the heel'. He did so, and it went away from him".²¹⁴

93- الْكَافِي، عَنْ عَدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: الْحِجَامَةُ فِي الرَّأْسِ هِيَ الْمُغِيثَةُ تَنْفَعُ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَ شَبَرَ مِنَ الْحَاجِبَيْنِ إِلَى حَيْثُ بَلَغَ إِنْجَامُهُ ثُمَّ قَالَ هَاهُنَا.

(The book) 'Al Kafi' – From a number of his companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The cupping in the head, it is 'the helper', benefitting from every illness except the poison (death), and a palm's width from the eyebrows to where his thumb would reach'. Then he^{-asws} said: 'Over here!'"²¹⁵

94- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُحُورٍ عَنْ هُمُرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عِ فِيهِمْ يَحْتَلِفُ النَّاسُ قُلْتُ يَزْعُمُونَ أَنَّ الْحِجَامَةَ فِي يَوْمِ الثَّلَاثَاءِ أَصْلَحُ قَالَ فَقَالَ وَ إِلَى مَا يَذْهَبُونَ فِي ذَلِكَ قُلْتُ يَزْعُمُونَ أَنَّهُ يَوْمُ الدِّمِ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Humran who said,

'Abu Abdullah^{-asws} having said: 'Regarding what are the people differing?' I said, 'They are alleging that the cupping during the day of Wednesday, is more correct'. He^{-asws} said: 'And what are they going to regarding that?' I said, 'They are alleging that it is a day of blood'.

²¹² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 90

²¹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 91

²¹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 92

²¹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 93

قَالَ فَقَالَ صَدَقُوا فَأَخْرَى أَنْ لَا يُهَيِّجُوهُ فِي يَوْمِهِ أَمَا عَلِمُوا أَنَّ فِي يَوْمِ الثَّلَاثَاءِ سَاعَةً مَنْ وَافَقَهَا لَمْ يَزَقْ دَمُهُ حَتَّى يَمُوتَ أَوْ مَا شَاءَ اللَّهُ.

He (the narrator) said, 'He^{-asws} said: 'They are speaking the truth! It is better if they do not provoke it during its day. Don't they know that during the day of Wednesday there is a time, one who is concordant with it, his blood will not spill until he will die, or whatever Allah^{-azwj} so Desires''.²¹⁶

95- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَزِيدَ عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ عَنْ أَبِي عُرْوَةَ أَخِي شُعَيْبٍ أَوْ عَنْ شُعَيْبِ الْعَقْرُقُونِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ ع وَهُوَ يَخْتَجِمُ يَوْمَ الْأَرْبَعَاءِ فِي الْحَبْسِ فَقُلْتُ لَهُ إِنَّ هَذَا يَوْمٌ يَقُولُ النَّاسُ مِنْ اخْتِجَمَ فِيهِ أَصَابَهُ الْبَرَصُ فَقَالَ إِنَّمَا يُخَافُ ذَلِكَ عَلَى مَنْ حَمَلَتْهُ أُمُّهُ فِي حَيْضِهَا.

(The book) 'Al Kafi' – From a number of his companion, from Sahl Bin ziyad, from Yaqoub Bin Yazeed, from a man from the people of Kufa, from Abu Urwa brother of Shueyb, or from Shueyb Al Aqarquqy who said,

'I entered to see Abu Al-Hassan^{-asws} the 1st. and he^{-asws} was getting cupping done on the day of Wednesday in the prison. I said to him^{-asws}, 'This is a day the people are saying, one who gets cupping done during it, the vitiligo would afflict him!' He^{-asws} said: 'But rather that is feared upon the one whose mother had conceived him during her menstruation''.²¹⁷

96- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَخْتَجِمُوا فِي يَوْمِ الْجُمُعَةِ مَعَ الزَّوَالِ فَإِنَّ مَنِ اخْتَجَمَ مَعَ الزَّوَالِ فِي يَوْمِ الْجُمُعَةِ فَأَصَابَهُ شَيْءٌ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Do not get cupping during the day of Friday with the midday, for the one who gets cupping done with the midday during the day of Friday, and something afflicts him, he should not be blaming except himself''.²¹⁸

97- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي سَلَمَةَ عَنْ مُعْتَبِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الدَّوَاءُ أَرْبَعَةٌ السُّعُوطُ وَ الْحِجَامَةُ وَ الثُّورَةُ وَ الْحَفْنَةُ.

And from him, from Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali, from Abu Salama, from Moattab,

'From Abu Abdullah^{-asws} having said: 'The cures are four – the snuffing, and the cupping, and the waxing, and the enema''.²¹⁹

98- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحُجَّالِ عَنْ ثَعْلَبَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَقُولُ مَنْ قَبْلَكُمْ فِي الْحِجَامَةِ قُلْتُ يَزْعُمُونَ أَنَّهَا عَلَى الرِّبْقِ أَفْضَلُ مِنْهَا عَلَى الطَّعَامِ قَالَ لَا هِيَ عَلَى الطَّعَامِ أَذْرُ لِلْعَرَقِ وَ أَقْوَى لِلْبَدَنِ.

²¹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 94

²¹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 95

²¹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 96

²¹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 97

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Sa'aba, from Ammar Al Sabaty who said,

'Abu Abdullah^{asws} said: 'What are the one around you saying regarding the cupping?' I said, 'They are claiming that it is better upon the empty stomach than it is upon the food!' He^{asws} said: 'No! It is more turning for the veil upon the food (eating) and more strengthening for the body'.²²⁰

99- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اقْرَأُ آيَةَ الْكُرْسِيِّ وَ اخْتَجِمْ أَيَّ يَوْمٍ شِئْتَ وَ تَصَدَّقْ وَ اخْرُجْ أَيَّ يَوْمٍ شِئْتَ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjal,

'From Abu Abdullah^{asws} having said: 'Recite Ayat Al-Kursy (2:255) and get cupping done in whichever day you so desire to, and give charity, and go out in whichever day you so desire to'.²²¹

100- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السِّمِّطِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِذَا بَلَغَ الصَّبِيُّ أَرْبَعَةَ أَشْهُرٍ فَاحْجُمُهُ فِي كُلِّ شَهْرٍ فِي النَّفَرَةِ فَإِنَّهَا تُخَفِّفُ لِعَابَهُ وَ تُهَيِّطُ الْحَرَارَةَ مِنْ رَأْسِهِ وَ جَسَدِهِ.

And from him, from the number, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Simt who said,

'Abu Abdullah^{asws} said to me: 'When the child reaches four months, then get his cupping done during every month in the fovea (of the head), for it would lighten his saliva, and bring down the heat from his head and his body'.²²²

101 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَكْفُوفِ قَالَ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْ بَعْضِ فَصَّادِي الْعُسْكَرِ مِنَ النَّصَارَى أَنَّ أَبَا مُحَمَّدٍ ع بَعَثَ إِلَيْهِ يَوْمًا فِي وَقْتِ صَلَاةِ الظُّهْرِ فَقَالَ لِي أَفْصِدْ هَذَا الْعِرْقَ

And from him, from Ali Bin Muhammad, from Al-Hassan Bin Al-Husayn, from Muhammad Bin Al-Hassan Al Makfouf who said,

'One of our companions narrated to me from one of the vein-cutters of Al-Askar, from the Christians, that Abu Muhammad^{asws} had sent for him one day during the time of Al-Zohar Salat, 'He^{asws} said to me: 'Cut this vein!'

قَالَ وَ نَاوَلَنِي عِرْقًا لَمْ أَفْهَمْهُ مِنَ الْعُرُوقِ الَّتِي تُفْصَدُ فَقُلْتُ فِي نَفْسِي مَا رَأَيْتُ أَمْرًا أَعْجَبَ مِنْ هَذَا يَأْمُرُنِي أَنْ أَفْصِدَ فِي وَقْتِ الظُّهْرِ وَ لَيْسَ بِوَقْتِ فَصْدٍ وَ اللَّائِيَةُ عِرْقٌ لَا أَفْهَمْهُ

He said, 'And he^{asws} gave (indicated to me) a vein I did not understand it from the veins which to cut. I said within myself, 'I have not seen a matter stranger than this. He^{asws} is instructing

²²⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 98

²²¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 99

²²² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 100

me to cut a vein during the time of Al-Zohar, and it isn't a time for cutting the vein, and secondly it is a vein I do not understand it'.

ثُمَّ قَالَ لِي أَنْتَظِرْ وَكُنْ فِي الدَّارِ فَلَمَّا أَمْسَى دَعَانِي وَ قَالَ سَرِّحِ الدَّمَ فَسَرَّحْتُ ثُمَّ قَالَ لِي أَمْسِكْ فَأَمْسَكْتُ ثُمَّ قَالَ لِي كُنْ فِي الدَّارِ فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَرْسَلَ إِلَيَّ وَ قَالَ لِي سَرِّحِ الدَّمَ

Then he^{-asws} said to me: 'Wait and be in the house!' When it was evening, he^{-asws} called me and said: 'Release the blood!' So I released it. Then he^{-asws} said to me: 'Withhold!' So I withheld. Then he^{-asws} said to me: 'Be in the house!' When it was midnight, he^{-asws} sent for me and said to me: 'Release the blood!'

قَالَ فَتَعَجَّبْتُ أَكْثَرَ مِنْ عَجَبِي الْأَوَّلِ وَ كَرِهْتُ أَنْ أَسْأَلَهُ

He (the narrator) said, 'I was even more surprised than my first astonishment, and I disliked to ask him^{-asws}'.

قَالَ فَسَرَّحْتُ فَخَرَجَ دَمٌ أَبْيَضُ كَأَنَّهُ الْمِلْحُ

He (the narrator) said, 'I released, and the blood came out white, as if it was salt'.

قَالَ ثُمَّ قَالَ لِي احْسِبْ قَالَ فَحَبَسْتُ

He (the narrator) said, 'Then he^{-asws} said to me: 'Withhold!' So I withheld'.

قَالَ ثُمَّ قَالَ لِي كُنْ فِي الدَّارِ فَلَمَّا أَصْبَحْتُ أَمَرَ قَهْرْمَانَهُ أَنْ يُعْطِيَنِي ثَلَاثَةَ دَنَائِرٍ فَأَخَذْتُهَا وَ خَرَجْتُ حَتَّى أَتَيْتُ ابْنَ بَخْتِشُوعَ النَّصْرَانِيَّ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ

He (the narrator) said, 'Then he^{-asws} said: 'Be in the house!' When it was morning, he^{-asws} instructed his^{-asws} house manager to give me three Dinars. I took these and went out until I came to Ibn Bakhtishou, the Christian. I narrated the story to him'.

قَالَ فَقَالَ لِي وَ اللَّهُ مَا أَفْهَمُ مَا تَقُولُ وَ لَا أَعْرِفُهُ فِي شَيْءٍ مِنَ الطَّبِّ وَ لَا قَرَأْتُ فِي كِتَابٍ وَ لَا أَعْلَمُ فِي دَهْرِنَا أَعْلَمَ بِكُتُبِ النَّصْرَانِيَّةِ مِنْ فُلَانٍ الْفَارِسِيِّ فَأَخْرَجَ إِلَيَّ

He (the narrator) said, 'He said to me, 'By Allah^{-azwj}! I do not understand what you are saying, nor do I recognise it among anything from the medicines, nor have I read it in a book, nor do I know in my time there being anyone more knowledgeable with the books of Christianity than so and so, the Persian, so go out to him!'

قَالَ فَأَكْتَرَيْتُ زَوْزِقاً إِلَى الْبَصْرَةِ وَ أَتَيْتُ الْأَهْوَاذَ ثُمَّ صِرْتُ إِلَى فَارِسَ إِلَى صَاحِبِي فَأَحْبَرْتُهُ الْخَبَرَ

He (the narrator) said, 'I hired a boat to Al Basra and came to Al Ahvaz. Then I came to Faris to my companion. I informed him the news'.

قَالَ فَقَالَ لِي أَنْظِرْنِي أَيَّاماً فَأَنْظَرْتُهُ ثُمَّ أَتَيْتُهُ مُتَقَاضِياً

He (the narrator) said, 'He said to me, 'Respite me a few days'. I respited him. Then I came to him, demanding (the explanation)'.

قَالَ فَقَالَ لِي إِنَّ هَذَا الَّذِي تَحْكِيهِ عَنْ هَذَا الرَّجُلِ فَعَلَهُ الْمَسِيحُ فِي ذَهْرِهِ مَرَّةً.

He (the narrator) said, 'He said to me, 'This which you are narrating from this man is what the Messiah^{as} had done once during his^{as} era".²²³

102 الخرائج، قَالَ: حَدَّثَ نَصْرَانِيٌّ مُطَبِّبٌ بِالرَّيِّ وَ قَدْ أَتَى عَلَيْهِ مِائَةُ سَنَةٍ وَ نَبِئْتُ وَ قَالَ كُنْتُ تَلْمِيزَ بَخْتِشَوْعَ طَبِيبِ الْمُتَوَكِّلِ وَ كَانَ يَصْطَفِينِي فَبَعَثَ إِلَيْهِ الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الرِّضَا عَ أَنْ يَبْعَثَ إِلَيْهِ بِأَحْسَنِ أَصْحَابِهِ عِنْدَهُ لِيَقْصِدَهُ

(The book) 'Al Kharaij' –

'He said, 'A Christian doctor at Al-Rayy narrated, and a hundred years had come upon him, and more, and he said, 'I was a student of Bakhtishou, doctor of Al-Mutawakkil, and he had chosen me. Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Al-Reza^{asws} sent a message to him that he should send to him the most special of his companions with him to cut his^{asws} vein.

فَاخْتَارَنِي وَ قَالَ قَدْ طَلَبَ مِنِّي ابْنُ الرِّضَا مَنْ يَقْصِدُهُ فَصِرَ إِلَيْهِ وَ هُوَ أَعْلَمُ فِي يَوْمِنَا هَذَا بِمَنْ هُوَ تَحْتَ السَّمَاءِ فَاخْتَرْتُ أَنْ لَا تَعْرِضَ فِيمَا يَأْمُرُكَ بِهِ

He chose me and said, 'A son^{asws} of Al-Reza^{asws} has sought from me someone who can cut his^{asws} vein, so go to him^{asws}, and he^{asws} is the most knowledgeable during this day of ours than the ones who are beneath the sky. Be careful not to raise any objection regarding whatever he^{asws} instructs you with!'

فَمَضَيْتُ إِلَيْهِ فَأَمَرَ بِي إِلَى حُجْرَةٍ وَ قَالَ كُنْ إِلَى أَنْ أَطْلُبَكَ

I went to him^{asws}. He^{asws} instructed me to be in his^{asws} room and said: 'Be here until I^{asws} see you!'

قَالَ وَ كَانَ الْوَقْتُ الَّذِي دَخَلْتُ إِلَيْهِ فِيهِ عِنْدِي جَدِيداً مَحْمُوداً لِلْقَصْدِ فَدَعَانِي فِي وَقْتٍ غَيْرِ مَحْمُودٍ لَهُ وَ أَحْضَرَ طَشْتاً عَظِيماً فَقَصَدْتُ الْأُكْحَلَ فَلَمْ يَزَلِ الدَّمُ يَخْرُجُ حَتَّى امْتَلَأَ الطَّشْتُ

He (the doctor) said, 'And the time which I had entered to see him^{asws} in, was in my view, good, praised for cutting the vein. He^{asws} called me to him^{asws} during a time other than the praised, and he^{asws} presented a large tray. I cut the vein in the upper back. The blood did not cease coming until it filled the tray.

ثُمَّ قَالَ لِي أَقْطَعُ فَقَطَعْتُ وَ غَسَلَ يَدَهُ وَ رَدَّنِي إِلَى الْحُجْرَةِ وَ قَدِّمَ مِنِ الطَّعَامِ الْخَارِ وَ الْبَارِدِ شَيْءٌ كَثِيرٌ وَ بَقِيْتُ إِلَى الْعَصْرِ

Then he^{-asws} said to me: 'Cut!' I cut (the flow of blood), and washed his^{-asws} hand and tied it, and he^{-asws} returned me to the room, and he^{-asws} forwarded from the meal, the hot and the cold, a lot of things, and I remained up to late afternoon.

ثُمَّ دَعَانِي فَقَالَ سَرِّخْ وَ دَعَا بِذَلِكَ الطَّشْتِ فَسَرَّخْتُ وَ خَرَجَ الدَّمُ إِلَى أَنْ امْتَلَأَ الطَّشْتُ فَقَالَ اقْطَعْ فَقَطَعْتُ وَ شَدَّ يَدَهُ وَ رَدَّنِي إِلَى الْحَجَرَةِ قَبْتُ فِيهَا

Then he^{-asws} called me. He^{-asws} said: 'Release (the blood)! And he^{-asws} called for the tray for that. I released the blood came out until it filled the tray. He^{-asws} said: 'Cut (the flow)! I cut (the flow of blood), and tied his^{-asws} hand, and he^{-asws} returned me to the room. I spent the night in it.

فَلَمَّا أَصْبَحْتُ وَ ظَهَرَتِ الشَّمْسُ دَعَانِي وَ أَخْضَرَ ذَلِكَ الطَّشْتُ وَ قَالَ سَرِّخْ فَسَرَّخْتُ فَخَرَجَ مِنْ يَدِي مِثْلُ اللَّبَنِ الْحَلِيبِ إِلَى أَنْ امْتَلَأَ الطَّشْتُ ثُمَّ قَالَ اقْطَعْ فَقَطَعْتُ وَ شَدَّ يَدَهُ وَ قَدَّمَ إِلَيَّ تَحْتَ ثِيَابٍ وَ خَمْسِينَ دِينَاراً وَ قَالَ خُذْ هَذَا وَ اعْذِرْ وَ انْصَرِفْ

When it was morning and the sun appeared, he^{-asws} called me, and presented that tray, and said: 'Release!' I released, and there emerged from his^{-asws} hand like the yoghurt milk, until it filled the tray. Then he^{-asws} said: 'Cut (the flow)! I cut, and tied his^{-asws} hand, and he^{-asws} forwarded to me fifty dinars beneath a cloth and said: 'Take this and excuse (me^{-asws}), and leave'.

فَأَخَذْتُ وَ قُلْتُ يَا مُرِّي السَّيِّدُ بِخِدْمَةٍ قَالَ نَعَمْ تُحْسِنُ صُحْبَةَ مَنْ يَصْحَبُكَ مِنْ دَيْرِ الْعَاقُولِ

I took (that) and said, 'The master had instructed me with the service'. He^{-asws} said: 'Yes. Be a good companion to the one who accompanies you from the Monastery of Al-Aqoul'.

فَصِرْتُ إِلَى بَخْتِشَوْعَ وَ قُلْتُ لَهُ الْقِصَّةَ فَقَالَ أَجْمَعَتِ الْحُكَمَاءُ عَلَى أَنَّ أَكْثَرَ مَا يَكُونُ فِي بَدَنِ الْإِنْسَانِ سَبْعَةُ أَمْنَانٍ مِنَ الدَّمِ وَ هَذَا الَّذِي حَكَيْتَ لَوْ خَرَجَ مِنْ عَيْنٍ مَاءٍ لَكَانَ عَجَباً وَ أُعْجِبُ مَا فِيهِ اللَّبَنُ

I came to Bakhtishou and told the story to him. He said, 'The wise ones are concurring upon that most of what can happen to be in the human body are seven Mann of blood (1 Mann = 40 kg.), and this which you are narrating, if spring water had come out it would have been strange, and even stranger is what is regarding the milk!'

فَفَكَّرْتُ سَاعَةً ثُمَّ مَكَّنْتُ ثَلَاثَةَ أَيَّامٍ بِلَيَالِيهَا نَفَرًا الْكُتُبَ عَلَى أَنْ نَجِدَ لَهُذِهِ الْفُصْدَةَ ذِكْرًا فِي الْعَالَمِ فَلَمْ نَجِدْ ثُمَّ قَالَ لَمْ يَبْقَ الْيَوْمَ فِي النَّصْرَانِيَّةِ أَعْلَمُ بِالطَّبِّ مِنْ زَاهِبٍ بِدَيْرِ الْعَاقُولِ

He thought for a while. Then we remained for three days with its nights reading the books upon that we might find any mention of this vein-cutting (having occurred) in the world, but we could not find. Then he said, 'There does not remain among the Christians, anyone more knowledgeable with the medicine than a Monk at Al-Aqoul Monastery'.

فَكَتَبَ إِلَيْهِ كِتَاباً يَذْكُرُ فِيهِ مَا جَرَى فَخَرَجْتُ وَ نَادَيْتُهُ فَأَشْرَفَ عَلَيَّ فَقَالَ مَنْ أَنْتَ قُلْتُ صَاحِبُ بَخْتِشَوْعَ قَالَ مَعَكَ كِتَابُهُ قُلْتُ نَعَمْ

He wrote a letter to him mentioned in it what has transpired. I went out and called out to him. He overlooked upon me. He said, 'Who are you?' I said, 'Companion of Bakhtishou!' He said, 'Is there his letter with you?' I said, 'Yes!'

فَأَرْخَى لِي زَنْبِيلًا فَجَعَلْتُ الْكِتَابَ فِيهِ فَرَفَعَهُ وَ قَرَأَ الْكِتَابَ وَ نَزَلَ مِنْ سَاعَتِهِ فَقَالَ أَنْتَ الَّذِي فَصَدْتَ الرَّجُلَ قُلْتُ نَعَمْ قَالَ طُوبَى لَأُمِّكَ وَ رَكِبَ بَعْلًا وَ سَرْنَا

He lowered down a bag to me. I made the letter to be in it. He raised it and read the letter and descended immediately. He said, 'Are you the one who cut the vein of the man?' I said, 'Yes'. He said, 'Beatitude be for your mother!', and he rode a mule, and we travelled.

فَوَافَيْنَا سُرَّ مَنْ رَأَى وَ قَدْ بَقِيَ مِنَ اللَّيْلِ ثُلُثُهُ قُلْتُ أَتَيْنَ حُبَّ دَارٍ أَسْتَأْذِنَا أَمْ دَارَ الرَّجُلِ قَالَ دَارَ الرَّجُلِ فَصَرْنَا إِلَى بَابِهِ قَبْلَ الْأَذَانِ الْأَوَّلِ فَفُتِحَ الْبَابُ وَ خَرَجَ إِلَيْنَا خَادِمٌ أَسْوَدُ وَ قَالَ أَيْكُمَا رَاهِبٌ دَرِ الْعَاوِلَ فَقَالَ أَنَا جَعَلْتُ فِدَاكَ فَقَالَ انْزِلْ

We arrived at Surmanrayy, and there remained from the night, a third of it. I said, 'Where would you like, the door of our teacher or the door of the man?' He said, 'Door of the man'. We came to his^{asws} door before the (proclamation of) the first (dawn) Azaan. The door was opened, and a black servant came out to us and said, 'Which of you two is Monk of the Monastery of Al-Aqoul?' He said, 'I am, may I be sacrificed for you!' He said, 'Descend!'

وَ قَالَ لِي الْخَادِمُ اخْتَفِظْ بِالْبُعْلَيْنِ وَ أَخَذَ يَدَيْهِ وَ دَخَلَ فَأَقَمْتُ إِلَى أَنْ أَصْبَحْنَا وَ ارْتَفَعَ النَّهَارُ ثُمَّ خَرَجَ الرَّاهِبُ وَ قَدْ رَمَى ثِيَابَ النَّصْرَانِيَّةِ وَ لَبَسَ ثِيَابَ بَيَاضٍ وَ أَسْلَمَ

And the servant said to me, 'Protect the two mules!', and he held his hand and they entered. I stayed until it was morning and the day rose. Then the Monk came out, and he had thrown off the Christian (priestly) clothes and had worn white clothes and had become a Muslim.

فَقَالَ خُذْ بِي إِلَى دَارِ أَسْتَاذِكَ فَصَرْنَا إِلَى بَابِ بَخْتِشُوعَ فَلَمَّا رَأَاهُ بَاكَرَ يَغْدُو إِلَيْهِ فَقَالَ مَا الَّذِي أَرَاكَ عَنْ دِينِكَ قَالَ وَجَدْتُ الْمَسِيحَ فَأَسْلَمْتُ عَلَى يَدَيْهِ قَالَ وَجَدْتُ الْمَسِيحَ

He said, 'Take me to the house of your teacher!' We came to the door of Bakhtishou. When he saw him, he rushed over to him. He said, 'What is what which has removed you from your religion?' He said, 'I found the Messiah^{as}, so I became a Muslim upon his hands'. He said, 'You found the Messiah^{as}?'

قَالَ وَ نَظِيرُهُ فَإِنَّ هَذِهِ الْقَصْدَةَ لَمْ يَفْعَلْهَا فِي الْعَالَمِ إِلَّا الْمَسِيحُ وَ هَذَا نَظِيرُهُ فِي آيَاتِهِ وَ بَرَاهِينِهِ ثُمَّ انْصَرَفَ إِلَيْهِ وَ لَزِمَ خِدْمَتَهُ إِلَى أَنْ مَاتَ.

He said, 'And his^{as} match, for surely this vein-cutting, no one in the world had done it except the Messiah^{as}, and this one is his^{as} match in his^{as} Signs and his^{as} proofs!' Then he left to go to him^{asws} and necessitated his^{asws} service until he died".²²⁴

103 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَا بَأْسَ بِالْحَقْنَةِ لَوْ لَا أَنَّهَا تُعْظِمُ الْبَطْنَ.

(The book) 'Al Da'aim' –

From Rasool-Allah^{-saww} having said: ‘There is no problem with the enema, had it not been that it enlarges the belly’.²²⁵

Arabic is missing

And from Rasool-Allah^{-saww} having said: ‘One who gets cupping done on the day of Wednesday or the day of Saturday, and is afflicted by the whiteness (vitiligo), so he should not blame except himself; and the cupping in the head is a healing from every illness; and the cures are four – the cupping, and the enema, and the waxing, and the vomiting.

104 وَ عَنْ رَسُولِ اللَّهِ ص قَالَ: مَنْ اخْتَجَمَ يَوْمَ اَرْبَعَاءَ أَوْ يَوْمَ سَبْتٍ وَ أَصَابَهُ وَضَحٌ فَلَا يَلُمُ إِلَّا نَفْسَهُ وَ الْحِجَامَةُ فِي الرَّأْسِ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ الدَّوَاءُ فِي اَرْبَعَةِ الْحِجَامَةِ وَ الْحَفْنَةِ وَ التَّوْرَةِ وَ الْقَيْءِ فَإِذَا تَبَيَّعَ الدَّمُ بِأَحَدِكُمْ فَلْيُخْتَجَمْ فِي أَيِّ الْأَيَّامِ كَانَ وَ لِيَقْرَأْ آيَةَ الْكُرْسِيِّ وَ لِيَسْتَجِرِ اللَّهَ وَ يُصَلِّيَ عَلَى النَّبِيِّ ص.

Whenever the blood agitates with one of you, so let him get cupping done in whichever day it may be and let him recite Ayat Al-Kursy (2:255), and let him seek the Choice of Allah^{-azwj} (Al-Istikhara) and send Salawaat upon the Prophet^{-saww}.²²⁶

105 وَ قَالَ لَا تُعَادُوا الْأَيَّامَ فَنُعَادِيكُمْ وَ إِذَا تَبَيَّعَ الدَّمُ بِأَحَدِكُمْ فَلْيَهْرِقْهُ وَ لَوْ بِمَشْقَصٍ.

And he^{-asws} said: ‘Do not be inimical to the days for they will be inimical to you, and whenever the blood agitates with one of you, let him shed it, even with a scissor’.²²⁷

106 الْفِرْدَوْسُ، عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: فِي الْجُمُعَةِ سَاعَةٌ لَا يُوَافِقُهَا رَجُلٌ يَخْتَجِمُ فِيهَا إِلَّا مَاتَ.

(The book) ‘Al Firdows’ –

‘From Al-Husayn Bin Ali^{-asws} having said: ‘During the Friday there is a time, no man would accord it with cupping during it except he would die’.²²⁸

107 وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص قَالَ: فِي الْحَجَمِ شِفَاءٌ.

And from Jabir Bin Abdullah,

‘From the Prophet^{-saww} having said: ‘There is healing in the cupping’.²²⁹

²²⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 103

²²⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 104

²²⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 105

²²⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 106

²²⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 107

BENEFITS (Ahadeeth only)

The First -

رَوَى الْخَطَّابِيُّ فِي كِتَابِ أَعْلَامِ الْحَدِيثِ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: الشِّعَاءُ فِي ثَلَاثَةِ شَرَبَةِ عَسَلٍ وَ شَرْطَةِ حُجْمٍ وَ كَيْيَةِ بِنَارٍ وَ أَهَى أُمِّي عَنِ الْكَيِّ.

It is reported by Al-Khataby in the book 'A'lam Al-Hadeeth', by his chain from Ibn Abbas that Rasool-Allah^{-saww} said: 'The healing is in three – drinking the honey, and slashing by the cupper, and heat treatment by the fire, and I^{-saww} forbid my^{-saww} community from the heat-treatment (by the fire)'.²³⁰

The second

رَوَى الْخَطَّابِيُّ أَيْضاً عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَّتِكُمْ خَيْرٌ فَفِي شَرْطَةِ حُجْمٍ أَوْ شَرَبَةِ عَسَلٍ أَوْ لَدَعَةِ بِنَارٍ تُوَافِقُ الدَّاءَ وَ مَا أَحَبُّ أَنْ أَكْتُوبِي.

It is reported by Al Khataby as well, from Jabir Bin Abdullah who said,

'I heard the Prophet^{-saww} saying: 'If there was anything good from your medicines, it is in the slash of the cupping, or drinking honey, or stinging by the fire corresponding to the illness, and I^{-saww} do not like if you were to have heat-treatment (by the fire)'.²³¹

The third

وَ أَخْرَجَ أَبُو دَاوُدَ مِنْ حَدِيثِ أَبِي بَكْرَةَ أَنَّهُ كَانَ يَكْرَهُ الْحِجَامَةَ يَوْمَ الثَّلَاثَاءِ وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: يَوْمُ الثَّلَاثَاءِ يَوْمُ الدَّمِ وَ فِيهِ سَاعَةٌ لَا يَرْقَأُ فِيهَا.

And Abu Dawood extracted from a Hadeeth of Abu Bakrah that he used to dislike the cupping on the day of Wednesday, and he said that Rasool-Allah^{-saww} said: 'The day of Wednesday is the day of blood, and in it is a time, one should not cut a vein during it'.²³²

²³⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 107 – Benefit 1

²³¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 107 – Benefit 2

²³² Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 107 – Benefit 3 a

وَوَرَدَ فِي عَدَدٍ مِنَ الشَّهْرِ أَحَادِيثٌ مِنْهَا مَا أَخْرَجَهُ أَبُو دَاوُدَ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ رَفَعَهُ مِنْ احْتِجَمَ بِسَبْعِ عَشْرَةَ وَتِسْعَ عَشْرَةَ وَإِحْدَى وَعِشْرِينَ كَانَ شِفَاءً لِكُلِّ دَاءٍ.

And Ahadeeth have referred regarding the number of the months, from these is what Abu Dawood has extracted from a Hadeeth by Abu Hureyra (well-known fabricator), raising it: ‘One who gets cupping done on the seventieth, and nineteenth, and twenty-first, would be healed from every illness’.²³³

²³³ Bihar Al-Anwaar – V 59 The book of creation - Ch 54 H 107 – Benefit 3 b

CHAPTER 55 – THE DIETING

1- مَعَانِي الْأَخْبَارِ وَ الْعُيُونُ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ إِسْمَاعِيلَ الْخُرَّاسَانِيِّ عَنْ الرِّضَا ع قَالَ: لَيْسَ الْحِمْيَةُ مِنَ الشَّيْءِ تَزَكُّهُ إِنَّمَا الْحِمْيَةُ مِنَ الشَّيْءِ الْإِفْقَالُ مِنْهُ.

(The books) 'Ma'any Al Akhbar' and Al Uyoun' – From his father, from Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa, from Ibrahim Bin Is'haq, from Abdullah Bin Ahmad, from Ismail Al Khurasani,

'From Al-Reza^{-asws} having said: 'The dieting from the (edible) thing, isn't leaving (eating) the thing (all together), but rather the dieting is from thing, is the reducing from it (eating less of it)'.²³⁴

2- الْعِلَلُ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ أَبَانَ عَنْ مُحَمَّدٍ بْنِ أَوْرَمَةَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ مُحَمَّدٍ بْنِ الْقَبِيضِ قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ يَمْرُضُ مِنَّا الْمَرِيضُ فَيَأْمُرُهُ الْمُعَالِجُونَ بِالْحِمْيَةِ

(The book) 'Al Illal' – From Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Al-Husayn, from Al-Hassan Bin Aban, from Muhammad Bin Awrama, from Al-Husayn Bin Saeed, from Muhammad Bin Is'haq, from Muhammad Bin Al Faeyz who said,

'I said, 'May I be sacrificed for you^{-asws}! The patient from us becomes sick, so the treaters instruct him with the dieting'.

قَالَ لَا وَ لَكِنَّا أَهْلَ الْبَيْتِ لَا نَتَحَمَّى إِلَّا مِنَ التَّمْرِ وَ نَتَدَاوَى بِالتَّقَّاحِ وَ الْمَاءِ الْبَارِدِ

He^{-asws} said: 'No! But we^{-asws}, People^{-asws} of the Household, we^{-asws} do not diet (abstain) except from the dates, and we^{-asws} medicate with the apple and the cold water'.

قَالَ قُلْتُ وَ لَمْ تَحْتَمُونَ مِنَ التَّمْرِ قَالَ لِأَنَّ نَبِيَّ اللَّهِ صَحِيَ عَلَيَّ ع مِنْهُ فِي مَرَضِهِ.

He (the narrator) said, 'I said, 'And why are you^{-asws} dieting from the dates?' He^{-asws} said: 'Because the Prophet^{-saww} of Allah^{-azwj} had made Ali^{-asws} diet (abstain) from it during his^{-asws} illness'.²³⁵

الْكَافِي، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ مُحَمَّدٍ بْنِ الْقَبِيضِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَمْرُضُ مِنَّا الْمَرِيضُ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Al-Kafi' – From Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Hammad, from Muhammad Bin Is'haq, from Muhammad Bin Al Feyz who said,

²³⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 1

²³⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 2 a

'I said to Abu Abdullah^{-asws}, 'The patient from us becomes sick' – and mentioned similar to it".²³⁶

الطب، طب الأئمة عليهم السلام عَنْ إِسْحَاقَ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ قَالَ لَا يَضُرُّ الْمَرِيضَ مَا حَيْثُ عَنْهُ الطَّعَامُ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws}, - From Is'haq Bin Yusuf, from Muhammad Bin Al Feyz –

'Similar to it, and there is an increase in its end – and he^{-asws} said: 'It does not harm the patient what food he diets (abstains) from".²³⁷

بيان ما حيث عنه أي ما حيثه عنه سوى التمر و يحتمل أن يكون المراد بالحمية الإقلال منه كما في سائر الأخبار فالمراد بالحمية المنفية الترك مطلقاً فعلى الأول تأكيد و على الثاني تقييد.

Explanation: 'What he diets (abstains) from' – i.e. What he abstains from besides the dates, and it is possible that the intent with the dieting would be reducing from it, like what has passed in the Ahadeeth. So the intent with the beneficial dieting, is the leaving absolutely. So upon the first is the emphasis and upon the second is the restriction'.

3- الْمَعَانِي، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ بْنِ الزُّبَيْرِ عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ كَمْ يُحْمَى الْمَرِيضُ فَقَالَ رِبْقاً فَلَمْ أَذْكُرْ كَمْ رِبْقاً فَقَالَ عَشْرَةُ أَيَّامٍ

(The book) 'Al Ma'any' – From his father, from Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad, from Ibrahim, from Abdullah Bin Ahmad, from Ali Bin Ja'far Bin Al Zubeyr, from Ja'far Bin Ismail, from a man,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws}, 'How much should be patient be dieting?' He^{-asws} said: 'Ribqa'. I did not know how much was (meant by) 'Ribqa'. He^{-asws} said: 'Ten days'.

و فِي حَدِيثٍ آخَرَ أَحَدَ عَشَرَ رِبْقاً وَ رِبْقٌ صَبَاحٌ بِكَلَامِ الرُّومِ عَلَى أَحَدَ عَشَرَ صَبَاحاً.

And in another Hadeeth – 'Eleven days is a 'Ribqa', and a 'Ribqa mornings' in the speech of the Roman means eleven mornings.

4- فَقَهُ الرِّضَا، قَالَ قَالَ الْعَالِمُ ع رَأْسُ الْحِمِيَةِ الرَّفْقُ بِالْبَدَنِ.

(The book) 'Fiqh Al-Reza^{-asws}' – He (the narrator) said, 'The scholar^{-asws} said: 'The dieting is the kindness with the body".²³⁸

5- وَ رُوِيَ عَنْهُ ع أَنَّهُ قَالَ: ائْتَانِ عَلِيلَانِ أَبَدَاً صَحِيحٌ مُحْتَمٍ [مُحْتَمٍ] وَ عَلِيلٌ مُحْطٌ.

²³⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 2 b

²³⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 3

²³⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 4

And it is reported from him^{-asws} having said: ‘Two never get sick – The healthy one dieting, and a sick one mixed’^{.239}

6- وَأَزْوِي أَنَّ أَفْصَى الْحِمْيَةِ أَرْبَعَةَ عَشَرَ يَوْمًا وَأَنَّهَا لَيْسَ تَرْكَ أَكْلِ الشَّيْءِ وَ لَكِنَّهَا تَرْكَ الْإِكْتَارِ مِنْهُ.

And I am reported that the extreme for the dieting is fourteen days, and it isn't leaving eating of the thing, but it is leaving the lot from it’^{.240}

7- الطَّب، طَب الْأُئْمَةِ عَلَيْهِمُ السَّلَام عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنِ الْحَلِجِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا تَنْفَعُ الْحِمْيَةُ بَعْدَ سَبْعَةِ أَيَّامٍ.

(The book) ‘Tibb Al Aimmah^{-asws}’, may the greetings be upon them^{-asws}, - from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ali Bin Raib, from Al Halby who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The dieting cannot benefit after seven days’^{.241}

الْكَاثِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ إِلَى قَوْلِهِ لَا تَنْفَعُ الْحِمْيَةُ لِمَرِيضٍ.

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Ahmad – Up to his^{-asws} words: ‘The dieting cannot benefit for the patient’^{.242}

8- الطَّب، طَب الْأُئْمَةِ عَلَيْهِمُ السَّلَام عَنْ الْحُسَيْنِ بْنِ رَجَاءٍ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحِمْيَةُ أَحَدَ عَشَرَ دِينَارًا فَلَا حِمْيَةَ قَالَ مَعْنَى قَوْلِهِ دِينَارًا كَلِمَةً رُومِيَّةٌ يَعْنِي أَحَدَ عَشَرَ صَبَاحًا.

(The book) ‘Tibb Al Aimmah^{-asws}’, may the greetings be upon them^{-asws} – From Al-Hassan Bin Raja’a, from Yaquoub Bin Yazeed, from one of his men,

‘From Abu Abdullah^{-asws} having said: ‘The dieting is for eleven ‘Deena’, so do not diet (any more)’. He said, ‘The meaning of his^{-asws} words: ‘Deena’ is a Roman word meaning eleven mornings’^{.243}

9- الْمَكَارِمُ، عَنِ الرِّضَا ع قَالَ: لَوْ أَنَّ النَّاسَ قَصَرُوا فِي الطَّعَامِ لَأَسْتَقَامَتْ أَبْدَانُهُمْ.

(The book) ‘Al Mukarim’ –

‘From Al-Reza^{-asws} having said: ‘If people were to shorten (reduce) in the food, their bodies would be straight (healthy)’^{.244}

10- وَ عَنِ الْعَالِمِ ع قَالَ: الْحِمْيَةُ رَأْسُ الدَّوَاءِ وَالْمَعِدَةُ بَيْتُ الدَّاءِ وَ عَوْدُ بَدَنًا مَا تَعَوَّدَ.

²³⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 5

²⁴⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 6

²⁴¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 7 a

²⁴² Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 7 b

²⁴³ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 8

²⁴⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 9

And from the scholar^{-asws} having said: ‘The dieting is chief of the cures, and the stomach is a house of illnesses, and restore the body as much as you can restore it’.²⁴⁵

11- الكافي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: لَيْسَ الْحِمْيَةُ أَنْ تَدَعَ الشَّيْءَ أَصْلًا لَا تَأْكُلَهُ وَ لَكِنَّ الْحِمْيَةَ أَنْ تَأْكُلَ مِنَ الشَّيْءِ وَ تُخَفِّفَ.

(The book) ‘Al-Kafi’ – From a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Al Hakam, from Musa Bin Bakr,

‘From Abu Al-Al-Hassan Musa^{-asws} having said: ‘The dieting isn’t leaving the thing originally, not eating it, but the dieting is that you do eat from the thing and lighten (reduce)’.²⁴⁶

12- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أَهْلُ بَيْتٍ لَا نَحْمِي وَلَا نَحْتَمِي إِلَّا مِنَ التَّمْرِ.

(The book) ‘Nawadir’ of Al Rawandi – By his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘We^{-asws}, People^{-asws} of the Household, we^{-asws} neither diet nor protect except from the dates’.²⁴⁷

13- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَا تُكْرِهُوا مَرْضَاكُمْ عَلَى الطَّعَامِ فَإِنَّ اللَّهَ يُطْعِمُهُمْ وَ يَسْقِيهِمْ.

(The book) ‘Al-Da’aim’ –

‘From Rasool-Allah^{-saww} having said: ‘Do not force your patients upon (eating) the food, for Allah^{-azwj} Feeds them and Quenches them’.²⁴⁸

²⁴⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 10

²⁴⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 11

²⁴⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 12

²⁴⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 55 H 13

CHAPTER 56 – TREATING THE HEADACHE

1- قُرْبُ الْأَسْنَادِ، عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عُلوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَسْتَعِطُ بِدُهْنِ الْجُلْجُلَانِ إِذَا وَجَعَ رَأْسُهُ.

(The book) 'Qurb Al Asnaad' – From Al-Hassan Bin Zareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} used to snuff sesame oil when his^{-saww} head pained".²⁴⁹

2- الطب، طب الأئمة عليهم السلام عَنْ سَالِمِ بْنِ إِبْرَاهِيمَ عَنِ الدَّيْلَمِيِّ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع وَ قَدْ جَاءَهُ خُرَاسَانِي حَاجٌّ فَدَخَلَ عَلَيْهِ وَ سَلَّمَ فَسَأَلَهُ عَنْ شَيْءٍ مِنْ أَمْرِ الدِّينِ فَجَعَلَ الصَّادِقُ ع يُفَسِّرُهُ ثُمَّ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا زِلْتُ شَاكِيًا مُنْذُ خَرَجْتُ مِنْ مَنَزِلِي مِنْ وَجَعِ الرَّأْسِ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – From Salim Bin Ibrahim, from Al Daylami, from Dawood Al Raqqy who said,

'I was present with Abu Abdullah Al-Sadiq^{-asws}, and a pilgrim man from Khurasan came. He entered to see him^{-asws} and greeted. He asked him^{-asws} about thing from the matters of religion. Al-Sadiq^{-asws} went on to interpret it, then he said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I have not ceased complaining since I came out from my house, from a pain of the head'.

فَقَالَ لَهُ قُمْ مِنْ سَاعَتِكَ هَذِهِ فَادْخُلِ الْحَمَّامَ فَلَا تَبْتَدِئَنَّ بِشَيْءٍ حَتَّى تَصُبَّ عَلَى رَأْسِكَ سَبْعَةَ أَكْفَافٍ مَاءً حَارًّا وَ سَمَّ اللَّهُ تَعَالَى فِي كُلِّ مَرَّةٍ فَإِنَّكَ لَا تَشْتَكِي بَعْدَ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{-asws} said to him: 'Stand up at this very time and enter the bathhouse. Do not begin with anything until you pour seven handfuls of hot water upon your head and name Allah^{-azwj} the Exalted during every time, so you will not complain after that if Allah^{-azwj} the Exalted so Desires".²⁵⁰

3- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْحَبَّاطِ عَنْ عَلِيِّ بْنِ يَمُطِينَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ الرِّضَا ع أَنِّي أَجِدُ بَرْدًا شَدِيدًا فِي رَأْسِي حَتَّى إِذَا هَبَّتْ عَلَيْهِ الرِّيحُ كِدْتُ أَنْ يُعْشَى عَلَيَّ فَكَتَبْتُ إِلَيْكَ بِسُغُوطِ الْعُنْبَرِ وَ الزَّنْبَقِ بَعْدَ الطَّعَامِ تُعَاقِي مِنْهُ بِإِذْنِ اللَّهِ تَعَالَى.

And from him, from Ali Bin Al-Hassan Al Hayyat, from Ali Bin Yaqteen who said,

'I wrote to Abu Al-Hassan Al-Reza^{-asws}, 'I am feeling severely cold in my head to the extent that if the wind descends upon it, there is almost unconsciousness upon me'. He^{-asws} wrote to me: 'Upon you is with the snuffing the Amber and the lily (Jasmine) after the meal, you shall recover from it by the Permission of Allah^{-azwj} the Exalted".²⁵¹

²⁴⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 56 H 1

²⁵⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 56 H 2

²⁵¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 56 H 3

CHAPTER 57 – TREATMENTS FOR THE EYE AND THE EAR

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى الْيَقُطِيبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: ثَلَاثَةٌ يَجْلِيْنَ الْبَصَرَ النَّظَرُ إِلَى الْخُضْرَةِ وَ النَّظَرُ إِلَى الْمَاءِ الْجَارِي وَ النَّظَرُ إِلَى الْوَجْهِ الْحَسَنِ.

(The book) 'Al Khisaal' – From his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'Abu Al-Hassan^{-asws} the 1st having said: 'Three polish the sight – looking at the greenery, and looking at the flowing water, and looking at the beautiful face'.²⁵²

2- الْمَحَاسِنُ، عَنِ السَّيَّارِيِّ عَنْ عَمْرِو بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص السَّدَابُ جَيِّدٌ لَوَجَعِ الْأُذُنِ.

(The book) 'Al Mahaasin' – From Al Sayyari, from Amro Bin Is'haq, from Muhammad Bin Salih, from Abdullah Bin Ziyad, from Al Zahhaq Bin Muzahim, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Rue (herb) is good for the ear ache'.²⁵³

3- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنْ عِيْسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ الرَّافِعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكَمَاةُ مِنْ نَبْتِ الْجَنَّةِ مَاؤُهُ نَافِعٌ مِنَ وَجَعِ الْعَيْنِ.

(The book) 'Al Mahaasin' – From Al Nowfaly, from Isa Bin Abdullah Al Hashimy, from Ibrahim Bin Ali Al Rafie,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The truffles are from the vegetation of the Paradise. It's water is beneficial from the eye pain'.²⁵⁴

4- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع السِّوَاكُ يَجْلُو الْبَصَرَ.

And from it, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Brushing the teeth polishes the sight'.²⁵⁵

5- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السِّوَاكُ يَذْهَبُ بِالْدَّمَعَةِ وَ يَجْلُو الْبَصَرَ.

And from him, from Muhammad Bin Ali, from Ali Bin Fazzal, from Hammad Bin Isa,

²⁵² Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 1

²⁵³ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 2

²⁵⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 3

²⁵⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 4

‘From Abu Abdullah^{-asws} having said: ‘Brushing the teeth does away the tears and polishes the sight’^{.256}

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْمُحَسِّنِ الْمِثَمِيِّ عَنْ زَكَرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلَيْكُمْ بِالسَّوَاكِ فَإِنَّهُ يُجَلِّو الْبَصَرَ.

And from him, from Muhammad Bin Ali, from Ahmad Bin Al Muhassin Al Myesami, from Zakariya,

‘From Abu Abdullah^{-asws} having said: ‘Upon you all is with brushing the teeth, for it polishes the sight’^{.257}

7- الطب، طب الأئمة عليهم السلام دَوَاءُ لَوَجَعِ الْأُذُنِ يُؤْخَذُ كَفُّ سَمْسِمٍ غَيْرِ مُقَشَّرٍ وَ كَفُّ خَزْدَلٍ يُدْقُ كُلُّ وَاحِدٍ عَلَى جِدَةٍ ثُمَّ يُخْلَطَانِ جَمِيعاً وَ يُسْتَخْرَجُ دُهْنُهُمَا وَ يُجْعَلُ فِي قَارُورَةٍ وَ يُخْتَمُ بِخَاتَمِ حَدِيدٍ

(The book) ‘Tibb Al Aimmah^{-asws}, may the greetings be upon them^{-asws} –

‘A cure for ear ache, take a handful of unpeeled sesame (seeds) and a handful of mustard (seeds). Pound each one upon a limit, the mix them together and extract their oil and make it to be in a bottle, and seal with an iron seal.

فَإِذَا أَرَدْتَ شَيْئاً مِنْهُ فَطَرِّبْ مِنْهُ فِي الْأُذُنِ قَطْرَتَيْنِ وَ سُدَّهَا بِقُطْنَةٍ ثَلَاثَةَ أَيَّامٍ فَإِنَّهَا تَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى.

Whenever you want something from it, so drop two drops from it into the ear and block it with cotton for three days. It shall be cured by the Permission of Allah^{-azwj} the Exalted’^{.258}

8- وَ مِنْهُ، دَوَاءُ الْأُذُنِ إِذَا صَرَبَتْ عَلَيْكَ يُؤْخَذُ السَّدَابُ وَ يُطْبَخُ بِزَيْتٍ وَ يَقَطَّرُ فِيهَا قَطْرَاتٌ فَإِنَّهُ يَسْكُنُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

And from him –

‘Cure for the ear when it is struck (pained) upon you, take the rue (herb) and cook with oil, and drop some drops into it. It would settle by the Permission of Allah^{-azwj} Mighty and Majestic’^{.259}

9- الطب، طب الأئمة عليهم السلام عَنْ عَبْدِ اللَّهِ بْنِ الْأَجَلَجِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْمُتَطَبِّبِ قَالَ: شَكََا رَجُلٌ مِنَ الْأَوْلِيَاءِ إِلَى بَعْضِهِمْ ع وَجَعَ الْأُذُنِ وَ أَنَّهُ يَسِيلُ مِنْهُ الدَّمُ وَ الْفَيْحُ قَالَ لَهُ حُذْ جُبْنًا عَتِيقًا أَعْتَقَ مَا تَقْدِرُ عَلَيْهِ فِدَقَهُ دَقًّا نَاعِمًا جَيِّدًا ثُمَّ اخْلِطْهُ بِلَبَنِ امْرَأَةٍ وَ سَجِّنْهُ بِنَارٍ لَيِّنَةٍ ثُمَّ صَبَّ مِنْهُ قَطْرَاتٍ فِي الْأُذُنِ الَّتِي يَسِيلُ مِنْهَا الدَّمُ فَإِنَّهَا تَبْرَأُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

(The book) ‘Tibb Al Aimmah^{-asws}, may the greeting be upon them^{-asws} – From Abdullah Al Ajlah, from Ibrahim Bin Muhammad the doctor who said,

‘A man from the friends complained to one of them^{-asws} of the earache and that blood and the pus was flowing from it. He^{-asws} said to him: ‘Take old cheese, as old as you are able upon. Pound it to be very soft, then mix it with milk of a woman, and warm it with soft fire, then

²⁵⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 5

²⁵⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 6

²⁵⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 7

²⁵⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 8

pour drops from it into the ear from which the blood is flowing from. It shall be cured by the Permission of Allah^{-azwj}.²⁶⁰

10- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ بَشِيرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْجَمَّالِ رَفَعَ الْحَدِيثَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اشْتَكَيْتُ عَيْنَ سَلْمَانَ وَ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فَأَتَاهُمَا النَّبِيُّ ص عَائِدًا لَهُمَا فَلَمَّا نَظَرَ إِلَيْهِمَا قَالَ لِكُلِّ وَاحِدٍ مِنْهُمَا لَا تَنَمْ عَلَى جَانِبِ الْأَيْسَرِ مَا دُمْتَ شَاكِيًا مِنْ عَيْنَيْكَ وَ لَنْ تَقْرَبَ اللَّثْمَ حَتَّى يُعَافِيَكَ اللَّهُ عَزَّ وَ جَلَّ.

And from him, from Ahmad Bin Bashir, from Ja'far Bin Muhammad Bin Abdullah Al Jammal,

'Raising the Hadeeth to Amir Al-Momineen^{-asws}, he (the narrator) said, 'There was a health complaint in the eyes of Salman^{-ra} and Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with them^{-asws} both. The Prophet^{-saww} came to them to console them^{-asws}. When he^{-saww} looked at them, he^{-saww} said to each one of them^{-asws}: 'Do not sleep upon the left side for as long you^{-ra} complaining of your^{-ra} eyes, and never go near the dates until Allah^{-azwj} Mighty and Majestic Grants you^{-ra} good health'.²⁶¹

11- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي الْحُسَيْنِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقِ ع مَنْ أَخَذَ مِنْ أَطْفَارِهِ كُلِّ خَمِيسٍ لَمْ تَزِدْ عَيْنَاهُ وَ مَنْ أَخَذَهَا كُلَّ جُمُعَةٍ خَرَجَ مِنْ تَحْتِ كُلِّ ظُفْرِ دَاءٌ قَالَ وَ الْكُحْلُ يَزِيدُ فِي ضَوْءِ الْبَصَرِ وَ يُنْبِتُ الْأَشْفَارَ.

And from him, from Ahmad Bin Abu Abdullah, from Muhammad Bin Isa, from Muhammad Bin Abu Al-Hassan who said,

'Abu Abdullah Al-Sadiq^{-asws} said: 'One who takes (clips) from his nails every Thursday, his eyes would not be sore, and one who takes (clips) every Friday, an illness would be expelled from beneath every nail, and (applying) the Kohl increases in the illumination of the sight and builds the eye lashes'.²⁶²

12- وَ عَنْهُ ع أَنَّهُ كَانَ يُقْلِمُ أَطْفَارَهُ كُلَّ خَمِيسٍ يَبْدَأُ بِالْخِنْصِرِ الْأَيْمَنِ ثُمَّ يَبْدَأُ بِالْأَيْسَرِ وَ قَالَ مَنْ فَعَلَ ذَلِكَ كَانَ كَمَنْ أَخَذَ أَمَانًا مِنَ الرَّمَدِ.

And from him^{-asws}, he^{-asws} used to clip his^{-asws} nails every Thursday, beginning with the right pinkie, then beginning with the left, and he^{-asws} said: 'One who does that would be from the ones having taken the security from the sore eyes'.²⁶³

13- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ الْجَارُودِ الْعَبْدِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُبَشَّرِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّمَكُ يُذِيبُ شَحْمَةَ الْعَيْنِ.

And from him, from Ahmad Bin Al Jaroud Al Abdy, from Usman Bin Isa, from Muyassir Al Halby,

'From Abu Abdullah^{-asws} having said: '(Eating) the fish melts the fat of the eye'.²⁶⁴

14- وَ عَنْهُ ع قَالَ قَالَ الْبَاقِرُ ع إِنَّ هَذَا السَّمَكَ لَرَدِيءٌ لِعِشَاوَةِ الْعَيْنِ وَ إِنَّ هَذَا اللَّحْمَ الطَّرِيَّ يُنْبِتُ اللَّحْمَ.

²⁶⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 9

²⁶¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 10

²⁶² Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 11

²⁶³ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 12

²⁶⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 13

And from him^{-asws} having said: ‘Al-Baqir^{-asws} said: ‘This fish is bad for the covering of the eye, and this is fresh meat, building the meat’^{.265}

15- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ بِسْطَامٍ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنِ الْمُطَّلِبِ بْنِ زِيَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحُفْتُ مَصْحَةٌ لِلْبَصَرِ.

And from him, from Al-Husayn Bin Bistam, from Abdullah Bin Musa, from Al Muttalib Bin Ziyad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘(Wearing) the sandals is healthy for the sight’^{.266}

16- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ وَ الْحُسَيْنِ ابْنَيْ بِسْطَامٍ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ عُمَرَ بْنِ نَوْفَلَةَ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع أَنَّ رَجُلًا شَكَا إِلَيْهِ بَيَاضًا فِي عَيْنَيْهِ وَ وَجَعًا فِي ضِرْسِهِ وَ رِيَاحًا فِي مَفَاصِلِهِ

And from him, from Abdullah and Al-Husayn, two sons of Bistam, from Muhammad Bin Khalaf, from Umar Bin Nowbah,

‘From Al-Sadiq^{-asws}. A man complained to him^{-asws} of whiteness in his eyes and pain in his molar, and of wind in his joints.

فَأَمَرَهُ أَنْ يَأْخُذَ ثُلُثًا أَبْيَضَ وَ دَارِفُلُّلٌ مِنْ كُلِّ وَاحِدٍ وَزَنَ دِرْهَمَيْنِ وَ نُشَادِرًا صَافِيًا وَزَنَ دِرْهَمٍ وَ اسْحَقْهَا كُلَّهَا وَ اخْلُهَا وَ اخْتَجِلْ بِهَا فِي كُلِّ عَيْنٍ ثَلَاثَةَ مَرَّاتٍ وَ اصْبِرْ عَلَيْهَا سَاعَةً فَإِنَّهُ يَقْطَعُ الْبَيَاضَ وَ يُنْقِي لَحْمَ الْعَيْنِ وَ يُسَكِّرُ الْوَجَعَ بِإِذْنِ اللَّهِ تَعَالَى فَاغْسِلْ عَيْنَيْكَ بِالْمَاءِ الْبَارِدِ وَ اتَّبِعْهُ بِالْإِثْمِدِ.

He^{-asws} instructed him ‘Take white pepper, and Pippali long pepper, from each one two Dirhams in weight, and good pure smelling salts the weight of a Dirham, and crush all of it and sift it, and apply as Kohl with it in each eye, three times, and be patient upon it for a time, for it will cut the whiteness and clean the flesh of the eye, and the pain will settle by the Permission of Allah^{-azwj} the Exalted. Wash your eyes with the cold water and follow it with antimony’^{.267}

17- الطَّب، طَب الْأُتَمَّة عَلَيْهِمُ السَّلَام عَنْ أَحْمَدَ بْنِ حَبِيبٍ عَنْ نَضْرِ بْنِ سُؤَيْدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي جَعْفَرٍ الْبَاقِرِ ع بَيَاضًا فِي عَيْنَيْهِ

(The book) ‘Tibb Al Aimmah^{-asws}, may the greetings be upon them^{-asws} – From Ahmad Bin Habeeb, from Nazar Bin Suweyd, from Jameel Bin Salih, from Zareeh who said,

‘A man complained to Abu Ja’far Al-Baqir^{-asws} of whiteness in his eye.

فَقَالَ خُذْ ثَوْتِيَا هِنْدِيَّ جُزْءًا وَ إِقْلِيمِيَّاهُ الذَّهَبِ جُزْءًا وَ إِثْمِدَ جَيِّدًا جُزْءًا وَ لِيَجْعَلْ مَعَهَا جُزْءًا مِنَ الْهَلِيلِجِ الْأَصْفَرِ وَ جُزْءًا مِنْ أَنْدَرَانِيٍّ وَ اسْحَقْ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ بِمَاءِ السَّمَاءِ ثُمَّ اجْمَعْهُ بَعْدَ السَّخِي فَاسْحَقْ فَاسْحَقْ بِهِ فَإِنَّهُ يَقْطَعُ الْبَيَاضَ وَ يُصَفِّي لَحْمَ الْعَيْنِ وَ يُنْقِيهِ مِنْ كُلِّ عِلَّةٍ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: ‘Take a segment of Indian Zinc, and a segment of ‘Iqlimiya’ gold, and a segment of good antimony, and make a segment of yellow myrobalan, and a segment of pink crystal salt, and crush each one of these upon a limit with water of the sky (rain). Then gather it after the crushing and apply as Kohl with it, for it would cut the whiteness and clean the flesh of

²⁶⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 14

²⁶⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 15

²⁶⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 16

the eye, and benefit it from every ailment by the Permission of Allah^{-azwj} Mighty and Majestic”.²⁶⁸

18- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ أَوْزَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ بَرِيعِ الْمُؤَدِّينَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي أُرِيدُ أَنْ أَفْدَحَ عَيْنِي فَقَالَ لِي اسْتَخِرِ اللَّهَ وَ افْعَلْ قُلْتُ هُمْ يَزْعُمُونَ أَنَّهُ يَنْبَغِي لِلرَّجُلِ أَنْ يَنَامَ عَلَى ظَهْرِهِ كَذَا وَ كَذَا وَ لَا يُصَلِّي قَاعِدًا فَقَالَ افْعَلْ.

And from him, from Al-Hassan Bin Awrama, from Abdullah Bin Al Mugheira, from Bazie Al Muazzin who said,

‘I said to Abu Abdullah^{-asws}, ‘I want to open my (sore) eyes’. He^{-asws} said to me: ‘Take the Choice of Allah^{-azwj} (Istikhara) and do it’. I said, ‘They are alleging that it is befitting for the man that he sleeps upon his back such and such and not pray Salat sitting’. He^{-asws} said: ‘Do it!’²⁶⁹

19- كَشَفُ الْعُمَةِ، مِنْ كِتَابِ الْحَافِظِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ بُكَيْرُ بْنُ أَعْيَنَ وَ هُوَ أَرْمَدُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ الظَّرِيفُ يَرْمَدُ فَقَالَ وَ كَيْفَ يَصْنَعُ

(The book) ‘Kashf Al Ghumma’ – From the book of Al Hafiz Abdul Aziz, from Jameel Bin Darraj who said,

‘I was in the presence of Abu Abdullah^{-asws}. Bukeyr Bin Ayn entered to see him^{-asws} and he had sore eyes. Abu Abdullah^{-asws} said to him: ‘Cure the sore eyes’. He said, ‘And how should I do it?’

قَالَ إِذَا غَسَلَ يَدَهُ مِنَ الْغَمْرِ مَسَحَهَا عَلَى عَيْنِهِ

He (the narrator) said, ‘When he^{-asws} had washed his^{-asws} hand from the immersing, he^{-asws} wiped it upon his eyes’.

قَالَ فَقَعَلْتُ ذَلِكَ فَلَمْ أَرْمَدْ.

He (Bukeyr) said, ‘I did that, and did not have sore eyes’.²⁷⁰

20- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ ابْنِ مَحْبُوبٍ عَنْ رَجُلٍ قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ هُوَ يَشْتَكِي عَيْنَهُ فَقَالَ لَهُ أَتَيْتَ عَنْ هَذِهِ الْأَجْزَاءِ الثَّلَاثَةِ الصَّبْرِ وَ الْكَافُورِ وَ الْمُرِّ فَقَعَلَ الرَّجُلُ ذَلِكَ فَذَهَبَ عَنْهُ.

(The book) ‘Al-Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from a man who said,

‘A man entered to see Abu Abdullah^{-asws} and he complained of his eyes. He^{-asws} said to him: ‘Where are you from these three segment – The Aloe Vera, and the Camphor, and the Myrrh?’ The man did that, and it went away from him’.²⁷¹

²⁶⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 17

²⁶⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 18

²⁷⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 19

²⁷¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 20

21- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لَنَا فَتَاةً كَانَتْ تَرَى الْكَوْكَبَ مِثْلَ الْجِرَّةِ قَالَتْ نَعَمْ وَ تَرَاهُ مِثْلَ الْحَبِّ قُلْتُ إِنَّ بَصَرَهَا ضَعِيفٌ فَقَالَ اكْحُلْهَا بِالصَّرِّ وَالْمُرِّ وَالْكَافُورِ أَجْزَاءً سَوَاءً فَكَحَلْنَاهَا بِهِ فَتَفَعَّلَهَا.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad, from Ibn Mahboub, from Jameel Bin Salih who said,

'I said to Abu Abdullah^{-asws}: 'There is a young girl for us who sees the planet like the (large) urn'. He^{-asws} said: 'Yes, and you see it like the seed'. I said, 'Her sight is weak'. He^{-asws} said to apply in her eye the Aloe Vera, and the Myrrh, and the Camphor in equal segments'. He applied her with it, and it benefitted her".²⁷²

22 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْقُبَيْضِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ يَعْني أبا الدَّوَانِيقِ فَجَاءَهُ خَرِيطةٌ فَحَلَّهَا وَ نَظَرَ فِيهَا فَأَخْرَجَ مِنْهَا شَيْئاً فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أ تَدْرِي مَا هَذَا قُلْتُ وَ مَا هُوَ

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Dawood Bin Muhammad, from Muhammad Bin Al Feyz,

'From Abu Abdullah^{-asws} having said, 'I was in the presence of Abu Ja'far, meaning Abu Al Dawaneeq. A map came to him. He opened it and looked into it and extract something from it. He said, 'O Abu Abdullah^{-asws}! Do you^{-asws} know what this is?' I^{-asws} said: 'And what is it?'

قَالَ هَذَا شَيْءٌ يُؤْتَى بِهِ مِنْ خَلْفِ إِفْرِيقِيَّةٍ مِنْ طَنْجَةَ أَوْ طِينَةَ شَكَّ مُحَمَّدٌ قُلْتُ مَا هُوَ

He said, 'This is something they have come with from behind Africa, from Tanja' (or said) 'Teynah' (the doubt is from Muhammad the narrator). I^{-asws} said: 'What is it?'

قَالَ جَبَلٌ هُنَاكَ يَقْطُرُ مِنْهُ فِي السَّنَةِ قَطْرَاتٌ فَتَجْمُدُ وَ هُوَ جَيِّدٌ لِلْبَيَاضِ يَكُونُ فِي الْعَيْنِ يُكْتَحَلُ بِهَذَا فَيَذْهَبُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

He said, 'There is a mountain over there, drops are dripping from it during the year, and solidly, and it is good for the whiteness happening to be in the eye, to be applied with this, and it would go away by the Permission of Allah^{-azwj} Mighty and Majestic'.

قُلْتُ نَعَمْ أَعْرِفُهُ وَ إِنَّ شَيْئاً أَخْبَرْتُكَ بِاسْمِهِ وَ حَالِهِ

I^{-asws} said: 'Yes, I^{-asws} do recognise it, and if you like I^{-asws} can inform you with its name and it's state'.

قَالَ فَلَمْ يَسْأَلْنِي عَنْ اسْمِهِ قَالَتْ وَ مَا حَالُهُ

He^{-asws} said: 'But he did not ask me^{-asws} about it's name. He said, 'And what is it's state?'

فَقُلْتُ هَذَا جَبَلٌ كَانَ عَلَيْهِ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ هَارِباً مِنْ قَوْمِهِ يَعْبُدُ اللَّهُ عَلَيْهِ فَعَلِمَ بِهِ قَوْمُهُ فَفَتَلَوْهُ وَ هُوَ يَبْكِي عَلَى ذَلِكَ النَّبِيِّ وَ هَذِهِ الْقَطْرَاتُ مِنْ بَكَائِهِ وَ لَهُ مِنَ الْجَانِبِ الْأَخْرِ عَيْنٌ يَنْبُعُ مِنْ ذَلِكَ الْمَاءِ بِاللَّيْلِ وَ النَّهَارِ وَ لَا يُوصَلُّ إِلَى تِلْكَ الْعَيْنِ.

I^{asws} said: 'This mountain, a Prophet^{as} from the Prophets^{as} of the children of Israel had fled upon from his^{as} people. He^{as} worshipped Allah^{azwj} upon it. His^{as} people came to know of him^{as}, so they killed him^{as}, and it (mountain) is crying upon that Prophet^{as}, and these drops are from its crying, and there is a spring from the other side (of it) bursting from that water by the night and day, and it does not arrive to that spring'.²⁷³

توضيح قال الفيروزآبادي الإفريقية بلاد واسعة قبالة الأندلس و قال طنجة بلد بساحل بحر المغرب و قال الطينة بلد قرب دمياط.

Clarification – Al Firozabady said, 'Al Afriqiya is a vast country (continent) parallel to Andalusia (Spain)'. And he said, 'Tanja is a city by the coast of the Moroccan sea'. And he said, 'Al Tena is a city nearby Damyat'.

23- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سُلَيْمٍ مَوْلَى عَلِيِّ بْنِ يَقْطِينٍ أَنَّهُ كَانَ يَلْقَى مِنْ عَيْنَيْهِ أَدَى قَالَ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ ع ابْتِدَاءً مِنْ عِنْدِهِ مَا يَمْتَعُكَ مِنْ كُحْلِ أَبِي جَعْفَرٍ ع جُزْءُ كَافُورٍ رَيَاحِيٍّ وَ جُزْءُ صَبْرِ أَسْقُوطِيٍّ يُدَقَّقَانِ جَمِيعاً وَ يُنْخَلَانِ بِحَرِيرَةٍ يُكْتَحَلُ مِنْهُ مِثْلُ مَا يُكْتَحَلُ مِنَ الْإِيمِدِ الْكُحْلَةُ فِي الشَّهْرِ تَحْدُرُ كُلَّ دَاءٍ فِي الرَّأْسِ وَ تُخْرِجُهُ مِنَ الْبَدَنِ

(The book) 'Al-Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Suleym, a slave of Ali Bin Yaqtan,

'He was facing harm from his eyes, so Abu Al-Hassan^{asws} wrote to him initiating from him^{asws}: 'What prevents you from the Kohl of Abu Ja'far^{asws}? A segment of Rabahy Camphor and a segment of Asqutry aloe, pounded together, and sifted by silk. Apply in the eyes from it like what is being applied from the powder during the month. It would bring down every illness in the head and expel it from the body'.

قَالَ وَ كَانَ يَكْتَحِلُ بِهِ فَمَا اسْتَكَى عَيْنُهُ حَتَّى مَاتَ.

He (the narrator) said, 'And he was applying in his eyes with it. He had no complaint of his eye until he died'.²⁷⁴

24- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ الصَّادِقُ ع الْكُحْلُ عِنْدَ النَّوْمِ أَمَانٌ مِنَ الْمَاءِ وَ قَالَ إِنَّ الرَّجُلَ إِذَا صَامَ زَالَتْ عَيْنَاهُ وَ بَقِيَ مَكَائِمُهَا فَإِذَا أَفْطَرَ عَادَتَا إِلَى مَكَائِمِهَا.

(The book) 'Da'waat' of Al Rawandi –

'Al-Sadiq^{asws} said: 'Applying Kohl at sleep (time) is a safety from the water'. And he^{asws} said: 'The man, when he fasts, his eyes decline (weaken), and they remain in their places. When he breaks fast, they return to their places'.²⁷⁵

بيان لعل الغرض أن الصوم مما يضعف البصر في أثنائه لكن لا يضر بأصل النور بل يعود عند الإفطار.

²⁷³ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 22

²⁷⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 23

²⁷⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 24

Explanation – Perhaps the purpose is that the fasts is from what weakens the sight during it, but it does not harm the origin of the light, but it returns during the breaking of the fast.

25 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ هَيَّ أَنْ يَحْتَمِيَ الْمَرِيضُ إِلَّا مِنَ التَّغْرِ فِي الرَّمَدِ فَإِنَّهُ نَظَرَ إِلَى سَلْمَانَ يَأْكُلُ تَمْرًا وَهُوَ رَمَدٌ فَقَالَ يَا سَلْمَانُ أَ تَأْكُلُ التَّغْرَ وَ أَنْتَ رَمَدٌ إِنْ لَمْ يَكُنْ بُدُّ فُكُلٍ بِضُرْسِكَ الْيُمْنَى إِنْ رَمَدْتَ بِعَيْنِكَ الْيُسْرَى وَ بِضُرْسِكَ الْيُسْرَى إِنْ رَمَدْتَ بِعَيْنِكَ الْيُمْنَى.

(The book) 'Al Da'aim –

'From Rasool-Allah^{saww} having prohibited from dieting (abstaining) the patient except from the dates during the sore eyes. He^{saww} had looked at Salman^{ra} eating dates and he^{ra} had sore eyes. He^{saww} said: 'O Salman^{ra}! Are you^{ra} eating the dates and you^{ra} have sore eyes? If there does not happen to be any escape, then eat with your right molars if you^{ra} have a sore left eye, and your^{ra} left molars if you^{ra} have a sore right eye".²⁷⁶

26- وَ عَنْهُ، ﷺ أَنَّهُ هَيَّ أَنْ يُكْتَحَلَ إِلَّا وَتَرًا وَ أَمَرَ بِالْكُحْلِ عِنْدَ النَّوْمِ وَ أَمَرَ بِالْإِكْحَالِ بِالْإِثْمِدِ وَ قَالَ عَلَيْكُمْ بِهِ فَإِنَّهُ مَذْمُومَةٌ لِلْقَدَى مُصَفَّاءٌ لِلْبَصَرِ.

And from him^{saww} having prohibited from applying Kohl except once (not repeatedly) and instructed with applying Kohl at sleep (time), and instructed with applying the powder, and said: 'Upon you all is to be (applying) with it, for it does away with the dirt(s), a cleanser for the sight".²⁷⁷

27- وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الْكُمَاءُ مِنَ الْمَرِّ وَ مَاؤُهَا شِفَاءٌ لِلْعَيْنِ.

And from Ali^{asws} having said: 'The truffles are from the Manna (of Allah^{azwj}), and it's water is a healing for the eyes".²⁷⁸

قَالَ زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ صِفَةُ ذَلِكَ أَنْ يَأْخُذَ كُمَاءً فَيَغْسِلَ بِهَا حَتَّى يُنْقِيَهَا ثُمَّ يَعْصِرُهَا بِخِزْفَةٍ وَ يَأْخُذَ مَاءَهَا فَيَرْفَعُهُ عَلَى النَّارِ حَتَّى يَنْعَقِدَ ثُمَّ يُلْقِي فِيهِ قِيرَاطًا مِنْ مِسْكِ ثُمَّ يَجْعَلُ ذَلِكَ فِي قَارُورَةٍ وَ يَكْتَحِلُ مِنْهُ مِنْ أَوْجَاعِ الْعَيْنِ كُلِّهَا فَإِذَا جَفَّ فَاسْحَقْهُ بِمَاءِ السَّمَاءِ أَوْ غَيْرِهِ ثُمَّ اكْتَحِلْ مِنْهُ.

Zayd son of Ali^{asws} Bin Al-Husayn^{asws} said describing that: 'Take truffles and wash these until they are clean. Then squeeze them with a cloth and take its water and raise it upon the fire until it thickens. Then throw in it a carat of Musk, then make that to be in a bottle and apply in the eyes from it, for the eye pain, all of them. When it dries up, so crush it with water of the sky (rain), or something else, then apply in the eyes from it".²⁷⁹

28- الْمَخَاسِرُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ ع عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْكُمَاءُ مِنَ الْمَرِّ وَ الْمَرْءُ مِنَ الْجَنَّةِ وَ مَاؤُهَا شِفَاءٌ لِلْعَيْنِ.

(The book) 'Al Mahasin' – From Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abdul Rahman Bin Zayd Bin Aslam,

²⁷⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 25

²⁷⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 26

²⁷⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 27 a

²⁷⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 27 b

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The truffles are from the Manna (of Allah^{-azwj}), and the Manna is from the Paradise, and it’s water is a healing for the eyes’’.²⁸⁰

فَمِنْهَا مَا رَوَّاهُ عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ قَالَ النَّبِيُّ ﷺ الصُّكْمَاءُ مِنَ الْمَرْيِ وَ مَائُهَا شِفَاءُ الْعَيْنِ وَ فِي بَعْضِهَا الْكُمَاءُ مِنَ الْمَرْيِ الَّذِي أَنْزَلَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ وَ مَائُهَا شِفَاءُ لِلْعَيْنِ.

From these is what is reported from Saeed Bin Zayd who said,

‘The Prophet^{-saww} said: ‘The truffles are from the Manna (of Allah^{-azwj}), and it’s water is a healing for the eye’. And in part of it: ‘The truffles are from the Manna which Allah^{-azwj} had Sent down unto the children of Israel, and it’s water is a healing for the eye’’.²⁸¹

وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَتَحَدَّثُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الصُّكْمَاءَ جُذُرِي الْأَرْضِ فَتَمَيُّ الْحَدِيثِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ الْكُمَاءُ مِنَ الْمَرْيِ وَ مَائُهَا شِفَاءُ لِلْعَيْنِ وَ الْعَجْوَةُ مِنَ الْجَنَّةِ وَ هُوَ شِفَاءُ مِنَ السَّمِّ.

And from Abu Hureyra (well-known fabricator) who said,

‘We used to narrate in the era of Rasool-Allah^{-saww} that the truffles are small pox of the earth. The Hadeeth was raised to Rasool-Allah^{-saww}. He^{-saww} said: ‘The truffles are from the Manna, and it’s water is a healing for the eye, and Al-Ajwa (dates) are from the Paradise, and it is a healing from the poison’’.²⁸²

²⁸⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 28 a

²⁸¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 28 b

²⁸² Bihar Al-Anwaar – V 59 The book of creation - Ch 57 H 28 c

CHAPTER 58 – TREATMENT OF THE INSANITY, AND THE EPILEPSY, AND THE UNCONSCIOUSNESS, AND THE BRAIN DISORDER

1- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مِهْرَانَ عَنْ أَحْمَدَ بْنِ حَمَّادٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ وَصَفَ بِخُورٍ مَرِيَمَ لَأَمٍّ وَلَدٍ لَهُ وَ ذَكَرَ أَنَّهُ نَافِعٌ لِكُلِّ شَيْءٍ مِنْ قِبَلِ الْأَرْوَاحِ مِنَ الْمَسِّ وَ الْحَبْلِ وَ الْجُنُونِ وَ الْمَصْرُوعِ وَ الْمَأْخُودِ وَ غَيْرِ ذَلِكَ نَافِعٌ مُجَرَّبٌ بِإِذْنِ اللَّهِ تَعَالَى

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – From Muhammad Bin Ja'far Bin Mihran, from Ahmad Bin Hammad,

'From Abu Ja'far Al-Baqir^{-asws} described the 'Vapour of Maryam^{-as}', to a mother of children of his^{-asws}, and he^{-asws} mentioned that it is beneficial for all things from the direction of the souls (spirits), from the touch, and the dementia, and the insanity, and the epilepsy, and the seizure, and other than that, beneficial, tried. By the Permission of Allah^{-azwj} the Exalted.

قَالَ تَأْخُذُ لَبَانًا وَ سِنْدْرُوسًا وَ بُزَاقَ الْقَمِّ وَ كُورَ سِنْدِيٍّ وَ قُشُورَ الْحَنْظَلِ وَ حَزَاءَ بَرِّيٍّ وَ كَبْرِيَّتًا أَبْيَضَ وَ كَسْرَتَ دَاخِلِ الْمُثَلِّ وَ سَعْدَ يَمَانِيٍّ وَ يَكْثَرَ [يُكْسَرُ] فِيهِ مَرٌّ وَ شَعْرٌ قُنُقُذٌ مَلْتَوْتُ بِقَطْرَانِ شَامِيٍّ قَدَرُ ثَلَاثِ قَطْرَاتٍ يُجْمَعُ ذَلِكَ كُلُّهُ وَ تُصْنَعُ بِخُورًا فَإِنَّهُ جَيِّدٌ نَافِعٌ إِنْ شَاءَ اللَّهُ.

He^{-asws} said: 'Take frankincense, and cypress, and saliva of the mouth, and cedar, and husks of bitter melon, wild bitter, and white sulphur, and crumbs of inside the egg, and Yemeni Cyperus, and put a lot of Myrhh and hedgehog hair and fibres of Syrian cotton, a measurement of three drops, gathering all of that and making vapour (steam), for it is good, beneficial, if Allah^{-azwj} so Desires''²⁸³

2 تَفْسِيرُ الْإِمَامِ، فِي حَدِيثِ الْيُونَانِيِّ الَّذِي أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَرَأَى مِنْهُ مُعْجَزَاتٍ غَرِيبَةً حَتَّى غَشِيَ عَلَيْهِ فَقَالَ ع صُبُّوا عَلَيْهِ مَاءً فَصَبُّوا عَلَيْهِ فَأَفَاقَ.

(The book) 'Tafseer Imam^{-asws} (Al-Hassan Al-Askari^{-asws}) – In a Hadeeth of the Greek who had come to Amir Al-Momineen^{-asws} and saw strange miracles from him^{-asws} until there was unconsciousness upon him. He^{-asws} said: 'Pour water upon him!' They poured upon it, and he woke up''²⁸⁴

²⁸³ Bihar Al-Anwaar – V 59 The book of creation - Ch 58 H 1

²⁸⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 58 H 2

CHAPTER 59 – TREATMENT OF AILMENTS OF REST OF THE PARTS OF THE FACE, AND THE TEETH, AND THE MOUTH

1- الْعُيُونُ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ التَّعَالِيفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْمَعْرُوفِ بِالصَّفْوَانِيِّ قَالَ: خَرَجَتْ قَافِلَةٌ مِنْ خُرَاسَانَ إِلَى كِزْمَانَ فَقَطَعَ اللَّصُوصُ عَلَيْهِمُ الطَّرِيقَ وَ أَخَذُوا مِنْهُمْ رَجُلًا أَثَمَوْهُ بِكَثْرَةِ الْمَالِ فَبَقِيَ فِي أَيْدِيهِمْ مُدَّةً يُعَذِّبُونَهُ لِيَفْتَدِيَ مِنْهُمْ نَفْسَهُ وَ أَقَامُوهُ فِي الثَّلْجِ فَشَدُّوهُ وَ مَلَأُوا فَاهُ مِنْ ذَلِكَ الثَّلْجِ فَرَحِمَتْهُ امْرَأَةٌ مِنْ نِسَائِهِمْ فَأَطْلَقَتْهُ وَ هَرَبَ

(The book) 'Al Uyoun' – From Ahmad Bin Ali Al Sa'aby, from Abdullah Bin Abdul Rahman, well-known as Al Safwany who said,

'A caravan went out from Khurasan to Kirman. The thieves (bandits) cut the road upon them and seized a man from them. They accused him of being with a lot of wealth. He remained (a prisoner) in their hands for a period. They kept tormenting him for him to ransom himself from them, and they made him stand in the snow. They tied him up and filled up his mouth from that snow. A woman from their womenfolk pitied him, so she freed him and he fled.

فَانْفَسَدَ فَمُهُ وَ لِسَانَهُ حَتَّى لَمْ يَقْدِرْ عَلَى الْكَلَامِ ثُمَّ انْصَرَفَ إِلَى خُرَاسَانَ وَ سَمِعَ بِخَيْرِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع وَ أَنَّهُ بِنِيشَابُورَ فَرَأَى فِيمَا يَرَى النَّائِمَ كَأَنَّ قَائِلًا يَقُولُ لَهُ إِنَّ ابْنَ رَسُولِ اللَّهِ قَدْ وَرَدَ خُرَاسَانَ فَسَلُّهُ عَنْ عِلَّتِكَ دَوَاءً تَنْتَفِعُ بِهِ

His mouth and his tongue were spoilt to the extent that he was not able upon the talking. Then he left to go to Khurasan, and he heard the news of Ali^{-asws} Bin Musa Al-Reza^{-asws} and that he^{-asws} was at Nishapur. He saw in what the sleeping one tends to see (a dream), as if a speaker was saying to him: 'The son^{-asws} of Rasool-Allah^{-saww} has arrived at Khurasan, so ask him^{-asws} for a cure for your ailment, you shall benefit with it!'

قَالَ فَرَأَيْتُ كَأَنِّي قَدْ قَصَدْتُهُ ع وَ شَكُوتُ إِلَيْهِ مَا كُنْتُ وَقَعْتُ فِيهِ وَ أَخْبَرْتُهُ بِعِلَّتِي فَقَالَ لِي خُذِ الْكُمُونَ وَ السَّعْتَرُ وَ الْمِلْحَ وَ دَفَّهُ وَ خُذْ مِنْهُ فِي فَمِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِنَّكَ تُعَافَى

He said, 'I saw as if I had aimed (gone) to him and complained to him^{-asws} of what I had fallen into, and informed him^{-asws} of my ailment. He^{-asws} said to me: 'Take the cumin, and the thyme, and the salt, and powder it, and take from it into your mouth, twice of thrice, so you shall recover''.

فَانْتَبَهَ الرَّجُلُ مِنْ مَنَامِهِ وَ لَمْ يُفَكِّرْ فِيمَا كَانَ رَأَى فِي مَنَامِهِ وَ لَا اعْتَدَّ بِهِ حَتَّى وَرَدَ بَابَ نِيسَابُورَ فَقِيلَ لَهُ إِنَّ عَلِيَّ بْنَ مُوسَى الرِّضَا ع قَدْ ارْتَحَلَ مِنْ نِيسَابُورَ وَ هُوَ بِرِبَاطِ سَعْدٍ

The man woke up from his sleep and did not think regarding what he had seen during his sleep, nor did he take it until he arrived at the gate of Nishapur. It was said to him, 'Ali^{-asws} Bin Musa Al-Reza^{-asws} has departed from Nishapur and he was at Ribat Sa'ad'.

فَوَقَعَ فِي نَفْسِ الرَّجُلِ أَنْ يَقْصِدَهُ وَ يَصِفَ لَهُ أَمْرَهُ لِيَصِفَ لَهُ مَا يَنْتَفِعُ بِهِ مِنَ الدَّوَاءِ فَقَصَدَهُ إِلَى رِبَاطِ سَعْدٍ فَدَخَلَ إِلَيْهِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ كَأَنَّ مِنْ أَمْرِي كَيْتٌ وَ كَيْتٌ وَ قَدْ انْفَسَدَ عَلَيَّ فَمِي وَ لِسَانِي حَتَّى لَا أَقْدِرُ عَلَى الْكَلَامِ إِلَّا بِجَهْدٍ فَعَلِمَنِي دَوَاءً أَنْتَفِعُ بِهِ

It occurred in the self of the man that he should aim (to go to) him^{-asws} and describe his matter to him^{-asws}, for him^{-asws} to described to him what medicine he can benefit with. He aimed to Ribat Sa'ad. He entered to see him^{-asws}, 'He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! From my affair, such and such has taken place, and my mouth and my tongue have been spoilt upon me to the extent that I am not able upon the talking, except by struggle, so teach me a cure I can benefit with!'

فَقَالَ عَ أَلَمْ أُعَلِّمَكَ اذْهَبْ فَاسْتَعْمِلْ مَا وَصَفْتُهُ فِي مَنَامِكَ فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ إِنْ رَأَيْتَ أَنْ تُعِيدَهُ عَلَيَّ

He^{-asws} said: 'Did I^{-asws} not teach you? Go, and utilise what I^{-asws} had described to you in your sleep!' The man said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! If you^{-asws} see fit, you^{-asws} can repeat it unto me'.

فَقَالَ ع خُذْ مِنْ الْكُمُونِ وَ السَّعْتَرِ وَ الْمِلْحِ فَدُقَّهُ وَ خُذْ مِنْهُ فِي فَمِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِنَّكَ سَتُعَافَى

He^{-asws} said: 'Take from the cumin, and the thyme and the salt. Powder it and take from it into your mouth, twice or thrice, so you shall recover'.

قَالَ الرَّجُلُ فَاسْتَعْمَلْتُ مَا وَصَفَهُ لِي فَعُوفِيتُ

The man said, 'I used what he^{-asws} had described to me and I recovered'.

قَالَ أَبُو حَامِدٍ أَحْمَدُ النَّعَلِيُّ سَمِعْتُ الصَّفْوَانِيَّ يَقُولُ رَأَيْتُ هَذَا الرَّجُلَ وَ سَمِعْتُ مِنْهُ هَذِهِ الْحِكَايَةَ.

Abu Hamid Ahmad Al Sa'alby said, 'I heard Al-Safwany saying, 'I saw this man and I heard this tale from him''.²⁸⁵

2- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ دَرَّ عَلَى أَوَّلِ لُقْمَةٍ مِنْ طَعَامِهِ الْمِلْحَ دَهَبَ عَنْهُ بِنَمَشِ الْوَجْهِ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Yaquub Bin Yazeed, raising it, said,

'Abu Abdullah^{-asws} said: 'One who sprinkles salt upon his first morsel, the freckles of his face would go away from him''.²⁸⁶

3- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عُمَرَ عَنْ عَمْرِو بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي الْحُسَيْنِ الْأَوَّلِ ع قَالَ قَالَ: مَنْ اسْتَنْجَى بِالسُّعْدِ بَعْدَ الْغَائِطِ وَ غَسَلَ بِهِ فَمَهُ بَعْدَ الطَّعَامِ لَمْ تُصِبْهُ عِلَّةٌ فِي فَمِهِ وَ لَا يَخَافُ شَيْئًا مِنْ أَرْيَاحِ الْبَوَاسِيرِ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from Ali Bin Al-Hassan Bin Ali, from Ahmad Bin Al-Husayn Bin Umar, from his uncle Muhammad Bin Umar, from a man,

'Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, 'He^{-asws} said: 'One who cleans himself with the Cyperus after the defecation and washes his mouth with it after the meal, no ailment

²⁸⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 1

²⁸⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 2

would afflict him in his mouth, nor will he fear anything from the winds of the haemorrhoids”.²⁸⁷

4- عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: أَخَذَنِي الْعَبَّاسُ بْنُ مُوسَى فَأَمَرَ فُوجِي فَمَي فَنَزَعَتْ أَسْنَانِي فَلَا أَقْدِرُ أَنْ أَضَعُ الطَّعَامَ فَرَأَيْتُ أَبِي فِي الْمَنَامِ وَمَعَهُ شَيْخٌ لَا أَعْرِفُهُ فَقَالَ أَبِي سَلِّمْ عَلَيْهِ فَقُلْتُ يَا أَبَتِي مَنْ هَذَا فَقَالَ هَذَا أَبُو شَيْبَةَ الْخُرَّاسَانِيُّ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Ibrahim Bin Abu Al Bilad who said,

‘Al Abbas Bin Musa seized me, and he ordered, so my mouth was pained. My teeth shook so I was not able upon chewing the food. I saw my father in the dream and there was an old man with him, I did not recognise him. My father said, ‘Greet unto him!’ I said, ‘O father! Who is this?’ He said, ‘He is Abu Sheyba Al-Khurasani’.

قَالَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ لِي مَا لِي أَرَاكَ هَكَذَا

He (the narrator) said, ‘I greeted unto him. He said to me, ‘What is the matter I see you being like this?’.

قَالَ فَقُلْتُ إِنَّ الْقَاسِقَ عَبَّاسَ بْنَ مُوسَى أَمَرَ بِي فُوجِي فَمَي فَنَزَعَتْ أَسْنَانِي فَقَالَ لِي شَدِّهَا بِالسُّعْدِ

He (the narrator) said, ‘I said, ‘The mischief maker Abbas Bin Musa ordered with me, so my mouth was pained, and my teeth are shaking’. He said to me, ‘Strengthen these with the Cyperus’.

فَأَصْبَحْتُ فَتَمَضَّمْتُ بِالسُّعْدِ فَسَكَنْتُ أَسْنَانِي.

I woke up in the morning, and gargled with the Cyperus, and my teeth settled”.²⁸⁸

5- الْكَافِي، عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع فِي الْحِجْرِ وَهُوَ قَاعِدٌ وَمَعَهُ عِدَّةٌ مِنْ أَهْلِ بَيْتِهِ فَسَمِعْتُهُ يَقُولُ ضَرَبْتُ عَلَيَّ أَسْنَانِي فَأَخَذْتُ السُّعْدَ فَذَلَكْتُ بِهِ أَسْنَانِي فَتَنَفَعَنِي ذَلِكَ وَسَكَنْتُ عَنِّي.

(The book) ‘Al-Kafi’ – From Muhammad Bin Ahmad, from Ibn Mahboub, from Abu Wallad who said,

‘O saw Abu Al-Hassan^{-asws} in Al Hijr, and he^{-asws} was seated, and with him^{-asws} were a number of his^{-asws} family members. I heard him^{-asws} saying: ‘My^{-asws} teeth were struck upon, so I^{-asws} took the Cyperus and rubbed my^{-asws} teeth with it. That benefitted me^{-asws} and these settled from me^{-asws}’.²⁸⁹

6- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى الْعَلَوِيِّ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ زَيْنَادٍ الْقَطَّانِ عَنْ أَبِي الطَّيِّبِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِمَدِينَةِ النَّبِيِّ ص قَالَ: مَرَّ أَحْيَى عِيسَى ع بِمَدِينَةِ وَ إِذَا وَجُوهُهُمْ صُفَّرَ وَ عُيُوهُمْ زُرُقُ فَصَاحُوا إِلَيْهِ وَ شَكَّوْا مَا بِهِمْ مِنَ الْعِلَلِ

²⁸⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 3

²⁸⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 4

²⁸⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 5

(The book) 'Al Illal' – From Ahmad Bin Muhammad Bin Isa Al Alaqr, from Muhammad Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad Al Qattan, from Abu Al Tayyib Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy,

'From Umar son of Ali^{asws}, from his father Ali^{asws} Bin Abu Talib^{asws} at the city of the Prophet^{saww}, having said: 'My^{asws} brother^{as} passed by a city, and there, their faces were yellow and their eyes were blue. They shouted to him^{asws} and complained of what ailments were with them.

فَقَالَ لَهُمْ أَنْتُمْ دَوَاؤُهُ مَعَكُمْ أَنْتُمْ إِذَا أَكَلْتُمُ اللَّحْمَ طَبَخْتُمُوهُ غَيْرَ مَغْسُولٍ وَ لَيْسَ يُخْرَجُ شَيْءٌ مِنَ الدُّنْيَا إِلَّا بِجَنَابَةٍ فَعَسَلُوا بَعْدَ ذَلِكَ حَوْمَهُمْ فَذَهَبَتْ أَمْرَاضُهُمْ

He^{as} said to them: 'It's cure is with you. Whenever you are eating the meat, you are cooking it without washing, and there isn't anything exiting from the world except with sexual impurity!' So, after that, they washed their meats, and their diseases were gone'.

وَ قَالَ مَرَّ أَخِي عِيسَى بِمَدِينَةٍ وَ إِذَا أَهْلُهَا أَسْنَاهُمْ مُنْتَبِرَةً وَ وُجُوهُهُمْ مُنْتَفِحَةٌ فَشَكَوْا إِلَيْهِ

And he said, 'My^{asws} brother^{as} Isa^{as} passed by a city, and there, it's people, their teeth were scattered, and their faces were swollen. They complained to him^{as}.

فَقَالَ أَنْتُمْ إِذَا نِمْتُمْ تُطْبِقُونَ أَفْوَاهَكُمْ فَتَعْلِي الرِّيحُ فِي الصُّدُورِ حَتَّى تَبْلُغَ إِلَى الْقِمِّ فَلَا يَكُونُ لَهَا مَخْرَجٌ فَتَرْجِعُ إِلَى أَصُولِ الْأَسْنَانِ فَيَفْسُدُ الْوَجْهُ فَإِذَا نِمْتُمْ فَافْتَحُوا شِفَاهَكُمْ وَ صَيِّرُوهُ لَكُمْ خُلُقًا فَفَعَلُوا فَذَهَبَ ذَلِكَ عَنْهُمْ.

He^{as} said: 'You, when you are sleeping, are closing your mouths, so the wind boils in the chests until it reaches the mouth, for there does not happen to be an exit for it. So it returns to the roots of the teeth and spoils the face. When you sleep, keep your lips open and make it to be a mannerism of yours!' They did so and that went away from them".²⁹⁰

7- الطب، طب الأئمة عليهم السلام يُورِي عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: صَرَيْتُ عَلَى أَسْنَانِي فَجَعَلْتُ عَلَيْهَا السُّعْدَ

(The book) 'Tibb Al Aemma^{asws}, may the greetings be upon them^{asws} –

'It is reported from Abu Al-Hassan Al-Maazy (7th Imam^{asws}) having said: 'My^{asws} teeth were struck upon me^{asws}, so I^{asws} made the Cyperus to be upon it'.

وَ قَالَ خَلِّ الْحُمُرَ يَشُدُّ اللَّيْلَةَ

And he^{asws} said: 'Wine vinegar strengthens the gums'.

وَ قَالَ تَأْخُذُ حَنْظَلَةً وَ تُقْمِئُهَا وَ تَسْتَخْرِجُ دُخَانَهَا فَإِنْ كَانَ الصِّبْرُ مَأْكُولًا مُتَحَفِرًا تَقْطُرُ فِيهِ قَطْرَتَيْنِ مِنَ الدُّهْنِ وَ اجْعَلْ مِنْهُ فِي قُطْنَةٍ وَ اجْعَلْهَا فِي أُذُنِكَ الَّتِي تَلِي الصِّبْرَ ثَلَاثَ لَيَالٍ فَإِنَّهُ يَحْسِمُ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

And he^{asws} said: 'Take the colocynth and peel it and extract it's oil. If the molar has been eroded, has a cavity, drop two drops from the oil in it and make cotton to be in it, and make

²⁹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 6

it to be in your ear which follows the tooth (right or left), for three nights, it would settle that, if Allah^{-azwj} the Exalted so Desires”.²⁹¹

8- الكافي، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ حَمْزَةَ بْنِ الطَّيَّارِ قَالَ: كُنْتُ عِنْدَ أَبِي الْحُسَيْنِ الْأَوَّلِ فَرَأَيْتُهُ فَقَالَ مَا لَكَ فَلْتُ ضِرْسِي فَقَالَ اخْتَجِمْ

(The book) ‘Al-Kafi’ – From Ahmad Bin Muhammad Al Kufi, from Ali Bin Al-Hassan Bin Ali Bin Fazzal, from Muhammad Bin Abdul Hameed, from Al Hakam Bin Miskeen, from Hamza Bin Al Tayyar who said,

‘I was in the presence of Abu Al-Hassan^{-asws} the 1st. He^{-asws} saw me groaning. He^{-asws} said: ‘What is the matter with you?’ I said, ‘My molar!’ He^{-asws} said: ‘Get cupping done’.

فَاخْتَجَمْتُ فَسَكَتَ فَأَعْلَمْتُهُ فَقَالَ لِي مَا تَدَاوَى النَّاسُ بِشَيْءٍ خَيْرٍ مِنْ مَصَّةٍ دَمٍ أَوْ مُزَعَةٍ عَسَلٍ

So I got cupping done, and it settled. I let him^{-asws} know. He^{-asws} said to me: ‘The people cannot medicate with anything better than sucking out the blood or the honeycomb’.

قَالَ فَلْتُ جُعِلْتُ فِدَاكَ مَا الْمُزَعَةُ عَسَلٍ قَالَ لَعَنَهُ عَسَلٍ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! What is the honeycomb?’ He^{-asws} said: ‘Licking the honey’”.²⁹²

بيان المذكور في كتب الرجال هو أن حمزة بن الطيار مات في حياة الصادق ع و ترجم عليه فروايتة عن أبي الحسن الأول ع لعلها كانت في حياة والده ع.

Explanation – ‘The mentioned in the book of the men (narrators), it is that Hamza Bin Al Tayyar (the forementioned narrator) died during the lifetime of Al-Sadiq^{-asws}, and he^{-asws} had invoked Mercy (of Allah^{-azwj}) upon him, his report from Abu Al-Hassan^{-asws} the 1st perhaps happened during the lifetime of his^{-asws} father^{-asws}’.

9- الكافي، عَنْ عَدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ دَوَاءُ الضَّرْسِ تَأْخُذُ حَنْظَلَةً تُقْفَتُ بِهَا ثُمَّ تَسْتَحْرِجُ دُمَهَا فَإِنْ كَانَ الضَّرْسُ مَأْكُولًا مُنْخَفِرًا تُقَطِّرُ فِيهِ قَطْرَاتٍ وَ تَجْعَلُ مِنْهُ فِي فُطْنٍ شَيْئًا وَ تَجْعَلُ فِي جُوفِ الضَّرْسِ وَ يَنَامُ صَاحِبُهُ مُسْتَلْقِيًا يَأْخُذُهُ ثَلَاثَ لَيَالٍ

(The book) ‘Al-Kafi’ – From a number of his companions, from Sahl Bin Ziyad, from Bakr Bin Salih, from Suleyman Bin Ja’far Al Ja’fari who said,

‘I heard Abu Al-Hassan Musa^{-asws} saying: ‘Cure of the molar (pain), take colocynth, peel it, then extract it’s oil. If the molar has been eroded, being with a cavity, drop two drops of oil into it and make something from the cotton in it, and make it to be in the inside of the molar, and it’s owner should take it lying down, for three nights.

فَإِنْ كَانَ الضَّرْسُ لَا أَكَلَ فِيهِ وَ كَانَتْ رِيحًا قَطِرَ فِي الْأُذُنِ الَّتِي تَلِي ذَلِكَ الضَّرْسَ ثَلَاثَ لَيَالٍ كُلُّ لَيْلَةٍ قَطْرَتَيْنِ أَوْ ثَلَاثَ قَطْرَاتٍ يَبْرَأُ بِإِذْنِ اللَّهِ

²⁹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 7

²⁹² Bihar Al-Anwaar – V 59 The book of creation - Ch 59 H 8

If the molar is not eaten (eroded) and was windy, drop in the ear which follows that molar, for three nights, two or three drops each night, it will be cured by the Permission of Allah^{-azwj}.

قَالَ وَ سَمِعْتُهُ يَقُولُ لَوْجِعِ الْفَمِ وَ الدَّمُ الَّذِي يَخْرُجُ مِنَ الْأَسْنَانِ وَ الضَّرَبَانِ وَ الْحُمْرَةُ الَّتِي تَقَعُ فِي الْفَمِ يَأْخُذُ حَنْظَلَةً رَطْبَةً قَدِ اصْفَرَّتْ فَيَجْعَلُ عَلَيْهَا قَالِباً مِنْ طِينٍ ثُمَّ يَنْقُبُ رَأْسَهَا وَ يَدْخُلُ سِكِّيناً جَوْفَهَا فَيَخُكُ جَوَانِبَهَا بِرُفْقٍ ثُمَّ يَصُبُّ عَلَيْهَا خَلَّ خَمْرٍ حَامِضاً شَدِيدَ الْحُمُوضَةِ

He (the narrator) said, 'And I heard him^{-asws} saying for the mouth pain: 'And the blood which comes out from the teeth, and the ulcers, and the redness which occurs in the mouth, take damp colocynth which as yellowed, make a mould of clay to be upon it, then puncture it's top and insert a knife in its interior. Gently rub it's sides, then pour wine vinegar upon it, very sour acid.

ثُمَّ يَضَعُهَا عَلَى النَّارِ فَيَغْلِيهَا غَلِياناً شَدِيداً ثُمَّ يَأْخُذُ صَاحِبُهُ كُلُّ مَا اخْتَمَلَ ظَفْرُهُ فَيَدْلُكُ بِهِ فِيهِ وَ يَتَمَضَّمُ بِخَلٍّ وَ إِنْ أَحَبَّ أَنْ يُحَوِّلَ مَا فِي الْحَنْظَلَةِ فِي زُجَاجَةٍ أَوْ بَسْتُوقَةٍ فَعَلَّ وَ كُلَّمَا فَنِيَ خَلُّهُ أَعَادَ مَكَانَهُ وَ كُلَّمَا عَتَقَ كَانَ خَيْراً لَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then place it upon the fire and boil it with intense boiling, then take its owner (the patient) should take all what his^{-asws} fingertip can carry and rub it with it in it, and he should gargle with vinegar. And if he so like, he can transfer what is in the colocynth to be in a bottle or a bowl, he can do so, and every time his vinegar depletes, he can refill in it's place, and every time it ages (matures), it would be better for him, if Allah^{-azwj} the Exalted so Desires".²⁹³

CHAPTER 60 – TREATMENT OF THE BELLY WORMS

1- العُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا ع وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخَوْزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ عَنْهُ ع وَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْثَانِيِّ الْعَدْلِيِّ عَنْ عَلِيِّ بْنِ مَهْرُوزٍ الْقُرُوبِيِّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُلُّوا حُلَّ الْحُمُرِ فَإِنَّهُ يَقْتُلُ الدِّيدَانَ فِي الْبَطْنِ.

(The book) 'Al Uyoun' – From Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah Al Neshapury, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father – from Al-Reza^{-asws}.

And from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harwy – from him^{-asws}.

And from Al-Hassan Bin Muhammad Al Ashnany Al Adl, from Ali Bin Mahrawiya Al Qawiny, from Dawood Bin Suleyman – from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Eat the wine vinegar for it will kill the worms in the belly'.²⁹⁴

2- وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّوا التَّمْرَ عَلَى الرِّيقِ فَإِنَّهُ يَقْتُلُ الدِّيدَانَ فِي الْبَطْنِ.

And by this chain –

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Eat the dates upon the empty stomach for it will kill the worms in the belly'.²⁹⁵

قَالَ الصَّدُوقُ يُعْنِي بِذَلِكَ كُلَّ التَّمْرِ إِلَّا الْبَرْيَّ فَإِنَّ أَكْلَهُ عَلَى الرِّيقِ يُورِثُ الْفَالِجَ.

Al-Saduoq said, 'It means by that, 'Eat the dates except Al-Barny (type of dates), for eating it upon the empty stomach would inherit the hemiplegia (partial paralysis)'.²⁹⁶

3- الْمَحَاسِنُ، عَنْ أَبِي الْقَاسِمِ وَ يَعْقُوبَ بْنِ يَزِيدَ مَعًا عَنْ زِيَادِ بْنِ مَرْوَانَ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِنْ أَكَلِ سَبْعِ تَمَرَاتٍ عَجْوَةٍ عِنْدَ مَضْجَعِهِ قَتَلَنَ الدُّودَ فِي بَطْنِهِ.

(The book) 'Al Mahasin, from Abu Al Qasim and Yaqoub Bin Yazeed, both together from ziyad Bin Marwan, from Ibn sinan,

'From Abu Abdullah^{-asws}: 'One who eats seven Ajwa dates during his sleep-time, would kill the worms in his belly'.²⁹⁶

4- الطَّب، طب الأئمة عليهم السلام عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ يَزِيدَ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْ أَكَلِ سَبْعِ تَمَرَاتٍ عَجْوَةٍ عِنْدَ مَضْجَعِهِ قَتَلَنَ الدُّودَ فِي بَطْنِهِ.

²⁹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 60 H 1

²⁹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 60 H 2

²⁹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 60 H 3

(The book) 'Tibb Al-Aimma^{-asws}, may the greeting be upon them^{-asws} – From Al-Hassan Bin Abdullah, from Fazalat, from Muhammad Bin Muslim Bin Yazeed Al Sakuni,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}: 'One who eats seven Ajwa dates during his sleep time would kill the worms in his belly''.²⁹⁷

5- وَ عَنْهُ ع أَنَّهُ قَالَ: اسْقِهِ حَلَّ الْحَمْرِ فَإِنَّ حَلَّ الْحَمْرِ يَقْتُلُ دَوَابَّ الْبَطْنِ.

And from him^{-asws} having said: 'Quench him the wine vinegar, for the wine vinegar kills the insects of the body''.²⁹⁸

6- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: كُلِ الْعَجْوَةَ فَإِنَّ عَمْرَةَ الْعَجْوَةِ تُمِيتُهَا وَ لَيْكُنْ عَلَى الرِّيقِ.

And from Amir Al-Momineen^{-asws} having said: 'Eat Al Ajwa (dates), for the Ajwa dates would kill them (insects of the belly), but, upon the empty stomach''.²⁹⁹

²⁹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 60 H 4

²⁹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 60 H 5

²⁹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 60 H 6

CHAPTER 61 – TREATMENT OF LEECHES ENTERING PORTS OF THE BODY

1- الخرائج، رَوَّاهُ أَنَّ تِسْعَةَ إِخْوَةٍ أَوْ عَشْرَةَ فِي حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ كَانَتْ لَهُمْ أُخْتُ وَاحِدَةٌ فَقَالُوا لَهَا كُلِّ مَا يَرْزُقُنَا اللَّهُ نَطْرُحُهُ بَيْنَ يَدَيْكَ فَلَا تَرْغَبِي فِي التَّزْوِيجِ فَحَمِيتُنَا لَا تَحْمِلِ ذَلِكَ

(The book) 'Al Kharaij' –

'It is reported that there were nine or ten brother in a tribe from the Arab tribes. There was one sister for them. They said to her, 'Eat whatever Allah^{-azwj} Graces us. We shall place it in front of you, but do not desire the marriage for our protectiveness cannot bear that'.

فَوَافَقَتْهُمْ فِي ذَلِكَ وَرَضِيَتْ بِهِ وَ قَعَدَتْ فِي جَدْمَتِهِمْ وَ هُمْ يُكْرِمُونَهَا فَحَاضَتْ يَوْمًا فَلَمَّا طَهَّرَتْ أَرَادَتْ الْإِغْتِسَالَ وَ خَرَجَتْ إِلَى عَيْنٍ مَاءٍ كَانَتْ بِقُرْبِ حَيِّهِمْ فَخَرَجَتْ مِنَ الْمَاءِ عُلْقَةً فَدَخَلَتْ فِي جَوْفِهَا وَ قَدْ جَلَسَتْ فِي الْمَاءِ

She concurred with them regarding that and was pleased with it, and she sat in their service, and they were honouring her. One day she menstruated. When she was clean, she intended the bathing, and she went out to a spring of water which was nearby their tribe. A leech emerged from the water and entered in her interior while she had been sitting in the water.

فَمَضَتْ عَلَيْهَا الْأَيَّامُ وَ الْعَلَقَةُ تَكْبُرُ حَتَّى عَلَتْ بَطْنَهَا وَ ظَنَّ الْإِخْوَةُ أَنَّهَا حُبْلَى وَ قَدْ خَافَتْ فَأَرَادُوا قَتْلَهَا فَقَالَ بَعْضُهُمْ نَرْفَعُ أَمْرَهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فَإِنَّهُ يَتَوَلَّى ذَلِكَ

The days passed upon her, and the leech became larger until it reached her belly, and the brothers thought that she was pregnant. They wanted to kill her. One of them said, 'We should raise her matter to Amir Al-Momineen Ali^{-asws}, so he^{-asws} would be in charge of that.

فَأَخْرَجُوهَا إِلَى حَضْرَتِهِ وَ قَالُوا فِيهَا مَا ظَنُّوا بِهَا وَ اسْتَحْضَرَ عَلِيٌّ ع طَسْتًا مَمْلُوءًا بِالْحَمَاءِ وَ أَمَرَهَا أَنْ تَقْعُدَ عَلَيْهِ فَلَمَّا أَحَسَّتِ الْعَلَقَةُ رَائِحَةَ الْحَمَاءِ نَزَلَتْ مِنْ جَوْفِهَا الْخَبْرَ.

They brought her out to his^{-asws} presence and said regarding her what they had thought with her, and Ali^{-asws} presented a tray filled with reddish mash (Al-Hamaat) and instructed her^{-asws} to sit upon it. When the leech sensed the smell of the reddish mud, it descended from her inside' – the Hadeeth³⁰⁰.

2- وَ أَقُولُ قَدْ رَوَى جَمْعٌ غَفِيرٌ مِنْ عُلَمَائِنَا مِنْهُمْ شَادَانُ بْنُ جَبْرِئِيلَ وَ مِنَ الْمُخَالِفِينَ مِنْهُمْ أَسْعَدُ بْنُ إِبْرَاهِيمَ الْأَزْدِيُّ الْمَالِكِيُّ بِأَسَانِيدِهِمْ عَنْ عَمَّارِ بْنِ يَاسِرٍ وَ زَيْدِ بْنِ أَرْقَمٍ فَلَا كُنَّا بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع وَ إِذَا بَزَعَتْ عَظِيمَةً وَ كَانَ عَلَى دَكَّةٍ الْقَضَاءِ فَقَالَ يَا عَمَّارُ أَنْتِ بِمَنْ عَلَى الْبَابِ فَخَرَجْتُ وَ إِذَا عَلَى الْبَابِ امْرَأَةٌ فِي فُتَّةٍ عَلَى جَمَلٍ وَ هِيَ تَشْتَكِي وَ تَصِيحُ يَا غِيَاثَ الْمُسْتَغِيثِينَ إِلَيْكَ تَوَجَّهْتُ وَ يُولِيكَ تَوَسَّلْتُ فَبَيَّضَ وَجْهِي وَ فَرَّجَ عَنِّي كُرْبَتِي

And I (Majlisi) am saying, 'A large number of our scholars have reported, among them being Shazan Bin Jibraeel, and from the adversaries, from them being As'ad Bin Ibrahim Al Ardebeli Al Malaky, by their chains from Ammar Bin Yasir and Zayd Bin Arqam, both said,

'We were in front of Amir Al-Momineen^{-asws}, and there a loud roar and it was upon the door of the Judicial House. He^{-asws} said; 'O Ammar^{-ra}! You are for the one at the door!' I^{-ra} went out and there was a woman at the door, in a dome (carriage) upon a camel, and she was complaining and shouting, 'O helper of the seekers of help! I have come to you^{-asws}, and have sought a means with your^{-asws} guardianship!' My^{-ra} face brightened and my^{-ra} distress was relieved from me^{-ra}'.

قَالَ عَمَّارٌ وَ حَوْلَهَا أَلْفٌ فَارِسٍ بِسُيُوفٍ مَسْلُوكَةٍ وَ قَوْمٌ لَهَا وَ قَوْمٌ عَلَيْهَا فَقُلْتُ أَجِيبُوا أَمِيرَ الْمُؤْمِنِينَ ع

Ammar^{-ra} said, 'And there were a thousand horsemen around her with unsheathed swords, and a group was for her, and a group was against her. I^{-ra} said, 'Answer Amir Al-Momineen^{-asws}!'

فَنَزَلَتِ الْمَرْأَةُ وَ دَخَلَ الْقَوْمُ مَعَهَا الْمَسْجِدَ وَ اجْتَمَعَ أَهْلُ الْكُوفَةِ فَقَامَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ سَلُونِي مَا بَدَأَ لَكُمْ يَا أَهْلَ الشَّامِ

The woman descended and the group entered the Masjid with her, and the people of Al-Kufa gathered. Amir Al-Momineen^{-asws} stood up and said: 'Ask me^{-asws}, whatever comes to you, O people of Syrian!'

فَنَهَضَ مِنْ بَيْنِهِمْ شَيْخٌ وَ قَالَ يَا مَوْلَايَ هَذِهِ الْجَارِيَةُ ابْنَتِي قَدْ خَطَبَهَا مُلُوكُ الْعَرَبِ وَ قَدْ نَكَسْتُ رَأْسِي بَيْنَ عَشِيرَتِي لِأَنَّهَا عَاتِقٌ حَامِلٌ فَكَشِفَ هَذِهِ الْعَمَّةَ

An old man got up from between them and said, 'O my Master^{-asws}! This girl is my daughter! Kings of the Arabs have proposed to her, and she has lowered my head between my clan, because she is an unmarried adolescent, pregnant. So remove this gloom!'

فَقَالَ ع مَا تَقُولِينَ يَا جَارِيَةُ قَالَتْ يَا مَوْلَايَ أَنَا قَوْلُهُ إِنِّي عَاتِقٌ صَدَقَ وَ أَنَا قَوْلُهُ إِنِّي حَامِلٌ فَوَ حَقِّكَ يَا مَوْلَايَ مَا عَلِمْتُ مِنْ نَفْسِي خِيَانَةً قَطُّ

He^{-asws} said: 'What are you saying, O girl?' She said, 'O my Master^{-asws}! As for his words that I am an unmarried adolescent, he speaks the truth, and as for his words that I am pregnant, so by your^{-asws} right, O my Master^{-asws}! I do not know from myself any betrayal at all!'

فَصَعِدَ ع الْمَنْبَرَ وَ قَالَ عَلَيَّ بِدَايَةِ الْكُوفَةِ فَجَاءَتْ امْرَأَةٌ تُسَمَّى لَبْنَاءَ وَ هِيَ قَابِلَةٌ نِسَاءً أَهْلُ الْكُوفَةِ فَقَالَ لَهَا اضْرِبِي بَيْنَكَ وَ بَيْنَ النَّاسِ حِجَاباً وَ انْظُرِي هَذِهِ الْجَارِيَةَ عَاتِقٌ حَامِلٌ أَمْ لَا

He^{-asws} ascended the pulpit and said: 'To me^{-asws} with a midwife of Al-Kufa!' A woman called Labna'a came, and she was a mid-wife woman of the people of Al-Kufa. He^{-asws} said to her: 'Strike a veil between you and the people, and look (examine) the unmarried adolescent girl whether she is pregnant or not!'

فَفَعَلْتُ مَا أَمَرَ ع بِهِ ثُمَّ خَرَجْتُ وَ قَالَتْ نَعَمْ يَا مَوْلَايَ هِيَ عَاتِقٌ حَامِلٌ

She did what he^{-asws} had ordered with and said, 'Yes, O my Master^{-asws}! She is an unmarried adolescent pregnant'.

فَقَالَ ع مَنْ مِنْكُمْ يَقْدِرُ عَلَى قِطْعَةِ ثَلْجٍ فِي هَذِهِ السَّاعَةِ قَالَ أَبُو الْجَارِيَةِ الثَّلْجُ فِي بِلَادِنَا كَثِيرٌ وَ لَكِنْ لَا نَقْدِرُ عَلَيْهَا هَاهُنَا

He^{-asws} said: 'Who from you is able upon cutting ice at this time?' Father of the girl said, 'There is a lot of snow in our city, but we are not able upon it over here!'

قَالَ عَمَّارٌ فَمَدَّ يَدَهُ مِنْ أَعْلَى مِنْبَرِ الْكُوفَةِ وَ رَدَّهَا وَ إِذَا فِيهَا قِطْعَةٌ مِنَ الثَّلْجِ يَقْطُرُ الْمَاءُ مِنْهَا

Ammar^{-ra} said, 'He^{-asws} extended his^{-asws} hand while he^{-asws} was upon the pulpit of Al-Kufa, and returned it, and behold, there was a piece of ice (snow), the water was dripping from it.

ثُمَّ قَالَ يَا ذَايَةُ خُذِي هَذِهِ الْقِطْعَةَ مِنَ الثَّلْجِ وَ اخْرُجِي بِالْجَارِيَةِ مِنَ الْمَسْجِدِ وَ انْزِكِي تَحْتَهَا طَسْتًا وَ ضِعِي هَذِهِ الْقِطْعَةَ بِمَا يَلِي الْفَرْجَ فَسَتَرِي عَلَقَةً وَزُهَا سَبْعُمِائَةٍ وَ خَمْسُونَ دِرْهَمًا

Then he^{-asws} said: 'O midwife! Take this piece of snow and go out from the Masjid with the girl and leave a tray beneath her and place this piece (of snow) from what follows the private part. So you will find a leech, it's weight would be seven hundred and fifty Dirhams!'

فَفَعَلْتُ وَ رَجَعْتُ بِالْجَارِيَةِ وَ الْعَلَقَةُ إِلَيْهِ ع وَ كَانَتْ كَمَا قَالَ ع

She did that and returned with the girl and the leech, to him^{-asws}, and it was just as he^{-asws} had said.

ثُمَّ قَالَ ع لِأَبِي الْجَارِيَةِ خُذِي ابْنَتَكَ فَوَ اللَّهُ مَا زِلْتُ وَ لَكِنْ دَخَلْتَ الْمَوْضِعَ الَّذِي فِيهِ الْمَاءُ فَدَخَلَتْ هَذِهِ الْعَلَقَةُ وَ هِيَ بِنْتُ عَشْرِ سِنِينَ وَ كَبُرَتْ إِلَى الْآنَ فِي بَطْنِهَا

Then he^{-asws} said to the father of the girl: 'Take your daughter, for by Allah^{-azwj}, she has not committed adultery, but she had entered the place in which was the water, and this leech had entered her when she was a girl of ten, and it grew larger in her belly until now'.

وَ الرِّوَايَاتُ طَوِيلَةٌ مُخْتَلِفَةٌ الْأَلْفَاظُ افْتَصَرْنَا مِنْهَا عَلَى مَوْضِعِ الْإِتِّفَاقِ وَ الْحَاجَةِ وَ الرِّوَايَتَانِ تَدْلَانِ عَلَى أَنَّ الْعَلَقَ إِذَا دَخَلَ شَيْئًا مِنْ مَنَافِذِ الْبَدَنِ يُمَكِّنُ إِخْرَاجَهَا بِإِدْنَاءِ الْحُمَاءِ وَ الثَّلْجِ إِلَى الْمَوْضِعِ الَّذِي هِيَ فِيهِ.

And the report is lengthy of different wordings. We have shortened from it based upon the place of agreements, and the need, and the two reports evidence upon that the leech, when it enters something from a port of the body, it is possible to expel it, with a little mud, and the snow to the place in which it is".³⁰¹

³⁰¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 61 H 2

باب 62 علاج ورم الكبد و أوجاع الجوف و الخاصة

CHAPTER 62 – TREATMENT OF THE LIVER TUMOR, AND INTERIOR PAINS, AND THE LOINS

1- الطب، طب الأئمة عليهم السلام عن عَبْدِ اللَّهِ وَ الْحُسَيْنِ ابْنَيْ سَطَّامَ قَالَ أَمَلَى عَلَيْنَا أَحْمَدُ بْنُ رِيَّاحٍ الْمُتَطَيَّبُ هَذِهِ الْأَدْوِيَّةَ وَ ذَكَرَ أَنَّهُ عَرَضَهَا عَلَى الْإِمَامِ فََرْضِيهَا فِي وَجَعِ الْخَاصِرَةِ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Abdullah and Al-Husayn, two sons of Bistam, both said,

'Ahmad Bin Riyah the doctor dictated to us these medications, and he mentioned that it had been presented to the Imam^{-asws}. He^{-asws} was satisfied regarding the loin pain.

قَالَ تَأْخُذُ أَرْبَعَةَ مِثْقَالٍ فُلْفُلٍ وَ مِثْلَهُ زَنْجَبِيلٍ وَ مِثْلَهُ دَارْفُلُفُلٍ وَ بَرِيخٍ [بَرْنَجٍ] وَ بَسْبَاسَةً وَ دَارِجِيْنِي مِنْ كُلِّ وَاحِدٍ مِقْدَاراً وَاحِداً بَعْضِي أَرْبَعَةَ مِثْقَالٍ وَ مِنْ الزُّبْدِ الصَّافِي الْجَيِّدِ خَمْسَةَ وَ أَرْبَعِينَ مِثْقَالاً وَ مِنَ السُّكَّرِ الْأَبْيَضِ سِتَّةَ وَ أَرْبَعِينَ مِثْقَالاً يَدْقُ وَ يُنْخَلُ بِخِزْفَةٍ أَوْ بِمِنْخَلٍ شَعْرٍ صَفِيْقٍ ثُمَّ يُعْجَنُ بِزَنْدَةٍ جَمِيعِهِ مَرَّتَيْنِ بِعَسَلٍ مَنْزُوعِ الرِّعْوَةِ

He^{-asws} said: 'Take four ounces of pepper, and ginger the like of it, and long pepper the like of it, and herring, and Aril, and Cinnamon, one measurement from each one, meaning four ounces, and from pure good butter forty-five ounces, and from the white sugar forty-six ounces, crushed and sieved with a cloth of fine sieve. Then knead the entire weight twice with honey, removing the foam.

فَمَنْ شَرِبَهُ لِلْخَاصِرَةِ فَلْيَشْرَبْ وَزَنَ ثَلَاثَةَ مِثْقَالٍ وَ مَنْ شَرِبَهُ لِلْمَشْيِ فَلْيَشْرَبْ وَزَنَ سَبْعَةَ مِثْقَالٍ أَوْ ثَمَانِيَةَ مِثْقَالٍ بِمَاءٍ فَاتِرٍ فَإِنَّهُ يُخْرِجُ كُلَّ دَاءٍ يَأْذُنُ اللَّهُ وَ لَا يُخْتَلَجُ مَعَ هَذَا الدَّوَاءِ إِلَى غَيْرِهِ فَإِنَّهُ يُجْزِيهِ وَ يُعْنِيهِ عَنْ سَائِرِ الْأَدْوِيَةِ

The one who drinks it for the loins, let him drink the weight of three ounces, and the one who drinks is for the walking let him drink the weight of seven ounces or eight ounces with lukewarm water, for it would expel every ailment by the Permission of Allah^{-saww}, and he will not be needy, along with this, the medicating to something else, for it would suffice him and make him needless from other medication.

وَ إِذَا شَرِبَهُ لِلْمَشْيِ وَ انْقَطَعَ مَشْيُهُ فَلْيَشْرَبْ بِعَسَلٍ فَإِنَّهُ جَيِّدٌ مُجَرَّبٌ.

And when he drinks for the walking, and his walking is cut off, so let him drink with honey, for it is good, tried".³⁰²

2- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: اسْتَكْبَى عَلَامٌ إِلَى أَبِي الْحُسَيْنِ ع فَسَأَلَ عَنْهُ فَقِيلَ إِنَّ بِهِ طُحَالاً فَقَالَ أَطْعَمُوهُ الْكُرَاتِ ثَلَاثَةَ أَيَّامٍ فَأَطْعَمُوهُ إِيَّاهُ فَقَعَدَ الدَّمُ ثُمَّ بَرَأَ.

³⁰² Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 1

(The book) 'Al-Kafi' – From a number of his companions, from Sahl Bin Ziyad, from Ali Bin Al-Hassan, from Musa Bin Bakr who said,

'A slave complained to Abu Al-Hassan^{-asws}. He^{-asws} asked about him. It was said that there is spleen (trouble) with him. He^{-asws} said: 'Feed him the leek for three days!' They fed it to him. He excreted blood, then was cured"³⁰³.

3- الْمَكَارِمُ، قَالَ الصَّادِقُ ع اشْرَبُوا الْكَاشِمَ لَوَجَعِ الْخَاصِرَةِ.

(The book) 'Al Mukarim' –

'Al-Sadiq^{-asws} said: 'Drink Levisticum (water) for the loin ache"³⁰⁴.

4- الْقَصَصُ، بِإِسْنَادِهِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلَ أَبِي أَبَا عَبْدِ اللَّهِ ع هَلْ كَانَ عَيْسَى يُصِيبُهُ مَا يُصِيبُ وَلَدَ آدَمَ

(The book) 'Al Qasas' – By his chain to Al Sadouq, by his chain, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} was asked, 'Was Isa^{-as} afflicted with what tends to afflict the children of Adam^{-as}?'

قَالَ نَعَمْ وَ لَقَدْ كَانَ يُصِيبُهُ وَجَعُ الْكِبَارِ فِي صَغَرِهِ وَ يُصِيبُهُ وَجَعُ الصَّغَارِ فِي كِبَرِهِ وَ يُصِيبُهُ الْمَرَضُ وَ كَانَ إِذَا مَسَّهُ وَجَعُ الْخَاصِرَةِ فِي صَغَرِهِ وَ هُوَ مِنْ عِلَلِ الْكِبَارِ قَالَ لِأُمِّهِ ابْعِي لِي عَسَلًا وَ شُونِيزًا وَ زَيْتًا فَتَعْجِنِي بِهِ ثُمَّ اثْنِي بِهِ

He^{-asws} said: 'Yes, and he^{-as} was afflicted with the pains of the adults during his^{-as} childhood, and pains of childhood during his adulthood, and the illnesses afflicted him^{-asws}, and it was when the loins pain touched him^{-as} during his^{-as} childhood, and it is from the illnesses of the adults, he^{-as} said to his^{-as} mother^{-as}: 'Seek the honey for me^{-as} and cumin, and oil. Knead it and come to me^{-as} with it'.

فَأَتَتْهُ بِهِ فَأَكْرَهَهُ فَنَقُولُ لَمْ تَكْرَهُهُ وَ قَدْ طَلَبْتُهُ فَقَالَ هَاتِيهِ نَعْتُهُ بِعِلْمِ النُّبُوَّةِ وَ أَكْرَهْتُهُ لِجَرِّعِ الصَّبَا وَ يَشْمُ الدَّوَاءُ ثُمَّ يَشْرَبُهُ بَعْدَ ذَلِكَ.

She^{-as} came to him^{-as} with it. He^{-as} disliked it. She^{-as} said: 'Why are you^{-as} disliking it and you^{-as} had sought it?' He^{-as} said: 'I^{-as} called for it with the knowledge of Prophet-hood, and I^{-as} dislike it due to the alarm of the childhood', and he^{-as} smelt the medication, then drank it after that"³⁰⁵.

5- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ الْحَنْعَمِيِّ قَالَ: شَكُوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع وَجَعِ الْخَاصِرَةِ فَقَالَ عَلَيْكَ بِمَا يَشْفِي مِنَ الْخَوَانِ فَكُلْهُ فَفَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي

(The book) 'Al Mahasin' – From his father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ubeydullah Bin Salih Al Khas'amy who said,

³⁰³ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 2

³⁰⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 3

³⁰⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 4

'I complained to Abu Abdullah^{-asws} of the loin ached. He^{-asws} said: 'Upon you is with what falls off from the table spread, so eat it!' I did that, and it went away from me'.

قَالَ إِبْرَاهِيمُ قَدْ كُنْتُ أَجِدُ فِي الْجَانِبِ الْأَيْمَنِ وَالْأَيْسَرِ فَأَخَذْتُ ذَلِكَ فَأَتَقَفَعْتُ بِهِ.

Ibrahim (the narrator) said, 'I used to feel it in the right and the left side. I took that (crumbs from the table spread), and I benefitted with it'.³⁰⁶

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنِ ابْنِ الْحُرِّ قَالَ: شَكََا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع مَا يَلْقَى مِنْ وَجَعِ الْخَاصِرَةِ فَقَالَ مَا يَمْنَعُكَ مِنْ أَكْلِ مَا يَقَعُ مِنَ الْخَوَازِ.

And from it, from Muhammad Bin Ali, from Ibrahim Bin Mihzan, from Ibn Al Hurr who said,

'A man complained to Abu Abdullah^{-asws} of what he faced from the loin ached. He^{-asws} said; 'What prevents you from eating what falls off from the table spread''.³⁰⁷

وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُوا الْكُمَثَى فَإِنَّهُ يَجْلُو الْقَلْبَ وَ يُسَكِّنُ أَوْجَاعَ الْجَوْفِ بِإِذْنِ اللَّهِ تَعَالَى.

And from him, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Eat the pear, for it polishes the heart and calms the interior pains by the Permission of Allah^{-azwj} the Exalted''.³⁰⁸

8- الطَّب، طَب الْأُتْمَةِ عَلَيْهِمُ السَّلَام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبَرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اشْرَبُوا الْكَاشِمَ فَإِنَّهُ جَيِّدٌ لَوَجَعِ الْخَاصِرَةِ.

(The book) 'Tibb Al Aimmah^{-asws}, may the greetings be upon them^{-asws} – from Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Drink Levisticum (water) for it is good for the loin ache''.³⁰⁹

9- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ يَزِيدَ عَنِ الصَّخَّافِ الْكُوفِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ الصَّادِقِ عَنِ الْبَاقِرِ ع قَالَ: شَكََا إِلَيْهِ رَجُلٌ مِنْ أَوْلِيَائِهِ وَجَعِ الطَّحَالِ وَ قَدْ عَاجَلَهُ بِكُلِّ عِلَاجٍ وَ أَنَّهُ يَزْدَادُ كُلَّ يَوْمٍ شَرًّا حَتَّى أَشْرَفَ عَلَى الْهَلَكَةِ

And from him, from Ahmad Bin Yazeed, from Al Sahhaf Al Kufi,

'From Musa Bin Ja'far^{-asws}, from Al-Sadiq^{-asws}, from Al-Baqir^{-asws} having said: 'A man from his^{-asws} friends complained to him of the pain of the spleen, and he had treated it with every

³⁰⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 5

³⁰⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 6 a

³⁰⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 6 b

³⁰⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 7

treatment, and it has increased in evil every day to the extent that he overlooked upon the destruction (death).

فَقَالَ اشْتَرِ بَقِطْعَةً فِضَّةً كُرْثَانًا وَ أَقْلِهِ قَلِيًّا جَيِّدًا بِسَمْنٍ عَرَبِيٍّ وَ أَطْعِمْ مَنْ بِهِ هَذَا الْوَجَعُ ثَلَاثَةَ أَيَّامٍ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ بَرَأَ إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{-asws} said: ‘Buy a leek for a piece of silver and fry it with a good frying in Arabic ghee and feed it to the one with this pain for three days. When he does that, he would be cured, if Allah^{-azwj} the Exalted so Desires’.³¹⁰

³¹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 62 H 8

CHAPTER 63 – TREATMENT OF THE ABDOMEN, AND THE TENESMUS, AND THE STOMACH PAIN, AND IT'S COLDNESS AND IT'S LOOSENESS

1 المَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَصَابَنِي بَطْنٌ فَذَهَبَ لَحْمِي وَ ضَعُفْتُ عَلَيْهِ ضَعْفًا شَدِيدًا فَأَلْقَيْتُ فِي رُوعِي أَنْ أَخَذَ الْأُرْزَّ فَأَغْسِلَهُ ثُمَّ أَقْلِيهِ وَ أَطْحَنَهُ ثُمَّ أَجْعَلُهُ حَسًا فَنَبِّتَ عَلَيَّ لَحْمِي وَ قَوِيَ عَلَيَّ عَظْمِي فَلَا يَزَالُ أَهْلُ الْمَدِينَةِ يَأْتُونَ فَيَقُولُونَ يَا أَبَا عَبْدِ اللَّهِ مَتَّعَنَا بِمَا كَانَ يَبْعَثُ الْعِرَاقِيُّونَ إِلَيْكَ فَبَعَثْتُ إِلَيْهِمْ مِنْهُ.

(The book) 'Al Mahasin' – From his father, from Ibn Sinan, from Huzeyfa Bin Mansour,

'From Abu Abdullah^{-asws} having said: 'I had stomach ache and my flesh was gone (became thin) and I weaken upon it with severe weakness. It was cast into my^{-asws} consideration that I^{-asws} should take the rice, wash it, then fry it and grind it, then make it a liquid (to sip). My^{-asws} flesh grew upon me and my bones were strengthened upon it. The people of Al Medina did not cease to come and say, 'O Abu Abdullah^{-asws}! Let us enjoy with what the Iraqis have sent to you^{-asws}!' So I^{-asws} sent it to them from it".³¹¹

2- المَحَاسِنُ، عَنْ أَبِيهِ عَنِ النَّظْرِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ بِهِ بَطْنٌ ذَرِيعٌ فَأَنْصَرَفْتُ مِنْ عِنْدِهِ عَشِيَّةً وَ أَنَا مِنْ أَشْفَقِي النَّاسِ عَلَيْهِ فَأَنْتَيْتُهُ مِنَ الْعَدِ فَوَجَدْتُهُ قَدْ سَكَنَ مَا بِهِ

(The book) 'Al Mahasin' – From his father, from Al Nazr, from Muhammad Bin Ismail, from Muhammad Bin Marwan who said,

'I was in the presence of Abu Abdullah^{-asws}, and there was belly ache (quick) with him^{-asws}. I left from his presence in the evening and I was the most pitying of the people upon him^{-asws}. I came to him^{-asws} the next morning and found him^{-asws} that it had settled what had been with him^{-asws}.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَدْ فَارَقْتُكَ عَشِيَّةً أَمْسَ وَ بِكَ مِنَ الْعِلَّةِ مَا بِكَ فَقَالَ إِنِّي أَمَرْتُ بِشَيْءٍ مِنَ الْأُرْزِّ فَعُغْسِلَ وَ جُفِفَ وَ دُقَّ ثُمَّ اسْتَفْقَنْتُهُ فَاشْتَدَّ بَطْنِي.

I said to him^{-asws}, 'My I be sacrificed for you^{-asws}! I had separated from you^{-asws} last evening and with you^{-asws} was the ailment what was with you^{-asws}!' He^{-asws} said: 'I^{-asws} instructed with something from the rice. So it was washed, and dried, and powdered. Then I^{-asws} took it raw (as it is), and my^{-asws} belly strengthened".³¹²

3- المَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَجَعَ بَطْنِي فَقَالَ لِي أَخَذْ لِحْذَ الْأُرْزِّ فَأَغْسِلْهُ ثُمَّ جُفِّفْهُ فِي الظِّلِّ ثُمَّ رُصَّهُ وَ اخْذْ مِنْهُ رَاحَةً كُلَّ غَدَاةٍ وَ زَادَ فِيهِ إِسْحَاقُ الْجَرِيرِيُّ تَقْلِيلًا.

(The book) 'Al Mahasin' – From Usman Bin Isa, from Khalid Bin Najeed who said,

³¹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 1

³¹² Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 2

'Abu Abdullah^{-asws} said: 'My belly ached. Someone said to me^{-asws}, 'Take the rice, wash it, then dry it in the shade, then strain it and take a palm full from it every morning'. And Is'haq Al-Jareery increased in it, 'Fry it a little''.³¹³

بيان رواه في الكافي عن العدة عن البرقي عن عثمان عن ابن نجيج قال: شكوت إلى أبي عبد الله ع وجع بطني فقال لي خذ الأرز و ذكر مثله إلى قوله و زاد فيه إسحاق الجريي ثقله قليلاً وزن أوقية و اشربه.

Explanation – It is reported in Al-Kafi, from the number, from Al Barqy, from Usman, from Ibn Najeeh who said,

'I complained to Abu Abdullah^{-asws} of pain in my belly. He^{-asws} said to me: 'Take the rice' – and he mentioned similar to it up to his words, 'And Is'haq Al-Jareery increased in it, 'Fry it a little, the weight of an ounce, and drink it''.³¹⁴

4- المَحَاسِنُ، عَنِ ابْنِ سُلَيْمَانَ الْخَدَّاءِ عَنْ مُحَمَّدِ بْنِ الْقَيْصِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ إِنَّ ابْنَتِي قَدْ ذَبَلَتْ وَ هِيَ الْبَطْنُ

(The book) 'Al Mahasin' – From Ibn Suleyman Al Haza'a, from Muhammad Bin Al Feyz who said,

'I was in the presence of Abu Abdullah^{-asws}. A Man came to him^{-asws}. He said to him^{-asws}, 'My daughter has withered and there is a belly (pregnancy) with her'.

فَقَالَ مَا يَمْنَعُكَ مِنَ الْأَرَزِّ بِالشَّحْمِ خُذْ حِجَاراً أَرْبَعاً أَوْ خَمْساً وَ اطْرَحْهَا تَحْتَ النَّارِ وَ اجْعَلِ الْأَرَزَّ فِي الْقِدْرِ وَ اطْبُخْهُ حَتَّى يُدْرِكَ وَ خُذْ شَحْمَ كُلِّ طَرِيّاً فَإِذَا بَلَغَ الْأَرَزُّ فَاطْرَحِ الشَّحْمَ فِي قَصْعَةٍ مَعَ الْحِجَارَةِ وَ كُبِّ عَلَيْهَا قَصْعَةً أُخْرَى ثُمَّ حَرِّكْهَا تَحْرِيكاً شَدِيداً وَ اضْبِطْهَا كَيْ لَا يَخْرُجَ بُخَارُهُ فَإِذَا ذَابَ الشَّحْمُ فَاجْعَلْهُ فِي الْأَرَزِّ ثُمَّ تَحَسَّاهُ.

He^{-asws} said: 'What prevents you from the rice with the fat? Take four or five stone and drop them beneath the fire and Make the rice to be in the pot and cook it until it matures, and take soft kidney fat. When the rice is cooked, drop the fat in a bowl with the stones and cover upon it another bowl. Then move (shake) it with severe movement and hold it tight so no vapour comes out. When the fat melts, make it to be in the rice, the liquify it (to sip it)''.³¹⁵

5- المَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَرَضْتُ مَرَضاً شَدِيداً فَأَصَابَنِي بَطْنٌ فَذَهَبَ جِسْمِي فَأَمَرْتُ بِأَرَزٍّ فَقُلِّي ثُمَّ جَعَلْتُهُ سَوِيقاً فَكُنْتُ آخِذُهُ فَرَجَعْتُ إِلَيَّ جِسْمِي.

(The book) 'Al Mahasin' – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} was sick with severe illness, and my^{-asws} belly ached, and my^{-asws} body wasted away. I^{-asws} instructed with rice, so it was fried, then it was made into porridge (Suweyq). I^{-asws} used to take it, and my^{-asws} body was restored to me^{-asws}''.³¹⁶

³¹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 3

³¹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 3 a

³¹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 4

³¹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 5

6- الطب، طب الأئمة عليهم السلام عَنْ بَشِيرِ بْنِ عَبْدِ الْحَمِيدِ الْأَنْصَارِيِّ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع أَنَّ رَجُلًا شَكَا إِلَيْهِ الرَّحِيرَ فَقَالَ لَهُ خُذْ مِنَ الطِّينِ الْأَرْمَنِِّيِّ وَ أَقْلِهِ بِنَارٍ لَيِّنَةٍ وَ اسْتَفَّ مِنْهُ فَإِنَّهُ يَسْكُنُ عَنْكَ.

(The book) 'Tibb Al Aimmah^{-asws}, may the greetings be upon them^{-asws} – from Bashir Bin Abdul Hameed Al Ansari, from Al Washa, from Muhammad Bin Fuzeyl, from Al Sumali,

'From Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}: 'A man complained to him^{-asws} of the Tenesmus. He^{-asws} said to me: 'Take from the Armenian clay and fry it in the fire to be soft and take raw from it (without anything else), and it will settle from you''.³¹⁷

7- وَ عَنْهُ ع أَنَّهُ قَالَ فِي الرَّحِيرِ تَأْخُذُ جُزْءًا مِنْ خُرْبِقٍ أَبْيَضَ وَ جُزْءًا مِنْ بَرِّ قَطُونَا وَ جُزْءًا مِنْ صَنْغٍ عَرَبِيٍّ وَ جُزْءًا مِنَ الطِّينِ الْأَرْمَنِِّيِّ يُقْلَى بِنَارٍ لَيِّنَةٍ وَ يُسْتَفَّ مِنْهُ.

And from him^{-asws} having said regarding the Tenesmus: 'Take a portion of hellebore, and a portion of psyllium, and a portion of Arabian acacia, and a portion of the Armenian clay. Fry in the fire to be soft and take raw from it (without anything else)'.³¹⁸

8- وَ رَوَى الشَّيْخُ فِي الْمِصْبَاحِ، عَنْ مُحَمَّدِ بْنِ جُمُهورٍ الْعَمِّيِّ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: سَأَلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ الطِّينِ الْأَرْمَنِِّيِّ يُؤْخَذُ لِلْكَسِيرِ أَمْ يَحِلُّ أَخْذُهُ قَالَ لَا بَأْسَ بِهِ أَمَّا إِنَّهُ مِنْ طِينِ قَبْرِ ذِي الْقُرْنَيْنِ وَ طِينِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ع خَيْرٌ مِنْهُ.

And it is reported by the Sheykh in 'Al Misbah' – from Muhammad Bin Jamhour Al Ammy, from one of his companions who said,

'Ja'far Bin Muhammad^{-asws} was asked about the Armenian clay taken for the fractures, 'Is it Permissible to take it?' He^{-asws} said: 'There is no problem with it. But it is from the clay of the grave of Zulqarnain^{-as}, and clay of the grave of Al-Husayn Bin Ali^{-asws} is better than it''.³¹⁹

وَ رَوَاهُ الطَّبْرَسِيُّ رَه فِي الْمَكَارِمِ مُرْسَلًا عَنْهُ ع: وَ فِيهِ يُؤْخَذُ لِلْكَسِيرِ وَ الْمَبْطُونِ.

And it is reported by Al Tabarsee in 'Al Makarim' with an unbroken chain from him^{-asws}, and in it is, 'Taken for the fractures and the belly aches''.³²⁰

9- الطب، طب الأئمة عليهم السلام عَنْ أَحَدِهِمْ ع لَوْجَعِ الْمَعِدَةِ وَ بُرُودِهَا وَ ضَعْفِهَا قَالَ يُؤْخَذُ خِيَارُ شَنْبَرٍ مِقْدَارَ رَطْلٍ فَيَنْقَى ثُمَّ يُدَقُّ وَ يُنْفَعُ فِي رَطْلٍ مِنْ مَاءٍ يَوْمًا وَ لَيْلَةً

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from one of them^{-asws} for the stomach pain and it's coldness and it's weakness. He^{-asws} said: 'Armenian cucumber a measurement of a Ratl is taken, then cleaned, then powdered, and it is cleaned in a Ratl of water for a day and a night.

³¹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 6

³¹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 7

³¹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 8 a

³²⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 8 b

ثُمَّ يُصَفَّى وَ يُطْرَحُ ثُفْلُهُ وَ يُجْعَلُ مَعَ صَفْوِهِ رَطْلٌ مِنْ عَسَلٍ وَ رَطْلَانِ مِنْ أَفْشَرَجِ السَّفَرَجَلِ وَ أَرْبَعُونَ مِثْقَالًا مِنْ دُهْنِ الْوَرْدِ ثُمَّ يُطَبَّخُ بِنَارٍ لَيِّنَةٍ حَتَّى يُثَخِّنَ ثُمَّ يُنْزَلُ الْقِدْرُ عَنِ النَّارِ وَ يُتْرَكُ حَتَّى يَبْرُدَ جُعِلَ فِيهِ الْفُلْفُلُ وَ دَارْفُلْفُلٌ وَ دَرَنْفُلٌ وَ قَافَلَةٌ وَ زَنْجَبِيلٌ وَ دَارْجِييٌّ وَ حُوزْبُونٌ مِنْ كُلِّ وَاحِدٍ ثَلَاثُ مِثْقَالٍ مَدْقُوقٌ مَنْحُولٌ

Then it is filtered, and its residue is discarded, and make to be with its clean bit, a Ratl of honey, and two Ratl'a of quince peelings, and forty ounces of rose oil. Then it is cooked with soft fire until it thickens. Then the pot is brought down from the fire and left until it cools. When it has cooled, there is made to be in it, the pepper, the daffodil, and the rind, and carnation, and cloves, and cardamom, and ginger, and cinnamon, and walnuts, three ounces from each, powdered, sifted.

فَإِذَا جُعِلَ فِيهِ هَذِهِ الْأَخْلَاطُ عَجِنَ بَعْضُهَا بِبَعْضٍ وَ جُعِلَ فِي جَرَّةٍ خَضِرَاءَ الشَّرْبَةِ مِنْهُ وَزُنْ مِثْقَالَيْنِ عَلَى الرَّبِقِ مَرَّةً وَاحِدَةً فَإِنَّهُ يُسَخِّنُ الْمَعِدَةَ وَ يَهْضِمُ الطَّعَامَ وَ يُخْرِجُ الرِّيحَ مِنَ الْمَفَاصِلِ كُلِّهَا بِإِذْنِ اللَّهِ تَعَالَى.

So when these mixtures are made to be in it, it is kneaded with each other and made to be in a green jar. The drink from it is a weight of two ounces upon the empty stomach once, for it would thicken the stomach and digest the food, and expel the wind from the joints, all of them, by the Permission of Allah^{-azwj} the Exalted".³²¹

10- الطب، طب الأئمة عليهم السلام عَنْ إِسْمَاعِيلَ بْنِ الْقَاسِمِ الْمُتَطَبِّبِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ الْقُبَيْضِ قَالَ: كُنْتُ عِنْدَ الصَّادِقِ عَ فَجَاءَهُ رَجُلٌ مِنَ الشَّيْعَةِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ ابْنَتِي دَابَتْ وَ نَحَلَ جِسْمُهَا وَ طَالَ سَقَمُهَا وَ بِهَا بَطْنٌ دَرِيعٌ

(The book) 'Tibb Al Aaimma^{-asws}', may the greetings be upon them^{-asws} – from Ismail Bin Al Qasim Al Mutabbib Al Kufi, from Muhammad Bin Isa, from Muhammad Bin Is'haq Bin Al Feyz who said,

'I was in the presence of Al-Sadiq^{-asws} when a man from the Shias came to him^{-asws}. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! My daughter has withered and her body has weakened, and her sickness has prolonged, and with her is belly ache'.

فَقَالَ الصَّادِقُ ع وَ مَا يَمْنَعُكَ مِنْ هَذَا الْأَزْرِ بِالشَّحْمِ الْمُبَارَكِ إِنَّمَا حَرَّمَ اللَّهُ الشُّحُومَ عَلَى بَنِي إِسْرَائِيلَ لِعِظَمِ بَرَكَتِهَا أَنْ تَطْعَمَهَا حَتَّى يَمْسَحَ اللَّهُ مَا بِهَا لَعَلَّكَ تَنْتَوَهُمْ أَنْ تُخَالِفَ لِكثْرَةِ مَا عَالَجْتَ

Al-Sadiq^{-asws} said: 'And what prevents you from this rice with the fat, the Blessed? But rather, Allah^{-azwj} has Prohibited the fats unto the children of Israel due to the might of its Blessings. Feed her until Allah^{-azwj} Clears what is with her. Perhaps you are imagining that you will oppose due to the treatments you may have tried'.

قَالَ يَا ابْنَ رَسُولِ اللَّهِ وَ كَيْفَ أَصْنَعُ بِهِ

He said, 'O son^{-asws} of Rasool-Allah^{-saww}! And how shall I deal with it?'

قَالَ خُذْ أَحْجَاراً أَرْبَعَةً فَاجْعَلْهَا تَحْتَ النَّارِ وَاجْعَلِ الْأُرْزَّ فِي الْقِدْرِ وَاطْبُخْهُ حَتَّى يُدْرِكَ ثُمَّ خُذْ شَحْمَ كُلِّتَيْنِ طَرِيّاً وَاجْعَلْهُ فِي قَصْعَةٍ فَإِذَا بَلَغَ الْأُرْزُّ وَنَضَجَ فَخُذِ الْأَحْجَارَ الْأَرْبَعَةَ فَأَلْقِهَا فِي الْقَصْعَةِ الَّتِي فِيهَا الشَّحْمُ وَكُبَّ عَلَيْهَا قَصْعَةً أُخْرَى ثُمَّ حَرِّكْهَا تَحْرِيكاً شَدِيداً وَ لَا تَخْرُجَنَّ بُخَارُهُ

He^{-asws} said: 'Take four stones and make these to be under the fire, and make the rice to be in a pot and cook it until it matures. Then take fat of two fresh kidneys and make it to be in a bowl. When the rice matures (cooked) and ripers, take the four stones. Throw these in the bowl in which is the fat and cover another bowl upon it. Then move it with severe movement, and do not (let) it's vapour escape.

فَإِذَا ذَابَ الشَّحْمُ فَاجْعَلْهُ فِي الْأُرْزِّ لِتَحْسَنَاهُ لَا حَارّاً وَ لَا بَارِداً فَإِنَّمَا تُعَافَى بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

When the fat melts, make it to be in the rice to liquify it, neither hot nor cold, for she would recover by the Permission of Allah^{-azwj} Mighty and Majestic'.

فَقَالَ الرَّجُلُ الْمُعَالِجُ وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أَكَلْتُهُ إِلَّا مَرَّةً وَاحِدَةً حَتَّى غُوفِئْتُ.

The man seeking treatment said, 'By Allah^{-azwj} Who, there is no god except He^{-azwj}! I did not make her eat except once, until she recovered"³²².

11- وَ مِنْهُ عَنْ يُوسُفَ بْنِ يَعْقُوبَ الرَّعَفَرِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع وَ كُنْتُ أَخْذُمُهُ فِي وَجْعِهِ الَّذِي كَانَ فِيهِ وَ هُوَ الرَّجِيرُ وَنَحَكَ يَا يُوسُفُ أَعْلِمْتَ أَنِّي أَهْمْتُ فِي مَرْضِي أَكُلَ الْأُرْزَّ فَأَمَرْتُ بِهِ فَعَسِلَ ثُمَّ جُفِفَ ثُمَّ قُلِيَ ثُمَّ رُضَّ فَطُبِحَ فَأَكَلْتُهُ بِالشَّحْمِ فَأَذْهَبَ اللَّهُ بِذَلِكَ الْوَجْعَ عَنِّي.

And from him, from Yusuf Bin Yaqoub Al Zafrany, from Ali Bin Al Hakam, from Yunus Bin Yaqoub who said,

'Abu Abdullah^{-asws} said to me, and I was serving him^{-asws} during his^{-asws} pain which he^{-asws} was in, and it is the Tenesmus: 'Woe to you, O Yunus! Do you know that I^{-asws} have been Inspired during my^{-asws} illness to eat the rice? So I^{-asws} instructed with it. It was washed, then dried, then fried, then thickened, cooked. I^{-asws} ate it with the fat, and Allah^{-azwj} Removed that pain away from me^{-asws}'³²³.

12- الطَّب، طَب الْأُتْمَةِ عَلَيْهِمُ السَّلَامُ أَيُّوبُ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ كَامِلٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُعْفِيِّ قَالَ: شَكََا رَجُلٌ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع مَعْصَاكَادَ يَقْتُلُهُ وَ سَأَلَهُ أَنْ يَدْعُو اللَّهَ عَزَّ وَ جَلَّ لَهُ فَقَدْ أَغْيَاهُ كَثْرَةُ مَا يَتَّخِذُ لَهُ مِنَ الْأَدْوِيَةِ وَ لَيْسَ يَنْفَعُهُ ذَلِكَ بَلْ يَزِدُّهُ غَلَبَةً وَ شِدَّةً

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon her – Ayoub Bin Umar, from Muhammad Bin Isa, from Kamil, from Muhammad Bin Ibrahim Al Jufy who said,

'A man complained to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} of belly ache almost killing him, and he asked him^{-asws} to supplicate to Allah^{-azwj} Mighty and Majestic for him, for he had taken a lot of medication for it and that hadn't benefitted him, but it had increased the prevalence and severity.

³²² Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 10

³²³ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 11

قَالَ فَتَبَسَّمْ عَ وَ قَالَ وَجُحَكَ إِنَّ دُعَاءَنَا مِنَ اللَّهِ بِمَكَانٍ وَ إِنِّي أَسْأَلُ اللَّهَ أَنْ يُخَفِّفَ عَنْكَ بِحَوْلِهِ وَ قُوَّتِهِ

He (the narrator) said, 'He^{-asws} smiled, and said: 'Woe to you! Our^{-asws} supplications from Allah^{-azwj} are with a place, and I^{-asws} shall ask Allah^{-azwj} to lighten it from you by His^{-azwj} Mighty and His^{-azwj} Strength.

فَإِذَا اشْتَدَّ بِكَ الْأَمْرُ وَ التَّوْبَتِ مِنْهُ فَخُذْ جُوزَةً وَ اطْرَحْهَا عَلَى النَّارِ حَتَّى تَعْلَمَ أَنَّهَا قَدْ اسْتَوَى مَا فِي جُوفِهَا وَ غَيَّرَتْهُ النَّارُ فَشَرَّهَا وَ كُلَّهَا فَإِنَّهَا تُسَكِّنُ مِنْ سَاعَتِهَا

Whenever the matter is severe with you and you fold from it, to take walnuts and drop these upon the fire until you know that what is inside them has been grilled, and the fire has changed it. Peel them and eat them, for it would settle from it's very time'.

قَالَ فَوَ اللَّهُ مَا فَعَلْتُ ذَلِكَ إِلَّا مَرَّةً وَاحِدَةً فَسَكَّنَ عَنِّي الْمَغْصُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

He said, 'By Allah^{-azwj}! I did not do that except once and the belly ache settled from me by the Permission of Allah^{-azwj} Mighty and Majestic'.³²⁴

13- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ مُحَارِبٍ عَنْ صَفْوَانَ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْجَهْمِ قَالَ: شَكََا ذَرِيحَ الْمُحَارِبِيِّ قَرَارَ فِي بَطْنِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَ تُوجِعُكَ قَالَ نَعَمْ قَالَ مَا يَمْتَعُكَ مِنَ الْحَبَّةِ السَّوْدَاءِ وَ الْعَسَلِ هَذَا.

(The book) 'Tibb Al Aemma^{-asws/}, may the greetings be upon them^{-asws} – From Ahmad Bin Muharib, from Safwan Bin Isa, from Abdul Rahman Bin Al Jahm who said,

'Zareeh Al Muhariby complained to Abu Abdullah^{-asws} of rumbling in his belly. He^{-asws} said: 'Does it pain you?' He said, 'Yes'. He^{-asws} said: 'What prevents you from the black seed and the honey for it?'³²⁵

14- الْعَيَّاشِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ بْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لِي وَجَعٌ فِي بَطْنِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَكَ زَوْجَةٌ قَالَ نَعَمْ

Al Ayyashi, from Abu Abdullah Bi Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'A man came to Amir Al-Momineen^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! There is pain for me in my belly'. Amir Al-Momineen^{-asws} said to him: 'Is there a wife for you?' He said, 'Yes'.

قَالَ اسْتَوْهَبَ مِنْهَا طَبِيبٌ بِهِ نَفْسُهَا مِنْ مَالِهَا ثُمَّ اشْتَرَى بِهِ عَسَلًا ثُمَّ اسْكَبَ عَلَيْهِ مِنْ مَاءِ السَّمَاءِ ثُمَّ اشْرَبَهُ فَإِنِّي أَسْمَعُ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا

³²⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 12

³²⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 13

He^{-asws} said: 'Take a gift from her wealth which she feels good with it, then buy some honey with it, then pour upon it from water of the sky (rain), then drink it. I^{-asws} have heard Allah^{-azwj} Saying in His^{-azwj} Book: ***And We Send down Blessed water from the sky, [50:9].***

وَقَالَ يُخْرِجُ مِنْ بَطُونِهَا شَرَابًا مُخْتَلِفًا أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَقَالَ تَعَالَى فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ تَغَسَّاهُ هَنِيئًا مَرِيئًا شَفِيتُ إِنْ شَاءَ اللَّهُ

And He^{-azwj} Said: ***There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69].*** And the Exalted Said: ***but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].*** You will be healed if Allah^{-azwj} so Desires'.

قَالَ فَعَمِلَ ذَلِكَ فَشُفِيَ.

He (the narrator) said, 'He did that, and he was healed'³²⁶.

15- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غَيْرِ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ إِبْرَاهِيمَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع وَ شَكَّوْتُ إِلَيْهِ ضَعْفَ مَعْدِنِي فَقَالَ اشْرَبِ الْحَزَاءَةَ بِالْمَاءِ الْبَارِدِ فَفَعَلْتُ فَوَجَدْتُ مِنْهُ مَا أَحْبُّ.

(The book) 'Al-Kafi' – From Muhammad Bin Yahya, from someone else from Muhammad Bin Isa, from Muhammad Bin Amro Bin Ibrahim who said,

'I asked Abu Ja'far^{-asws} and complained to him^{-asws} of weakness of my stomach. He^{-asws} said: 'Drink 'Al Ahza'a' (a herb similar to leek) with cold water'. I did so and found from it what I loved'³²⁷.

بيان الحزاة نبت بالبادية يشبه الكرفس إلا أنه أعرض ورقا و يسمى بالفارسية بيوزا.

Explanation: 'Al Ahza'a' is a plant of the desert resembling the celery, except that it is of wider leaves and in Persian it is named at 'Baywaza'.

16- الْكَافِي، عَنْ عَدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حُمْرَانَ قَالَ: كَانَ بِأَبِي عَبْدِ اللَّهِ ع وَجَعُ الْبُطْنِ فَأَمَرَ أَنْ يُطَبَّخَ لَهُ الْأَزْرُ وَ يُجْعَلَ عَلَيْهِ السُّمَّاقُ فَأَكَلَهُ فَبَرَأَ.

(The book) 'Al-Kafi' – From a number of his companions, from Sahl Bin zaiyd, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Humran who said,

'There was belly ache with Abu Abdullah^{-asws}, so he^{-asws} instructed with the rice to be cooked for him^{-asws} and make the Sumac (a spice) to be upon it. He^{-asws} ate it and was cured'³²⁸.

17- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: مَرَضْتُ بِالْمَدِينَةِ وَ أَطْلِقُ بَطْنِي فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع وَ أَمَرَنِي أَنْ أَخَذَ سَوِيقَ الْجَاوِزِ وَ أَشْرَبُهُ بِمَاءِ الْكُمُونِ فَفَعَلْتُ فَأَمْسَكَ بَطْنِي وَ عُوِفْتُ.

³²⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 14

³²⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 15

³²⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 16

And from him, from Muhammad Bin Yahya, from one of our companions, from Ali Bin Al-Hassan, from Abdul Rahman Bin Kaseer who said,

‘I was sick in Al-Medina and my belly was running freely (diarrhoea). Abu Abdullah^{-asws} said to me and instructed me to take fine flour and drink it with cumin water. I did so and my belly withheld and I recovered’’.³²⁹

18- الْكَافِي، عَنِ الْعَدَّةِ عَنْ سَهْلِ بْنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ حُمْرَانَ قَالَ: كَانَ بِأَبِي عَبْدِ اللَّهِ ع وَجَعُ الْبُطْنِ فَأَمَرَ أَنْ يُطَبَّخَ لَهُ الْأَرْزُ وَ يُجْعَلَ عَلَيْهِ السُّمَّاقُ فَأَكَلَهُ فَبَرَأَ.

(The book) ‘Al-Kafi’ – From the number, from Sahl, from Ibn Fazzal, from Sa’alba, from Humran who said,

‘Abu Abdullah^{-asws} had belly ache, so he^{-asws} instructed that the rice be cooked for him^{-asws} and he^{-asws} made the Sumac (a spice). He^{-asws} ate it and was cured’’.³³⁰

³²⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 17

³³⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 63 H 18

باب 64 الدواء لأوجاع الحلق و الرئة و السعال و السل

CHAPTER 64 – THE CURE FOR THE PAINS OF THE THROAT, AND THE LUNGS, AND THE COUGH AND THE TUBERCULOSIS

1- الطب، طب الأئمة عليهم السلام عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ بِشَارَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ فَدَخَلْتُ مَسْجِدَ الرَّسُولِ فَإِذَا أَبُو إِبْرَاهِيمَ جَالِسٌ فِي جَانِبِ الْبُئْرِ فَدَنَوْتُ فَقَبَّلْتُ رَأْسَهُ وَ يَدَيْهِ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ كَيْفَ أَنْتَ مِنْ عِلَّتِكَ قُلْتُ شَاكِيًا بَعْدُ وَ كَانَ بِي السَّيْلُ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – From Ja'far Bin Muhammad Bin Ibrahim, from Ahmad Bin Bisharat who said,

'I performed Hajj. I came to Al-Medina. I entered Masjid Al-Rasool^{-saww} and there was Abu Ibrahim^{-asws} (7th Imam^{-asws}) seated in a side of the well. I approached and kissed his^{-asws} head and his^{-asws} hand and greeted unto him^{-asws}. He^{-asws} responded the greeting and said: 'How are you from your illness?' I said, 'I am still complaining' - and there was the tuberculosis with me.

فَقَالَ خُذْ هَذَا الدَّوَاءَ بِالْمَدِينَةِ قَبْلَ أَنْ تَخْرُجَ إِلَى مَكَّةَ فَإِنَّكَ تُؤْفِقُهَا وَ قَدْ عُوفِيَتْ بِإِذْنِ اللَّهِ تَعَالَى فَأَخْرَجْتُ الدَّوَاءَ وَ الْكَاعْدَ وَ أَمَلَيْ عَيْنَا

He^{-asws} said: 'Take this medication in Al-Medina before you go out to Makkah. You will arrive at it and you would have recovered by the Permission of Allah^{-azwj} the Exalted'. So I brought out the ink and the pen and he^{-asws} dictated to us: -

يُؤْخَذُ سُبُّلٌ وَ قَافِلَةٌ وَ زَعْفَرَانٌ وَ عَاقِرُ قَرْحَا وَ بَنْجٌ وَ خَرْبُقٌ وَ قُلْفُلٌ أَبْيَضٌ أَجْزَاءً بِالسَّوِيَّةِ وَ إِبْرُقِيُونُ جُزْءَيْنِ يُدْقُ وَ يُنْخَلُ بِحَرِيرَةٍ وَ يُغَسَّلُ بِعَسَلٍ مَنْرُوعِ الرِّعْوَةِ وَ يُسْقَى صَاحِبُ السَّيْلِ مِنْهُ مِثْلَ الْحَمَصَةِ بِمَاءٍ مُسَخَّنٍ عِنْدَ النَّوْمِ وَ إِنَّكَ لَا تَشْرَبُ ذَلِكَ إِلَّا ثَلَاثَ لَيَالٍ حَتَّى تُعَافَى مِنْهُ بِإِذْنِ اللَّهِ تَعَالَى

Hyacinth, and cardamom, and saffron, and pyrethrum, and henbane, and hellebore, and white pepper would be taken in equal quantities, and two portions of marmaria plant, powdered and sieved with silk, and kneaded with froth-less honey, and the patient of tuberculosis would be quenched from it like the chickpea with warm water at sleep time, and you will not drink that except three nights until you will recover from it by the Permission of Allah^{-azwj} the Exalted'.

فَفَعَلْتُ فَدَفَعَ عَنِّي فَعُوفِيْتُ بِإِذْنِ اللَّهِ تَعَالَى.

I did so and it was repelled away from me. I recovered by the Permission of Allah^{-azwj} the Exalted".³³¹

2- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ السَّلَامِ قَالَ: دَخَلْتُ مَعَ جَمَاعَةٍ مِنْ أَهْلِ حُرَّاسَانَ عَلَى الرِّضَا ع فَسَلَّمْنَا عَلَيْهِ فَرَدَّ وَ سَأَلَ كُلَّ وَاحِدٍ مِنْهُمْ حَاجَةً فَقَضَاهَا ثُمَّ نَظَرَ إِلَيَّ فَقَالَ لِي وَ أَنْتَ تَسْأَلُ حَاجَتَكَ

³³¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 64 H 1

(The book) 'Tibb Al Aimmah^{-asws/}, may the greeting be upon them^{-asws} – From Ahmad Bin Salih, from Muhammad Bin Abdul Salam who said,

'I, along with a group from the people of Khurasan, entered to see Al-Reza^{-asws}. We greeted unto him^{-asws}. He^{-asws} responded asked each one of them (whether they had any need for them). He^{-asws} fulfilled these. Then he^{-asws} looked at me and said to me: 'And you, ask your need!'

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَشْكُو إِلَيْكَ السُّعَالَ الشَّدِيدَ فَقَالَ أ حَدِيثٌ أَمْ عَتِيقٌ قُلْتُ كِلَاهُمَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I complain to you^{-asws} of the severe cough'. He^{-asws} said: 'Is it newly-occurred or old?' I said, 'Both of them'.

قَالَ خُذْ قُلُقُلاً أبيضَ جُزْءاً وَ إِبْرِيقُونَ جُزْءَيْنِ وَ خَرْبَقاً أبيضَ جُزْءاً وَاحِداً وَ مِنَ السَّنْبُلِ جُزْءاً وَ مِنَ الْفَافِلَةِ جُزْءاً وَاحِداً وَ مِنَ الرَّعَقَرَانِ جُزْءاً وَ مِنَ الْبَنْجِ جُزْءاً وَ يُنْخَلُ بِخَرِيرَةٍ وَ يُعْجَنُ بِعَسَلٍ مَنْزُوعٍ الرَّغْوَةِ مِثْلَ وَزْنِهِ وَ تُتَّخَذُ لِلْسُّعَالِ الْعَتِيقِ وَ الْحَدِيثِ مِنْهُ حَبَّةٌ وَاحِدَةٌ بِمَاءِ الرَّازِيَانَجِ عِنْدَ الْمَنَامِ وَ لِيَكُنِ الْمَاءُ قَافِئاً لَا بَارِداً فَإِنَّهُ يَقْلَعُهُ مِنْ أَصْلِهِ.

He^{-asws} said: 'Take one portion of white pepper, and two portions of marmaria plant, and one portion of white hellebore, and one portion of the hyacinth, and one portion of the cardamom, and one portion of the saffron, and henbane, and sieved with silk, and kneaded with froth-less honey the like of its weight, and you should take for the cough, the old and the new from it, one seed with fennel water at sleep time, and let the water be lukewarm, not cold, for it will uproot (the cough) from its roots''³³²

3- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ قَالَ: شَكََا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع السُّعَالَ وَ أَنَا حَاضِرٌ فَقَالَ لَهُ خُذْ فِي رَاخَتِكَ شَيْئاً مِنْ كَاشِمٍ وَ مِثْلَهُ مِنْ سَكَّرٍ فَاسْتَفْهُ يَوْماً أَوْ يَوْمَيْنِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Uzina who said,

'A man complained to Abu Abdullah^{-asws} of the cough while I was present. He^{-asws} said to him: 'Take something from lovage in your palm and the like of it from sugar and sip it for a day or two days'.

قَالَ ابْنُ أُذَيْنَةَ فَلَقِيتُ الرَّجُلَ بَعْدَ ذَلِكَ فَقَالَ مَا فَعَلْتُهُ إِلَّا مَرَّةً حَتَّى ذَهَبَ.

Ibn Uzina said, 'I met the man after that. He said, 'I did not do it except once until it went away''³³³

4- الطب، طب الأئمة عليهم السلام عَنِ الْكَلَابِيِّ الْبَصْرِيِّ عَنْ عُمَرَ بْنِ عُثْمَانَ الْبَزَّازِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْخَلَّيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا وَجَدْنَا لَوْجَعَ الْخَلْقِ مِثْلَ حَسَنِ اللَّبَنِ.

(The book) 'Tibb Al Aimmah^{-asws/}, may the greeting be upon them^{-asws} – From Al Kilaby Al Basry, from Umar Bin Usman Al Bazzaz, from Al Nazar Bin Suweyd, from Muhammad Bin Khalid, from Al Halby who said,

³³² Bihar Al-Anwaar – V-59 The book of creation - Ch 64 H 2

³³³ Bihar Al-Anwaar – V-59 The book of creation - Ch 64 H 3

'Abu Abdullah^{-asws} said: 'We^{-asws} have not found anything for the throat pain like milk soup (products)'.³³⁴

5- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ يُصِيبُنِي رَوْ شَدِيدٌ إِذَا مَشَيْتُ حَتَّى لَرَيْتُمَا جَلَسْتُ فِي مَسَافَةٍ مَا بَيْنَ دَارِي وَ دَارِكَ فِي مَوْضِعَيْنِ

And from him, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Al-Mufazzal who said,

'I asked Abu Abdullah^{-asws}. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Severe breathing problems (Asthma) afflicts me when I walk, to the extent that sometimes I have to sit down during the distance of what is between my house and your^{-asws} house, in two places'.

فَقَالَ يَا مُفَضَّلُ اشْرَبْ لَهُ أَبْوَالَ اللَّقَاحِ

He^{-asws} said: 'O Mufazzal! Drink urine of the milk-bearing camels'.

قَالَ فَشَرِبْتُ ذَلِكَ فَمَسَحَ اللَّهُ دَائِي.

He said, 'I drank that, and Allah^{-azwj} Cleared my illness'.³³⁵

³³⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 64 H 4

³³⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 64 H 5

CHAPTER 65 – THE FLU (CATARRH)

1- الطب، طب الأئمة عليهم السلام عن سعيد بن منصور عن زكريا بن يحيى المزني عن إبراهيم بن أبي يحيى عن أبي عبد الله ع قال: شَكُوتُ إِلَيَّ الرُّكَّامَ فَقَالَ صُنْعٌ مِنَ اللَّهِ وَجُنْدٌ مِنَ جُنْدِ اللَّهِ بَعَثَهُ اللَّهُ إِلَى عِلَّةٍ فِي بَدَنِكَ لِيَقْلَعَهَا فَإِذَا قَلَعَهَا فَعَلَيْكَ بِوَرْنٍ دَانِيٍّ شُونِيزٍ وَ نَصْفِ دَانِيٍّ كُنْدُسٍ يُدَقُّ وَ يُنْفَخُ فِي الْأَنْفِ فَإِنَّهُ يَذْهَبُ بِالرُّكَّامِ وَ إِنْ أَمَكَنَّكَ أَنْ لَا تُعَالَجَهُ بِشَيْءٍ فَافْعَلْ فَإِنَّ فِيهِ مَنَافِعَ كَثِيرَةً.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Saeed Bin Mansour, from Zakariya Bin Yahya Al Muzanny, from Ibrahim Bin Abu Yahya,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I complained to him^{-asws} of the flu. He^{-asws} said: 'A Making from the Makings of Allah^{-azwj}, and an army from the armies of Allah^{-azwj}. Allah^{-azwj} Sends it to an illness in your body in order to uproot it. When it has uprooted it, it is upon you with one Daniq (unit of weight) of cumin, and half a Daniq of sneezewort, powder it and blow into the nose, for it would do away with the flu, and if it is possible not to treat (flu) with anything, then do so, for there are a lot of benefits in it''³³⁶

2- الطب، طب الأئمة عليهم السلام عن علي بن الحليل عن عبد العزيز بن حسان عن حماد عن حريز عن أبي عبد الله ع أَنَّهُ قَالَ لِمُوَدِّبٍ أَوْلَادِهِ إِذَا أُرْكَمَ أَحَدٌ مِنْ أَوْلَادِي أَغْلَمْنِي فَكَانَ الْمُوَدِّبُ يُعَلِّمُهُ فَلَا يُرَدُّ عَلَيْهِ شَيْئاً

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ali Bin Al Khaleel, from Abdul Aziz Bin Hassan, from Hammad, from Hareez,

'From Abu Abdullah^{-asws} having said to Muwaddib (for) his children, that whenever one of my (his) children have flu, then let me (him)^{-asws} know. So Muwaddib used to let him^{-asws} know, but he^{-asws} would not respond anything to him.

فَيَقُولُ الْمُوَدِّبُ أَمَرْتَنِي أَنْ أَغْلَمَكَ بِهَذَا فَقَدْ أَعْلَمْتُكَ فَلَمْ تَرُدَّ عَلَيَّ شَيْئاً

Al-Muwaddib said, 'You^{-asws} had instructed me to let you^{-asws} know with this. I have let you^{-asws} know but you^{-asws} did not respond with anything to me!'

قَالَ إِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ بِهِ عَرَقٌ مِنَ الْجُدَامِ فَإِذَا هَاجَ دَفَعَهُ اللَّهُ بِالرُّكَّامِ.

He^{-asws} said: 'Surely, there isn't anyone except and there is a vein of leprosy with him. When it stirs, Allah^{-azwj} Repels it with the flu''³³⁷

3- الْمَكَارِمُ، رُويَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الرُّكَّامُ جُنْدٌ مِنَ جُنُودِ اللَّهِ عَزَّ وَ جَلَّ يَبْعَثُهُ عَلَى الدَّاءِ فَيُنْزِلُهُ إِنْزَالاً.

(The book) 'Al-Mukarim' –

³³⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 1

³³⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 2

'It is reported from the Prophet^{-saww} having said: 'The flu is an army from the armies of Allah^{-azwj} Mighty and Majestic. He^{-azwj} Sends it upon the illness and brings it down ejecting".³³⁸

4- وَ رُوي فِي الرُّكَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَأْخُذُ ذَهَنٌ بِنَفْسٍ فِي قُطْنَةٍ فَخْتَمِلُهُ فِي سِفْلَتِكَ عِنْدَ مَنْامِكَ فَإِنَّهُ نَافِعٌ لِلرُّكَامِ إِنْ شَاءَ اللَّهُ تَعَالَى.

And it is reported regarding the flu, from Abu Abdullah^{-asws} having said: 'Take violet oil in cotton and keep it below you (your nose) during your sleep, for it will benefit you for the flu, if Allah^{-azwj} the Exalted so Desires".³³⁹

5- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرُّكَامُ جُنْدٌ مِنْ جُنُودِ اللَّهِ عَزَّ وَ جَلَّ يَبْعُهُ عَلَى الدَّاءِ فَيُرِيْلُهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The flu is an army from the armies of Allah^{-azwj} Mighty and Majestic. He^{-azwj} Sends it upon the illness and Brings it down".³⁴⁰

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ إِلَّا وَ فِيهِ عِرْقَانِ عِرْقٌ فِي رَأْسِهِ يُهَيِّجُ الْجَذَامَ وَ عِرْقٌ فِي بَدَنِهِ يُهَيِّجُ الْبَرَصَ

And from him, from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Muhammad Bin Abdul Hameed, by his chain, raising it to,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There no one from the children of Adam^{-as} except and there are two veins in him in his head – a vein in his head stirring the leprosy and a vein in his body stirring the vitiligo.

فَإِذَا هَاجَ الْعِرْقُ الَّذِي فِي الرَّأْسِ سَلَطَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ الرُّكَامَ حَتَّى يَسِيلَ مَا فِيهِ مِنَ الدَّاءِ وَ إِذَا هَاجَ الْعِرْقُ الَّذِي فِي الْجَسَدِ سَلَطَ اللَّهُ عَلَيْهِ الدَّمَامِيلَ حَتَّى يَسِيلَ مَا فِيهِ مِنَ الدَّاءِ

When the vein which is in the head stirs, Allah^{-azwj} Mighty and Majestic Causes the flu to overcome upon it until it flows (out) whatever illness there is in him; and when the vein which is in the body stirs, Allah^{-azwj} Causes the pimples (swelling sores) to overcome upon it until it flows (out) whatever illness there was in him.

فَإِذَا رَأَى أَحَدُكُمْ بِهِ رُكَامًا وَ دَّمَامِيلَ فَلْيُحْمَدِ اللَّهَ جَلَّ وَ عَزَّ عَلَى الْعَافِيَةِ وَ قَالَ الرُّكَامُ فُضُولٌ فِي الرَّأْسِ.

So whenever one of you sees flu being with him, then let him Praise Allah^{-azwj} Majestic and Mighty upon the well-being'. And he^{-asws} said: 'The flu is the residue in the head".³⁴¹

³³⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 3

³³⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 4

³⁴⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 5

³⁴¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 6

7- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ النَّبِيُّ ﷺ مَا مِنْ إِنْسَانٍ إِلَّا وَ فِي رَأْسِهِ عِرْقٌ مِنْ جَذَامٍ فَيَبْعَثُ اللَّهُ عَلَيْهِ الرُّكَّامَ فَيَذِيئُهُ فَإِذَا وَجَدَ أَخَذَكُمْ فُلَيْدَعُهُ وَ لَا يُدَاوِيهِ حَتَّى يَكُونَ اللَّهُ يُدَاوِيهِ.

(The book) 'Da'wat' of Al Rawandy –

'The Prophet^{-saww} said: 'There is no human being except and in his head, there is a vein of leprosy. Allah^{-azwj} Sends the flu upon it in order to dissolve it. So, whenever one of you finds (flu), let him leave it and not cure it until Allah^{-azwj} happens to Cure it''.³⁴²

8- الْكَافِي، عَنْ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ وَ النَّوْفَلِيِّ وَ غَيْرِهِمَا يَرْفَعُونَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَتَدَاوَى مِنَ الرُّكَّامِ وَ يَقُولُ مَا مِنْ أَحَدٍ إِلَّا وَ بِهِ عِرْقٌ مِنَ الْجَذَامِ فَإِذَا أَصَابَهُ الرُّكَّامُ قَمَعَهُ.

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Bakr Bin Salih, and Al Nowfaly and other, raising it to,

'Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not used to medicate from the flu, and he^{-saww} said: 'There is no one except and there is a vein with him of the leprosy. When the flu afflicts him, it represses it''.³⁴³

9- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع عَنْ النَّبِيِّ ﷺ قَالَ: لَا تَكْرَهُوا أَرْبَعَةً فَإِنَّهَا لِأَرْبَعَةِ الرُّكَّامِ فَإِنَّهُ أَمَانٌ مِنَ الْجَذَامِ وَ لَا تَكْرَهُوا الدَّمَامِيلَ فَإِنَّهَا أَمَانٌ مِنَ الْبَرَصِ وَ لَا تَكْرَهُوا الرِّمَدَ فَإِنَّهُ أَمَانٌ مِنَ الْعَمَى وَ لَا تَكْرَهُوا السُّعَالَ فَإِنَّهُ أَمَانٌ مِنَ الْقَالَجِ.

(The book) 'Al Khisal' – From Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Giyaz Bin Ibrahim,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Do not dislike four for these are for four – the flu, for it is a safety from the leprosy; and do not dislike the dimples (pimples) for these are a safety from the vitiligo; and do not dislike the sore eyes, for it is a safety from the blindness; and do not dislike the coughing, for it is a safety from the partial paralysis''.³⁴⁴

³⁴² Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 7

³⁴³ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 8

³⁴⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 65 H 9

CHAPTER 66 – TREATMENT OF THE PAINFUL WIND

1 الطب، طب الأئمة عليهم السلام عن جعفر بن جابر الطائي عن موسى بن عمر بن يزيد عن عمر بن يزيد قال: كتب جابر بن حيّان الصوفي إلى أبي عبد الله ع فقال يا ابن رسول الله منعتني ريح شايكة شبت بيني قروني إلى قدمي فاذع الله لي

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ja'far Bin Jabir Al Taie, from Musa Bin Umar Bin Yazeed, from Umar Bin Yazeed who said,

'Jabir Bin Hayyan the Sufi wrote to Abu Abdullah^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Entangling wind entangling between my head to my feet prevented me, so supplicate to Allah^{-azwj} for me!'

فَدَعَا لَهُ وَكَتَبَ إِلَيْهِ عَلَيْهِ السَّلَامُ بِسُغُوطِ الْعَنْبَرِ وَ الزُّنْبُقِ عَلَى الرِّيقِ تُعَاثَى مِنْهَا إِنْ شَاءَ اللَّهُ فَعَلَّ ذَلِكَ فَكَأَنَّمَا نَشِطَ مِنْ عِقَالٍ.

He^{-asws} supplicated for him and wrote to him: 'Upon you is inhaling the Amber and the lily upon the empty stomach, you shall recover from it, if Allah^{-azwj} so Desires'. He did that, and it was as if he had been activated from the inactivity³⁴⁵.

2- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ رِيَّاحٍ قَالَ حَدَّثَنَا الصَّبَّاحُ بْنُ مُحَارِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ابْنِ الرِّضَا ع فَذَكَرَ أَنَّ شَيْبَةَ بْنَ جَابِرٍ ضَرَبَتْهُ الرِّيحُ الْحَبِيبَةُ فَمَالَتْ بِوَجْهِهِ وَ عَيْنَيْهِ فَقَالَ يُؤْخَذُ لَهُ الْقَرْنُفُلُ خَمْسَةَ مِثْقَالٍ فَيُصَبَّرُ فِي قَبِينَةٍ بِأَسَةٍ وَ يُضَمُّ رَأْسُهَا ضَمًّا شَدِيدًا ثُمَّ تُطَيَّنُ وَ تُوضَعُ فِي الشَّمْسِ قَدْرَ يَوْمٍ فِي الصَّبْفِ وَ فِي الشِّتَاءِ قَدْرَ يَوْمَيْنِ

And from him, from Ahmad Bin Ibrahim Bin Riyah who said, 'It is narrated to us by Al Sabbah Bin Muharib who said,

'I was in the presence of Abu Ja'far^{-asws} son^{-asws} of Al-Reza^{-asws}. It was mentioned that Shabeeb Bin Jabir had been afflicted by the wicked wind. He^{-asws} tilted with his^{-asws} face and his^{-asws} eyes. He^{-asws} said: 'Five ounces of cloves would be taken for it and made to be in a dry bottle, and it's top would be pressed with severe pressing. Then it would be covered in mud and placed in the sun for the measurement of a day in the summer, and a measurement of two days in the winter.

ثُمَّ يُخْرَجُ فَيَسْحَقُ سَحَقًا نَاعِمًا ثُمَّ يُدْفَنُ بِمَاءِ الْمَطَرِ حَتَّى يَصِيرَ بِمَنْزِلَةِ الْخُلُقِ ثُمَّ يَسْتَلْقِي عَلَى قَفَاهُ وَ يَطْلِي ذَلِكَ الْقَرْنُفُلَ الْمَسْحُوقَ عَلَى الشَّقِ الْمَائِلِ وَ لَا يَزَالُ مُسْتَلْقِيًا حَتَّى يَجِفَّ الْقَرْنُفُلُ فَإِنَّهُ إِذَا جَفَّ رَفَعَ اللَّهُ عَنْهُ وَ عَادَ إِلَى أَحْسَنِ عَادَاتِهِ بِإِذْنِ اللَّهِ تَعَالَى

The it would be taken out and crushed with a fine crushing, then pounded with rain water until it come to be at the status of the refined. Then he should lie upon his back and those cloves would be coated upon the inclined fissure, and he should not cease to lie down until the cloves are dried up. When it is dried, Allah^{-azwj} would Raise it away from him and Restore him to the best of his norm, by the Permission of Allah^{-azwj} the Exalted'.

³⁴⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 66 H 1

قَالَ فَأَبْتَدَرَ إِلَيْهِ أَصْحَابُنَا فَبَشَّرُوهُ بِذَلِكَ فَعَالَجَهُ بِمَا أَمَرَهُ بِهِ فَعَادَ إِلَى أَحْسَنِ مَا كَانَ يَعْوَنُ اللَّهُ تَعَالَى.

He (the narrator) said, 'Our companions rushed to him and gave him the glad tidings of that. He treated it with what he^{-asws} had instructed with, and he was restored to the best of what he had been, by the Assistance of Allah^{-azwj} the Exalted''³⁴⁶.

3- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع يَقُولُ مِنَ الرِّيحِ الشَّايِكَةِ وَ الْحَامِ وَ الْإِبْرَدَةِ فِي الْمَفَاصِلِ تَأْخُذُ كَفَّ خَلْبَةٍ وَ كَفَّ تَيْنٍ يَابِسٍ تَعْمُرُهُمَا بِالْمَاءِ وَ تَطْبُخُهُمَا فِي قِدْرٍ نَظِيفَةٍ ثُمَّ تُصَفَّى ثُمَّ تُبْرَدُ ثُمَّ تَشْرَبُ يَوْمًا وَ تَعْبُ يَوْمًا حَتَّى تَشْرَبَ تَمَامَ أَيَّامِكَ قَدْرَ قَدَحٍ رُومِيٍّ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Bakr Bin Salih who said,

'I heard Abu Al-Hassan^{-asws} the 1st saying: 'From the entangling wind, and the hotness, and the coldness in the joints, take a handful of fenugreek, and a handful of dry clay and submerge them in water and coot them in a clean pot. Then clean it, then cool it, then drink it for a day, and refrain one day, until you have drunk the complete of your days a measurement of a Roman mug''³⁴⁷.

³⁴⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 66 H 2

³⁴⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 66 H 3

CHAPTER 67 – TREATMENT OF DRIPPING URINE (INCONTINENCE), AND BLADDER PAIN AND STONES

1- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنْ فَضَالَةَ عَنْ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ أَبِيهِ قَالَ: شَكََا عَمْرُو الْأَفْرَقِيُّ إِلَى الْبَاقِرِ ع تَقْطِيرَ الْبُولِ فَقَالَ خُذِ الْحَرْمَلَ وَ اغْسِلْهُ بِالْمَاءِ الْبَارِدِ سِتَّ مَرَّاتٍ وَ بِالْمَاءِ الْحَارِّ مَرَّةً وَاحِدَةً ثُمَّ يَجْمَعُ فِي الظِّلِّ ثُمَّ يُلْتُ بِدُهْنِ حَلٍ خَالِصٍ ثُمَّ يُسْتَنْفَى عَلَى الرِّيقِ سَفًّا فَإِنَّهُ يَقْطَعُ التَّقْطِيرَ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – From Muhammad Bin Ibrahim Al Alawy, from Fazalat, from Muhammad Bin Abu Nasr, from his father who said,

'Amro Al-Afraaq complained to Al-Baqir^{-asws} of the dripping urine (incontinence). He^{-asws} said: 'Take the rue and wash it six times with cold water and once with hot water, then dry it in the shade. Then mix it with sesame oil, a pure solution, then sip it upon the clear empty stomach for it would cut the dripping by the Permission of Allah^{-azwj} the Exalted''³⁴⁸.

2- الطب، طب الأئمة عليهم السلام عَنْ الْخُزَّازِيِّ عَنْ مُحَمَّدِ بْنِ الْخُزَّازِيِّ قَالَ: دَخَلْتُ عَلَى أَحَدِهِمْ ع فَسَلَّمْتُ عَلَيْهِ وَ سَأَلْتُهُ أَنْ يَدْعُوَ اللَّهَ لِأَخِي ابْنِ ثَلِي بِالْحَصَاةِ لَا يَنَامُ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Al Khazir Bin Muhammad, from Al Kharazeyni who said,

'I entered to see one of them^{-asws} (5th or the 6th Imam^{-asws}). I greeted unto him^{-asws} and asked him^{-asws} to supplicate to Allah^{-azwj} for a brother of mine who is afflicted with gallstones, not (being able to) sleep.

فَقَالَ لِي ارْجِعْ فَخُذْ لَهُ مِنَ الْإِهْلِيلِجِ الْأَسْوَدِ وَ الْبَلِيلِجِ وَ الْأَمْلِجِ وَ خُذِ الْكُورَ وَ الْفُلْفُلَ وَ الدَّارْفُلْفُلَ وَ الدَّارْجِينِي وَ زُنْجَبِيلَ وَ شَفَافِلَ وَ وَجَّ وَ أَنْيسُونَ وَ خَوْلَنَجَانَ أَجْزَاءً سَوَاءً يُدْقُ وَ يُنْخَلُ وَ يُلْتُ بِسَمْنِ بَقَرٍ حَدِيثٍ ثُمَّ يَعْجَنُ جَمِيعُ ذَلِكَ بِوَزْنِهِ مَرَّتَيْنِ مِنْ عَسَلٍ مَنْزُوعٍ الرَّغْوَةِ أَوْ فَايِيدٍ جَيِّدٍ الشَّرْبَةِ مِنْهُ مِثْلُ الْبُنْدُقَةِ أَوْ عَقْصَةِ.

He^{-asws} said: 'Return! Take from him from the black ellipsoid fruit, and the Phyllanthus Emblica (Amla), and the pepper, and the long pepper, and the cinnamon, and ginger, and parsnip, and sweet fag, and aniseed, and galangal in equal portions, powdered and sieved and mixed with the butter of a young cow. Then knead entirety of that with its weight twice from the honey having removed the froth, or pulled sugar. The drink from it is like the hazelnut or gallnut''³⁴⁹.

³⁴⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 67 H 1

³⁴⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 67 H 2

CHAPTER 68 – TREATMENT OF THE PAINS OF THE JOINTS AND THE SCIATIC NERVE

1- الطب، طب الأئمة عليهم السلام عن عبد الله و الحسين ابني بسطام قالاً حَدَّثَنَا أَحْمَدُ بْنُ رِيَّاحٍ الْمُتَطَبِّبُ وَ ذَكَرَ أَنَّهُ عَرَضَ عَلَى الْإِمَامِ لِعِزِّ النَّسَا قَالَ يَأْخُذُ قُلَامَةً ظُفْرٍ مِنْ بِيَعْرِقِ النَّسَا فَيَعْقِدُهَا عَلَى مَوْضِعِ الْعِزْقِ فَإِنَّهُ نَافِعٌ بِإِذْنِ اللَّهِ سَهْلٌ حَاضِرُ النَّفْعِ

(The book) 'Tibb Al Aimmah^{-asws'}, may the greetings be upon them^{-asws} – from Abdullah and Al-Husayn, two sons of Bistam who said,

'It is narrated to us by Ahmad Bin Riyah the Mutatabbib, and he mentioned that he had requested to the Imam^{-asws} of the sciatic nerve (pain). He^{-asws} said: 'One who has sciatic nerve pain should take fingernail clippings and tie these upon the place of the nerve, for it shall be beneficial by the Permission of Allah^{-azwj}, the easy present benefit.

وَ إِذَا غَلَبَ عَلَى صَاحِبِهِ وَ اسْتَدَّ ضَرْبَانَهُ يَأْخُذُ تَكْتَنِينَ فَيَعْقِدُهُمَا وَ يَشُدُّ فِيهِمَا الْقَحْدَ الَّذِي بِهِ عِزْقُ النَّسَا مِنَ الْوَرِكِ إِلَى الْقَدَمِ شَدًّا شَدِيدًا أَشَدَّ مَا يُقْدَرُ عَلَيْهِ حَتَّى يَكَادَ يُغْشَى عَلَيْهِ فَيَعْلُ ذَلِكَ بِهِ وَ هُوَ قَائِمٌ

And when it prevails upon its owner and strikes him severely, he should take linseed oil and bind them, tightening the thigh in which is the sciatic nerve pain, from the thigh to the foot, very tightly, as tightly as he is able upon, until he almost faints over it. That should be done with him while he is standing.

ثُمَّ يَغْمِدُ إِلَى بَاطِنِ خَصْرِ الْقَدَمِ الَّتِي فِيهَا الْوَجَعُ فَيَشُدُّهَا ثُمَّ يَغْصِرُ عَصْرًا شَدِيدًا فَإِنَّهُ يَخْرُجُ مِنْهُ دَمٌ أَسْوَدٌ ثُمَّ يُحْشَى بِالْمِلْحِ وَ الزَّيْتِ فَإِنَّهُ يَبْرَأُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

Then he should deliberate to the sole of the foot in which is the pain, and bind it, then he should squeeze it with severe squeezing, for black blood would come out from it. Then he should stuff with the salt and oil, for he would be cured by the Permission of Allah^{-azwj} Mighty and Majestic".³⁵⁰

CHAPTER 69 – TREATMENT OF THE INJURIES, AND THE ULCERS, AND THE ILLNESS OF SMALL POX

1- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ الْعِصَى عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ الْبَاقِرِ عَ لِلْجُرْحِ قَالَ تَأْخُذُ قَبْرًا طَرِيًّا وَ مِثْلَهُ شَحْمٌ مَعَزٍ طَرِيٍّ ثُمَّ تَأْخُذُ خِرْقَةً جَدِيدَةً أَوْ بُسْتُوفَةً جَدِيدَةً فَتَطْلِي ظَاهِرَهَا بِالْقَيْرِ ثُمَّ تَضَعُهَا عَلَى قِطْعٍ لَبَنٍ وَ تَجْعَلُ تَحْتَهَا نَارًا لَيِّنَةً مَا بَيْنَ الْأُولَى إِلَى الْعَصْرِ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ahmad Bin Al Ays, from Al Nazar Bin Suweyd,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Al-Baqir^{-asws} having said: 'For the wound, take fresh aloe and the like of it fat of a goat. Then take a new cloth or new bowl, and coat it's surface with the aloe, then place it upon a piece (portion) of milk and make it to be under the soft fire in what is between beginning (of the day) to late afternoon.

ثُمَّ تَأْخُذُ كَتَانًا بَالِيًّا وَ تَضَعُهُ عَلَى يَدِكَ وَ تَطْلِي الْقَيْرَ عَلَيْهِ وَ تَطْلِيهِ عَلَى الْجُرْحِ وَ لَوْ كَانَ الْجُرْحُ لَهُ قَعْرٌ كَبِيرٌ فَاقْتُلِ الْكَتَانَ وَ صُبِّ الْقَيْرُ فِي الْجُرْحِ صَبًّا ثُمَّ دُسَّ فِيهِ الْفَتِيلَةُ.

Then take worn out rag and place it upon your hand and coat the aloe upon it and coat it upon the injury (wound). And if the wound has a large bottom for it, then twirl the rag and pour the aloe in the wound with a pouring, then insert the wick in it".³⁵¹

2- دَعَاؤُ الرَّاوَنْدِيِّ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الطَّالْقَانِيِّ قَالَ: مَرَضَ الْمُتَوَكِّلُ مِنْ خُرَاجِ خَرَجٍ بِهِ فَأَشْرَفَ عَلَى الْمَوْتِ فَلَمْ يَجْسُرْ أَحَدٌ أَنْ يَمْسَهُ بِحَدِيدَةٍ فَتَنَدَّرَتْ أُمُّهُ إِنْ عُوِيَ أَنْ يَحْمِلَ إِلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَ مَا لَا جَلِيلًا مِنْ مَالِهَا

(The book) 'Dawaat' of Al Rawandy – From Ali Bin Ibrahim Al Talaqany who said,

'Al-Mutawakkil (the caliph) became sick from an abscess which had emerged with him. He overlooked upon the death, but no one had the courage to touch it with an iron. His mother vowed that if he were to recover, she would carry majestic wealth to Abu Al-Hassan Al Askari^{-asws} from her own wealth.

فَقَالَ الْفَتْحُ بْنُ خَاقَانَ لِلْمُتَوَكِّلِ لَوْ بَعَثْتَ إِلَى هَذَا الرَّجُلِ يَعْني أَبَا الْحَسَنِ عَ فَسَأَلْتَهُ فَإِنَّهُ رَمَاكَ عِنْدَهُ صِفَةٌ شَيْءٍ يُفَرِّجُ اللَّهُ بِهِ عَنْكَ فَقَالَ ابْعَثُوا إِلَيْهِ

Al-Fat'h Bin Khaqan said to Al-Mutawakkil, 'If you could send (a message) to this man' - meaning Abu Al-Hassan^{-asws} – 'and ask him^{-asws}, perhaps there would be something in his^{-asws} possession a description Allah^{-azwj} would Relieve you by it'. He said, 'Send (a message) to him^{-asws}!'

فَمَضَى الرَّسُولُ وَرَجَعَ وَقَالَ قَالَ أَبُو الْحَسَنِ ع لَحْدُوا كُسْبَ الْعَنَمِ وَ دِيفُوا بِمَاءِ الْوَرْدِ وَ ضَعُوهُ عَلَى الْخِرَاجِ فَإِنَّهُ نَافِعٌ بِإِذْنِ اللَّهِ

The messenger went and returned, and said, ‘Abu Al-Hassan^{-asws} said: ‘Take dung of the sheep and drench it in the rose water and place it upon the wound, for it shall benefit by the Permission of Allah^{-azwj}’.

فَجَعَلَ مَنْ بِحَضْرَةِ الْمُتَوَكِّلِ يَهْزَأُ مِنْ قَوْلِهِ فَقَالَ لَهُمُ الْفَتْحُ وَ مَا يَضُرُّ مِنْ بَجْرَةٍ مَا قَالَ قَوْلَ اللَّهِ إِنِّي لَأَرْجُو الصَّلَاحَ

The ones in the presence of Al-Mutawakkil went on to mock at his^{-asws} words. Al-Fat’h said to them, ‘And it will not harm from trying what he^{-asws} has said, for by Allah^{-azwj}! I am hoping for the good health by it’.

فَأُخْضِرَ الْكُسْبُ وَ دِيفَ بِمَاءِ الْوَرْدِ وَ وُضِعَ عَلَى الْخِرَاجِ فَأَنْفَتَحَ وَ خَرَجَ مَا كَانَ فِيهِ وَ بُشِّرَتْ أُمُّ الْمُتَوَكِّلِ بِعَافِيَتِهِ فَحَمَلَتْ إِلَى أَبِي الْحَسَنِ ع عَشْرَةَ آلَافٍ دِينَارٍ تَحْتَ خَتَمِهَا وَ اسْتَقَالَ الْمُتَوَكِّلُ مِنْ عِلَّتِهِ.

So the dung was presented and drenched with the rose water and placed upon the wound. It opened up and expelled whatever was in it, and the mother of Al-Mutawakkil rejoiced. She carried over to Abu Al-Hassan^{-asws}, then thousand Dinars under her insignia, and Al-Mutawakkil fully recovered from his illness³⁵².

أقول: تمامه في أبواب تاريخه ع.

Note: I (Majlisi) am saying, ‘It’s complete (version) in the chapter on his^{-asws} history (Volume 50)’.

بيان المراد بالكُسْب ما تلبّد تحت أرجل الغنم من روثها.

Explanation: The intent by the dung (Al-Kusb) is what is collected beneath the legs of the sheep from their dung.

3- **الْعِلَلُ**، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَلَّهِ الْجُدْرِيُّ أَنَّهُ لَمَّا جَاءَتِ الْحَبَشَةُ بِالْفِيلِ لِيَهْدِمُوا بِهِ الْكَعْبَةَ فَبَعَثَ اللَّهُ عَلَيْهِمْ طَيْرًا أَبَابِيلَ مَعَ كُلِّ طَيْرٍ ثَلَاثَةُ أَحْجَارٍ حَجَرَانِ فِي خَافِيَتَيْهِ وَ حَجَرٌ فِي مَنْقَارِهِ فَكَانَتْ تَزِمِيهِمْ فَتَقَعُ عَلَى رُءُوسِهِمْ وَ تَخْرُجُ مِنْ أَذْبَارِهِمْ حَتَّى مَاتُوا وَ مَنْ كَانَ مِنْهُمْ فِي الدُّنْيَا أَصَابَتْهُمُ الْجُدْرِيُّ وَ انْتَفَخَتْ أَبْدَانُهُمْ وَ نَصِبَتْ حَتَّى هَلَكُوا فَهَذَا هُوَ الْجُدْرِيُّ ثُمَّ تَوَالَدَ النَّاسُ عَنْهَا.

(The book) ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim –

‘The illness of smallpox – When the Ethiopians came with the elephant in order to demolish the Kabah with it, Allah^{-azwj} Sent flocks of birds upon them. There were three stones (pebbles) with each bird – two in its claws and a stone in its beak. They had thrown them, and it had fallen upon their head and came out from their backs until they died. And the ones from them who were in the world were afflicted with the smallpox and their bodies swelled up and grew until they perished. So this, it is the smallpox. Then the people begot from it³⁵³’.

³⁵² Bihar Al-Anwaar – V-59 The book of creation - Ch 69 H 2

³⁵³ Bihar Al-Anwaar – V-59 The book of creation - Ch 69 H 3

4- جَمَعَ الْبَيَّانُ، قَالَ رَوَى الْوَاحِدِيُّ بِإِسْنَادِهِ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص يَوْمَ أُحُدٍ وَكُسِرَتْ رِبَاعِيَّتُهُ وَهُشِمَتْ الْبَيْضَةُ عَلَى رَأْسِهِ وَكَانَتْ فَاطِمَةُ بِنْتُهُ ع تَغْسِلُ عَنْهُ الدَّمَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَسْكُبُ عَلَيْهَا بِالْمَجَرِّ فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً أَخَذَتْ قِطْعَةً خَصِيرٍ فَأَحْرَقَتْ حَتَّى إِذَا صَارَ رَمَاداً أَلْزَمَتْهُ فَاسْتَمْسَكَ الدَّمَ.

(The book) 'Majma Al Bayan' – He said, 'It is reported by Al Wahidy, by his chain from Sahl Bin Sa'ad Al Saidy who said,

'Rasool-Allah^{-azwj} went out on the day of Ohad and his^{-saww} front teeth were broken, and his^{-saww} helmet was shattered upon his^{-saww} head, and his^{-saww} daughter^{-asws} Fatima^{-asws} had washed the blood away from him^{-saww}, and Ali^{-asws} Bin Abu Talib^{-asws} poured the water upon it with the shield. When Fatima^{-asws} saw that the water is not increasing (treatment) of the blood except making it more, she^{-asws} took a piece of (straw) mat, burnt it until it became ashes. She^{-asws} adhered it to him^{-saww}, and the blood withheld".³⁵⁴

³⁵⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 69 H 4

باب 70 الدواء لوجع البطن و الظهر

CHAPTER 70 – THE CURE FOR THE PAIN OF THE BELLY AND THE BACK

1- الطب، طب الأئمة عليهم السلام عبد الله و الحسين ابنا بسطام قالاً أُملى عَلَيْنَا أَحْمَدُ بْنُ رِيَّاحِ الْمُتَطَبِّبِ وَ ذَكَرَ أَنَّهُ عَرَضَ عَلَى الْإِمَامِ ع فَرَضِيهَا لَوَجَعِ الْبَطْنِ وَ الظَّهْرِ

(The book) 'Tibb Al Aimmah^{asws}', may the greetings be upon them^{asws} – Abdullah and Al-Husayn, two sons of Bistam said,

'It was dictated to us by Ahmad bin Riyah Al-Mutatabbib, and he mentioned that he had displayed upon the Imam^{asws}, and he^{asws} agreed it for the pain of the abdomen and the back.

قَالَ تَأْخُذُ لُبْنَى عَسَلٍ يَابِسٍ وَ أَصْلَ الْأَنْجَدَانِ مِنْ كُلِّ وَاحِدٍ عَشْرَةَ مَنَاقِيلَ وَ مِنَ الْأَفْتِيمُونَ مِثْقَالَيْنِ يُدَقُّ كُلُّ وَاحِدٍ مِنْ ذَلِكَ عَلَى حِدَةٍ وَ يُنْخَلُ بِحَرِيرٍ أَوْ بِحِرْقَةٍ صَبِيغَةٍ خَلَا الْأَفْتِيمُونَ فَإِنَّهُ لَا يَحْتَاجُ أَنْ يُنْخَلُ بَلْ يُدَقُّ دَقًّا نَاعِمًا وَ يُعْجَنُ جَمِيعًا بِعَسَلٍ مَنْزُوعِ الرِّغْوَةِ وَ الشَّرْبَةِ مِنْهُ مِثْقَالَيْنِ إِذَا أَوَى إِلَى فِرَاشِهِ بِمَاءٍ فَاتَرِهَ.

He^{asws} said: 'Take milky dry honey and roots of Tanacetum, ten ounces from each one, and two ounces from Cuscuta, pounding each one of that to a limit, and sieving with silk or a narrow rag apart from the Cuscuta, for it is not needy to be sieved, but pounded into fine powder, and knead the entirety with honey having removed the froth, and the drink from it is of two ounces when retiring to his bed, with lukewarm water''³⁵⁵.

2- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نُوحِ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظَّهْرِ فَلْيَنْفَعْ لَهُ اللَّبَنُ الْحَلِيبُ وَ الْعَسَلُ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Nuh Bin Shueyb, from the one who mentioned it,

'From Abu Al-Hassan^{asws} having said: 'One upon whom the water of the back (semen) is changed, the beneficial to him would be the butter milk and the honey''³⁵⁶.

بيان تغير ماء الظهر كناية عن عدم حصول الولد منه.

Explanation – *Changing of the water of the back is a metaphor from impossibility of resulting in the child for him.*

³⁵⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 70 H 1

³⁵⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 70 H 2

CHAPTER 71 – TREATMENT OF THE HEMORRHOIDS AND SOME MISCELLANEOUS

1- المَحَاسِنُ، عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ زُرَّارَةَ قَالَ: رَأَيْتُ دَايَةَ أَبِي الْحَسَنِ ع تُلْقِمُهُ الْأُرْزَّ وَ تَضْرِبُهُ عَلَيْهِ فَعَمَنِي ذَلِكَ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِنِّي أَحْسَبُكَ عَمَكَ الَّذِي رَأَيْتَهُ مِنْ دَايَةِ أَبِي الْحَسَنِ ع قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

(The book) 'Al Mahasin' – From his father, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam, from Zurara who said,

'I saw a wet-nurse of Abu Al-Hassan^{-asws} feeding him^{-asws} a morsel of rice and hitting him^{-asws} upon it. That saddened me, so I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'I^{-asws} reckon your sadness is from which you saw from the wet-nurse of Abu Al-Hassan^{-asws}? I said, 'Yes, may I be sacrificed for you^{-asws}!'

فَقَالَ لِي نَعَمْ نَعَمْ الطَّعَامُ الْأُرْزُّ يُوسِّعُ الْأَمْعَاءَ وَ يَقْطَعُ الْبُؤَاسِيرَ وَ إِنَّا لَنَعْبُدُ أَهْلَ الْعِرَاقِ بِأَكْلِهِمُ الْأُرْزَّ وَ الْبُسْرَ فَإِنَّهُمَا يُوسِّعَانِ الْأَمْعَاءَ وَ يَقْطَعَانِ الْبُؤَاسِيرَ.

He^{-asws} said to me: 'Yes, yes! The meal of rice expands the intestines and cuts the haemorrhoids, and I^{-asws} am jubilant at the people of Al-Iraq of their eating the rice and un-ripened dates, for these expand the intestines and cut the haemorrhoids".³⁵⁷

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ عِيْسَى عَنْ فُرَاتِ بْنِ أَحْنَفَ عَنْ أَبِي عَبْدِ اللَّهِ ع الْكَرَّاثُ يَقْمَعُ الْبُؤَاسِيرَ وَ هُوَ أَمَانٌ مِنَ الْجَدَامِ لِمَنْ أَدْمَنَهُ.

And from him, from Muhammad Bin Ali, from Umar Bin Isa, from Furat Bin Akhnaf,

'From Abu Abdullah^{-asws}: 'The leek suppresses the haemorrhoids, and it is a safety from the leprosy for the one habitual of it".³⁵⁸

3- المَحَاسِنُ، عَنْ دَاوُدَ بْنِ أَبِي دَاوُدَ عَنْ رَجُلٍ رَأَى أَبَا الْحَسَنِ ع يَخْرُاسَانَ يَأْكُلُ الْكَرَّاثَ فِي الْبُسْتَانِ كَمَا هُوَ فَقِيلَ إِنَّ فِيهِ السَّمَادَ فَقَالَ لَا يَغْلُقُ مِنْهُ شَيْءٌ وَ هُوَ جَيِّدٌ لِلْبُؤَاسِيرِ.

(The book) 'Al Mahasin' – From Dawood Bin Abu Dawood –

'From a man who saw Abu Al-Hassan^{-asws} at Khurasan eating the leek in the orchard just as it was (raw). It was said, 'There is compost in it!' He^{-asws} said: 'Nothing from it is attached with it, and it (leek) is good for the haemorrhoids".³⁵⁹

4- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ الْكُوفِيِّ عَنْ إِسْمَاعِيلَ بْنِ يَزِيدَ عَنْ عَمْرِو بْنِ يَزِيدَ الصَّيْقَلِيِّ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع فَسَأَلْتُهُ رَجُلًا بِهِ الْبُؤَاسِيرُ الشَّدِيدُ وَ قَدْ وُصِفَ لَهُ دَوَاءٌ سُكَّرُجَّةٌ مِنْ نَبِيذٍ صُلْبٍ لَا يُرِيدُ بِهِ اللَّدَّةَ وَ لَكِنْ يُرِيدُ بِهِ الدَّوَاءَ

³⁵⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 71 H 1

³⁵⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 71 H 2

³⁵⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 71 H 3

(The book) 'Tibb Al Aimmah^{-asws'}, may the greetings be upon them^{-asws} – from Muhammad Bin Abdullah Bin Mihran Al Kufi, from Ismail Bin Yazeed, from Amro Bin Yazeed Al Sayqal who said,

'I was present with Abu Abdullah Al-Sadiq^{-asws} when a man who had severe haemorrhoids with him asked him^{-asws}, and the medication of unrefined sugar from solid Nabeez had been prescribed for him, not intending the pleasure with it, but intending the medicating (cure) with it.

قَالَ لَا وَ لَا جُرْعَةً قُلْتُ لَمْ

He^{-asws} said: 'No, and not even a single dose!' I said, 'Why (not)?'

قَالَ لِأَنَّهُ حَرَامٌ وَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ فِي شَيْءٍ مِمَّا حَرَّمَهُ دَوَاءً وَ لَا شِفَاءً

He^{-asws} said: 'Because it is Prohibited, and Allah^{-azwj} Mighty and Majestic did not Make any cure to be in anything from what He^{-azwj} has Prohibited, nor any healing!

خُذْ كُرَاتًا بَيْضَاءَ فَتَقَطِّعْ رَأْسَهُ الْأَبْيَضَ وَ لَا تَغْسِلْهُ وَ تَقَطِّعْهُ صِغَارًا صِغَارًا وَ تَأْخُذُ سَنَامًا فَتُذِيْبُهُ وَ تُلْقِيهِ عَلَى الْكُرَاتِ تَأْخُذُ عَشْرَ جُزْأَتٍ فَتَقَشِّرُهَا وَ تَذُقُّهَا مَعَ وَزْنِ عَشْرَةِ دِرَاهِمٍ جُبْنًا فَارِسِيًّا وَ تَغْلِي الْكُرَاتِ

Take white leek and cut off its white head and do not wash it, and cut it into small (pieces), and take hump seed and melt it, and throw it upon the leek. Take ten walnuts, peel them and powder them along with Persian cheese the weight of ten Dirhams, and boil the leek.

فَإِذَا نَضِجَ أَلْقَيْتَ عَلَيْهِ الْجُوزَ وَ الْجُبْنَ ثُمَّ أَنْزَلْتَهُ عَنِ النَّارِ فَأَكَلْتَهُ عَلَى الرِّيقِ بِالْخُبْزِ ثَلَاثَةَ أَيَّامٍ أَوْ سَبْعَةً وَ تَحْتَمِي عَنْ غَيْرِهِ مِنَ الطَّعَامِ وَ تَأْخُذُ بَعْدَهَا أَهْلًا مُحْمَصًا قَلِيلًا بِجُبْنٍ وَ جُوزٍ مُقَشَّرٍ بَعْدَ السَّنَامِ وَ الْكُرَاتِ تَأْخُذُ عَلَى اسْمِ اللَّهِ نَصْفَ أُوقِيَّةٍ ذَهْنِ الشَّيْرَجِ عَلَى الرِّيقِ وَ أُوقِيَّةً كُنْدَرٍ ذَكَرٍ تَذُقُّهُ وَ تَسْتَفُّهُ وَ تَأْخُذُ بَعْدَهُ نَصْفَ أُوقِيَّةٍ شِيرَجٍ آخَرَ ثَلَاثَةَ أَيَّامٍ وَ تُؤَخِّرُ أَكْلَكَ إِلَى بَعْدِ الظُّهْرِ تَبَرُّأُ إِنْ شَاءَ اللَّهُ تَعَالَى.

When it is cooked, throw the walnuts and the cheese upon it, then bring it down from the fire. Eat it with the bread upon the empty stomach for three days or seven, and stave off from other foods, and take a little roasted serving with bread, and peeled walnuts after the hump seeds and the leek, taking it upon the Name of Allah^{-azwj}, half an ounce of the sesame oil upon the empty stomach, and an ounce of male frankincense, powdering it and crushing it, and after it take another half an ounce of sesame oil for three days, and delay your eating up to after the midday, you shall be cured if Allah^{-azwj} the Exalted so Desires".³⁶⁰

5- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ أَبِي مُحَمَّدٍ الثَّمَالِيِّ عَنْ إِسْحَاقَ الْجَرِيرِيِّ قَالَ قَالَ الْبَاقِرُ ع يَا جَرِيرِيُّ أَرَى لَوْ أَنَّكَ قَدِ انْتَفَعْتَ بِكَ بِوَاسِيَةٍ قُلْتُ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ وَ اسْأَلِ اللَّهَ عَزَّ وَ جَلَّ أَنْ لَا يَحْرِمَنِي الْأَجَرَ

(The book) 'Tibb Al Aimmah^{-asws'}, may the greetings be upon them^{-asws} – from Ahmad Bin Is'haq, from Abdullah Bin Abdul Rahman Bin Abu Najran, from Abu Muhammad Al Sumali, from Is'haq Al Jareeri who said,

'Al-Baqir^{-asws} said: 'O Jareeri! I^{-asws} see your colour to have drained. Are there haemorrhoids with you?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}, and I asked Allah^{-azwj} Mighty and Majestic not to Deprive me of the Recompense'.

قَالَ أَفَلَا أَصِفُ لَكَ دَوَاءً قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَاللَّهِ لَقَدْ عَالَجْتُهُ بِأَكْثَرِ مِنْ أَلْفِ دَوَاءٍ فَمَا انْتَفَعْتُ بِشَيْءٍ مِنْ ذَلِكَ وَإِنَّ بَوَاسِيرِي تَشْحُبُ دَمًا

He^{-asws} said: 'Shall I^{-asws} describe a cure for you?' I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have treated it with more than a thousand medicines, but I have not benefitted with anything from that, and my haemorrhoids are flowing blood!'

قَالَ وَجُحَاكَ يَا جَرِيرِي فَإِنِّي طَبِيبُ الْأَطْبَاءِ وَرَأْسُ الْعُلَمَاءِ وَرَئِيسُ الْحُكَمَاءِ وَمَعْدِنُ الْفُقَهَاءِ وَسَيِّدُ أَوْلَادِ الْأَنْبِيَاءِ عَلَى وَجْهِ الْأَرْضِ

He^{-asws} said: 'Woe be to you, O Jareeri! I^{-asws} am a doctor of the doctors, and head of the scholars, and chief of the wise ones, and mine of the jurists, and chief of the children of the Prophets^{-as} upon the surface of the earth!'

قُلْتُ كَذَلِكَ يَا سَيِّدِي وَمَوْلَايَ قَالَ إِنَّ بَوَاسِيرَكَ إِنَّا تَشْحُبُ الدِّمَاءَ

I said, 'It is like that, O my chief and my Master^{-asws}!' He^{-asws} said: 'Your haemorrhoids are female, flowing the blood'.

قَالَ قُلْتُ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ

He (the narrator) said, 'I said, 'You^{-asws} speak the truth, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ عَلَيْكَ بِشَمْعٍ وَدُهْنٍ زَنْبَقٍ وَلُبْنَى عَسَلٍ وَسُمَّاقٍ وَسَرَوْكَتَانِ اجْمَعُهُ فِي مِعْرَفَةٍ عَلَى النَّارِ فَإِذَا اخْتَلَطَ فَخُذْ مِنْهُ قَدْرَ حِمَصَةٍ فَالطِّحْ بِهَا الْمَقْعَدَةَ تَبْرَأُ بِإِذْنِ اللَّهِ تَعَالَى

He^{-asws} said: 'Upon you is with wax, and lily oil, and milky honey, and Sumac, and cypress flax. Collect it in a ladle upon the fire. When it is mixed, take from it a measurement of a chickpea and cover your sitting area, you will be cured by the Permission of Allah^{-azwj} the Exalted'.

قَالَ الْجَرِيرِيُّ فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا فَعَلْتُهُ إِلَّا مَرَّةً وَاحِدَةً حَتَّى بَرَأَ مَا كَانَ بِي فَمَا حَسِسْتُ بَعْدَ ذَلِكَ بِدَمٍ وَلَا وَجَعٍ

Al-Jareeri said, 'By Allah^{-azwj} the One^{-azwj} Who, there is no god except He^{-azwj}! I did not do it except once until I was cured of whatever had been with me. I neither felt any blood after that nor any pain'.

قَالَ الْجَرِيرِيُّ فَعُدْتُ إِلَيْهِ مِنْ قَابِلٍ فَقَالَ لِي يَا أَبَا إِسْحَاقَ قَدْ بَرِئْتَ وَالْحَمْدُ لِلَّهِ قُلْتُ جُعِلْتُ فِدَاكَ نَعَمْ فَقَالَ أَمَّا إِنَّ شُعَيْبَ بْنَ إِسْحَاقَ بَوَاسِيرُهُ لَيْسَتْ كَمَا كَانَتْ بِكَ إِنَّمَا دُكِرَانٌ

Al-Jareeri said, 'I sat to him^{-asws} the following years. He^{-asws} said to me: 'O Abu Is'haq! You have been cured, and the Praise is for Allah^{-azwj}! I said, 'May I be sacrificed for you^{-asws}! Yes'. He^{-asws} said: 'But, Shueyb Bin Is'haq, his haemorrhoids weren't like what they were with you. It was masculine (male)'.

فَقَالَ قُلْ لَهُ لِيَأْخُذْ بِلَادَرٍّ فَيَجْعَلُهَا ثَلَاثَةَ أَجْزَاءٍ وَ لِيُخْفِرَ خَفِيرَةً وَ لِيُحْرِقَ أَجْرَةً فَيَنْثَبُ فِيهَا ثُقْبَةً ثُمَّ يَجْعَلُ تِلْكَ الْبِلَادِرَ عَلَى النَّارِ وَ يَجْعَلُ الْأَجْرَةَ عَلَيْهَا وَ لِيَنْفَعْدَ عَلَى الْأَجْرَةِ وَ لِيَجْعَلَ الثُّقْبَةَ حِيَالِ الْمَقْعَدَةِ

He^{-asws} said: 'Tell him to take cashew nuts. Make these to be in three segments, and let him dig a hole, and let him take a baked brick and puncture a hole in it, then make those cashew nuts to be upon the fire, and make the brick to be upon it, and let it ignite upon the brick, and let him place the hole to be facing the backside.

فَإِذَا ارْتَفَعَ الْبُخَارُ إِلَيْهِ فَأَصَابَهُ حَرَارَةٌ فَلْيَكُنْ هُوَ يَعُدُّ مَا يَجِدُ فَإِنَّهُ رُبَّمَا كَانَتْ خَمْسَةً ثَالِثٍ إِلَى سَبْعَةٍ ثَالِثٍ فَإِنْ ذَابَتْ وَ أَتَتْهُ فَلْيَقْلَعْهَا وَ يَرْمِ بِهَا وَ إِلَّا فَلْيَجْعَلِ الثَّالِثَ مِنَ الْبِلَادِرِ عَلَيْهَا فَإِنَّهُ يَقْلَعُهَا بِأَصُولِهَا ثُمَّ لِيَأْخُذَ الْمَرْعَمَ الشَّمْعَ وَ دُهْنَ الزَّنْبَقِ وَ لُبِّي عَسَلٍ وَ سَرَوْ كَثَانٍ هَكَذَا

When the steam rises to it, the heat will hit it, so let him be the counter of what he feels, for sometimes it could be five warts up to seven warts. Let him pluck these out and throw them, or else let him make the third of the brick to be upon it, for it would uproot it by its roots. Then, let him take the wax as ointment and lily oil, and milky honey, and cypress flax, like that'.

قَالَ وَصَفْتُ لَكَ لِلدُّكْرَانِ فَلْيَجْمَعُهُ عَلَى مَا دَكَّرْتُ هَاهُنَا لِيَطْلِيَ بِهِ الْمَقْعَدَةَ فَإِنَّمَا هِيَ طَلْيَةٌ وَاحِدَةٌ

He^{-asws} said: 'I^{-asws} have described to you of the masculine (male), so let him gather it based upon what I^{-asws} have mentioned over here in order to cover the sitting area with it, for rather it is one coating'.

فَرَجَعْتُ فَوَصَفْتُ لَهُ ذَلِكَ فَعَمِلَهُ فَبَرَأَ بِإِذْنِ اللَّهِ تَعَالَى فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَجْتُ فَقَالَ لِي يَا أَبَا إِسْحَاقَ أَخْبِرْنَا بِخَبَرِ شُعَيْبٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ الَّذِي قَدْ اصْطَفَاكَ عَلَى الْبَشَرِ وَ جَعَلَكَ حُجَّةً فِي الْأَرْضِ مَا طَلَى بِهَا إِلَّا طَلْيَةٌ وَاحِدَةٌ.

I returned and described that to him. He did so and was cured by the Permission of Allah^{-azwj} the Exalted. When it was the following year, I went to Hajj. He^{-asws} said to me: 'O Abu Is'haq! Inform us^{-asws} with the news of Shueyb'. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! By the One^{-azwj} Who has Chosen you^{-asws} over the mortals and Made you^{-asws} a Divine Authority in the earth! He did not coat with it except one coating (until he was cured)'.³⁶¹

6- الطب، طب الأئمة عليهم السلام عَنْ أَبِي الْفَوَارِسِ بْنِ غَالِبٍ بْنِ مُحَمَّدٍ بْنِ فَارِسٍ عَنْ أَحْمَدَ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: كَانَ أَبُو الْحُسَيْنِ الرِّضَا عَ كَثِيرًا مَا يَأْمُرُنِي بِأَخْذِ هَذَا الدَّوَاءِ وَ يَقُولُ إِنَّ فِيهِ مَنَافِعَ كَثِيرَةً وَ لَقَدْ جَرَّبْتُهُ فِي الرِّيحِ وَ الْبُؤَاسِ

(The book) 'Tibb Al Aimma^{-asws}', may the greetings be upon him^{-asws} – from Abu Al Fawaris Bin Ghalid Bin Muhammad Bin Faris, from Ahmad Bin Hammad Al Basry, from Muammar Bin Khallad who said,

'Abu Al-Hassan Al-Reza^{-asws} used to frequently instruct me with taking this medication, and he^{-asws} would say: 'There are a lot of benefits in it, and I^{-asws} have tried it regarding the winds and the haemorrhoids.

فَلَا وَ اللَّهِ مَا خَالَفَ تَأْخُذُ هَلِيلَجَ أَسْوَدَ وَ بَلِيلَجَ وَ أَمْلَجَ أَجْزَاءَ سَوَاءٍ فَتَدْفُهُ وَ تَنْخُلُهُ بِخَرِيرَةٍ ثُمَّ تَأْخُذُ مِثْلَهُ لَوْرًا أَزْرَقَ وَ هُوَ عِنْدَ الْعِرَاقِيِّينَ مُقَالٌ أَزْرَقُ فَتَنْفَعُ
الْلَوْرَ فِي مَاءِ الْكُرَاتِ حَتَّى يُمَاتَ فِيهِ ثَلَاثِينَ لَيْلَةً

So no, by Allah^{-azwj}! You should not stay being from taking black ellipse, and Ylang, and Phyllanthus in equal segments. Powder it and sieve it with silk (cloth). Then take the like of it in blue almonds, and it is (known) with the Iraqis as ‘Muqal Azraq’ (Guggal Dhoop sticks). Soak the almonds in water of the leek until three nights pass by in it.

ثُمَّ تَطْرَحُ عَلَيْهَا هَذِهِ الْأَدْوِيَّةُ وَ تَعْجُنُهَا عَجْنًا شَدِيدًا حَتَّى يَخْتَلِطَ ثُمَّ يَجْعَلُهُ حَبًّا مِثْلَ الْعَدَسِ وَ تَذْهَنُ يَدَيْكَ بِالْبَنْفَسَجِ أَوْ دُهْنِ خَيْرِيٍّ أَوْ شَرِيحٍ لَقْلًا يَلْتَرِقُ ثُمَّ
يُحْفَقُهُ فِي الظِّلِّ فَإِنْ كَانَ فِي الصَّبِيفِ أَخَذْتَ مِنْهُ مِثْقَالًا وَ إِنْ كَانَ فِي الشِّتَاءِ مِثْقَالَيْنِ وَ اخْتَمَ مِنَ السَّمَكِ وَ الْحَلِّ وَ الْبَقْلِ فَإِنَّهُ مُجَرَّبٌ.

Then drop these medicines upon it and knead it with severe kneading until it is mixed. Then make it as seeds like the chickpeas and oil your hand with the violet oil, or (some) good oil, or sesame oil let it sticks, dry it in the shade. If it was during the summer, one ounce would be taken from it, or if it was during the winter, two ounces, and stay away from the fish, and the vinegar, and the vegetables, for it has been tried (experimented with)”.³⁶²

7- الْكَافِي، بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحِبُّ الصَّبِيَّانَ

(The book) ‘Al Kafi’ – By his chain from Umar Bin Yazeed who said,

‘I was in the presence of Abu Abdullah^{-asws}, and there was a man with him^{-asws}. He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I love the children’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَتَصْنَعُ مَاذَا فَقَالَ أَحْمِلُهُمْ عَلَى ظَهْرِي

Abu Abdullah^{-asws} said: ‘So what is that you do?’ He said, ‘I carry them upon my back!’

فَوَضَعَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ عَلَى جَبْهَتِهِ وَ وَلَّى وَجْهَهُ عَنْهُ فَبَكَى الرَّجُلُ فَنَظَرَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع كَأَنَّهُ رَحِمَهُ فَقَالَ إِذَا أَتَيْتَ بَلَدَكَ فَاشْتَرِ جُزُورًا سَمِينًا وَ اغْلِقْهُ
عَقْلًا شَدِيدًا وَ اخِذِ السَّيْفَ فَاضْرِبِ السَّنَامَ ضَرْبَةً تَفْشِرُ عَنْهُ الْجِلْدَةَ وَ اجْلِسْ عَلَيْهِ بِحَرَازَتِهِ

Abu Abdullah^{-asws} placed his^{-asws} hand upon his^{-asws} forehead and turn his^{-asws} face away from him. The man cried. Abu Abdullah^{-asws} looked at him as if he^{-asws} was pitying him. He^{-asws} said: ‘When you go to your city, then buy a fat camel and tie it with a strong tying, and take the sword and strike the hump with a strike, peeling the skin from it, and sit upon it with it’s heat’.

فَقَالَ عُمَرُ فَقَالَ الرَّجُلُ فَأَتَيْتُ بَلَدِي وَ اشْتَرَيْتُ جُزُورًا وَ عَقَلْتُهُ عَقْلًا شَدِيدًا وَ أَخَذْتُ السَّيْفَ فَضَرَبْتُ بِهِ السَّنَامَ ضَرْبَةً وَ قَشَرْتُ عَنْهُ الْجِلْدَ وَ جَلَسْتُ
عَلَيْهِ بِحَرَازَتِهِ فَسَقَطَ مِنِّي عَلَى ظَهْرِ الْبَعِيرِ شِبْهُ الْوَرِغِ أَصْعَرُ مِنَ الْوَرِغِ وَ سَكَنَ مَا بِي.

Umar said, ‘The man said, ‘I came to my city and bought a camel and tied it with a strong tying, and I took the sword and struck the hump with it with a strike, and peeled off the skin

from it, and sat upon it with its heat. There fell from me upon the back of the camel something resembling the lizard, smaller than the lizard, and it settled what was with me”.³⁶³

³⁶³ Bihar Al-Anwaar – V-59 The book of creation - Ch 71 H 7

باب 72 ما يدفع البلغم و الرطوبات و اليبوسة و ما يوجب شيئا من ذلك و الفالج

CHAPTER 72 – WHAT REPELS THE PHLEGM, AND THE WETNESS, AND THE DRYNESS, AND WHAT OBLIGES ANYTHING FROM THAT, AND THE HEMIPLEGIA (PARTIAL PARALYSIS)

1 المَخَاسِينُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَنَّ بَعْضَ أَصْحَابِنَا يَشْكُو الْبَحْرَ فَكَتَبَ إِلَيْهِ كُلُّ التَّمْرِ الْبَرْيِّ

(The book) 'Al Mahasin' – From Muhammad Bin Al-Hassan Bin Shamoun who said,

'I wrote to Abu Al-Hassan^{asws}, 'One of our companions is complaining of the halitosis (bad breath)'. He^{asws} wrote to him: 'Eat Al-Barney dates'.

وَكَتَبَ إِلَيْهِ آخَرُ يَشْكُو بُيْسًا فَكَتَبَ إِلَيْهِ كُلُّ التَّمْرِ الْبَرْيِّ عَلَى الرِّيقِ وَ اشْرَبَ عَلَيْهِ الْمَاءَ فَفَعَلَ فَسَمِنَ وَ غَلَبَتْ عَلَيْهِ الرُّطُوبَةُ فَكَتَبَ إِلَيْهِ يَشْكُو ذَلِكَ فَكَتَبَ إِلَيْهِ كُلُّ التَّمْرِ الْبَرْيِّ عَلَى الرِّيقِ وَ لَا تَشْرَبَ عَلَيْهِ الْمَاءَ فَاعْتَدَلَ.

And another one wrote to him^{asws} complaining of dryness. He^{asws} wrote to him: 'Eat Al-Barney dates and drink the water upon it'. He did so. He became fat and the wetness prevailed upon him. So he wrote to him^{asws} complaining of that. He^{asws} wrote to him: 'Eat Al-Barney dates upon the empty stomach, and do not drink the water upon it'. He was balanced (healthy)".³⁶⁴

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي عَمْرٍو عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَيْرُ تَمْرِكُمُ الْبَرْيُّ يَذْهَبُ بِالذَّاءِ وَ لَا دَاءَ فِيهِ وَ يُشْبِعُ وَ يَذْهَبُ بِالْبَلْعَمِ وَ مَعَ كُلِّ قَمْرَةٍ حَسَنَةٌ.

And from him, from Muhammad Bin Ali, from Amro Bin Usman, from Abu Amro, from a man,

'From Abu Abdullah^{asws} having said: 'The best of your dates is Al-Barney. It does away with the illness, and there is no illness in it, and it satiates and does away with the phlegm, and there is goodness with every date".³⁶⁵

3- وَ مِنْهُ، عَنْ يَاسِرِ الْخَادِمِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: الْبَطِيخُ عَلَى الرِّيقِ يُورِثُ الْقَالِجَ.

And from him, from Yasser Al Khadim,

'From Abu Al-Hassan Al-Reza^{asws} having said: '(Eating) the melon upon the empty stomach inherits the partial paralysis (hemiplegia)".³⁶⁶

4- وَ مِنْهُ، عَنْ أَبِي الْقَاسِمِ وَ أَبِي يُوسُفَ عَنِ الْقُنْدَرِيِّ عَنِ ابْنِ سَنَانٍ وَ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السِّبْوَكَ وَ قِرَاءَةُ الْقُرْآنِ مَقْطَعَةٌ لِلْبَلْعَمِ.

³⁶⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 1

³⁶⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 2

³⁶⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 3

And from him, from Abu Al Qasim and Abu Yusuf, from Al Qandy, from Ibn Sinan, and Abu Al Bakhtary,

‘From Abu Abdullah^{asws} having said: ‘Brushing the teeth and reciting the Quran is a termination for the phlegm’³⁶⁷.

5- الطب، طب الأئمة عليهم السلام عَنْ تَمِيمِ بْنِ أَحْمَدَ السَّيْرَافِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ وَ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع تَسْرِيحُ الْعَارِضَيْنِ يَشُدُّ الْأَصْرَاسَ وَ تَسْرِيحُ الْخِيَةِ يَذْهَبُ بِالْوَبَاءِ وَ تَسْرِيحُ الدُّوَابَّتَيْنِ يَذْهَبُ بِبِلَابِلِ الصَّدْرِ وَ تَسْرِيحُ الْحَاجِبَيْنِ أَمَانٌ مِنَ الْجُدَامِ وَ تَسْرِيحُ الرَّأْسِ يَقْطَعُ الْبَلْعَمَ

(The book) ‘Tibb Al Aimmah^{ra}’, may the greetings be upon them^{asws} – from Tameem Bin Ahmad Al Sayrafi, from Muhammad Bin Khalid Al Barqy, from Ali Bin Al Numan, from Dawood Bin Farqad and Al Moalla Bin Khuneys who both said,

‘Abu Abdullah^{asws} said: ‘Combing the two sides (of the cheeks) strengthens the molars and combing of the bear does away with the epidemic, and combing the two plaits (of hair) does away with the anxiety of the chest, and combing the two eyebrows is safety from the leprosy, and combing the head cuts the phlegm’.

قَالَ ثُمَّ وَصَفَ دَوَاءَ الْبَلْعَمِ وَ قَالَ خُذْ جُزْءاً مِنْ عِلْكِ الرُّومِيِّ وَ جُزْءاً مِنْ كُنْدَرٍ وَ جُزْءاً مِنْ سَعْتَرٍ وَ جُزْءاً مِنْ نَافْثَوَاهِ وَ جُزْءاً مِنْ شُونِيزٍ أَجْزَاءً سَوَاءً يَذُقُّ كُلُّ وَاحِدٍ عَلَى حِدَةٍ دَقّاً نَاعِماً ثُمَّ يُنْخَلُ وَ يُعْجَنُ وَ يُجْمَعُ وَ يُسْحَقُ حَتَّى يَخْتَلِطَ ثُمَّ يَجْمَعُهُ بِالْعَسَلِ وَ تَأْخُذُ مِنْهُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ بُدُقَةً عِنْدَ الْمَنَامِ نَافِعٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

He (the narrator) said, ‘Then he^{asws} described a cure for the phlegm and said: ‘Take a portion of Roman gum, and a portion of frankincense, and a portion of thyme, and a portion of carom pods, and a portion of cumin, equal portions. Power each one upon a limit of pounding to fine power, then sieve, and knead, and gather, and crush until it is mingled. Then gather it with the honey and take from it during every day and night with hazelnuts at sleep time. You shall benefit if Allah^{azwj} so Desires’³⁶⁸.

6- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ الْيَمَانِيِّ عَنِ الطَّرِيفِيِّ عَنْ خَالِدِ الْقَمَّاطِ قَالَ: أَمْلَى عَلَيَّ بَنُ مُوسَى الرِّضَا ع هَذِهِ الْأَدْوِيَّةُ لِلْبَلْعَمِ قَالَ تَأْخُذُ إِهْلِيلَجَ أَصْفَرَ وَزَنْ مِثْقَالٍ وَ مِثْقَالَيْنِ خَزْدَلٍ وَ مِثْقَالَ عَاقِرٍ وَرَحَا فَتَسْحَقُهُ سَحَقاً نَاعِماً وَ تَسْتَاكُ بِهِ عَلَى الرِّيقِ فَإِنَّهُ يُنْفِي الْبَلْعَمَ وَ يُطَيِّبُ النَّكْهَةَ وَ يَشُدُّ الْأَصْرَاسَ إِنْ شَاءَ اللَّهُ تَعَالَى.

And from it, from Abdullah Bin Masoud Al Yamani, from Al Taryani, from Khalid Al Qammat who said,

‘Ali^{asws} Bin Musa Al-Reza^{asws} dictated to me this medication for the phlegm. He^{asws} said: ‘Yellow ellipsoid the weight of an ounce, and two ounces of mustard, and an ounce of pyrethrum flowers. Crush it with a fine crushing and brush your teeth with it upon the empty stomach, for it would negate the phlegm, and make the aroma good, and strengthen the teeth, if Allah^{azwj} so Desires’³⁶⁹.

³⁶⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 4

³⁶⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 5

³⁶⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 6

7- الطب، طب الأئمة عليهم السلام عَنْ حَرِيزِ بْنِ أَيُّوبَ الْجُرْجَانِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمَّارِ النَّوْفَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع يَرْفَعُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قِرَاءَةُ الْقُرْآنِ وَالسِّوَاكُ وَالْبَانُ [الْبَانُ] مُنْقَاةٌ لِلْبَلْعِ.

(The book) 'Tibb Al Aimmah^{-asws}, the greetings be upon them^{-asws} – from Hareyz Bin Ayoub Al Jurjany, from Muhammad Bin Abu Nasr, from Muhammad Bin Is'haq, from Ammar Al Nowfaly,

'From Abu Abdullah^{-asws} raising it to Amir Al-Momineen^{-asws} having said: 'Recitation of the Quran, and brushing the teeth, and the frankincense is a terminator of the phlegm'.³⁷⁰

8- وَ يُزَوَّى عَنِ الصَّادِقِ ع أَنَّهُ قَالَ مَنْ دَخَلَ الْحَمَّامَ عَلَى الرِّيقِ أَتَمَّى الْبُلْعَمَ وَ إِنْ دَخَلْتُهُ بَعْدَ الْأَكْلِ أَتَمَّى الْمِرَّةَ وَ إِنْ أَرَدْتَ أَنْ يَزِيدَ فِي لَحْمِكَ فَادْخُلِ الْحَمَّامَ عَلَى شَبْعِكَ وَ إِنْ أَرَدْتَ أَنْ يَنْقُصَ مِنْ لَحْمِكَ فَادْخُلْهُ عَلَى الرِّيقِ.

And it is reported from Al-Sadiq^{-asws} having said; 'One who enters the bathhouse upon the empty stomach, would clear the phlegm, and if you were to enter it after the eating, it would clear the bitterness, and if you want an increase in your flesh, then enter the bathhouse upon your satiation, and if you want to reduce from your flesh, then enter it upon the empty stomach'.³⁷¹

9- وَ مِنْهُ، عَنْ سَالِمِ بْنِ إِبْرَاهِيمَ عَنِ الدَّيْلَمِيِّ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: شَكَا رَجُلٌ إِلَى مُوسَى بْنِ جَعْفَرٍ ع الرُّطُوبَةَ فَأَمَرَهُ أَنْ يَأْكُلَ التَّمَرَ الْبَرِّيَّ عَلَى الرِّيقِ وَ لَا يَشْرَبَ الْمَاءَ فَفَعَلَ ذَلِكَ فَذَهَبَتْ عَنْهُ الرُّطُوبَةُ وَ أَفْرَطَ عَلَيْهِ الْيَبْسُ فَشَكَا ذَلِكَ إِلَيْهِ فَأَمَرَهُ أَنْ يَأْكُلَ التَّمَرَ الْبَرِّيَّ وَ يَشْرَبَ الْمَاءَ فَفَعَلَ فَاعْتَدَلَ.

And from him, from Salim Bin Ibrahim, from Al Daylami, from Dawood Al Raqqy who said,

'A man complained to Musa^{-asws} Bin Ja'far^{-asws} of the wetness, so he^{-asws} instructed him to eat Al-Barney dates upon the empty stomach and not drink the water (upon it). He did that and the wetness went away from him, and the dryness prevailed upon him. He complained of that to him^{-asws}, so he^{-asws} instructed him to eat Al Barney dates and drink the water. He did so and he was balanced (healthy).³⁷²

10- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ السَّرَّاجِ عَنْ فَضَالَةَ بْنِ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: ثَلَاثٌ يَذْهَبْنَ بِالْبَلْعِ قِرَاءَةُ الْقُرْآنِ وَالْبَانُ وَالْعَسَلُ.

And from him, from Muhammad Bin Al Sarraj, from Fazalat Bin Ismail,

'From Abu Abdullah Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Three do away with the phlegm – recitation of the Quran, and the frankincense, and the honey'.³⁷³

11- وَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: كَثْرَةُ التَّمَشُّطِ يَذْهَبُ بِالْبَلْعِ وَ تَشْرِيبُ الرَّأْسِ يَقْطَعُ الرُّطُوبَةَ وَ يَذْهَبُ بِأَصْلِهِ.

³⁷⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 7

³⁷¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 8

³⁷² Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 9

³⁷³ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 10

And from Abu Ja'far Al-Baqir^{asws} having said: 'Frequent combing does away with the phlegm, and combing the head cuts the wetness and does away with it's roots (origins)'.³⁷⁴

³⁷⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 72 H 11

CHAPTER 73 – MEDICINE FOR THE ANXIETY, AND FREQUENT THIRST, AND THE DRY MOUTH

1- الطب، طب الأئمة عليهم السلام عن إبراهيم بن عبد الله عن حماد بن عيسى عن المختار عن إسماعيل بن جابر قال: اشتكى رجل من إخواننا إلى أبي عبد الله ع كثرة العطش و ييس الفم و الريق فأمره أن يأخذ سقمونيا و فائلة و سنبلة و شفاقل و عود البلسان و حب البلسان و نازمشك و سليخة مقشرة و علك رومي و عاقرة قرحا و دارجيني من كل واحد مثقالين

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ibrahim Bin Abdullah, from Hammad Bin Isa, from Al Mukhtar, from Ismail Bin Jabir who said,

'A man from our brethren complained to Abu Abdullah^{-asws} of the frequent thirst and dry mouth, and the (lack of) saliva. He^{-asws} instructed him to take 'Saqmuniya', and cardamom, and hyacinth, and parsnip, and aloe wood, and aloe seed, and Cinnamomum, and peeled Chinese cinnamon, and Roman gum, and pyrethrum flowers, and cinnamon, two ounces from each one.

تدق هذه الأدوية كلها و تعجن بعد ما تنخل غيرة السقمونيا فإنه يدق على حدة و لا ينخل ثم تخلط جميعاً و تأخذ [تؤخذ] خمسة و ثمانين مثقالاً فانيد سجري جيد و يذاب في الطنجير بنار لينة و يلبث به الأدوية ثم يعجن ذلك كله بعسل منزوع الرغوة ثم ترفع في قارورة أو جرة خضراء فإن احتجت إليه فخذ منه على الريق مثقالين بما شئت من الشراب و عند منامك مثله.

Pound these medicines, all of them and knead after having sieved, apart from Al Saqamuniya, for it would be ponded to a limit and not sieved. Then mix them all and take eighty-five ounces of pulled sugar of Sijistan and melt in a pot on soft fire and drench the medicines with it. Then knead all of that with honey with froth removed, then raise in a bottle or green jar. If you are needy to it, then take two ounces from it upon the empty stomach with whatever you so desire to from the drinks, and the like of it during your sleep time".³⁷⁵

CHAPTER 74 – TREATMENT OF THE POISON (VENOM) AND THE HARMFUL STINGS

1- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ وَ خَلْفِ بْنِ حَمَّادٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَدَعْتُ رَسُولَ اللَّهِ ص عَقْرَبٌ فَتَقَضَّهَا وَ قَالَ لَعَنَكَ اللَّهُ فَمَا يَسْلَمُ عَنْكَ مُؤْمِنٌ وَ لَا كَافِرٌ ثُمَّ دَعَا يَمْلِحَ فَوَضَعَهُ عَلَى مَوْضِعِ اللَّدْعَةِ ثُمَّ عَصَرَهُ بِإِصْبَاحِهِ حَتَّى ذَابَ ثُمَّ قَالَ لَوْ عَلِمَ النَّاسُ مَا فِي الْمِلْحِ مَا اخْتَأَجُوا مَعَهُ إِلَى تَرْيَاقٍ.

(The book) 'Al Mahasin' – from his father, from Amro Bin Ibrahim, and Khalaf Bin Hammad, from yaqoub Bin Shueyb,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was stung by a scorpion. He^{-saww} shook it away and said: 'May Allah^{-azwj} Curse you! Neither a Momin nor a Kafir is safe from you!' Then he^{-saww} called for salt and placed it upon the place of the sting. Then he^{-saww} squeezed it with his^{-saww} thumb until it melted, then said: 'If the people knew what is in the salt, they would not be needy with it to an antidote'.³⁷⁶

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى الْبِقَطِينِيِّ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتِ بْنِ أَبِي أُذَيْنَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَدَعْتُ رَسُولَ اللَّهِ ص عَقْرَبٌ وَ هُوَ يُصَلِّي بِالنَّاسِ فَأَخَذَ النَّعْلَ فَضَرَبَهَا ثُمَّ قَالَ بَعْدَ مَا انْصَرَفَ لَعَنَكَ اللَّهُ فَمَا تَدْعِينَ بَرًّا وَ لَا فَاجِرًا إِلَّا أَذَيْتِيهِ

And from him, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dihqan, from Dorost, from Ibn Uzina,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} was stung by a scorpion while he^{-saww} was praying Salat with the people. He^{-saww} stood the slipper and struck it, then said after having finished: 'May Allah^{-azwj} Curse you! You neither leave a righteous one nor an immoral one except you hurt him'.

قَالَ ثُمَّ دَعَا يَمْلِحَ حَرِيشٍ فَذَلِكَ بِهِ مَوْضِعُ اللَّدْعَةِ ثُمَّ قَالَ لَوْ عَلِمَ النَّاسُ مَا فِي الْمِلْحِ الْحَرِيشِ مَا اخْتَأَجُوا مَعَهُ إِلَى تَرْيَاقٍ وَ إِلَى غَيْرِهِ مَعَهُ.

He^{-asws} said: 'Then he^{-saww} called for crushed salt. He^{-saww} massaged with it the place of the sting, then said: 'If the people knew what is in the crushed salt, they would not be needy with it to an antidote and to anything else with it'.³⁷⁷

3- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ طَبَّيَّانَ عَنْ جَابِرِ الْجُعْفِيِّ عَنِ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكُمَاءُ مِنَ الْمَنِّ وَ الْمَنُّ مِنَ الْجَنَّةِ وَ مَاؤُهَا شِفَاءٌ لِلْعَيْنِ وَ الْعَجْوَةُ مِنَ الْجَنَّةِ وَ فِيهَا شِفَاءٌ مِنَ السَّم.

(The book) 'Tibb Al Aemma^{-asws}', may the greetings be upon them^{-asws} – from Ahmad Bin Muhammad, from his father, from Muhammad Bin Sinan, from Ibn Zabyan, from Jabir Al Jufy,

'From Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The truffles are from the Manna, and the Manna is from the Paradise, and it's

³⁷⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 74 H 1

³⁷⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 74 H 2

water is a healing for the eyes, and the Ajwa (dates) are from the Paradise, and in it is a healing from the poison”.³⁷⁸

4- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ النَّبِيَّ ص لَسَعَنَّهُ عَقْرَبٌ وَ هُوَ قَائِمٌ يُصَلِّي فَقَالَ لَعَنَ اللَّهُ الْعَقْرَبَ لَوْ تَرَكَ أَحَدًا لَتَرَكَ هَذَا الْمُصَلِّيَ بَغْيِي نَفْسُهُ ص

(The book) ‘Dawaat’ of Al Rawandi –

‘Amir Al-Momineen^{-asws} said: ‘The Prophet^{-saww}, a scorpion stung him^{-saww} while he^{-saww} was standing praying Salat. He^{-saww} said: ‘May Allah^{-azwj} Curse the scorpion! If it would leave anyone, it would have left this praying one!’ – meaning himself^{-saww}.

ثُمَّ دَعَا بِمَاءٍ وَ قَرَأَ عَلَيْهِ الْحَمْدَ وَ الْمَعَوِذَتَيْنِ ثُمَّ جَرَعَ مِنْهُ جُرْعَةً ثُمَّ دَعَا بِمِلْحٍ وَ دَفَأَهُ فِي الْمَاءِ وَ جَعَلَ يَذْلُكُ ص الْمَوْضِعَ حَتَّى سَكَنَ.

Then he^{-saww} called for water and recited (Surah) Al Hamd upon it and ‘Al Mawzatein’ (Surahs Al Falaq and Al Naas), then he^{-saww} gulped a dose from it, then called for salt and dissolved it in the water and went on to massage the place (of the sting) until it settled”.³⁷⁹

5- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: إِنَّ الْعَقْرَبَ لَدَعَتْ رَسُولَ اللَّهِ ص فَقَالَ لَعَنَكَ اللَّهُ فَمَا تُبَالِيْنَ مُؤْمِنًا أَدْبَيْتَ أَمْ كَافِرًا ثُمَّ دَعَا بِالْمِلْحِ فَذَلَّكَهُ فَهَدَأَتْ

(The book) ‘Al Kafi’ – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

‘A scorpion stung Rasool-Allah^{-saww}. He^{-saww} said: ‘May Allah^{-azwj} Curse you! You don’t care whether you are hurting a Momin or a Kafir!’ Then he^{-saww} called for the salt and massaged it, so it calmed down’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي الْمِلْحِ مَا بَعَوْا مَعَهُ دِرْهَاقًا.

Then Abu Ja’far^{-asws} said: ‘If the people knew what is in the salt, they would not seek any (other) antidote with it”.³⁸⁰

6- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَجَلَجِ عَنْ صَفْوَانَ بْنِ يَحْيَى الْبَيْهَقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: سَأَلَ رَجُلٌ أَبَا الْحَسَنِ عَ عَنِ الرِّتَاقِ قَالَ لَيْسَ بِهِ بَأْسٌ قَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّهُ يُجْعَلُ فِيهِ لُحُومُ الْأَفَاعِي قَالَ لَا تُقَدِّرُهُ عَلَيْنَا.

(The book) ‘Tibb Al Aemma^{-asws}’, may the greetings be upon them^{-asws} – from Muhammad Bin Abdullah Al Ajlah, from Safwan Bin Yahya Al Baya’a, from Abdul Rahman Bin Al Hajjaj who said,

³⁷⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 74 H 3

³⁷⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 74 H 4

³⁸⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 74 H 5

'A man asked Abu Al-Hassan^{-asws} about the antidote. He^{-asws} said: 'There is no problem with it'. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! The flesh of the snakes are made to be in it!' He^{-asws} said: 'Do not slander it upon us^{-asws}!''³⁸¹

³⁸¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 74 H 6

CHAPTER 75 – TREATMENT OF THE EPIDEMIC

1- الْمَحَاسِنُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ وَ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْقَنْدِيِّ قَالَ: أَصَابَ النَّاسَ وَبَاءٌ وَ نَحْنُ بِمَكَّةَ فَأَصَابَنِي فَكَتَبْتُ إِلَيْهِ فَقَالَ كَتَبَ إِلَيَّ كُلِّ التُّفَّاحِ فَأَكَلْتُهُ فَعُوفِيتُ.

(The book) 'Al Mahasin' – from Abdul Rahman Bin Hammad, and Yaqoub Bin Yazeed, from Al Qandy who said,

'The people were afflicted with an epidemic while we were in Makkah. So it afflicted me. I wrote to him^{-asws}. He^{-asws} said writing to me: 'Eat the apples'. I ate them and recovered".³⁸²

2- وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنِ الْقَنْدِيِّ قَالَ: أَصَابَ النَّاسَ وَبَاءٌ بِمَكَّةَ فَأَصَابَنِي فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ ع فَكَتَبَ إِلَيَّ كُلِّ التُّفَّاحِ فَأَكَلْتُهُ فَعُوفِيتُ.

And from him, from Abu Yusuf, from Al Qandy who said,

'An Epidemic afflicted the people in Makkah, so it afflicted me. I wrote to Abu Al-Hassan^{-asws}. he^{-asws} wrote to me: 'Eat the apples. I ate it and recovered".³⁸³

³⁸² Bihar Al-Anwaar – V-59 The book of creation - Ch 74 H 7

³⁸³ Bihar Al-Anwaar – V-59 The book of creation - Ch 75 H 1

CHAPTER 76 – REPELLING THE LEPROSY, AND THE VITILIGO, AND THE PSORIASIS, AND THE WICKED (MALIGNANT) DISEASE

1- الْمَحَاسِنُ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ سَجَادَةَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ رَفَعَ عَنِ الْيَهُودِ الْجَذَامَ بِأَكْلِهِمُ السِّلَقَ وَ قَلْعِهِمُ الْعُرُوقَ.

(The book) 'Al Mahasin' – from Al-Hassan Bin Ali Bin Abu Usman Sijadah, raising it to,

'Abu Abdullah^{asws} having said: 'Allah^{azwj} Raised the leprosy away from the Jews due to their eating the chard and their uprooting the veins'.³⁸⁴

بيان المراد بقلع العروق إخراجها من اللحوم كما تفعله اليهود الآن.

Explanation – The intend with 'uprooting the veins' is their extraction from the flesh like what the Jews are doing now.

2- الْمَحَاسِنُ، عَنْ بَعْضِهِمْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا مِنْ بَنِي إِسْرَائِيلَ أَصَابَتْهُمُ الْبَيَاضُ فَأُوحِيَ إِلَى مُوسَى ع أَنْ مَرُّهُمْ أَنْ يَأْكُلُوا لَحْمَ الْبَقَرِ بِالسِّلَقِ.

(The book) 'Al Mahasin' – from one of them, raising it to,

'Abu Abdullah^{asws} having said: 'A people from the children of Israel were afflicted with the whiteness (vitiligo), so it was Revealed to Musa^{as}: 'Instruct them to be eating the cow meat with the chard''.³⁸⁵

3- وَ مِنْهُ، عَنْ أَبِي يُوسُفَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّقُ السِّلَقِ يُلْحِمُ الْبَقَرِ يُذْهِبُ الْبَيَاضَ.

And from him, from Abu Yusuf, from Yahya Bin Al Mubarak, from Abu Al Sabba Al Kinany,

'From Abu Abdullah^{asws} having said: 'The curry of chard with meat of the cow removes the whiteness (vitiligo)'.³⁸⁶

4- الطَّب، طَب الْأُتَمَةِ عَلَيْهِمُ السَّلَام عَنْ عَبْدِ اللَّهِ وَ الْحُسَيْنِ ابْنَيْ سِطَامَ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع الْوَضَحَ وَ الْبَهَقَ فَقَالَ ادْخُلِ الْحَمَامَ وَ اخْلِطِ الْحِنَاءَ بِالنُّورَةِ وَ اطْلِ بِمِمَّا فَإِنَّكَ لَا تُعَايِنُ بَعْدَ ذَلِكَ شَيْئًا

(The book) 'Tibb Al Aemma^{asws}', may the greetings be upon them^{asws} – from Abdullah and Al-Husayn, two sons of Bistan, from Muhammad Bin Khalad, from Al Washa, from Abdullah Bin Sinan who said,

³⁸⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 1

³⁸⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 2

³⁸⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 3

'A man complained to Abu Abdullah^{-asws} of the whiteness (vitiligo) and the psoriasis. He^{-asws} said: 'Enter the bathhouse and mix the henna with wax (Al-Noura) and massage with them, for you will not see anything after that'.

قَالَ الرَّجُلُ فَوَ اللَّهُ مَا فَعَلْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَعَاظَنِي اللَّهُ مِنْهُ وَمَا عَادَ بَعْدَ ذَلِكَ.

The man said, 'By Allah^{-azwj}! I did not do so except one time and it did not return after that'.³⁸⁷

5- وَمِنْهُ، عَنْ أَبِي الْحُسَيْنِ الْأَوَّلِ ع قَالَ: مَنْ أَكَلَ مَرَقاً بِلَحْمٍ بَقَرٍ أَذْهَبَ اللَّهُ عَنْهُ الْبَرَصَ وَالْجُدَامَ.

And from him,

'From Abu Al-Hassan^{-asws} the 1st having said: 'One who eats beef curry, Allah^{-azwj} would Remove from him the leprosy and the vitiligo''.³⁸⁸

6- وَمِنْهُ، عَنِ الْحُسَيْنِ بْنِ الْخَلِيلِ عَنْ أَحْمَدَ بْنِ زَيْدٍ عَنْ شَاذَانَ بْنِ الْخَلِيلِ عَنْ ذَرِيعٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع فَشَكَا إِلَيْهِ أَنَّ بَعْضَ مَوَالِيهِ أَصَابَهُ الدَّاءُ الْحَبِيثُ فَأَمَرَهُ أَنْ يَأْخُذَ طِينَ الْحَيْرِ بِمَاءِ الْمَطَرِ فَاشْرَبَهُ

And from him, from Al-Hassan Bin Al Khaleel, from Ahmad Bin Zayd, from Shazan Bin Al Khaleel, from Zareeh who said,

'A man came to Abu Abdullah^{-asws} and complained to him^{-asws} that one of his^{-asws} friend had been afflicted with the wicked (malignant) disease. He^{-asws} instructed him to take clay of the enclosure (of the grave of Imam Al-Husayn^{-asws}) with rain water and drink it.'

قَالَ فَفَعَلَ ذَلِكَ فَبُرَأَ.

He (the narrator) said, 'He did that and was cured'.³⁸⁹

7- وَعَنْهُ، ع أَنَّهُ قَالَ: مَا مِنْ شَيْءٍ أَنْفَعَ لِلدَّاءِ الْحَبِيثِ مِنْ طِينِ الْحَيْرِ

And from him^{-asws} having said: 'There is nothing more beneficial for the wicked (malignant) disease than clay of the enclosure (of the grave of Imam Al-Husayn^{-asws})'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَكَيْفَ نَأْخُذُهُ قَالَ تَشْرَبُهُ بِمَاءِ الْمَطَرِ وَ تَطْلِي بِهِ الْمَوْضِعَ وَ الْأَثَرُ فَإِنَّهُ نَافِعٌ مُجَرَّبٌ إِنْ شَاءَ اللَّهُ تَعَالَى.

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And how should we be taking it?' He^{-asws} said: 'Drink it with rain water and massage with it the place (of the disease) and the effect, for it is beneficial, experimented, if Allah^{-azwj} the Exalted so Desires''.³⁹⁰

³⁸⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 4

³⁸⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 5

³⁸⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 6

³⁹⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 7

8- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَعَةُ الْجَنْبِ وَ الشَّعْرُ الَّذِي يَكُونُ فِي الْأَنْفِ أَمَانٌ مِنَ الْجَدَامِ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ibrahim, from Al-Hassan Bin Ali Bin Fazzal and Al-Husayn Bin Ali Bin Yaqteen, from Sa'dan Bin Muslim, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Wide sides (forehead) and the hair which happens to be in the nose are safety from the leprosy'.³⁹¹

9- وَ عَنْهُ ع أَنَّهُ قَالَ: تُرْبَةُ الْمَدِينَةِ مَدِينَةِ رَسُولِ اللَّهِ ص تَنْفِي الْجَدَامِ.

And from him^{-asws} having said: 'Soil of Al-Medina, city of the Rasool-Allah^{-saww} negates the leprosy'.³⁹²

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَقْلُوا مِنَ النَّظَرِ إِلَى أَهْلِ الْبَلَاءِ وَ لَا تَدْخُلُوا عَلَيْهِمْ وَ إِذَا مَرَرْتُمْ بِهِمْ فَاسْرِعُوا الْمَشْيَ لَا يُصِيبُكُمْ مَا أَصَابَهُمْ.

And from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Reduce from looking at the afflicted people and do not enter to see them, and whenever you pass by them, then be quick in your walking, it will not afflict you what has afflicted them'.³⁹³

10- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ نُصَيْرٍ عَنْ زِيَادِ بْنِ مَرْوَانَ الْقُنْدِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَخَذَ الشَّارِبَ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ أَمَانٌ مِنَ الْجَدَامِ وَ الشَّعْرُ فِي الْأَنْفِ أَمَانٌ مِنْهُ أَيْضاً.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ahmad Bin Nuseyr, from Ziyad Bin Marwan Al Qandy, from Muhammad Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Taking (clipping) the moustache from the Friday to the Friday is a safety from the leprosy, and the hair in the nose is a safety from it, as well'.³⁹⁴

11- وَ مِنْهُ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ الْجَرَيْشِ عَنْ عَلِيِّ بْنِ مُسَيَّبٍ قَالَ قَالَ الْعَبْدُ الصَّالِحُ ع عَلَيْكَ بِاللِّفْتِ يَغْنِي السَّلْجَمَ فَكُلْهُ فَإِنَّهُ لَيْسَ مِنْ أَحَدٍ إِلَّا وَ بِهِ عَرَقٌ مِنَ الْجَدَامِ وَ إِنَّمَا يُذِيهِ أَكْلُ اللَّفْتِ فُلْتُ نَبَأً أَوْ مَطْبُوحاً قَالَ كِلَاهُمَا.

And from it, from Abu Bakr Bin Muhammad Bin Al Jareysh, from Ali Bin Musayyib who said,

'Al-Abd Al-Salih (7th Imam^{-asws}) said: 'Upon you is with the turnip, meaning the rapeseed. Eat it for there isn't anyone except and with him there is a vein of leprosy, and rather eating the turnip melts it'. I said, 'Raw or cooked?' He^{-asws} said: 'Both of them'.³⁹⁵

³⁹¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 8

³⁹² Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 9 a

³⁹³ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 9 b

³⁹⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 10

³⁹⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 11

12- وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ خَلْقٍ إِلَّا وَ فِيهِ عِرْقٌ الْجَدَامُ أَذِيئُهُ بِالسَّلْحِمِ.

And from Abu Ja'far^{-asws} having said: 'There is no creature except and in him is a vein of leprosy. Melt it with (eating) the rapeseed'.³⁹⁶

³⁹⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 76 H 12

CHAPTERS ON MEDICATIONS AND THEIR SPECIALITIES

CHAPTER 77 – THE ENDIVE

1- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُثَنَّى بْنِ الْوَلِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ بَاتَ وَ فِي جُوفِهِ سَبْعُ طَاقَاتٍ مِنَ الْهِنْدَبَاءِ أَمِنَ مِنَ الْقَوْلَجِ لَيْلَتَهُ تِلْكَ إِنْ شَاءَ اللَّهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Musanna Bin Al Waleed,

'From Abu Abdullah^{-asws} having said: 'One who spends the night while there are seven leaves from the endive would be safe from the colic during that night of his if Allah^{-azwj} so Desires''.³⁹⁷

2- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: عَلَيْكَ بِالْهِنْدَبَاءِ فَإِنَّهُ يَزِيدُ فِي الْمَاءِ وَ يُحَسِّنُ الْوَلَدَ وَ هُوَ حَارٌّ لَيْتَ يَزِيدُ فِي الْوَلَدِ الذَّكَوْرَةَ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad and Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, both together from Al Hajjal, from Sa'alba, from a man,

'From Abu Abdullah^{-asws} having said: 'Upon you is with the endive for it increases in the water and improves the child (to be born), and it is hot, soft, increasing the masculinity in the (male) child''.³⁹⁸

3- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي سُلَيْمَانَ الْخُدَّاءِ عَنْ مُحَمَّدِ بْنِ الْفَيْضِ قَالَ: تَعَدَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع وَ عَلَى الْحِوَانِ بَقْلًا وَ مَعَنَا شَيْخٌ فَجَعَلَ يَتَنَكَّبُ الْهِنْدَبَاءَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَا إِنَّكُمْ تَزْعُمُونَ أَنَّهَا بَارِدَةٌ وَ لَيْسَتْ كَذَلِكَ إِنَّمَا هِيَ مُعْتَدِلَةٌ وَ فَضْلُهَا عَلَى الْبُقُولِ كَفَضْلِنَا عَلَى النَّاسِ.

And from him, from a number of his companions, from Ahmad Bin Abu Abdullah, from Abu Suleyman Al Haza'a, from Muhammad Bin Al Feyz who said,

'I had lunch with Abu Abdullah^{-asws} and there were vegetables upon the table spread, and with us was an old man who went on to shun the endive. Abu Abdullah^{-asws} said: 'But you are assuming that it is cold, and it isn't like that. But rather, it is moderate, and it's merit over the vegetables is like our^{-asws} merit over the people''.³⁹⁹

³⁹⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 77 H 1

³⁹⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 77 H 2

³⁹⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 77 H 3

4- وَمِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَمِعْتُ الرَّضَا ع يَقُولُ أَكُلُ الْهِنْدَبَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ مَا مِنْ دَاءٍ فِي جَوْفِ ابْنِ آدَمَ إِلَّا قَمَعَهُ الْهِنْدَبَاءُ

And from him, from the number, from Sahl, from Muhammad Bin Ismail who said,

‘I heard Al-Reza^{-asws} saying: ‘Eating the endive is a healing from every disease. There is no disease in the inside of the son of Adam^{-as} except the endive suppresses it!’

قَالَ وَ دَعَا بِهِ يَوْمًا لِبَعْضِ الْحَشَمِ وَ كَانَ تَأْخُذُهُ الْحُمَّى وَ الصَّدَاعُ فَأَمَرَ أَنْ يُدَقَّ ثُمَّ صَبَّ عَلَى قِرْطَاسٍ وَ صَبَّ عَلَيْهِ دُهْنُ الْبَنْفَسَجِ وَ وَضَعَهُ عَلَى رَأْسِهِ ثُمَّ قَالَ أَمَا إِنَّهُ يَذْهَبُ بِالْحُمَّى وَ يَنْفَعُ مِنَ الصَّدَاعِ وَ يَذْهَبُ بِهِ.

He (the narrator) said, ‘And one day he^{-asws} called for it for one of the Hashemites, and it was so that he had been seized by the fever and the headache. He^{-asws} instructed that it be powdered and made to be upon a paper, and violet oil be poured upon it, and placed upon his head. Then he^{-asws} said: ‘But, it does away with the fever and benefits from the headache and does away with it’.⁴⁰⁰

5- وَمِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نِعْمَ الْبَقْلَةُ الْهِنْدَبَاءُ وَ لَيْسَ مِنْ وَرَقَةٍ إِلَّا وَ عَلَيْهَا قَطْرَةٌ مِنَ الْجَنَّةِ فَكُلُوهَا وَ لَا تَنْفُضُوهَا عِنْدَ أَكْلِهَا

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws} having said: ‘Best of the vegetables is the endive, and there isn’t any leaf (of it) except and there is a drop from the Paradise upon it. So eat it and do not shake it when eating it!’

قَالَ وَ كَانَ أَبِي ع يَنْفُضُهَا أَنْ تَنْفُضَ إِذَا أَكَلْنَاهُ.

He^{-asws} said: ‘And my^{-asws} father^{-asws} used to prohibit us^{-asws} from shaking it when we^{-asws} ate it’.⁴⁰¹

6- الْمَكَارِمُ، مِنَ الْفَرْدَوْسِ عَنِ النَّبِيِّ ص قَالَ: مَنْ أَكَلَ الْهِنْدَبَاءَ وَ نَامَ عَلَيْهِ لَمْ يَحْرُكْ فِيهِ سَمٌّ وَ لَا سِحْرٌ وَ لَمْ يَقْرَنْهُ شَيْءٌ مِنَ الدَّوَابِّ حَيَّةٍ وَ لَا عَقْرَبٍ.

(The book) ‘Al Mukarim’ – From (the book) ‘Al Firdows’,

‘From the Prophet^{-saww} having said: ‘One who eats the endive and sleeps upon it, neither poison nor sorcery would move in (affect) him, and nothing from the crawling creatures would come near him, neither a snake nor a scorpion’.⁴⁰²

⁴⁰⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 77 H 4

⁴⁰¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 77 H 5

⁴⁰² Bihar Al-Anwaar – V-59 The book of creation - Ch 77 H 6

CHAPTER 78 – THE EUPHORBIA PITHYUSE AND THE SENNA

1- قُرْبُ الْإِسْنَادِ، عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص تَدَاوُوا بِالسَّنَا فَإِنَّهُ لَوْ كَانَ شَيْءٌ يَرْدُّ الْمَوْتَ لَرَدَّهُ السَّنَا.

(The book) 'Qurb Al Asnaad' – From Sa'ad Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah who said, 'Rasool-Allah^{-saww} said: 'Medicate with the senna for if there was anything which could repel the death, the senna could repel it!''⁴⁰³

2- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالسَّنَا فَتَدَاوُوا بِهِ فَلَوْ دَفَعَ الْمَوْتُ شَيْءٌ دَفَعَهُ السَّنَا.

(The book) 'Al Mukarim' –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you all is with the senna, so medicate with it. If there was anything to repel the death, senna would repel it''.⁴⁰⁴

3- وَ عَنْهُ ع، قَالَ: لَوْ عَلِمَ النَّاسُ مَا فِي السَّنَا لَبَلَّغُوا مِثْقَالَ مِنْهُ مِثْقَالَيْنِ ذَهَبًا أَمَا إِنَّهُ أَمَانٌ مِنَ الْبَهَقِ وَ الْبَرَصِ وَ الْجُدَامِ وَ الْجُنُونِ وَ الْقَالَجِ وَ اللَّقْوَةِ

And from him^{-asws} having said: 'If the people knew what was in the senna, they would have (bartered) to the extent of an ounce from it with two ounces of gold. Indeed! It is a safety from the Psoriasis, and the Vitiligo, and the Leprosy, and the insanity, and the partial paralysis, and the facial paralysis.

وَ يُؤْخَذُ مَعَ الزَّيْبِ الْأَحْمَرِ الَّذِي لَا نَوَى لَهُ وَ يُجْعَلُ مَعَهُ هَلِيلَجٌ كَابِلِيٌّ وَ أَصْفَرٌ وَ أَسْوَدُ أَجْزَاءً سَوَاءً يُؤْخَذُ عَلَى الزَّيْبِ مِقْدَارَ ثَلَاثَةِ دَرَاهِمٍ وَ إِذَا أُوَيْتَ إِلَى فِرَاشِكَ مِثْلُهُ وَ هُوَ سَيِّدُ الْأَدْوِيَةِ.

And it should be taken with the red raising which there is not seed for it, and make Kabul ellipsoid to be with it, and yellow, and black in equal portions. Take upon the empty stomach the measurement of three Dirhams; and when you shelter to your bed, the likes of it, and it is chief of the medications''⁴⁰⁵

4- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص قَالَ: إِيَّاكُمْ وَ الشُّبْرُمَ فَإِنَّهُ حَارٌّ بَارٌّ وَ عَلَيْكُمْ بِالسَّنَا فَتَدَاوُوا بِهِ فَلَوْ دَفَعَ شَيْءٌ الْمَوْتَ لَدَفَعَهُ السَّنَا.

(The book) 'Al Da'aim' –

⁴⁰³ Bihar Al-Anwaar – V-59 The book of creation - Ch 78 H 1

⁴⁰⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 78 H 2

⁴⁰⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 78 H 3

‘From Rasool-Allah^{-saww} having said: ‘Beware of Euphorbia Pithyuse, for it is hot, futile, and upon you is with the senna, so medicate with it. If there was anything to repel the death, the senna would have repelled it’’.⁴⁰⁶

⁴⁰⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 78 H 4

CHAPTER 79 – LINSEED

1- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: مَنْ حَمَّ فَشَرِبَ تِلْكَ اللَّيْلَةَ وَزَنَ دِرْهَمَيْنِ بَزْرَ الْقُطُونَا أَوْ ثَلَاثَةَ أَمِنَ مِنَ الْبُرْسَامِ فِي تِلْكَ الْعِلَّةِ.

(The book) 'Al Mukarim' –

'From Al-Sadiq^{asws} having said: 'One who has fever, so he drinks during that night the weight of two or three Dirhams of Linseed, would be safe from the Pleurisy during that night'''.⁴⁰⁷

⁴⁰⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 79 H 1

CHAPTER 80 – THE VIOLET, AND ST. JOHN’S WORT, AND THE LILY, AND THEIR OILS

1- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ نُوحِ بْنِ شُعَيْبٍ النَّيْسَابُورِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُثَنَّدِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يُعَدِّلُنَ الطَّبَائِعَ الرُّمَانَ السُّورَانِيَّ وَ الْبُسْرَ الْمَطْبُوحَ وَ الْبَنْفَسَجَ وَ الْهِنْدَبَاءَ.

(The book) ‘Al Khisaal’ – From Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Sayyari, from Muhammad Bin Aslam, from Nuh Bin Shueyb Al Neshapuri, from Abdul Aziz Bin Muhtadi, raising it to,

‘Abu Abdullah^{-asws} said: ‘Four make the natures to be moderate – the Al-Sowrany pomegranate, and the cooked unripened dates, and the violet, and the endive’’.⁴⁰⁸

2- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اكْسِرُوا حَرَّ الْحُمَّى بِالْبَنْفَسَجِ وَ الْمَاءِ الْبَارِدِ فَإِنَّ حَرَّهَا مِنْ فَيْحِ جَهَنَّمَ.

And from him, from his father, from Sa’ad Bin Abdullah, from Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Break the heat of the fever with the violet (oil), and the cold water, for it’s heat is from the surface of Hell’’.⁴⁰⁹

3- وَ قَالَ ع اسْتَعِطُوا بِالْبَنْفَسَجِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ لَوْ عَلِمَ النَّاسُ مَا فِي الْبَنْفَسَجِ لَحَسَنُوهُ حَسَنًا.

And he^{-asws} said: ‘Inhale the violet (oil) for Rasool-Allah^{-saww} said: ‘If the people knew what is in the violet (oil), they would have licked it with lickings’’.⁴¹⁰

4- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فَضَّلْنَا أَهْلَ الْبَيْتِ عَلَى سَائِرِ النَّاسِ كَفَضْلِ دُهْنِ الْبَنْفَسَجِ عَلَى سَائِرِ الْأَدْهَانِ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Our^{-asws} merit, of People^{-asws} of the Household, over rest of the people is like the merit of violet oil over rest of the oils’’.⁴¹¹

⁴⁰⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 1

⁴⁰⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 2

⁴¹⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 3

⁴¹¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 4

5- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِي زَيْدٍ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ: أَهْدَيْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع بَغْلَةً فَصَرَعَتْ بِالَّذِي أُرْسِلَتْ بِهَا مَعَهُ فَأَمَنَتْهُ فَدَخَلْنَا الْمَدِينَةَ فَأَخْبَرْنَا أَبَا عَبْدِ اللَّهِ ع فَقَالَ أَفَلَا أَسْعَطْتُمُوهُ بِنَفْسِجَا فَأَسْعَطَ بِالنَّفْسِجِ قَبْرًا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Abu Zayd, from his father, from Salih Bin Uqba, from his father who said,

'A mule was gifted to Abu Abdullah^{-asws}. Then one who it had been sent with had an epileptic fit. It reached his brain. We entered Al-Medina and informed Abu Abdullah^{-asws}. He^{-asws} said: 'Why don't you feed him violet (oil)?' He inhaled the violet (oil) and was cured.

ثُمَّ قَالَ يَا عُقْبَةُ إِنَّ النَّفْسِجَ بَارِدٌ فِي الصَّيْفِ حَارٌّ فِي الشِّتَاءِ لَيِّنٌ عَلَى شِيعَتِنَا يَابِسٌ عَلَى عَدُوِّنَا لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّفْسِجِ قَامَتْ أَوْقِيَّةٌ بِدِينَارٍ.

Then he^{-asws} said: 'O Uqba! The violet (oil) is cold during the summer and hot during the winter, soft upon our^{-asws} Shias, dry upon our^{-asws} enemies. If the people knew what is in the violet (oil), they would have evaluated an ounce for a Dinar''⁴¹²

6- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُوسُفَ بْنِ يَعْقُوبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَأْتِينَا مِنْ نَاحِيَّتِكُمْ شَيْءٌ أَحَبُّ إِلَيْنَا مِنَ النَّفْسِجِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Yunus Bin Yaquob who said,

'Abu Abdullah^{-asws} said: 'There has not come anything from you (which is) more beloved to us^{-asws} than the violet (oil)''⁴¹³

7- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَضَّلْتُ النَّفْسِجَ عَلَى الْأَذْهَانِ كَفَضْلِي الْإِسْلَامَ عَلَى الْأَذْيَانِ نَعْمَ الدُّهْنُ النَّفْسِجُ لِيَذْهَبَ بِالدَّاءِ مِنَ الرَّأْسِ وَ الْعَيْنِ فَادَّهِنُوا بِهِ.

And from him, from the number, from Ahmad Bin Abu Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'The merit of violet (oil) upon the (other) oils is lie the merit of Al-Islam upon the (other) religions. Best of the oils is the violet. It does away with the disease in the head and the eyes, so oil yourselves with it!''⁴¹⁴

8- وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ مِهْرَمٌ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع ادْعُ لَنَا الْجَارِيَةَ نَحْنُ نُدْنِي بِدُهْنٍ وَ نُحْلِلُ فَدَعَوْتُ بِهَا فَجَاءَتْ بِقَارُورَةٍ بِنَفْسِجٍ وَ كَانَ يَوْمًا شَدِيدَ الْبَرْدِ

And from him, by this chain from Abdul Rahman who said,

⁴¹² Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 5

⁴¹³ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 6

⁴¹⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 7

'I was in the presence of Abu Abdullah^{-asws} when Mihzam entered to see him. Abu Abdullah^{-asws} said to me: 'Call the maid for us^{-asws} to bring us oil and Kohl!' I called her. She came with a bottle of violet oil, and it was a day of severe cold.

فَصَبَّ مِنْهُ فِي رَاحَتِهِ مِنْهَا ثُمَّ قَالَ جُعِلْتُ فِدَاكَ هَذَا الْبَنْفَسَجُ وَ هَذَا الْبَرْدُ الشَّدِيدُ

Mihzam poured in his palm from it, then said, 'May I be sacrificed for you^{-asws}! This is the violet oil, and this is severely cold (in nature)!'

فَقَالَ إِنَّ مُتَطَبِّبِينَ يَزْعُمُونَ أَنَّ الْبَنْفَسَجَ بَارِدٌ فَقَالَ هُوَ بَارِدٌ فِي الصَّيْفِ لَيْتَ حَارٌّ فِي الشِّتَاءِ.

He said: 'Our physicians are alleging that the violet oil is cold'. He^{-asws} said: 'It is cold during the summer, soft, hot in the winter'.⁴¹⁵

9- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ الْبَرْزَطِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَوْفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دُهْنُ الْبَنْفَسَجِ يَرْزُقُ الدِّمَاغَ.

And from him, from the number, from Sahl, from Al Bazanty, from Hammad Bin Usman, from Muhammad Bin Sowqah,

'From Abu Abdullah^{-asws} having said: 'Oiling with the violet oil strengthens the brain'.⁴¹⁶

10- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ قَالَ: دَهْنُ الْحَاجِبَيْنِ بِالْبَنْفَسَجِ فَإِنَّهُ يَذْهَبُ بِالصُّدَاعِ.

And from him, from the number, from Sahl, from Ali Bin Asbaat, raising it, said,

'Oil the eyebrows with the violet oil, for it does away with the headaches'.⁴¹⁷

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ ذَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دُمِيَ الْبَنْفَسَجُ فَرَّغَاهُ ثُمَّ قَالَ وَ الْخَيْرِيُّ لَطِيفٌ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, both together from Ibn Fazzal, from Sa'alba Bin Maymoun, from the one who mentioned it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'The violet oil was mentioned. He^{-asws} praised it, then said: 'And St. John's wort is subtle'.⁴¹⁸

12- وَ مِنْهُ، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ وَ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع يَدَّهْنُ بِالْخَيْرِيِّ فَقَالَ لِي اذْهَبْ فَقُلْتُ أَتَيْتُ أَنْتَ عَنِ الْبَنْفَسَجِ.

And from him, from the number, from Ahmad Bin Abu Abdullah, from his father and Ibn Fazzal, from Al-Hassan Bin Al Jahm who said,

⁴¹⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 8

⁴¹⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 9

⁴¹⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 10

⁴¹⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 11

'I saw Abu Al-Hassan^{-asws} oiling with St. John's wort. He^{-asws} said to me: 'Oil (yourself)! I said, 'Where are you^{-asws} from the violet oil?'"⁴¹⁹

وَقَدْ رُوي فِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: أَكْرَهُ رِيحَهُ

And it has been reported regarding it,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} hate it's smell!'

قَالَ قُلْتُ لَهُ وَ إِنِّي قَدْ كُنْتُ أَكْرَهُ رِيحَهُ وَ أَكْرَهُ أَنْ أَقُولَ ذَلِكَ لِمَا بَلَغَنِي فِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَا بَأْسَ.

He (the narrator) said, 'I said to him (Abu Al-Hassan^{-asws}), 'And I have been disliking it's smell, and I disliked to say that due to what had reached me regarding it from Abu Abdullah^{-asws}'. He^{-asws} said: 'There is no problem'".⁴²⁰

13- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ السَّيَّارِيِّ رَفَعَهُ قَالَ قَالَ النَّبِيُّ ص إِنَّهُ لَيْسَ شَيْءٌ خَيْرًا لِلْجَسَدِ مِنْ دُهْنِ الزَّنْبَقِ يَغْنِي الرَّافِقِي.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Abdullah Bin Ja'far Al Sayyari, raising it, said,

'The Prophet^{-saww} said: 'There isn't anything better for the body than the lily oil, meaning 'Al-Razqy'".⁴²¹

⁴¹⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 12 a

⁴²⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 12 b

⁴²¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 80 H 13

CHAPTER 81 – THE BLACK SEED

1- فَقَهُ الرِّضَا ع، قَالَ أَرْوِي عَنْ الْعَالِمِ ع أَنَّ حَبَّةَ السَّوْدَاءِ مُبَارَكَةٌ يُخْرِجُ الدَّاءَ الدَّفِينِ مِنَ الْبَدَنِ.

(The book) 'Fiqh Al-Reza^{-asws}' – He said, 'I am reporting from the scholar^{-asws}: 'The black seed is Blessed, expelling the underlying illness from the body'.⁴²²

2- وَ عَنْهُ ع أَنَّ حَبَّةَ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ وَ عَلَيْكُمْ بِالْعَسَلِ وَ حَبَّةِ السَّوْدَاءِ.

And from him^{-asws}: 'The black seed is a healing from every illness except the poison (death), and upon you is with the honey and the black seed'.⁴²³

3- الطَّب، طَب الْأُئِمَّة عَلَيْهِمُ السَّلَام عَنْ الْحَسَنِ بْنِ شَازَانَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: سُئِلَ عَنِ الْغَمِّ الْعَالِيَةِ قَالَ يُؤْخَذُ الْعَسَلُ وَ الشُّونِيزُ وَ يُلَعَقُ مِنْهُ ثَلَاثُ لَعَقَاتٍ فَإِنَّمَا تَنْقَلِعُ وَ هُمَا الْمُبَارَكَانِ قَالَ اللَّهُ تَعَالَى فِي الْعَسَلِ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Al-Hassan Bin Shazan,

'From Abu Ja'far^{-asws}, from Abu Al-Hassan^{-asws}, he (the narrator) said, 'He^{-asws} was asked about the predominant fever. He^{-asws} said: 'Take the honey and the black cumin and like from it three licks from it, for it would be uprooted, and they are both Blessed. And Allah^{-azwj} the Exalted Said regarding the honey: **There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69].**

وَ قَالَ رَسُولُ اللَّهِ ص فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا السَّامُ قَالَ الْمَوْتُ

And Rasool-Allah^{-saww} said: 'In the black seed, there is a healing from every illness except the poison (death)'. It was said, 'O Rasool-Allah^{-saww}! And what is the poison?' He^{-saww} said: 'The death!'

قَالَ وَ هَذَانِ لَا يَمِيلَانِ إِلَى الْحَرِّ وَ الْبُرُودِ وَ لَا إِلَى الطَّبَائِعِ إِنَّمَا هُمَا شِفَاءٌ حَيْثُ وَقَعَا.

He^{-asws} said: 'And these two (honey and black seed) neither incline towards the heat and the cold, nor to the natures, but rather these are a healing wherever they occur'.⁴²⁴

4- وَ مِنْهُ، عَنِ الْقَاسِمِ بْنِ أَحْمَدَ بْنِ جَعْفَرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ يَعْلَى بْنِ أَبِي عَمْرٍو عَنْ دَرِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي لِأَجِدُ فِي بَطْنِي قَرَارًا [قَرَارًا] وَ وَجَعًا قَالَ مَا يَمْنَعُكَ مِنَ الْحَبَّةِ السَّوْدَاءِ فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

And from him, from Al Qasim Bin Ahmad Bin Ja'far, from Al Qasim Bin Muhammad, from Abu Ja'far, from Muhammad Bin Ya'la Bin Abu Amro, from Zareeh, who said,

⁴²² Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 1

⁴²³ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 2

⁴²⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 3

'I said to Abu Abdullah^{-asws}, 'I feel rumbling in my abdomen'. He^{-asws} said: 'And what prevents you from the black seeds, for there is healing in it from every illness except the poison (death)'.⁴²⁵

5- **وَعَنْ أَبِي جَعْفَرٍ ع قَالَ:** قَالَ رَسُولُ اللَّهِ ص فِي هَذِهِ الْحَبَّةِ السَّوْدَاءِ إِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَا السَّامُ قَالَ الْمَوْتُ.

And from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In these black seeds, there is a healing in it from every illness except the poison'. It was said, 'O Rasool-Allah^{-saww}! And what is the poison?' He^{-saww} said: 'The death'.⁴²⁶

6- **وَعَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ:** سَمِعْتُ أَبَا جَعْفَرٍ ع وَ قَدْ سُئِلَ عَنْ قَوْلِ رَسُولِ اللَّهِ ص فِي الْحَبَّةِ السَّوْدَاءِ فَقَالَ أَبُو جَعْفَرٍ ع نَعَمْ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص وَ اسْتَشْتَى فِيهِ فَقَالَ إِلَّا السَّامَ وَ لَكِنْ أَلَا أُدْلِكَ عَلَى مَا هُوَ أَبْلَغُ مِنْهَا وَ لَمْ يَسْتَنْبِ النَّبِيُّ ص فِيهِ

And from Zurara Bin Ayn who said,

'I heard Abu Ja'far^{-asws} and he^{-asws} had been asked about the words of Rasool-Allah^{-saww} regarding the black seeds, so Abu Ja'far^{-asws} said: 'Yes, Rasool-Allah^{-saww} did say that and he^{-saww} had made an inclusion and exclusion in it. He^{-saww} had said: 'Except the poison (death)'. But shall I^{-asws} point you upon what is more far-reaching than that it and the Prophet^{-saww} did not make any exclusion in it?'

قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ قَالَ الدُّعَاءُ يَرُدُّ الْقَضَاءَ وَ قَدْ أُتِرِمَ إِبْرَامًا وَ الصَّدَقَةُ تُطْفِئُ الْعُصْبَ وَ ضَمُّ أَصَابِعِهِ.

I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'The supplication returns the Decreed (afflictions) and (although) it would have been concluded with a conclusion, and the charity extinguishes the Wrath (of Allah^{-azwj})' – and he^{-asws} joined his^{-asws} fingers'.⁴²⁷

بيان كأن ضم الأصابع تأكيد فعلي للإبرام.

Explanation – It is as if pressing of the fingers in an emphasis: 'Upon me^{-asws} is the conclusion'.

7- **الْمَكَارِمُ، قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ هَذِهِ الْحَبَّةَ السَّوْدَاءَ فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ فَقُلْتُ وَ مَا السَّامُ قَالَ الْمَوْتُ**

(The book) 'Al Makarim' –

He said, 'Rasool-Allah^{-saww} said: 'These black seeds, there is a healing in it from every illness except the poison (death)'. I said, 'And what is the poison?' He^{-saww} said: 'The death!'

قُلْتُ وَ مَا الْحَبَّةُ السَّوْدَاءُ فَقَالَ الشُّونِيزُ قُلْتُ وَ كَيْفَ أَصْنَعُ

I said, 'And what are the black seeds?' He^{-asws} said: 'The cumin'. I said, 'And how shall I deal with it?'

⁴²⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 4

⁴²⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 5

⁴²⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 6

قَالَ تَأْخُذُ إِحْدَى وَ عِشْرِينَ حَبَّةً فَتَجْعَلُهَا فِي خِرْقَةٍ وَ تَنْقَعُهَا فِي الْمَاءِ لَيْلَةً فَإِذَا أَصْبَحْتَ فَطَرَّتْ فِي الْمُنْجَرِ الْأَيْمَنِ فَطَرَّةً وَ فِي الْأَيْسَرِ فَطَرَّةً فَإِذَا كَانَ فِي الْيَوْمِ الثَّانِي فَطَرَّتْ فِي الْأَيْمَنِ فَطَرَّتَيْنِ وَ فِي الْأَيْسَرِ فَطَرَّةً فَإِذَا كَانَ فِي الْيَوْمِ الثَّالِثِ فَطَرَّتْ فِي الْأَيْمَنِ فَطَرَّةً وَ فِي الْأَيْسَرِ فَطَرَّتَيْنِ تُخَالِفُ بَيْنَهُمَا ثَلَاثَةَ أَيَّامٍ

He^{-asws} said: 'Take twenty-one seeds and make these to be in a rag and soak it in the water at night. When it was morning, drop one drop in the right nostril and one drop in the left. When it would be the second day, drop two drops in the right and one drop in the left. When it would be during the third day, drop one drop in the right and two drops in the left, interchanging between the two for three days'.

قَالَ سَعْدٌ وَ مُجَدِّدُ الْحَبِّ فِي كُلِّ يَوْمٍ.

Sa'ad said, 'And you should renew the seeds during every day'.⁴²⁸

8- وَ عَنِ الصَّادِقِ ع قَالَ: الْحَبَّةُ السَّوْدَاءُ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ هِيَ حَبِيبَةُ رَسُولِ اللَّهِ ص

And from Al-Sadiq^{-asws} having said: 'The black seeds are a healing from every illness, and these are beloved of Rasool-Allah^{-saww}'.

فَقِيلَ لَهُ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّهَا الْحَزْمَلُ قَالَ لَا هِيَ الشُّونِيزُ فَلَوْ أَتَيْتُ أَصْحَابَهُ فَقُلْتُ أَخْرِجُوا إِلَيَّ حَبِيبَةَ رَسُولِ اللَّهِ ص لَأَخْرِجُوا إِلَيَّ الشُّونِيزَ.

It was said to him^{-asws}, 'The people are claiming that it is the rue!' He^{-asws} said: 'No, it is the cumin. If I were to come to his^{-saww} companions, I^{-asws} would say, 'Bring out to me the beloved of Rasool-Allah^{-saww}!' They would have brought out the cumin to me^{-asws}'.⁴²⁹

9- عَنْ الْفَضْلِ قَالَ: شَكُوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنِّي أَلْتَمَسْتُ مِنَ الْبَوْلِ شِدَّةً فَقَالَ خُذْ مِنَ الشُّونِيزِ فِي آخِرِ اللَّيْلِ.

From Al Fazl who said,

'I complained to Abu Abdullah^{-asws}, 'I am facing severity from the urinating'. He^{-asws} said; 'Take from the cumin at the end of the night'.⁴³⁰

10- عَنْهُ، ع قَالَ: إِنَّ فِي الشُّونِيزِ شِفَاءً مِنْ كُلِّ دَاءٍ فَأَنَا آخُذُهُ لِلْحُمَّى وَ الصُّدَاعِ وَ الرَّمَدِ وَ لَوَجَعِ الْبَطْنِ وَ لِكُلِّ مَا يَغْرِضُ لِي مِنَ الْأَوْجَاعِ يَشْفِينِي اللَّهُ عَزَّ وَ جَلَّ بِهِ.

From him^{-asws} having said: 'In the cumin there is healing from every illness. I^{-asws} take it for the fever, and the headache, and the sore eyes, and for the abdominal pain, and for every pain presenting to me^{-asws}, Allah^{-azwj} Mighty and Majestic Heals me^{-asws} by it'.⁴³¹

11- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ رَسُولِ اللَّهِ ص فِي الْحَبَّةِ السَّوْدَاءِ قَالَ قَدْ قَالَ ذَلِكَ قِيلَ وَ مَا قَالَ قَالَ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ يَغْنِي الْمَوْتَ

⁴²⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 7

⁴²⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 8

⁴³⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 9

⁴³¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 10

(The book) 'Al Da'aim' –

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having been asked about the words of Rasool-Allah^{-saww} regarding the black seeds. He^{-asws} said; 'He^{-saww} had said that'. It was said, 'And what had he^{-saww} said?' He^{-asws} said: 'He^{-saww} had said there is a healing in it from every illness except the poison, meaning the death'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَ لِلْسَّائِلِ أَلَا أَذْكَكَ عَلَى مَا لَمْ يَسْتَشِنْ فِيهِ رَسُولُ اللَّهِ ص قَالَ بَلَى

Then Abu Ja'far^{-asws} said to the questioner: 'Shall I^{-asws} point you upon what Rasool-Allah^{-saww} did not make any exclusions to be in it?' He said, 'Yes'.

قَالَ الدُّعَاءُ فَإِنَّهُ يَرُدُّ الْقَضَاءَ وَ قَدْ أُثِرِمَ إِثْرَاماً وَ ضَمَّ أَصَابِعَهُ مِنْ كَفِّهِ وَ جَمَعَهُمَا جَمِيعاً وَاحِدَةً إِلَى الْأُخْرَى الْخَنْصِرَ بِحَيْثُ الْخَنْصِرِ كَأَنَّهُ يُرِيكَ شَيْئاً.

He^{-asws} said: 'The supplication, for it repels the Decree (of afflictions), and it had already been concluded with a conclusion' – and he^{-asws} pressed his^{-asws} fingers from his^{-asws} palms and gathered them all as one up to the last pinkie facing the pinkie. It was as if he^{-asws} was showing you something".⁴³²

⁴³² Bihar Al-Anwaar – V-59 The book of creation - Ch 81 H 11

CHAPTER 82 – THE JUJUBE

1 الْمَكَارِمُ، عَنْ عَلِيٍّ ع قَالَ: الْعُنَابُ يَذْهَبُ بِالْحُمَّى.

(The book) 'Al Mukarim' –

'From Ali^{-asws} having said: 'The Jujube does away with the fever''.⁴³³

2- عَنْ ابْنِ أَبِي الْخَضِيْبِ قَالَ: كَانَتْ عَيْنِي قَدْ ابْيَضَّتْ وَلَمْ أَكُنْ أَبْصِرُ بِهَا شَيْئاً فَرَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع فِي الْمَنَامِ فَقُلْتُ يَا سَيِّدِي عَيْنِي قَدْ أَصَابَتْ إِلَى مَا تَرَى فَقَالَ خُذِ الْعُنَابَ فَدَقَّهُ فَاسْتَحِلْ بِهِ

From Ibn Abu Al Khazeyb who said,

'My eyes had whitened, and I could not see anything with these. I saw Amir Al-Momineen^{-asws} in the dream. I said, 'O my Master^{-asws}! My eyes have been afflicted to what you see'. He^{-asws} said, 'Take the Jujube, pound it and apply in the eyes with it'.

فَأَخَذْتُ الْعُنَابَ فَدَقَقْتُهُ بِنَوَاهُ وَكَحَلْتُهَا فَاسْتَحَلْتُ عَنْ عَيْنِي الظُّلْمَةَ وَنَظَرْتُ أَنَا إِلَيْهَا إِذَا هِيَ صَحِيحَةٌ.

I took the Jujube, pounded it with its seeds and applied in the eyes with it. It polished the darkness away from my eyes and looked at it, and behold, it was healthy''.⁴³⁴

2- قَالَ الصَّادِقُ ع فَضْلُ الْعُنَابِ عَلَى الْفَاكِهَةِ كَفَضْلِنَا عَلَى سَائِرِ النَّاسِ.

Al-Sadiq^{-asws} said: 'Merit of the Jujube upon the fruits is like our^{-asws} merit over rest of the people''.⁴³⁵

⁴³³ Bihar Al-Anwaar – V-59 The book of creation - Ch 82 H 1

⁴³⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 82 H 2

⁴³⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 82 H 3

CHAPTER 83 – THE FENUGREEK

1- مِنْ أَصْلِ قَدِيمٍ لِيُغْضِ أَصْحَابُنَا أَطْنُوهُ التَّلْعُكْرِيَّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدَّبَّاجِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْحُلْبَةِ وَ لَوْ بَيْعَ وَزْنَهَا ذَهَبًا.

From an ancient original of one of our companions, it think it is Al Talakbury, from Sahl Bin Ahmad Al Dibaaj, from Muhammad Bin Muhammad Bin Al Ash'ab,

'From Musa Bin Ismail, son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you is with the fenugreek, and even if you were to buy for its weight in gold''.⁴³⁶

2- الْمَكَارِمُ، قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْحُلْبَةِ وَ لَوْ يَعْلَمُ أُمَّتِي مَا لَهَا فِي الْحُلْبَةِ لَتَدَاوَوْا بِهَا وَ لَوْ يَوْزُنُهَا ذَهَبًا.

(The book) 'Al Makarim' –

'Rasool-Allah^{-saww} said: 'Upon you is with the fenugreek, and if my^{-saww} community were to know what is for it in the fenugreek, they would medicate with it and even if it was for it's weight in gold''.⁴³⁷

3- الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ ص قَالَ: تَدَاوَوْا بِالْحُلْبَةِ فَلَوْ يَعْلَمُ أُمَّتِي مَا لَهَا فِي الْحُلْبَةِ لَتَدَاوَتْ بِهَا وَ لَوْ يَوْزُنُهَا مِنْ ذَهَبٍ.

(The book) 'Al Da'aim' –

'From Rasool-Allah^{-saww} having said: 'Medicate with the fenugreek. If my^{-saww} community knew what is for it in the fenugreek, it would medicate with it and even if it was for its weight in gold''.⁴³⁸

⁴³⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 83 H 1

⁴³⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 83 H 2

⁴³⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 83 H 3

CHAPTER 84 – THE RUE AND THE FRANKINCENSE

1- الطب، طب الأئمة عليهم السلام عن إبراهيم بن خالد عن إبراهيم بن عبد ربه عن عبد الواحد بن ميمون عن أبي خالد الواسطي عن زائد بن علي رفعه إلى أبيه ع قال قال رسول الله ص ما أنبت الحرمل من شجرة ولا ورقة ولا ثمرة إلا وملك موكل بها حتى تصل إلى من وصلت إليه أو يصير خطأ وإن في أصلها وفرعها نشرة وإن في حبها الشفاء من اثنين وسبعين داء فتداؤوا بها وبالكندر.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ibrahim Bin Khalid, from Ibrahim Bin Abd Rabbih, from Abdul Wahid Bin Maymoun, from Abu Khalid Al Wasity,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) raising it to his forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'No frankincense grows of a tree, nor leaf, nor fruit, except and there is an Angel allocated with it until it arrives to the one it arrives to, or it becomes debris, and there is a cure in its roots and its branches, and in its seeds, there is healing from seventy-two illnesses. So medicate with it and with the frankincense!''⁴³⁹

2 و عن أبي عبد الله الصادق ع أنه سئل عن الحرمل واللبان فقال أما الحرمل فما تغلق له عرق في الأرض ولا ارتفع له فرع في السماء إلا وكل به ملك حتى يصير خطأ أو يصير إلى ما صارث وإن الشيطان ليتككب سبعين داراً دون الدار التي هو فيها وهو شفاء من سبعين داء أهونه الجذام فلا تعفلوا عنه.

And from Abu Abdullah Al-Sadiq^{-asws} having been asked about the Rue and the Frankincense. He^{-asws} said: 'As for the rue, no root of it penetrates in the ground nor does a branch raise for it towards the sky except and there is an Angel allocated with it, until it becomes debris, or comes to what it comes to, and the Satan^{-la} settles in seventy houses besides the house which it is in, and it is a healing from seventy illnesses, the least of it is the leprosy, therefore do not be heedless from it''.⁴⁴⁰

3- المكارم، عن محمد بن الحكم قال: شكنا نبي إلى الله عز وجل جئنا أمته فأوحى الله عز وجل إليه مر أمتك تأكل الحرمل.

(The book) 'Al Makarim' – From Muhammad Bin Al Hakam who said,

'A Prophet^{-as} complained to Allah^{-azwj} Mighty and Majestic of the cowardice of his^{-as} community. Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "Instruct your^{-as} community to eat the rue"'.⁴⁴¹

وفي رواية مرفوعة فليشربوا الحرمل فإنه يزيد الرجل شجاعة.

And in a report: "Instruct them to drink the rue for it will increase the man in bravery".⁴⁴²

⁴³⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 84 H 1

⁴⁴⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 84 H 2

⁴⁴¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 84 H 3 a

⁴⁴² Bihar Al-Anwaar – V-59 The book of creation - Ch 84 H 3 b

4- **وَمِنْهُ،** سَمِعَ الصَّادِقُ عَنِ الْحَزْمَلِ وَاللُّبَانِ فَقَالَ أَمَّا الْحَزْمَلُ فَمَا تَقْلُقُ لَهُ عِزْقٌ فِي الْأَرْضِ وَلَا ارْتَفَعَ لَهُ فَرْعٌ فِي السَّمَاءِ إِلَّا وَكَّلَ اللَّهُ عَزَّ وَجَلَّ بِهِ مَلَكًا حَتَّى يَصِيرَ خَطَامًا أَوْ يَصِيرَ إِلَى مَا صَارَ إِلَيْهِ فَإِنَّ الشَّيْطَانَ قَدْ يَتَنَكَّبُ سَبْعِينَ دَارًا دُونَ الدَّارِ الَّتِي فِيهَا الْحَزْمَلُ وَهُوَ شِفَاءٌ مِنْ سَبْعِينَ دَاءً أَهْوَنُهُ الْجُدَامُ فَلَا يَفُوتَنَّكُمْ

And from him –

‘Al-Sadiq^{-asws} was asked about the Rue and the Frankincense. He^{-asws} said: ‘As for the Rue, not vein of it penetrates in the ground nor any branch rises towards the sky except Allah^{-azwj} Mighty and Majestic Allocates and Angel with it until it becomes debris, or comes to whatever it comes to, for the Satan^{-la} settles in seventy houses besides the house in which is the Rue, and it is a healing from seventy illnesses, the least of it being the leprosy, so do not let it be missed by you!’

قَالَ وَ أَمَّا اللَّبَانُ فَهُوَ مُخْتَارُ الْأَنْبِيَاءِ ع مِنْ قَبْلِي وَ بِهِ كَانَتْ تَسْتَعِينُ مَرْيَمُ ع وَ لَيْسَ دُخَانٌ يَصْعَدُ إِلَى السَّمَاءِ أَسْرَعَ مِنْهُ وَ هُوَ مَطْرَدُ الشَّيَاطِينِ وَ مَدْفَعَةٌ لِلْعَاهَةِ فَلَا يَفُوتَنَّكُمْ.

He^{-asws} said: ‘As for the Frankincense, it is a choice of the Prophets^{-as} from before me^{-asws}, and by it was the help of Maryam^{-as}, and there isn’t any vapour ascending to the sky quicker than it, and it is a repeller of the Satans^{-la}, and a repellent of the disabilities, so do not let it be missed by you!’⁴⁴³

5- **الْفِرْدَوْسُ،** عَنِ النَّبِيِّ ص قَالَ: مَنْ شَرِبَ الْحَزْمَلُ أَرْبَعِينَ صَبَاحًا كُلَّ يَوْمٍ مَثْقَالًا لَا سَتَنَارَ الْحِكْمَةُ فِي قَلْبِهِ وَ عُوفِيَ مِنْ اثْنَيْنِ وَ سَبْعِينَ دَاءً أَهْوَنُهُ الْجُدَامُ.

(The book) ‘Al Firdows’ –

‘From the Prophet^{-saww} having said: ‘One who drinks the Rue (water) for forty mornings, one ounce every day, the wisdom would radiate in his heart and he would recover from seventy-two illnesses, the weakest of it being the leprosy’.⁴⁴⁴

⁴⁴³ Bihar Al-Anwaar – V-59 The book of creation - Ch 84 H 4

⁴⁴⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 84 H 5

CHAPTER 85 – THE CYPERUS AND THE HYSSOPUS

1- الْمَكَارِمُ، عَنْ إِبْرَاهِيمَ بْنِ بَسْطَامٍ قَالَ: أَخَذَنِي اللَّصُوصُ وَ جَعَلُوا فِي فَمِي الْفَالُودَجَ حَتَّى نَضِجَ ثُمَّ حَشَوُهُ بِاللَّجَجِ بَعْدَ ذَلِكَ فَتَسَاقَطَتْ أَسْنَانِي وَ أَضْرَاسِي فَرَأَيْتُ الرِّضَا ع فِي النَّوْمِ فَشَكَوْتُ إِلَيْهِ ذَلِكَ قَالَ اسْتَغْمِلِ السُّعْدَ فَإِنَّ أَسْنَانَكَ تَنْبُثُ

(The book) 'Al Makarim' – From Ibrahim Bin Bistam who said,

'The thieves seized me and made 'Al-Falouzaj' in my mouth until it matured, then they filed with the ice after that. So my (front) teeth and my molars fell off. I saw Al-Reza^{-asws} in the dream and I complained to him^{-asws} of that. He^{-asws} said: 'Utilise the Cyperus, so your teeth shall grow'.

فَلَمَّا حُمِلَ إِلَى خُرَاسَانَ بَلَغَنِي أَنَّهُ مَارٌّ بِنَا فَاسْتَقْبَلْتُهُ وَ سَلَّمْتُ عَلَيْهِ وَ ذَكَرْتُ لَهُ حَالِي وَ أَنِّي رَأَيْتُهُ فِي الْمَنَامِ وَ أَمَرَنِي بِاسْتِغْمَالِ السُّعْدِ

When he^{-asws} was taken to Khurasan, it reached me that he^{-asws} is passing by us, so I received him^{-asws} and greeted unto him^{-asws} and mentioned my state to him^{-asws}, and that I had seen him^{-asws} in the dream and he^{-asws} had instructed me with utilisation the Cyperus.

فَقَالَ وَ أَنَا أَمُرُكَ بِهِ فِي الْيَقَظَةِ فَاسْتَغْمِلْتُهُ فَعَادَتْ إِلَيَّ أَسْنَانِي وَ أَضْرَاسِي كَمَا كَانَتْ.

He^{-asws} said: 'And I^{-asws} am instructed you with it during the (your) wakefulness, so utilise it!' My (front) teeth and my molars returned to me just as they had been".⁴⁴⁵

2- وَ مِنْهُ، عَنِ الْبَاقِرِ ع كَانَ إِذَا تَوَضَّأَ بِالْأُشْتَانِ أَدْخَلَهُ فَاهُ فَتَطَاعَمَهُ ثُمَّ رَمَى بِهِ وَ قَالَ الْأُشْتَانُ رَدِيءٌ يُبْخِرُ الْقَمَّ وَ يُصَفِّرُ اللَّوْنَ وَ يُضْعِفُ الرُّكْبَتَيْنِ وَ أَنَا أُحِبُّهُ.

And from him,

'From Al-Baqir^{-asws}, it was so that whenever he^{-asws} washed with the Hyssopus, inserted it in his^{-asws} mouth, taste it and throw it, and he^{-asws} said: 'The Hyssopus is bad. It vapours the mouths, and pales the colour, and weakens the knees, and I^{-asws} love it".⁴⁴⁶

بيان كأن المراد بالتطاعم المضغ و الحب لعله للمضغ و غسل الفم و المفاسد على الأكل.

Explanation – It is as if the intend with the tasting is the chewing, and the love is perhaps for the chewing and washing the mouth, and the disadvantages are upon the eating.

3- الْخِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَكُلُ الْأُشْتَانِ يُوهِنُ الرُّكْبَتَيْنِ وَ يُفْسِدُ مَاءَ الظَّهْرِ.

⁴⁴⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 85 H 1

⁴⁴⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 85 H 2

(The book) 'Al Khisaal' – From his father, from Muhammad Bin Yahya Al Attar, from Ahmad Bin Abu Abdullah, from Abu Abdullah Al Razy, from Ali Bin Asbaat, from Al Hakam Bin Miskeen who said,

'I heard Abu Abdullah^{asws} saying: 'Eating the Hyssopus weakens the knees and spoils the water of the back''⁴⁴⁷

4- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ ع قَالَ: أَكُلُ الْأَشْنَانِ يُجَرُّ الْقَمَّ.

(The book) 'Al Mahasin' – From Al-Husayn Bin Saeed, from Ahmad Bin Yazeed,

'From Abu Al-Hassan^{asws} having said: 'Eating the Hyssopus vapours the mouth''⁴⁴⁸

5- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْخُضْرَمِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّا نَأْكُلُ الْأَشْنَانَ فَقَالَ كَانَ أَبُو الْحَسَنِ ع إِذَا تَوَضَّأَ ضَمَّ شَفَتَيْهِ وَ فِيهِ خِصَالٌ تُكْرَهُ إِنَّهُ يُورِثُ السِّلَّ وَ يَذْهَبُ بِمَاءِ الظَّهْرِ وَ يُوهِنُ الرُّكْبَتَيْنِ الْخَبَرَ.

And from him, from one of his companions, from Ja'far Bin Ibrahim Al Hazramy, from Sa'ad Bin Sa'ad who said,

'I said to Abu Al-Hassan^{asws}, 'We tend to eat the Hyssopus'. He^{asws} said: 'It was so that whenever Abu Al-Hassan^{asws} washed (with it), would press his^{asws} lips, and there are characteristics in it he^{asws} disliked. It inherits the tuberculosis, and removes the water of the back, and weakens the knees' – the Hadeeth''⁴⁴⁹

6- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ الزَّرْقَانَ عَنِ الْفَضْلِ بْنِ عُثْمَانَ عَنْ أَبِي عَزِينٍ الْمُرَادِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّخَذُوا فِي أَسْنَانِكُمُ السُّعْدَ فَإِنَّهُ يُطَيِّبُ الْقَمَّ وَ يَزِيدُ فِي الْجِمَاعِ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from Al-Hassan Bin Al Zirqn, from Al Fuzeyl Bin Usman, from Abu Uzeyr Al Murady who said,

'I heard Abu Abdullah^{asws} saying: 'Take the Cyperus in your teeth for it would aromatise your mouth and increase in the (strength for) copulation''⁴⁵⁰

⁴⁴⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 85 H 3

⁴⁴⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 85 H 4

⁴⁴⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 85 H 5

⁴⁵⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 85 H 6

باب 86 الهليلج و الأملج و البليلج

CHAPTER 86 – THE MYROBALAN, AND THE LEAFFLOWER, AND THE TROPICAL ALMOND

1- الطب، طب الأئمة عليهم السلام عن المُسَيَّبِ بْنِ وَاضِحٍ وَ كَانَ يَخْدُمُ الْعُسْكَرِيَّ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي طَالِبٍ ع قَالَ: لَوْ عَلِمَ النَّاسُ مَا فِي الْهَلِيلِجِ الْأَصْفَرِ لَاشْتَرَوْهَا بِوِزْنِهَا ذَهَبًا

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} –

'From Al-Musayyab Bin Wazih, and he used to serve Al-Askari^{-asws}, from his^{-asws} father, from his^{-asws} grandfather^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'If the people knew what is in the yellow Myrobalan, they would buy it for its weight in gold'.

و قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ خُذْ هَلِيلَجَةً صَفْرَاءَ وَ سَبْعَ حَبَّاتِ فُلْفُلٍ وَ اسْحَقْهَا وَ انْخُلْهَا وَ اكْتَجِلْ بِهَا.

And he^{-asws} said to a man from his^{-asws} companions: 'Take the yellow Myrobalan and seven seeds of pepper, and crush it and sieve it, and apply in the eyes with it'.⁴⁵¹

2- الْفِرْدَوْسُ، عَنِ النَّبِيِّ ص قَالَ: الْهَلِيلِجَةُ السَّوْدَاءُ مِنْ شَجَرِ الْجَنَّةِ.

(The book) 'Al Firdows' –

'From the Prophet^{-saww} having said: 'The black Myrobalan is from the trees of Paradise'.⁴⁵²

⁴⁵¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 86 H 1

⁴⁵² Bihar Al-Anwaar – V-59 The book of creation - Ch 86 H 2

CHAPTER 87 – THE COMPONENTS OF THE COMPREHENSIVE MEDICINES FOR THE BENEFICIAL BENEFITS FOR MANY OF THE ILLNESSES

1 الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ مُوسَى بْنَ عِمْرَانَ ع شَكَا إِلَى رَبِّهِ تَعَالَى الْبَلَّةَ وَالرُّطُوبَةَ فَأَمَرَهُ اللَّهُ أَنْ يَأْخُذَ الْهَلِيلَجَ وَالْبَلِيلَجَ وَالْأَمْلَجَ فَيَعِجَنَهُ بِالْعَسَلِ وَيَأْخُذَهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Saeed Bin Janah, from a man,

'From Abu Abdullah^{asws}: 'Musa Bin Imran^{as} complained to his^{as} Lord^{azwj} the Exalted of the moisture and the wetness, so Allah^{azwj} Commanded him^{as} to take the Myrobalan, and the Leaf-flower and the Tropical Almond, knead it with the honey and take it'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ الَّذِي يُسَمُّوهُ عِنْدَكُمْ الطَّرِيفَل.

Then Abu Abdullah^{asws} said: 'It is which is being named with you as 'Al Tareyfal''.⁴⁵³

2- الْفِرْدَوْسُ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص الْهَلِيلَجَ الْأَسْوَدُ وَبَلِيلَجَ وَ أَمْلَجَ يُغْلَى بِسَمَنِ الْبَقَرِ وَ يُعْجَنُ بِالْعَسَلِ يَغْنِي الطَّرِيفَل.

(The book) 'Al Firdows' – From Ibn Abbas,

'From the Prophet^{saww}: 'The black Myrobalan, and the Leaf-flower and Tropical Almond, boil with the cow fat and knead with the honey, meaning 'Al-Tareyfal''.⁴⁵⁴

3- الطب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ وَ الْحُسَيْنُ ابْنَا بِسْطَامَ قَالَا أَفَلَى عَلَيْنَا أَحْمَدُ بْنُ رِيَّاحٍ الْمُتَطَبِّبُ هَذِهِ الْأَدْوِيَّةُ وَ ذَكَرَ أَنَّ عَرْضَهَا عَلَى الْإِمَامِ فَرَضِيَهَا وَ قَالَ إِنَّهَا تَنْفَعُ بِإِذْنِ اللَّهِ تَعَالَى مِنَ الْمَرَّةِ السَّودَاءِ وَ الصُّفْرَاءِ وَ الْبَلْعَمِ وَ وَجَعِ الْمَعِدَةِ وَ الْقَيْءِ وَ الْحُمَى وَ الْبُرْسَامِ وَ تَشَقُّقِ الْيَدَيْنِ وَ الرِّجْلَيْنِ وَ الْأُسْرِ وَ الرَّحْرِ وَ وَجَعِ الْكَبِدِ وَ الْحَرِّ فِي الرَّأْسِ وَ يَنْبَغِي أَنْ يَخْتَمِيَ مِنَ الثَّمَرِ وَ السَّمَكِ وَ الْحَلِّ وَ الْبُقْلِ وَ لِيَكُنْ طَعَامٌ مَنْ يَشْرِبُهُ زَيْرَبَاجَةً يَدْفَنُ بِمَسْمِ يَشْرِبُهُ ثَلَاثَةَ أَيَّامٍ كُلَّ يَوْمٍ مِثْقَالَيْنِ

(The book) 'Tibb Al Aimmah^{asws}', may the greetings be upon them^{asws} – Abdullah and Al-Husayn, two sons of Bistam, they said,

'Ahmad Bin Riyah Al-Mutatabbib dictated to us and he mentioned that he had displayed it to the Imam^{asws} and he^{asws} had agreed it and said: 'It shall benefit by the Permission of Allah^{azwj}, from the black and yellow bile, and the phlegm, and the abdominal pain, and the vomit, and the fever, and the Pleurisy, and the cracked hands and legs, and urine retention, and Tenesmus, and the liver pain, and the heat in the head, and it would be appropriate to diet (stay away) from the dates, and the fish, and the vinegar, and the vegetables, and let the food

⁴⁵³ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 1

⁴⁵⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 2

of the one who drinks it. Be 'Zeyrbajah' with sesame oil, drinking it for three days, two ounces a day'.

وَكُنْتُ أَشْقِيهِ مِثْقَالًا فَقَالَ الْعَالِمُ عِ مِثْقَالَيْنِ وَ ذَكَرَ أَنَّهُ لِبَعْضِ الْأَنْبِيَاءِ عَلَى نَبِيَّتَا وَ آلِهِ وَ عَلَيْهِ السَّلَامُ

And I used to drink one ounce, and the scholar^{-asws} said two ounces, and he^{-asws} mentioned that it was for one of the Prophets^{-as}, may the greetings be upon our Prophet^{-saww} and his^{-saww} Progeny^{-asws} and upon him^{-as}.

يُؤْخَذُ مِنَ الْخِيَارِ شَنْبَرِ رَطْلٍ مُنْقَى وَ يُنْفَعُ فِي رَطْلٍ مِنْ مَاءٍ يَوْمًا وَ لَيْلَةً ثُمَّ يُصْفَى فَيُؤْخَذُ صَفْوُهُ وَ يُطْرَحُ ثَقْلُهُ وَ يُجْعَلُ مَعَ صَفْوِهِ رَطْلٌ مِنْ عَسَلٍ وَ رَطْلٌ مِنْ أَفْشَرِجِ السَّفَرَجَلِ وَ أَرْبَعِينَ مِثْقَالًا مِنْ دُهْنِ الْوَرْدِ ثُمَّ يَطْبَخُهُ بِنَارٍ لَبَنَةٍ حَتَّى يَنْخَنَ ثُمَّ يُنْزَلَ عَنِ النَّارِ وَ يَبْرُدُ حَتَّى يَبْرُدَ

One Ratl of purified tamarind seed would be taken and soaked in a Ratl of water for a day and a night. Then it would be filtered, and its filter would be taken and it's residue would be discarded, and a Ratl of honey and a Ratl of quince, and forty ounces of rose oil. Then it would be cooked in soft fire until it thickens. Then it would be brought down from the fire and left until it cools.

فَإِذَا بَرَدَ جُعِلَتْ فِيهِ الْفُلْفُلُ وَ الدَّارْفُلْفُلُ وَ قَرْفَةُ الْقَرْنُفُلِ وَ قَرْنُفُلٌ وَ قَافَلَةٌ وَ زَنْجَبِيلٌ وَ دَارْجِينِي وَ حَوْزُونًا مِنْ كُلِّ وَاحِدٍ ثَلَاثَةُ مِثْقَالِينَ مَذْفُوقٌ مَذْفُوقٌ فَإِذَا جُعِلَتْ فِيهِ هَذِهِ الْأَخْلَاطُ عُجِنَتْ بَعْضُهُ بِبَعْضٍ وَ جُعِلَتْ فِي جَرَّةٍ خَضْرَاءَ أَوْ فِي قَارُورَةٍ وَ الشَّرْبَةُ مِثْقَالَيْنِ عَلَى الرِّيقِ نَافِعٌ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

When it has cooled, the pepper, and the Pippali long pepper (Garam Masala), and the cinnamon, and cloves, and cardamom, and ginger, and cinnamon sticks, and walnuts, three ounces from each one, pounded, sieved. So when this mixture is made to be in it, it would be kneaded with each other and made to be in a green jar or in a bottle, and two ounces would be drunk upon the empty stomach, it would be beneficial by the Permission of Allah^{-azwj} Mighty and Majestic.

وَ هُوَ نَافِعٌ لِمَا ذُكِرَ وَ هُوَ نَافِعٌ لِلرِّقَّانِ وَ الْحُمَّى الصُّلْبَةِ الشَّدِيدَةِ الَّتِي يَتَخَوَّفُ عَلَى صَاحِبِهَا الْبُرْسَامُ وَ الْحَرَارَةُ

And it would be beneficial for what he^{-asws} mentioned, and it is beneficial for the jaundice, and the high severe fever which it's patient would be feared upon with the pleurisy, and the heat'.

وَ وَجَعَ الْمَنَانَةِ وَ الْإِخْلِيلِ قَالَ تَأْخُذُ خِيَارَ بَادِرْنَجٍ فَتَقَشِّرُهُ ثُمَّ تَطْبُخُ فُشُورَهُ بِالمَاءِ مَعَ أُصُولِ الْهِنْدَبَاءِ ثُمَّ تُصَفِّيه وَ تَصُبُّ عَلَيْهِ سَكَّرَ طَبَرَزْدٍ ثُمَّ تَشْرَبُ مِنْهُ عَلَى الرِّيقِ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ يَوْمٍ مِقْدَارَ رَطْلٍ فَإِنَّهُ جَيِّدٌ مُجَرَّبٌ نَافِعٌ بِإِذْنِ اللَّهِ تَعَالَى

And (for) the bladder and the urethral pain, he^{-asws} said 'Take tamarind and peel it, then cook it's peelings with the water along with the roots of the endive. Then filter it and pour the turmeric sugar upon it, then drink from it upon the empty stomach for three days, during each day a measurement of a Ratl, for it is good, tried, beneficial by the Permission of Allah^{-azwj} the Exalted.

لِلرِّقَّانِ الْفَوَادِ وَ النَّفْسِ الْعَالِيَةِ وَ وَجَعِ الْمَعْدَةِ وَ تَقَوُّيَتِهَا وَ وَجَعِ الْخَاصِرَةِ وَ يَبْرُدُ فِي مَاءِ الْوَجْهِ وَ يَذْهَبُ بِالصُّفَارِ وَ أَخْلَاطُهُ أَنْ تَأْخُذَ مِنَ الزَّجْجِيلِ الْيَاسِ اثْنَيْنِ وَ سَبْعِينَ مِثْقَالًا وَ مِنَ الدَّارْفُلْفُلِ أَرْبَعِينَ مِثْقَالًا وَ مِنْ شَبِّهِ وَ سَادِجٍ وَ فُلْفُلٍ وَ إِهْلِيلِجٍ أَسْوَدَ وَ قَافَلَةٍ مُرِّيٍّ وَ حَوْزِرِ طَبِيبٍ وَ نَاقُودَةٍ وَ حَبِّ الرُّمَّانِ الْخُلُوِّ وَ شُونِيزٍ وَ كُمُونٍ كَرْمَانِيٍّ مِنْ كُلِّ وَاحِدٍ أَرْبَعُ مِثْقَالِينَ يُدَقُّ كُلُّهُ وَ يُنْخَلُ ثُمَّ

For palpitation of the heart and the high breathing, and stomach pain and strengthening it, and loin pain, and increase in water of the face, and removing the paleness and it's mixture is that you should take seventy-two ounces of dry ginger, and forty ounces of long pepper (Garam Masala), and from it's like, and sage, and pepper, and black cumin, and cardamom paste, and good walnuts, and Indrajav seeds, and sweet pomegranate seeds, and Nigella, and Cumin of Kirman – four ounces from each one, pounding it all and sieved.

تَأْخُذُ سِتِّمِائَةً مِثْقَالٍ فَايْنِدُ حَيِّدٍ فَتَجْعَلُهُ فِي بَرِّيَّةٍ وَ تَصُبُّ فِيهِ شَيْئاً مِنْ مَاءٍ ثُمَّ تُؤَوِّدُ تَحْتَهَا وَفُوداً لَيْناً حَتَّى يَذُوبَ الْفَايْنِدُ ثُمَّ تَجْعَلُهُ فِي إِنَاءٍ نَظِيفٍ ثُمَّ تَدْرُ عَلَيْهِ الْأَدْوِيَةَ الْمَذْفُوفَةَ وَ تَعْجِنُهَا بِهِ حَتَّى تَخْتَلِطَ ثُمَّ تَرْفَعُهُ فِي قَارُورَةٍ أَوْ جَرَّةٍ خَضِرَاءَ الشَّرْبَةِ مِنْهُ مِثْلُ الْجُوزَةِ فَإِنَّهُ لَا يَخَالِفُ أَصْلاً بِإِذْنِ اللَّهِ تَعَالَى

Then take six hundred ounces of good Egyptian Halna, make it to be in a clay pot and pour something from the water upon it. Then ignite under it a soft fire until the Egyptian Hana melts. Then make it to be in a clean container, then scatter the powdered medicines upon it and knead with it until it is mixed. Then raise it in a bottle or a green jar. Drink from it like the acorn (in size), it will not oppose originally by the Permission of Allah^{-azwj} the Exalted'.

دَوَاءٌ عَجِيبٌ يَنْفَعُ بِإِذْنِ اللَّهِ تَعَالَى مِنْ وَرَمِ الْبَطْنِ وَ وَجَعِ الْمَعِدَةِ وَ يَقْطَعُ الْبَلْغَمَ وَ يُذِيبُ الْحَصَاةَ وَ الْحَشَوَ الَّذِي يَجْتَمِعُ فِي الْمِثَانَةِ وَ لَوْجَعِ الْخَاصِرَةِ تَأْخُذُ مِنْ الْهَلِيلِجِ الْأَسْوَدِ وَ الْبِيلِجِ وَ الْأَمْلِجِ وَ كُورٍ وَ فُلْفُلٍ وَ دَارْفُلْفُلٍ وَ دَارْجِينِي وَ زَنْجَبِيلٍ وَ شَقَائِلٍ وَ وَجٍ وَ أَسَاوِينَ وَ حَوْلَنْجَانٍ أَجْزَاءً سَوَاءً

Strange medicine, benefitting by the Permission of Allah^{-azwj} the Exalted from the abdominal swelling, and stomach pain, and cutting the phlegm, and melting the (kidney) stones, and the filling which collects in the bladder, and for the loin pain – Take from black ellipsoid fruit, and the Phyllanthus Emblica, and pepper, and the long pepper, and cinnamon, and ginger, and parsnip, and sweet fag, and aniseed, and galangal in equal portions.

تُذُقُّ وَ تُنْخَلُ وَ ثُلُثُ بِسْمَنِ بَقَرٍ حَدِيثٍ وَ تَعْجَنُ جَمِيعَ ذَلِكَ بِوَزْنِهِ مَرَّتَيْنِ [مِنْ] عَسَلٍ مَتْرُوعٍ الرَّغْوَةِ أَوْ فَايْنِدٍ حَيِّدٍ الشَّرْبَةِ مِنْهُ مِثْلُ الْبُنْدُقَةِ أَوْ عَقْصَةِ

Powder, and knead, and mix with butter of a young cow, and knead entirety of that with twice its weight from honey with froth having been removed, or good Egyptian Halna, drinking from it like the hazel nut or the gall nut'.

دَوَاءٌ لِكَثْرَةِ الْجَمَاعِ وَ غَيْرِهِ قَالَ هَذَا عَجِيبٌ يُسَجِّنُ الْكُلَيْتَيْنِ وَ يُكَيِّرُ صَاحِبَهُ الْجَمَاعَ وَ يَذْهَبُ بِالْبُرُودَةِ مِنَ الْمَقَاصِلِ كُلِّهَا وَ هُوَ نَافِعٌ لَوْجَعِ الْخَاصِرَةِ وَ الْبَطْنِ وَ لِرِيَاكِ الْمَقَاصِلِ وَ لِمَنْ يَشْقَى عَلَيْهِ الْبَوْلُ وَ لِمَنْ لَا يَسْتَطِيعُ أَنْ يَجْعِسَ بَوْلَهُ وَ لِمَنْ يَصْرَبَانِ الْفُؤَادَ وَ النَّفْسِ الْعَالِيَّ وَ النَّفْخَةِ وَ التَّحَمَّةَ وَ الدُّودَ فِي الْبَطْنِ وَ يَجْلُو الْفُؤَادَ وَ يُشْهِي الطَّعَامَ وَ يُسَكِّنُ وَجَعَ الصَّدْرِ وَ صُفْرَةَ الْعَيْنِ وَ صُفْرَةَ اللَّوْنِ وَ الْبِرْقَانَ وَ كَثْرَةَ الْعَطَشِ وَ لِمَنْ يَشْتَكِي عَيْنَهُ وَ لَوْجَعِ الرَّأْسِ وَ نُفْصَانِ الدِّمَاغِ وَ لِلْحُمَّى النَّافِضِ وَ لِكُلِّ دَاءٍ قَدِيمٍ وَ حَدِيثٍ

Medicine for frequenting the copulation and others. He said, 'This is strange. To warm up the kidneys, and frequent the copulation for its taker, and go away with the coldness from the joints, all of them, and it is beneficial for the loin and the abdominal pain, and for the winds of the joints, and for the one upon whom the urination is difficult, and for them one not being able to withhold his urine, and for he palpitation of the heart, and the heavy breathing, and the puffing, and the flatulence, and the worms in the belly, and polishing the heart, and make desirous for the food, and settle the chest pain, and paleness of the eyes, and paleness of the colour, and the jaundice, and frequent thirst, and for the one complaining of his eyes, and for head pain, and deficient brain, and for catarrhal fever, and for every illness, old and new.

جَيِّدٌ مُجَرَّبٌ لَا يُخَالِفُ أَصْلًا الشَّرْبَةُ مِنْهُ مِثْقَالَانِ وَ كَانَ عِنْدَنَا مِثْقَالُ فَعْيَرَةِ الْإِمَامِ ع تَأْخُذُ إِهْلِيلَجَ أَسْوَدَ وَ إِهْلِيلَجَ أَصْفَرَ وَ سَقْمُونِيَاءَ مِنْ كُلِّ وَاحِدٍ سِتٌّ مِثْقَالِينَ وَ فُلْفُلَ وَ دَارْفُلْفُلَ وَ رَنْجَبِيلَ يَابِسَ [يَابِسًا] وَ نَانَحْوَاهُ وَ خَشْخَاشَ أَحْمَرَ وَ مِلْحَ هِنْدِيٍّ مِنْ كُلِّ وَاحِدٍ أَرْبَعَةَ مِثْقَالِينَ

It is good, tried, and does not oppose the origin. The drinking from it is of two ounces, and in our view, it was one ounce, but the Imam^{asws} changed it. Take the black cumin, and yellow cumin, and ‘Saqmuniya’, six ounces from each one, and pepper, and tamarind, and dry ginger, and Indrajav seeds, and red poppy, and Indian salt – four ounces from each one.

وَ نَارْمُشَكَّ وَ قَافَلَةَ وَ سُنْبُلَ وَ شَقَافَلَ وَ عُودَ الْبَلْسَانِ وَ حَبَّ الْبَلْسَانِ وَ سَلِيخَةَ مُقَشَّرَةً وَ عِلْكَ رُومِيٍّ وَ عَاقِرُورَحَا وَ دَارْجِينِيٍّ مِنْ كُلِّ وَاحِدٍ مِثْقَالَيْنِ تُدَقُّ هَذِهِ الْأَدْوِيَةُ كُلُّهَا وَ تُعْجَنُ بَعْدَ مَا تُنْخَلُ غَيْرَ السَّقْمُونِيَاءِ فَإِنَّهُ يُدَقُّ عَلَى حِدَةٍ وَ لَا يُنْخَلُ

And Cinnamomum, and cloves, and hyacinth, and parsnip, and elderberry sticks, and peeled cassia, and Roman gum, and pyrethrum, and cinnamon, two ounces from each. Powder these medicines, all of them, and knead after having sieved, apart from ‘Saqmuniya’, for it would be pounded to the limit and not sieved.

ثُمَّ يُخْلَطُ جَمِيعًا وَ يُؤْخَذُ خَمْسَةٌ وَ ثَمَانُونَ مِثْقَالًا فَإِنِ دُفِئَ سَجَرِيٌّ جَيِّدٌ وَ يُذَابُ كُلُّهُ فِي الطَّنَجِيرِ بِنَارٍ لَيِّنَةٍ وَ يُلْتَمَسُ بِهِ الْأَدْوِيَةُ ثُمَّ يُعْجَنُ ذَلِكَ كُلُّهُ بِعَسَلٍ مُنْرُوعٍ الرَّغْوَةُ ثُمَّ يُرْفَعُ الرَّغْوَةُ فِي قَارُورَةٍ أَوْ جَرَّةٍ خَضْرَاءَ فَإِذَا اخْتَلَجَتْ إِلَيْهِ فَخُذْ مِنْهُ عَلَى الرِّيقِ مِثْقَالَيْنِ بِمَا شِئْتَ مِنَ الشَّرَابِ وَ عِنْدَ مَنَامِكَ مِثْلُهُ فَإِنَّهُ عَجِيبٌ نَافِعٌ لَجَمِيعٍ مَا وَصَفْنَاهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then mix it all and take eighty-five ounces Egyptian Halna, a good portion, and melt all of it in a pot with soft fire and mix the medicines in it. Then knead all of that with honey, with froth removed. Then raise the foam in a bottle or green jar. Whenever you are needy to it, then take two ounces from it upon the empty stomach with whatever you so desire to from the drinking, and the like of it at your sleep time, for it is wondrous, beneficial for entirety of what we^{asws} have described if Allah^{azwj} the Exalted so Desires”.⁴⁵⁵

4- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ الْعَبَّاسِ بْنِ الْمُفَضَّلِ عَنْ أَخِيهِ عَبْدِ اللَّهِ قَالَ: لَدَعْنِي الْعُقْرُبُ فَكَادَتْ شَوْكُهُ حِينَ ضَرَبْتَنِي تَبْلُعُ بَطْنِي مِنْ شِدَّةِ مَا ضَرَبْتَنِي وَ كَانَ أَبُو الْحَسَنِ الْعَسْكَرِيُّ ع جَارَنَا فَصِرْتُ إِلَيْهِ فَقُلْتُ إِنَّ ابْنِي عَبْدَ اللَّهِ لَدَعْنَهُ الْعُقْرُبُ وَ هُوَ ذَا يَنْخَوْفُ عَلَيْهِ

(The book) ‘Tibb Al Aimmah’^{asws}, may the greetings be upon them^{asws} – from Ahmad Bin Al Abbas Bin Al Fazl, from his brother Abdullah who said,

‘A scorpion stung me, It’s sting, when it stung me, almost reached my belly from the severity of what it had stung me, and Abu Al-Hassan Al-Askari^{asws} was our neighbour. So I went to him^{asws}. I said, ‘My son Abdullah, a scorpion has stung him, and he is there, (death) is being feared upon him!’

فَقَالَ اسْقُوهُ مِنْ دَوَاءِ الْجَامِعِ فَإِنَّهُ دَوَاءُ الرِّضَا ع فَقُلْتُ وَ مَا هُوَ قَالَ دَوَاءٌ مَعْرُوفٌ قُلْتُ مَوْلَايَ فَإِنِّي لَا أَعْرِفُهُ

He^{asws} said: ‘Quench him from the collection of the medicine, for it is a medicine of Al-Reza^{asws}’. I said, ‘And what is it?’ He^{asws} said: ‘A well-known medicine’. I said, ‘My Master^{asws}! I do not know it!’

قَالَ خُذْ سُبُلًا وَ زَعْفَرَانًا وَ قَافِلَةً وَ عَاقِرَ قَرَحًا وَ خَرَبَقَ أَبْيَضَ وَ بَنَجَ وَ فُلْفُلًا أَبْيَضَ أَجْزَاءً سَوَاءً بِالسَّوِيَّةِ وَ إِبْرِقِيُونَ جُزْءَيْنِ يَدَقُّ دَقًّا نَاعِمًا وَ يُنْخَلُ بِخَرِيرَةٍ وَ يُعْجَنُ بِعَسَلٍ مُنْزَوِعِ الرِّعْوَةِ وَ يُسْقَى مِنْهُ لِلْسَّعَةِ الْحَيَّةِ وَ الْعُقْرَبِ حَبَّةً بِمَاءِ الْحَلِيتِ فَإِنَّهُ يَبْرَأُ مِنْ سَاعَتِهِ

He^{-asws} said: 'Take hyacinth, and saffron, and cloves, and pyrethrum, and white hellebore, and henbane, and white pepper, in equal portion with the sameness, and two portions of Ferfion, pounded into fine powder, and sieved with silk, and kneaded with froth less honey, and he should drink from it for the snake-bites and scorpion stings, a seed, with asafoetida water, he should recover from his time (immediately)'.

قَالَ فَعَالَجْنَاهُ بِهِ وَ سَقَيْنَاهُ فَبَرَأَ مِنْ سَاعَتِهِ وَ نَحْنُ نَتَّخِذُهُ وَ نُعْطِيهِ لِلنَّاسِ إِلَى يَوْمِنَا هَذَا.

He said, 'We hastened to him with it and quenched him. He recovered immediately, and we are taking it and giving it to the people upon this day of ours'.⁴⁵⁶

5- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ عَنِ الْفَضْلِ بْنِ مَيْمُونٍ الْأَزْدِيِّ عَنْ أَبِي جَعْفَرٍ بْنِ عَلِيٍّ بْنِ مُوسَى ع قَالَ: قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَجِدُ مِنْ هَذِهِ الشَّوْصَةِ وَجَعًا شَدِيدًا

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ibrahim Bin Muhammad, from Ibrahim Bin Muhammad Bin Ibrahim, from Al Fazl Bin Maymoun Al Azdy,

'From Abu Ja'far^{-asws} Bin Ali Bin Musa^{-asws}, he (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I feel severe pain from this vein tumour!'

فَقَالَ لَهُ خُذْ حَبَّةً وَاحِدَةً مِنْ دَوَاءِ الرِّضَا ع مَعَ شَيْءٍ مِنْ زَعْفَرَانٍ وَ أَطْلِ بِهِ حَوْلَ الشَّوْصَةِ قُلْتُ وَ مَا دَوَاءُ أَبِيكَ قَالَ الدَّوَاءُ الْجَامِعُ وَ هُوَ مَعْرُوفٌ عِنْدَ فُلَانٍ وَ فُلَانٍ

He^{-asws} said to him: 'Take one seed from the medicine of Al-Reza^{-asws} with something from the saffron, and massage with it around the vein tumour'. I said, 'And what is the medicine of your^{-asws} father^{-asws}? He^{-asws} said: 'The comprehensive medicine, and it is well-known with so and so, and so and so and so!'

قَالَ فَذَهَبْتُ إِلَى أَحَدِهِمَا وَ أَخَذْتُ مِنْهُ حَبَّةً وَاحِدَةً فَلَطَخْتُ بِهِ مَا حَوْلَ الشَّوْصَةِ مَعَ مَا ذَكَرَهُ مِنْ مَاءِ الزَّعْفَرَانِ فَعُوفِيْتُ مِنْهَا.

He (the narrator) said, 'I went to one of them and took one seed from him. I smeared with it what was around the vein tumour, along with what he^{-asws} had mentioned from the saffron water, and I recovered from it'.⁴⁵⁷

6- الطب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ الْمُسْتَعِينِ عَنْ صَالِحِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: شَكَّوْتُ إِلَى الرِّضَا ع دَاءً بِأَهْلِي مِنَ الْقَالِحِ وَ اللَّقْوَةِ فَقَالَ أَيْنَ أَنْتَ مِنْ دَوَاءِ أَبِي قُلْتُ وَ مَا هُوَ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ahmad Bin Al Mustaeen, from Salih Bin Abdul Rahman who said,

⁴⁵⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 4

⁴⁵⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 5

'I complained to Al-Reza^{-asws} of an illness with my wife, from the partial paralysis and the facial paralysis. He^{-asws} said: 'Where are you from the medication of my^{-asws} father^{-asws}?' I said, 'And what is it?'

قَالَ الدَّوَاءُ الْجَامِعُ خُذْ مِنْهُ حَبَّةً بِمَاءِ الْمَرْجُومِ وَ اسْعُطْهَا بِهِ فَإِنَّمَا تُعَاقَى بِإِذْنِ اللَّهِ تَعَالَى.

He^{-asws} said: 'The comprehensive medicine. Take one seed from it with water of the Marjoram plant, and inhale it, for she should recover by the Permission of Allah^{-azwj} the Exalted''⁴⁵⁸

7- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ زُجَيْوَيْهِ الْمُتَطَبِّبِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ قَالَ: شَكَوْتُ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى ع بَرْدَ الْمَعِدَةِ فِي مَعِدَتِي وَ خَفَقَانًا فِي قُلُودِي فَقَالَ أَيْنَ أَنْتَ عَنْ دَوَاءِ أَبِي وَ هُوَ الدَّوَاءُ الْجَامِعُ

And from him, from Muhammad Bin Ali Bin Zanjawiya Al Mutatabbib, from Abdullah bin Usman who said,

'I complained to Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} of the coldness in my stomach and palpitations in my heart. He^{-asws} said: 'Where are you from the medication of my^{-asws} father^{-asws}, and it is the comprehensive medicine?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا هُوَ قَالَ مَعْرُوفٌ عِنْدَ الشَّيْبَةِ قُلْتُ سَيِّدِي وَ مَوْلَايَ فَأَنَا كَأَحَدِهِمْ فَأَعْطِنِي صِفَتَهُ حَتَّى أُعَالِجَهُ وَ أُعْطِيَ النَّاسَ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! And what it is?' He^{-asws} said: 'Famous with the Shias!' I said, 'My chief and my Master^{-asws}! I am like one of them, so give me it's description until I treat with it and give the people'.

قَالَ خُذْ زَعْفَرَانَ وَ عَاقِرَ قَرَحًا وَ سُنبُلَ وَ قَافَلَةً وَ بَنَجَ وَ خَرِيقَ أَيْبَضَ وَ فُلْفُلَ أَيْبَضَ أَجْزَاءً سَوَاءً وَ إِنْزِفِيُونِ جُزْءَيْنِ يُدَقُّ ذَلِكَ كُلُّهُ دَقًّا نَاعِمًا وَ يُنْخَلُ بِحَرِيرَةٍ وَ يُعْجَلُ بِضَغْفِي وَزْنُهُ عَسَلًا مَثْرُوعَ الرِّغْوَةِ فَيُسْقَى صَاحِبُ خَفَقَانِ الْقُلُودِ وَ مَنْ بِهِ بَرْدُ الْمَعِدَةِ حَبَّةً بِمَاءِ كُمُونٍ يُطْبَخُ فَإِنَّهُ يُعَاقَى بِإِذْنِ اللَّهِ تَعَالَى.

He^{-asws} said: 'Take saffron, and pyrethrum, and hyacinth, and henbane, and white hellebore, and cloves, and white pepper in equal portion, and two portions of Ferfion. Pound all of that as fine powder and sieve with silk and knead with double its weight in froth less honey. Quench the patient of palpitation of the heart and the one having coldness of the stomach with him, one seed with water of cumin, cooked, he would recover by the Permission of Allah^{-azwj}'⁴⁵⁹

8- وَ مِنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ بْنِ مَخْلَدٍ عَنِ أَبِيهِ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع فَشَكَوْتُ إِلَيْهِ وَجَعًا فِي طَحَالِي أَيْبِثَ مُسَهَّرًا مِنْهُ وَ أَظْلُ تَحَارِي مُتَلَبِّدًا مِنْ شِدَّةِ وَجَعِهِ

And from him, from Abdul Rahman Bin Sahl Bin Makhlad, from his father who said,

'I entered to see Al-Reza^{-asws}. I complained to him of pain in my spleen, 'I spend the day pressed (folded) from the severity of its pain'.

⁴⁵⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 6

⁴⁵⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 7

فَقَالَ أَيْنَ أَنْتَ مِنَ الدَّوَاءِ الْجَامِعِ يَعْني الْأَدْوِيَّةَ الْمُتَقَدِّمَ دِكْرُهَا غَيْرَ أَنَّهُ قَالَ خُذْ حَبَّةً مِنْهَا بِمَاءٍ بَارِدٍ وَ حُسْوَةً خَلٍ

He^{-asws} said: 'Where are you from the comprehensive medicine?' – meaning the aforementioned medicine he^{-asws} had mentioned it, apart from that he^{-asws} had said: 'Take a seed from it with cold water and a sip of vinegar'.

فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَسَكَنَ مَا بِي بِحَمْدِ اللَّهِ.

I did what he^{-asws} had instructed me with. It settled what had been with me, by the Praise of Allah^{-azwj}.⁴⁶⁰

9- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ كَثِيرٍ الْبُرُودِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ وَ كَانَ يَأْخُذُ عِلْمَ أَهْلِ الْبَيْتِ عَنِ الرِّضَا ع قَالَ: شَكُوْتُ إِلَى عَلِيِّ بْنِ مُوسَى الرِّضَا ع وَجَعاً يَجْنِي الْأَيْمَنَ وَ الْأَيْسَرَ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Muhammad Bin Kaseer Al Baroudy,

'From Muhammad Bin Suleyman, and he used to take the knowledge of People^{-asws} of the Household from Al-Reza^{-asws}. He said, 'I complained to Ali^{-asws} Bin Musa Al-Reza^{-asws} of pain in my sides, right and left.

فَقَالَ لِي أَيْنَ أَنْتَ عَنِ الدَّوَاءِ الْجَامِعِ فَإِنَّهُ دَوَاءٌ مَشْهُورٌ وَ عَنِيَ بِهِ الْأَدْوِيَّةُ الَّتِي تَقْدَمُ دِكْرُهَا وَ قَالَ أَمَّا لِلْجَنْبِ الْأَيْمَنِ فَخُذْ مِنْهُ حَبَّةً وَاحِدَةً بِمَاءِ الْكُمُونِ يُطْبَخُ طَبْخاً وَ أَمَّا لِلْجَنْبِ الْأَيْسَرَ فَخُذْ بِمَاءِ أَصُولِ الْكَرْسِ يُطْبَخُ طَبْخاً

He^{-asws} said to me: 'Where are you from the comprehensive medicine, for it is a famous medication' – and he^{-asws} meant by it the medicine which it's mention has preceded, and he^{-asws} said: 'As for the right side, so take one seed from it with cumin water, cooked with a cooking. And as for the left side, take with water of the roots of the celery, cooked with a cooking'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ اخُذْ مِنْهُ مِثْقَالاً أَوْ مِثْقَالَيْنِ قَالَ لَا بَلْ وَزَنَ حَبَّةً وَاحِدَةً تُشْفَى بِإِذْنِ اللَّهِ تَعَالَى.

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Shall I take one ounce from it or two ounces?' He^{-asws} said: 'No, but the weight of one seed, you shall be healed by the Permission of Allah^{-azwj} the Exalted'.⁴⁶¹

10- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكَاتِبِ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ قَالَ: كُنْتُ كَثِيراً مَا أَجَالِسُ الرِّضَا ع فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَبِي مَبْطُونٌ مُنْذُ ثَلَاثِ لَيَالٍ لَا يَمْلِكُ بَطْنُهُ فَقَالَ أَيْنَ أَنْتَ مِنَ الدَّوَاءِ الْجَامِعِ قُلْتُ لَا أَعْرِفُهُ

And from him, from Muhammad Bin Abdullah the scribe, from Ahmad Bin Is'haq who said,

⁴⁶⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 8

⁴⁶¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 9

'I used to frequently sit with Al-Reza^{-asws}. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! My father has abdominal problems since three night, he cannot control his belly!' He^{-asws} said: 'Where are you from the comprehensive medicine?' I said, 'I don't know it'.

قَالَ هُوَ عِنْدَ أَحْمَدَ بْنِ إِبْرَاهِيمَ التَّمَّارِ فَخَذَ مِنْهُ حَبَّةً وَاحِدَةً وَ اسْقَى أَبَاكَ بِمَاءِ الْأَسِ الْمَطْبُوحِ فَإِنَّهُ يَبْرَأُ مِنْ سَاعَتِهِ

He^{-asws} said: 'It is with Ahmad Bin Ibrahim Al-Tammar. Take one seed from it and quench your father with water of cooked myrtle, he shall recover immediately'.

قَالَ فَصِرْتُ فَأَخَذْتُ مِنْهُ شَيْئاً كَثِيراً وَ اسْقَيْتُهُ حَبَّةً وَاحِدَةً فَسَكَنَ مِنْ سَاعَتِهِ.

He (the narrator) said, 'I went and took a lot of things from him and quenched him one seed. He settled from his very time (immediately)'".⁴⁶²

11- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ حَكَّامٍ عَنْ مُحَمَّدِ بْنِ النَّضْرِ مُؤَدِّبِ بْنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى ع قَالَ: شَكَوْتُ إِلَيْهِ مَا أَجِدُ مِنَ الْخَصَاةِ فَقَالَ وَيْحَكَ أَيْنَ أَنْتَ عَنِ الْجَامِعِ دَوَاءِ أَبِي فَقُلْتُ يَا سَيِّدِي وَ مَوْلَايَ أَعْطِنِي صِفَتَهُ فَقَالَ هُوَ عِنْدَنَا يَا جَارِيَةُ الْبُسْتُوقَةِ الْخَضِرَاءِ

(The book) 'Tibb Al Aaima^{-asws}', may the greetings be upon them^{-asws} – from Muhammad Bin Hakkam, from Muhammad Bin Al Nazr Muwaddib,

'Son of Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}. He said, 'I complained to him^{-asws} of what I was feeling from the (kidney) stones. He^{-asws} said: 'Woe to you! Where are you from the comprehensive medicine of my^{-asws} father^{-asws}?' I said, 'O my Master^{-asws}! Give me it's description!' He^{-asws} said: 'It is with us^{-asws}. O maid! Bring the green container!'

قَالَ فَأَخْرَجَتِ الْبُسْتُوقَةُ وَ أَخْرَجَ مِنْهَا مِقْدَارَ حَبَّةٍ فَقَالَ اشْرَبْ هَذِهِ الْحَبَّةَ بِمَاءِ السَّدَابِ أَوْ بِمَاءِ الْفُجْلِ الْمَطْبُوحِ فَإِنَّكَ تُعَافَى مِنْهُ

He (the narrator) said, 'She brought the container and he^{-asws} extracted from it a measurement of a seed. He^{-asws} said: 'Drink this seed with water of mistletoe, or water of the radish, cooked, you shall recover from it'.

فَقَالَ فَشَرِبْتُهُ بِمَاءِ السَّدَابِ فَوَ اللَّهُ مَا أَحْسَسْتُ بِوُجْعِهِ إِلَى يَوْمِنَا هَذَا.

He (the narrator) said, 'I drank it with water of the mistletoe. By Allah^{-azwj}! I have not felt any pain up to this day of ours!'".⁴⁶³

12- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ بَسْطَامٍ عَنْ إِبْرَاهِيمَ بْنِ النَّضْرِ مِنْ وَلَدِ مَيْمِ التَّمَّارِ بَقَرَوَيْنَ وَ نَحْنُ مُرَابِطُونَ عَنِ الْأَيْمَةِ بِمَا أَهَمَّ وَصَفُوا هَذِهِ الدَّوَاءَ لِأَوْلِيَائِهِمْ وَ هُوَ الدَّوَاءُ الَّذِي يُسَمَّى الدَّوَاءَ الشَّافِيَّةَ وَ هُوَ خِلَافُ الدَّوَاءِ الْجَامِعَةِ

And from him, from Abdullah Bin Bistam,

'From Ibrahim Bin Al-Nazr, from a son of Meesam Al-Tammar, at Qazween, and we were bonding with the Imams^{-asws} by it. They described this medication to their friends, and it is the

⁴⁶² Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 10

⁴⁶³ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 11

medication which is named as 'the curative medicine', and it is different to the 'comprehensive medicine'.

فَإِنَّهُ نَافِعٌ لِلْفَالِجِ الْعَتِيقِ وَ الْحَدِيثِ وَ هُوَ لِلْقُوَّةِ الْعَتِيقَةِ وَ الْحَدِيثَةِ وَ الدُّبَيْلَةِ مَا حَدَثَ مِنْهَا وَ مَا عَتَقَ وَ السُّعَالِ الْعَتِيقِ وَ الْحَدِيثِ وَ الْكُزَّازِ وَ رِيحَ الشَّوْكَةِ وَ وَجَعَ الْعَيْنِ وَ رِيحَ السَّبَلِ وَ هِيَ الرِّيحُ الَّتِي تُنْبِتُ الشَّعْرَ فِي الْعَيْنِ وَ لَوَجَعَ الرَّجُلَيْنِ مِنَ الْحُمِّ الْعَتِيقِ وَ لِلْمَعِدَةِ إِذَا ضَعُفَتْ وَ لِلْأَرْوَاحِ الَّتِي تُصِيبُ الصِّبْيَانَ مِنْ أُمِّ الصِّبْيَانِ وَ الْفَرْعِ الَّذِي يُصِيبُ الْمَرْأَةَ فِي نَوْمِهَا وَ هِيَ حَامِلٌ وَ الْبَيْتِلِ الَّذِي يَأْخُذُ بِالنَّفْخِ وَ هُوَ الْمَاءُ الْأَصْفَرُ الَّذِي يَكُونُ فِي الْبَطْنِ وَ الْجُدَامِ وَ لِكُلِّ عَلَامَاتِ الْمَرَّةِ وَ الْبُلْغَمِ وَ النَّهْشَةِ وَ لِمَنْ تَلَسَّعَهُ الْحَيْثُ وَ الْعُقْرُبُ

It is beneficial for the old partial paralysis and the new, and it is for the facial paralysis, old and new, and empyema (pus in the lung) what is new from it and what is old, and the cough, the old and the new, and the tetanus, and the bowel wind, and eye pain, and stomach wind, and it is the wind which grows the hair in the eye, and for the leg pain from the old pains, and for the stomach when it is weakened, and for the tumours which afflict the children, from 'Umm Al Sibyan', and the panic which afflicts the woman in her sleep while she is pregnant, and the tuberculosis seizing with the bloating, and it is the yellow water which happens to be in the abdomen, and leprosy, and for every sign of the bitterness, and the phlegm, and the bites, and for the one bitten by the snake and the scorpion.

نَزَلَ بِهِ جِبْرِيلُ الرُّوحِ الْأَمِينُ عَلَى مُوسَى بْنِ عِمْرَانَ عَ حِينَ أَرَادَ فِرْعَوْنُ أَنْ يَسْمُمَ بَنِي إِسْرَائِيلَ فَجَعَلَ لَهُمْ عِيدًا فِي يَوْمِ الْأَحَدِ وَ قَدْ هَمَّ بِفِرْعَوْنِ وَ اخْتَذَ لَهُمْ طَعَامًا كَثِيرًا وَ نَصَبَ مَوَائِدَ كَثِيرَةً وَ جَعَلَ السَّمَّ فِي الْأَطْعِمَةِ

Jibraeel^{as}, the Trustworthy Spirit descended with it unto Musa^{as} Bin Imran^{as} when Pharaoh^{as} to poison the children of Israel. He^{la} made it a festival for them during the day of Sunday, and Pharaoh^{la} had prepared, and had taken a lot of food for them, and installed a lot of tables, and made the poison to be in the meal.

وَ خَرَجَ مُوسَى عَ بَنِي إِسْرَائِيلَ وَ هُمْ سِتْمِائَةِ أَلْفٍ فَوْقَ هُمْ مُوسَى عَ عِنْدَ الْمُضْطِيفِ فَرَدَّ النِّسَاءَ وَ الْوِلْدَانَ وَ أَوْصَى لِبَنِي إِسْرَائِيلَ فَقَالَ لَا تَأْكُلُوا مِنْ طَعَامِهِمْ وَ لَا تَشْرَبُوا مِنْ شَرَابِهِمْ حَتَّى أَعُودَ إِلَيْكُمْ

And Musa^{as} went out with the children of Israel, and they were six hundred thousand. Musa^{as} paused with them with the host. He^{as} returned the women and the children and advised the children of Israel. He^{as} said: 'Do not be eating from their food nor be drinking from their drinks until I^{as} return to you all!'

ثُمَّ أَقْبَلَ عَلَى النَّاسِ يَسْقِيهِمْ مِنْ هَذَا الدَّوَاءِ مِقْدَارَ مَا تَحْمِلُهُ رَأْسُ الْإِبْرَةِ وَ عَلِمَ أَنَّهُمْ يُخَالِفُونَ أَمْرَهُ وَ يَقَعُونَ فِي طَعَامِ فِرْعَوْنَ

Then he^{as} turned towards the people quenching them from this medication, a measurement of what the head of a needle could carry, and he^{as} knew that they would be opposing his^{as} instructions and they will be falling upon the food of Pharaoh^{la}.

ثُمَّ رَحَفَ وَ رَحَفُوا مَعَهُ فَلَمَّا نَظَرُوا إِلَى نَصَبِ الْمَوَائِدِ أَسْرَعُوا إِلَى الطَّعَامِ وَ وَضَعُوا أَيْدِيَهُمْ فِيهِ وَ مِنْ قَبْلِ مَا نَادَى فِرْعَوْنُ مُوسَى وَ هَارُونَ وَ يُوْشَعَ بْنِ نُونٍ وَ مِنْ كُلِّ خِيَارِ بَنِي إِسْرَائِيلَ وَجَّهَهُمْ إِلَى مَائِدَةٍ لَهُمْ خَاصَّةً وَ قَالَ إِنِّي عَزَمْتُ عَلَى نَفْسِي أَنْ لَا يَلِيَّ خِدْمَتَكُمْ وَ بِرُكْمٍ غَيْرِي أَوْ كِبَرَاءِ أَهْلِ مَمْلَكَتِي

Then he^{as} marched and they marched with him^{as}. When they looked at the installed tables, they hastened to the food and placed their hands in it, and from before Pharaoh^{la} had invited

Musa^{as}, and Haroun^{as}, and Yoshua^{as} Bin Noun^{as}, and from every good one of the children of Israel, and diverted them to a table specially for them, and said: 'I^{la} have determined upon myself^{la} that no one would be in charge of your service, and be righteous with you all apart from me^{la} (personally), of the elder from the people of my^{la} kingdom'.

فَأَكَلُوا حَتَّى تَمَلَّؤُوا مِنَ الطَّعَامِ وَ جَعَلَ فِرْعَوْنُ يُعِيدُ السَّمَّ مَرَّةً بَعْدَ أُخْرَى فَلَمَّا فَرَّغُوا مِنَ الطَّعَامِ وَ خَرَجَ مُوسَى ع وَ خَرَجَ أَصْحَابُهُ قَالَ لِفِرْعَوْنُ إِنَّا نَرَكُنَا
الْبِسَاءَ وَ الصِّبْيَانَ وَ الْأَنْفَالَ خَلْفَنَا وَ إِنَّا نَنْتَظِرُهُمْ

They ate until they were full from the food, and Pharaoh^{la} went on repeating putting the poison time and again. When they were free from the meal and Musa^{as} went out, and his^{as} companions went out, he^{as} said to Pharaoh^{la}: 'We have left our women and the children and the belongings behind us, and we are awaiting them'.

قَالَ فِرْعَوْنُ إِذَا يُعَادُ لَهُمُ الطَّعَامُ وَ نُكْرِمُهُمْ كَمَا أَكْرَمْنَا مَنْ مَعَكَ فَتَوَافُوا وَ أَطْعِمُهُمْ كَمَا أَطْعَمَ أَصْحَابَهُمْ

Pharaoh^{la} said: 'Then the meal would be repeated for them, and we shall honour them like what we have honoured the ones with you^{as}, so let them arrive and be fed just as their companions have been fed'.

وَ خَرَجَ مُوسَى ع إِلَى الْعَسْكَرِ فَأَقْبَلَ فِرْعَوْنُ عَلَى أَصْحَابِهِ وَ قَالَ لَهُمْ زَعَمْتُمْ أَنَّ مُوسَى وَ هَارُونَ سَحَرَا بِنَا وَ أَرَانَا بِالسِّحْرِ أَهْمُ يَأْكُلُونَ مِنْ طَعَامِنَا فَلَمْ
يَأْكُلُوا مِنْ طَعَامِنَا شَيْئاً وَ قَدْ خَرَجَا وَ ذَهَبَ السِّحْرُ فَأَجْمَعُوا مِمَّا قَدَرْتُمْ عَلَيْهِ عَلَى الطَّعَامِ الْبَاقِي يَوْمَهُمْ هَذَا وَ مِنَ الْغَدِ لَكِي يَتَفَانُوا

And Musa^{as} went out to the soldiers. Pharaoh^{la} turned to his^{la} companions and said to them, 'You are alleging (thinking) that Musa^{as} and Haroun^{as} have enchanted us and showed us the sorcery that they have eaten from our food? They^{as} have not eaten anything from our food, and they^{as} have gone out, and the sorcery is gone. So gather from the ones you are able upon, to the remaining meal in this day of theirs, and from the morning, lest they disperse'.

فَفَعَلُوا وَ قَدْ أَمَرَ فِرْعَوْنُ أَنْ يَتَّخِذَ لِأَصْحَابِهِ خَاصَّةً طَعَامٌ لَا سَمَّ فِيهِ فَجَمَعَهُمْ عَلَيْهِ فَمِنْهُمْ مَنْ أَكَلَ وَ مِنْهُمْ مَنْ تَرَكَ فَكُلُّ مَنْ أُطْعِمَ مِنْ طَعَامِهِ نَفَخَ فَهَلَكَ
مِنْ أَصْحَابِ فِرْعَوْنِ سَبْعُونَ أَلْفًا ذَكَرًا وَ مِائَةً وَ سِتُونَ أَلْفًا أُنْثَى سِوَى الدَّوَابِّ وَ الْكِلَابِ وَ غَيْرِ ذَلِكَ

They did so, and Pharaoh^{la} had instructed that special food be taken for his^{la} companions, there being no poison in it. He^{la} gathered them upon it. From them was one who ate and from them was one who left. All the ones who had eaten from his^{la} food deteriorated (became frail). There died from the companions of Pharaoh^{la}, seventy thousand males and one hundred and seventy thousand females, besides the animals, and the dogs, and other than that.

فَتَعَجَّبَ هُوَ وَ أَصْحَابُهُ بِمَا كَانَ اللَّهُ أَمَرَهُ أَنْ يَسْقِيَ أَصْحَابَهُ مِنَ الدَّوَاءِ وَ الَّذِي يُسَمَّى الشَّافِيَّةُ ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ هَذَا الدَّوَاءَ نَزَلَ بِهِ جِبْرِيلُ ع

He^{la} and his^{la} companions were astonished with what Allah^{azwj} had Commanded him^{asws} to quench his^{as} companions from the medication, and it is which is named as 'the curative'. Then Allah^{azwj} the Exalted Sent down this medication unto His^{azwj} Rasool^{saww}. Jibraeel^{as} descended with it.

و نُسَخَةُ الدَّوَاءِ هَذِهِ تَأْخُذُ جُزْءاً مِنْ ثَوْمٍ مُقَسَّرٍ ثُمَّ تَشْدُخُهُ وَ لَا تُنْعِمُ دَقَّهُ وَ تَصْعُقُهُ فِي طَنْجِيرٍ أَوْ فِي قَدْرِ عَلَى مَا يَحْضُرُكَ ثُمَّ تُوقِدُ تَحْتَهُ بِنَارٍ لَيِّنَةٍ ثُمَّ تَصُبُّ عَلَيْهِ مِنْ سَمَنِ الْبَقَرِ قَدْرَ مَا يَغْمُرُهُ وَ تَطْبُخُهُ بِنَارٍ لَيِّنَةٍ حَتَّى يَشْرَبَ ذَلِكَ السَّمَنُ ثُمَّ تَسْقِيهِ مَرَّةً بَعْدَ أُخْرَى حَتَّى لَا يَقْبَلَ الثَّوْمُ شَيْئاً

And a copy of this medication is: - Take a portion of peeled garlic, then grind it but do not grind it too finely and place it in a pan or a pot upon whatever is present with you, then ignite a soft fire under it. Then pour upon it from the cow butter a measurement of what would immerse it and cook it in soft fire until it (garlic) absorbs that butter. Then increase it time and again until the garlic does not accept anything more.

ثُمَّ تَصُبُّ عَلَيْهِ اللَّبَنَ الْخَلِيبَ فَيُوقَدُ تَحْتَهُ بِنَارٍ لَيِّنَةٍ وَ تَفْعَلُ ذَلِكَ مِثْلَ مَا فَعَلْتَ بِالسَّمَنِ وَ لَيِّنُ اللَّبَنِ أَيْضاً لَبَنٌ بَقَرَةٍ حَدِيثَةٍ الْوِلَادَةِ حَتَّى لَا يَقْبَلَ شَيْئاً وَ لَا يَشْرَبُ

Then pour the yoghurt milk upon it. Ignite soft fire under it and do that like what you had done with the butter, and let the milk as well be the milk of a young cow until it does not accept anything more and does not absorb.

ثُمَّ تَعْمِدُ إِلَى عَسَلِ الشَّهْدِ فَتَعَصِرُهُ مِنْ شَهْدِهِ وَ تُغْلِيهِ عَلَى النَّارِ عَلَى حِدَةٍ وَ لَا يَكُونُ فِيهِ مِنَ الشَّهْدِ شَيْءٌ ثُمَّ تَصْبُهُ عَلَى الثَّوْمِ وَ تُوقِدُ تَحْتَهُ بِنَارٍ لَيِّنَةٍ كَمَا صَنَعْتَ بِالسَّمَنِ وَ اللَّبَنِ

Then deliberate to the honey comb. Squeeze it from its honey and boil it upon the fire to the limit, and there should not happen to be anything in it from the honey. Then pour it upon the garlic and ignite a soft fire under it just what you had done with the butter and the milk.

ثُمَّ تَعْمِدُ إِلَى عَشْرَةِ دَرَاهِمٍ مِنَ الشُّونِيزِ وَ تَدُقُّهُ دَقّاً نَاعِماً وَ تُنْظِفُ الشُّونِيزَ وَ لَا تَنْخُلُهُ وَ تَأْخُذُ وَزْنَ خَمْسَةِ دَرَاهِمٍ فُلْفُلٍ وَ مَرْزُجُوشَ وَ تَدُقُّهُ ثُمَّ تَرْمِي فِيهِ وَ تُصَبِّرُهُ مِثْلَ حَبِصَةٍ عَلَى النَّارِ ثُمَّ تَجْعَلُهُ فِي إِنَاءٍ لَا يُصْبِيهِ الْعُبَارُ وَ لَا شَيْءٌ وَ لَا رِيحٌ وَ يُجْعَلُ فِي الْإِنَاءِ شَيْءٌ مِنْ سَمَنِ الْبَقَرِ وَ تَذْهَبُ بِهِ الْإِنَاءَ

Then deliberate to ten Dirhams (in weight) of the cumin and pound it into fine powder, and clean the cumin and do not sieve it, and take the weight of five Dirhams of pepper, and marjoram, and pound it. Then throw it in it and make it to be like the mash upon the fire. Then make it to be in a container. Neither the dust nor anything, nor wind should hit it, and make into the pot something from the cow butter and oil the container with it.

ثُمَّ تَذْفُنْ فِي السَّعِيرِ أَوْ رَمَادِ أَرْبَعِينَ يَوْماً وَ كُلَّمَا عَنَقَ كَانَ أَجْوَدَ وَ يَأْخُذُ صَاحِبُ الْعِلَّةِ فِي السَّاعَةِ الَّتِي يُصْبِيهِ فِيهِ الْأَذَى الشَّدِيدُ مِقْدَارَ حَمْصَةٍ

Then it should be buried in the barley or ash for forty days, and every time it is older, it would be better, and the one with the illness would take it during the time in which he was afflicted with the severe harm, a measurement of a chickpea'.

قَالَ فَإِذَا أَتَى عَلَى هَذَا الدَّوَاءِ شَهْرٌ فَهُوَ يَنْفَعُ مِنْ ضَرْبَانِ الضَّرْسِ وَ جَمِيعِ مَا يَنْبُورُ مِنَ الْبَلْعَمِ بَعْدَ أَنْ يَأْخُذَهُ عَلَى الرِّيقِ مِقْدَارَ نَصْفِ جَوْزَةٍ

He said, 'When a month comes upon this medicine, it would benefit from the molar pain, and entirety of what affects from the phlegm. Afterwards he should take it upon the empty stomach a measurement of half a walnut.

وَ إِذَا أَتَى عَلَيْهِ شَهْرَانِ فَهُوَ جَيِّدٌ لِلْحُمَى النَّافِضِ يَأْخُذُ مِنْهُ عِنْدَ مَنَامِهِ مِقْدَارَ نَصْفِ جَوْزَةٍ وَ هُوَ غَايَةُ لُضْمِ الطَّعَامِ وَ غَايَةُ كُلِّ دَاءٍ فِي الْعَيْنِ

And when two months come upon it, it would be good for the catarrhal fever. He should take at his sleep time a measurement of half a walnut, and he would be at the peak of the digestion of food and peak of every illness in the eyes.

فَإِذَا أَتَى عَلَيْهِ ثَلَاثَةُ أَشْهُرٍ فَهُوَ حَيِّدٌ مِنَ الْمَرَّةِ الصَّفْرَاءِ وَ الْبَلْعِ الْمُحَرِّقِ وَ هَيَجَانِ كُلِّ دَاءٍ يَكُونُ مِنَ الصَّفْرَاءِ يَأْخُذُهُ عَلَى الرِّيقِ

When three months come upon him, it would be good from the yellow bile and the burning phlegm, and outbreak of every illness happening from the jaundice. He should take it upon the empty stomach.

فَإِذَا أَتَى عَلَيْهِ أَرْبَعَةُ أَشْهُرٍ فَهُوَ حَيِّدٌ مِنَ الظُّلْمَةِ تَكُونُ فِي الْعَيْنِ وَ النَّفْسِ الَّذِي يَأْخُذُ الرَّجُلُ إِذَا مَشَى يَأْخُذُهُ بِاللَّيْلِ إِذَا نَامَ

When four months come upon it, it would be good from the darkness happening to be in the eye, and the breathing which seizes the man when he walks, seizing him at night when he sleeps.

وَ إِذَا أَتَى عَلَيْهِ خَمْسَةُ أَشْهُرٍ يُؤْخَذُ دُهْنٌ بِنَفْسَجٍ أَوْ دُهْنٌ حُلٍّ وَ يُؤْخَذُ مِنْ هَذَا الدَّوَاءِ نِصْفُ عَدَسَةٍ يُدَافُ بِالذَّهْنِ وَ يَسْعَطُ بِهِ صَاحِبُ الصُّدَاعِ الْمُطْبِقِ

And when five months come upon it, he should take violet oil of fat, and take half a pea (in measurement) from this medication, mix with the oil and massage with it the one with the clogged headache.

وَ إِذَا أَتَى عَلَيْهِ سِتَّةُ أَشْهُرٍ يُؤْخَذُ مِنْهُ قَدَرُ عَدَسَةٍ يَسْعَطُ بِهِ صَاحِبُ الشَّقِيقَةِ بِالْبَنْفَسَجِ فِي الْجَانِبِ الَّذِي فِيهِ الْعِلَّةُ وَ ذَلِكَ عَلَى الرِّيقِ مِنْ أَوَّلِ النَّهَارِ

And when six months come upon it, he should take from it a measurement of a pea, massage with it the one with a migraine with the violet oil in the side in which is the ailment, and that would be upon the empty stomach, from the beginning of the day.

وَ إِذَا أَتَى عَلَيْهِ سَبْعَةُ أَشْهُرٍ يَنْفَعُ مِنَ الرِّيحِ الَّذِي يَكُونُ فِي الْأُذُنِ يَقْطُرُ فِيهَا بِدُهْنٍ وَزِدٍ مِثْلُ الْعَدَسَةِ مِنْ أَوَّلِ النَّهَارِ

And when seven months come upon it, it would benefit from the wind which happens to be in the hearts. Drip into it with rose oil like the (measurement of) a pea, from the beginning of the day.

وَ إِذَا أَتَى عَلَيْهِ ثَمَانِيَةُ أَشْهُرٍ يَنْفَعُ مِنَ الْمَرَّةِ الْحُمْرَاءِ وَ الدَّاءِ الَّذِي يُخَافُ مِنْهُ الْأَكَلَةُ يُشْرَبُ بِمَاءٍ وَ تَذْهَبُ بِأَيِّ دُهْنٍ شِفَتْ وَ تَضَعُ عَلَى الدَّاءِ وَ ذَلِكَ عَلَى الرِّيقِ مَعَ طُلُوعِ الشَّمْسِ

And when eight months come upon it, it would benefit from the red (yellow) bile, and the illness which the ulcers are feared upon. He should drink and oil with whichever oil he so desires, and place upon the illness, and that would be upon the empty stomach at the emergence of the sun.

وَ إِذَا أَتَى عَلَيْهِ تِسْعَةُ أَشْهُرٍ يَنْفَعُ بِإِذْنِ اللَّهِ مِنَ السُّدَدِ وَ كَثْرَةِ النَّوْمِ وَ الْهَدْيَانِ فِي الْمَنَامِ وَ الْوَجَعِ وَ الْفَرْعِ يُؤْخَذُ بِدُهْنٍ يَزِرُ الْفُجْلَ عَلَى الرِّيقِ وَ عِنْدَ مَنَامِهِ قَدَرُ عَدَسَةٍ

And when nine months come upon it, by the Permission of Allah^{-azwj} he would benefit from the standing straight, and excessive sleep, and the talking wildly in the sleep, and the pain, and the panic. He should take with radish seed oil upon the empty stomach, and at his sleep time a measurement of a pea.

وَ إِذَا أَتَى عَلَيْهِ عَشْرَةُ أَشْهُرٍ جَيَّدَ لِلْمَرَّةِ السَّوْدَاءِ وَ الصُّفْرَاءِ الَّتِي تَأْخُذُ بِالْبَلْبَلَةِ وَ الْحُمَّى الْبَاطِنَةِ وَ اخْتِلَاطِ الْعُقُلِ يُؤْخَذُ مِنْهُ مِثْلُ الْعَدْسَةِ بِحَلٍّ وَ بِنَاضِ الْبَيْضِ وَ تَشْرَبُهُ عَلَى الرِّيقِ بِأَيِّ دُهْنٍ شَفَتَ عِنْدَ مَنَامِكَ

And when ten months come upon it, it is good for the black and the yellow bile which seizes with the anxiety, and the endogenous fever, and confusion of the mind. He should take from it like the pea with vinegar and the egg-white and drink it upon the empty stomach with whichever oil he so desires to at his sleep time.

وَ إِذَا أَتَى عَلَيْهِ أَحَدُ عَشَرَ شَهْرًا فَإِنَّهُ يَنْفَعُ مِنَ الْمَرَّةِ السَّوْدَاءِ الَّتِي أَخَذَ صَاحِبُهَا بِالْفَزَعِ وَ الْوَسْوَاسِ قَدَرِ الْحِمَصَةِ بِدُهْنِ الْوَرْدِ وَ يَشْرَبُهُ عَلَى الرِّيقِ وَ قَدَرِ الْحِمَصَةِ يَشْرَبُهُ عِنْدَ الْمَنَامِ فَيَشْرَبُهُ بِغَيْرِ دُهْنٍ

And when eleven months come upon it, it would benefit from the black bile which seizes it's patient with the panic and the uncertainty, a measure of the chickpea with the rose oil, and he should drink it upon the empty stomach, and a measurement of the chickpea he should drink at sleep time drinking it without the oil.

وَ إِذَا أَتَى عَلَيْهِ اثْنَا عَشَرَ شَهْرًا يَنْفَعُ مِنَ الْقَالِحِ الْحَدِيثِ وَ الْعَيْقِي بِمَاءِ الْمَرْزُجُوشِ يَأْخُذُ مِنْهُ قَدَرِ حِمَصَةٍ وَ يَدُهْنُ رِجْلَيْهِ بِالزَّيْتِ وَ الْمِلْحِ عِنْدَ مَنَامِهِ وَ مِنَ الْقَالِلَةِ مِثْلُ ذَلِكَ وَ يَحْمِي مِنَ الْحَرِّ وَ اللَّيْنِ وَ الْبَقْلِ وَ السَّمَكِ وَ يُطْعَمُ بَعْدَ ذَلِكَ مَا يَشَاءُ

And when twelve months come upon it, it would benefit from the partial paralysis, the new and the old, with the water of the marjoram plant. He should take from it a measurement of a chickpea and oil his legs with the oil and the salt during his sleep, and the following night like that, and he should keep away from the vinegar, and the milk, and the vegetables, and the fish, and he can eat after that whatever he so desires to.

وَ إِذَا أَتَى عَلَيْهِ ثَلَاثَةَ عَشَرَ شَهْرًا فَإِنَّهُ يَنْفَعُ مِنَ الدُّبَيْلَةِ وَ الضَّحَكِ مِنْ غَيْرِ شَيْءٍ وَ عَبَثِ الرَّجُلِ بِلَحْيَتِهِ يُؤْخَذُ مِنْهُ قَدَرِ الْحِمَصَةِ مَرَّةً أَوْ مَرَّتَيْنِ يُدَافُ بِمَاءِ السَّدَابِ وَ يُشْرَبُ عِنْدَ أَوَّلِ اللَّيْلِ

And when thirteen months come upon it, it would benefit from empyema, and the laughing from without any thing (reason), and the man messing with his beard (for no reason). He should take from it a measurement of the chickpea once or twice, mixing it with the water of the mistletoe, and he should drink at the beginning of the night.

وَ إِذَا أَتَى عَلَيْهِ أَرْبَعَةُ عَشَرَ شَهْرًا يَنْفَعُ مِنَ السُّمُومِ كُلِّهَا وَ إِنْ كَانَ سَقِي سَمًا يُؤْخَذُ بِزُرِّ الْبَادَنْجَانِ فَيَدُقُّ ثُمَّ يُغْلَى عَلَى النَّارِ ثُمَّ يُصَفَّى وَ يَشْرَبُ مِنْ هَذَا الدَّوَاءِ قَدَرِ الْحِمَصَةِ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثَ مَرَّاتٍ أَوْ أَرْبَعَ مَرَّاتٍ بِمَاءِ قَاتِرٍ وَ لَا يَتَجَاوَزُ أَرْبَعَ مَرَّاتٍ وَ لَيْشْرَبُهُ عِنْدَ السَّحْرِ

And when fourteen months come upon it, it would benefit from the poisons, all of them, and even if he has been quenched the poison. He should take the egg-plant seed, pound it, then boil upon the fire. Then he should clean and drink from this medicine a measurement of the

chickpea, once of twice or three times, or four times, with lukewarm water, and not exceed four times, and let him drink it at pre-dawn.

وَ إِذَا أَتَى عَلَيْهِ خَمْسَةَ عَشَرَ شَهْرًا فَإِنَّهُ يَنْفَعُ مِنَ السِّحْرِ وَ الْحَامَةِ وَ الْإِبْرَةِ وَ الْأَرْوَاحِ يُؤْخَذُ مِنْهُ قَدْرُ نِصْفِ بُنْدُقَةٍ وَ يُغْلَى بِشَمْرِ وَ يَشْرَبُهُ إِذَا أَخَذَ مَضْجَعَهُ وَ لَا يَشْرَبُ فِي لَيْلَةٍ وَ مِنَ الْعَدِ حَتَّى يَطْعَمَ طَعَامًا كَثِيرًا

And when fifteen months come upon it, it would benefit from the sorcery, and the nervousness, and the coldness, and the winds. He should take from it a measurement of half a hazel nut and boil with dates, and drink it when he takes to his bed, and he should not drink during (his) night and from the morning until he has eaten a lot of food.

وَ إِذَا أَتَى عَلَيْهِ سِتَّةَ عَشَرَ شَهْرًا يُؤْخَذُ مِنْهُ نِصْفَ عَدَسَةٍ فَيَدْفُؤُ بِمَاءِ الْمَطَرِ حَلِيبٍ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلَتِهِ أَوْ بَرَدٍ فَيَكْتَحِلُ صَاحِبُ الْعَمَى الْعَتِيقِ وَ الْحَدِيثِ عُذُوَّةً وَ عَشِيَّةً وَ عِنْدَ مَنَامِهِ أَرْبَعَةَ أَيَّامٍ فَإِنْ بَرَأَ وَ إِلَّا فَتَمَانِيَةَ أَيَّامٍ وَ لَا أَرَاهُ يَبْلُغُ الثَّمَانَ حَتَّى يَبْرَأَ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

And when sixteen months come upon it, he should take from it half a pea, mix it with rain water, recent rain, or hailstones, from his sleep time or his night. The one with old and new blindness should apply in his eyes morning and evening, and during his sleep time, for four days. If he is cured (then fine) or else for eight days. And I^{-asws} do not see him reaching eight (days) until he would be cured by the Permission of Allah^{-azwj} Mighty and Majestic.

وَ إِذَا أَتَى عَلَيْهِ سَبْعَةَ عَشَرَ شَهْرًا يَنْفَعُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ مِنَ الْجَذَامِ بِدُهْنِ الْأَكَارِجِ الْأَكَارِجِ الْبَقَرِ لَا أَكَارِجِ الْعَنَمِ يُؤْخَذُ مِنْهُ قَدْرُ بُنْدُقَةٍ عِنْدَ الْمَنَامِ وَ عَلَى الرِّيقِ وَ يُؤْخَذُ مِنْهُ قَدْرُ حَبَّةٍ فَيَدْفُؤُ بِهِ جَسَدَهُ يَذْلُكَ ذَلِكَ شَدِيدًا وَ يُؤْخَذُ مِنْهُ شَيْءٌ قَلِيلٌ فَيَسْعُطُ بِهِ بِدُهْنِ الزَّيْتِ زَيْتِ الزَّيْتُونِ أَوْ بِدُهْنِ الْوَرْدِ وَ ذَلِكَ فِي آخِرِ النَّهَارِ فِي الْحَمَّامِ

And when seventeen months come upon it, by the Permission of Allah^{-azwj} it would benefit from the leprosy, with the oil of the legs, legs of the cow, not legs of the sheep. He should take from it a measurement of a pellet at sleep time and upon the empty stomach, and he should take a measurement of a seed and oil his body with it, rubbing with very hard rubbing, and he should take something little from it and massage with it with massage oil, olive oil or the rose oil, and that would be at the end of the day in the bathhouse.

وَ إِذَا أَتَى عَلَيْهِ ثَمَانِيَةَ عَشَرَ شَهْرًا يَنْفَعُ بِإِذْنِ اللَّهِ تَعَالَى مِنَ الْبَهَقِ الَّذِي يُشَاكِلُ الْبَرَصَ إِلَّا أَنْ يَشْرِطَ مَوْضِعُهُ قَبْدَمَى وَ يُؤْخَذُ مِنَ الدَّوَاءِ بِمِقْدَارِ جَمَصَةٍ وَ يُسْقَى مَعَ دُهْنِ الْبُنْدُقِ أَوْ دُهْنِ لَوْزٍ مَرَّةً أَوْ دُهْنِ صَنْوَبَرٍ يُسْقَى بَعْدَ الْفَجْرِ وَ يَسْعُطُ مِنْهُ بِمِقْدَارِ حَبَّةٍ مَعَ ذَلِكَ الدُّهْنِ وَ يَذْلُكَ بِهِ جَسَدَهُ مَعَ الْمَلْحِ

And when eighteen months come upon it, by the Permission of Allah^{-azwj} it would benefit from the psoriasis, which resembles the vitiligo, except that if he were to scrape it's place, he would bleed, and he should take from the medication a measurement of a chickpea and quench from the hazel nut oil, or bitter almond oil, or pine oil, and mix with it a measurement of a seed with that oil and massage his body with the salt'.

قَالَ وَ لَا يَنْبَغِي أَنْ يُعَيَّرَ هَذِهِ الْأَدْوِيَّةُ عَنْ حَدِّهَا وَ وَضْعِهَا الَّتِي تَقَدَّمَ ذِكْرُهَا لِأَنَّهُ إِنْ خَالَفَ حُولَفَ بِهِ وَ لَمْ يَنْتَفِعْ بِشَيْءٍ مِنْهُ

He^{-asws} said: 'And it is not appropriate that these medicine be altered from their limits and their placements (dosage) which it's mention has preceded, because if he violates it, he would be violate with, and he will not benefit with anything from it.

وَ إِذَا أَتَى عَلَيْهِ تِسْعَةُ عَشَرَ شَهْرًا يُؤْخَذُ حَبُّ الرُّمَانِ زُمَانٍ خُلُوٍ فَيَعَصِرُهُ وَ يُخْرِجُ مَاءَهُ وَ يُؤْخَذُ مِنْ الْخُطَّلَةِ قَدْرَ حَبَّةٍ فَيُسْتَقَى مِنَ السَّهْوِ وَ النَّسْيَانِ وَ الْبُلْغَمِ الْمُخْتَرِقِ وَ الْحُمَى الْعَنِيْقَةِ وَ الْحَدِيثَةِ عَلَى الرِّيقِ بِمَاءٍ حَارٍّ

And when nineteen months come upon it, he should take pomegranate seeds, a sweet pomegranate, squeeze it and extract it's water (juice), and take from the colocynth a measurement of a seed. He should quench for the inattention, and the forgetfulness, and the burning phlegm, and the fever, old and new, upon the empty stomach with hot water.

وَ إِذَا أَتَى عَلَيْهِ عِشْرُونَ شَهْرًا يَنْفَعُ بِإِذْنِ اللَّهِ مِنَ الصَّمَمِ يُنْقَعُ بِمَاءِ الْكُنْدَرِ ثُمَّ يَخْرُجُ مَائُهُ فَيُجْعَلُ مَعَهُ مِثْلُ الْعَدَسَةِ اللَّطِيفَةِ فَيُجْعَلُ فِي أُذُنِهِ فَإِنْ سَمِعَ وَ إِلَّا أَسْعَطَ مِنَ الْعِدِّ بِذَلِكَ الْمَاءِ يُمِثِلُ الْعَدَسَةَ وَ صَبَّ عَلَى يَافُوخِهِ مِنْ فَضْلِ السَّعُوْطِ وَ الْمُبْرَسَمِ إِذَا ثَقُلَ بِهِ وَ طَالَ لِسَانُهُ يُؤْخَذُ حَبُّ الْعِنَبِ الْحَامِضِ ثُمَّ يُسْتَقَى الْمُبْرَسَمُ بِهَذَا الدَّوَاءِ فَإِنَّهُ يَنْتَفِعُ بِهِ وَ يُخَفَّفُ عَنْهُ

And when twenty months come upon it, by the Permission of Allah^{-azwj} it would benefit from the deafness. He should clean it with water of frankincense, then extract it's water and make to be with it like the subtle chickpea and make it to be in his ear. If he can hear (again then fine) or else inhale with that water the next morning with the like of the pea and pour upon his fovea (of the head) from the remnant of the inhaler and Alfalfa, when there is heaviness with him and his tongue is elongated. He should take a seed of the sour grave, then drink Alfalfa with this medication. He would benefit by it and it would lighten from him.

وَ كُلَّمَا عَتَقَ كَانَ أَجْوَدَ وَ يُؤْخَذُ مِنْهُ الْأَقْلُ.

And every time it gets older, it would be better, and the little should be taken from it".⁴⁶⁴

13- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عَلِيٍّ الْبُرَيْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْبَابِيِّ وَ كَانَ أَبَاً لِلْمُفَضَّلِ بْنِ عُمَرَ وَ كَانَ الْمُفَضَّلُ أَبَاً لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ مُحَمَّدُ بْنُ يَحْيَى الْأَزْمَنِيُّ حَدَّثَنِي مُحَمَّدُ بْنُ سِنَانَ السِّنَانِيُّ الرَّاهِرِيُّ أَبُو عَبْدِ اللَّهِ قَالَ حَدَّثَنِي الْمُفَضَّلُ بْنُ عُمَرَ قَالَ حَدَّثَنِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع قَالَ:

(The book) 'Tibb Al Aimmah^{-asws}, may the greetings be upon them^{-asws} – from Muhammad Bin Ja'far Bin Ali Al Bursy, 'From Muhammad Bin Yahya Al Baaby, and he was an access man for Mufazzal Bin Umar, and Al Mufazzal was an access man for Abu Abdullah Al-Sadiq-asws. Muhammad Bin Yahya Al Armany said, 'It is narrated to me by Muhammad Bin Sinan Al Sinany Al Zahiry Abdu Abdullah, who said, 'It is narrated to me by Al Mufazzal Bin Umar who said, 'It is narrated to me by Al-Sadiq^{-asws} Ja'far Bin Muhammad^{-asws} having said:

هَذَا الدَّوَاءُ دَوَاءُ مُحَمَّدٍ ص وَ هُوَ شَبِيْهُ بِالدَّوَاءِ الَّذِي أَهْدَاهُ جَبْرِئِيلُ الرُّوْحِ الْأَمِينُ إِلَى مُوسَى بْنِ عِمْرَانَ ع إِلَّا أَنَّ فِي هَذَا مَا لَيْسَ فِي ذَلِكَ مِنَ الْعِلَاجِ وَ الرِّيَادَةِ وَ التَّفَضُّلِ وَ إِنَّمَا هَذِهِ الْأَدْوِيَّةُ مِنْ وَضْعِ الْأَنْبِيَاءِ ع وَ الْحُكَمَاءِ مِنْ أَوْصِيَاءِ الْأَنْبِيَاءِ

'This medicine is a medicine of Muhammad^{-saww}, and it resembles with the medicine which Jibraeel^{-as} the Trustworthy Spirit had gifted to Musa Bin Imran^{-as}, except that in this is a treatment what isn't in that, and the increase and the decrease, and rather these medicines are from placements of the Prophets^{-as} and the wise ones from the successors^{-as} of the Prophets^{-as}.

فَإِنْ زِيدَ فِيهِ أَوْ نَقَصَ مِنْهُ أَوْ جُعِلَ فِيهِ فَضْلٌ حَبَّةٍ أَوْ نُقْصَانٌ حَبَّةٍ بِمَا وَضَعُوهُ انْتَقَصَ الْأَصْلُ وَفَسَدَ الدَّوَاءُ وَلَمْ يَنْجَعْ لَهُمْ مَتَى خَالَفُوهُمُ خُولَفَ بِهِمْ

So if there is an addition in it or a reduction from it, or any surplus is made to be in it of a seed or reduced by a seed from what they^{as} had place did, the origin would be reduced and the medicine would be spoilt, and will not be effective, because when these are violated, they would be violated with (the violators).

فَهُوَ أَنْ يَأْخُذَ مِنَ الثُّومِ الْمُقَشَّرِ أَرْبَعَةَ أَزْطَالٍ وَيَصُبُّ عَلَيْهِ فِي الطَّنْجِيرِ أَرْبَعَةَ أَزْطَالٍ لَبَنٍ بَقَرٍ وَيُقَدُّ تَحْتَهُ وَقُوداً لَبَناً رَقِيقاً حَتَّى يَشْرِبَهُ ثُمَّ يَصُبُّ عَلَيْهِ أَرْبَعَةَ أَزْطَالٍ سَمْنٍ بَقَرٍ فَإِذَا شَرِبَهُ وَنَضِجَ صَبَّ عَلَيْهِ أَرْبَعَةَ أَزْطَالٍ عَسَلٍ

It is that he should take four Ratls from the peeled garlic and pour upon it in the pan four Ratls of cow milk, and there would be ignited under it a soft fire, delicate, until it absorbs it. The four Ratls of cow butter would be poured upon it. When it absorbs it and matures (cooked), four Ratls of honey would be poured upon it.

ثُمَّ يُوقَدُ تَحْتَهُ وَقُوداً رَقِيقاً ثُمَّ اطْرَحَ عَلَيْهِ وَزَنَ دِرْهَمَيْنِ قُرْاصاً ثُمَّ اضْرِبْهُ ضَرْباً شَدِيداً حَتَّى يَنْعَقِدَ فَإِذَا انْعَقَدَ وَنَضِجَ وَاخْتَلَطَ بِهِ حَوْلَتُهُ وَهُوَ حَارٌّ إِلَى بُسْتَوْقَةٍ وَشَدَّدَتْ رَأْسَهُ وَدَفَنَتْهُ فِي شَعِيرٍ أَوْ تُرَابٍ طَيِّبٍ مُدَّةَ أَيَّامِ الصَّيْفِ

Then a delicate fire would be ignited under it. Then the weight of two Dirhams of nettles would be dropped upon it. Then it would be struck with severe striking until it thickens. When it has thickened and matured, and mixed with, it would be transferred to a pan while it is hot, and it's top would be covered, and it would be buried in barley, or good soil for a period of the days of the summer.

فَإِذَا جَاءَ الشِّتَاءُ أَخَذَتْ مِنْهُ كُلَّ عَدَاةٍ مِثْلَ الْجَوْزَةِ الْكَبِيرَةِ عَلَى الرِّيقِ فَهُوَ دَوَاءٌ جَامِعٌ لِكُلِّ شَيْءٍ ذَقٌّ أَوْ جَلٌّ صَغُرٌ أَوْ كَبُرٌ وَهُوَ مُجَرَّبٌ مَعْرُوفٌ عِنْدَ الْمُؤْمِنِينَ.

When the winter comes, there should be taken from it like the large walnut, upon the empty stomach. It is a comprehensive medicine for all things, delicate or majestic, small or bid, and it is tried, well-known with the Momineen".⁴⁶⁵

14- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ أَبِي عَبْدِ اللَّهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي دَوَاءِ مُحَمَّدٍ ص قَالَ هُوَ الدَّوَاءُ الَّذِي لَا يُؤْخَذُ لَشَيْءٍ مِنَ الْأَشْيَاءِ إِلَّا نَفَعَ صَاحِبَهُ هُوَ لِمَا يُشْرَبُ لَهُ مِنْ جَمِيعِ الْعِلَلِ وَالْأَرْوَاحِ فَاسْتَعْمِلْهُ وَ عَلَّمَهُ إِخْوَانُكَ الْمُؤْمِنِينَ فَإِنَّ لَكَ بِكُلِّ مُؤْمِنٍ يَنْتَفِعُ بِهِ عِنَقٌ رَقِيَّةٍ مِنَ النَّارِ.

And from him, from Ahmad Bin Muhammad Abu Abdullah, from Hammad Bin Isa, from Hareez,

'From Abu Abdullah^{-asws} regarding a medicine of Muhammad^{-saww}. He^{-asws} said: 'It is the medicine which would not be taken for anything from the things except it would benefit it's taker. When he drink it for entirety of the illnesses and the souls (spiritual problems). So utilise it and teach it to your Momineen brothers, for every Momin who benefits with it, for you would be (intercession of) liberating a neck from the Fire".⁴⁶⁶

⁴⁶⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 13

⁴⁶⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 87 H 14

CHAPTER 88 – MISCELLANEOUS OF THEIR^{asws} MEDICINES AND IT'S SUMMARY

1- فَمَنْ الرِّضَا، ع أُرْوِي عَنْ الْعَالِمِ ع أَنَّهُ قَالَ: الْحِمِيَّةُ رَأْسُ كُلِّ دَوَاءٍ وَ الْمَعِدَةُ بَيْتُ الدُّوَاءِ وَ عَوْدُ بَدَنًا مَا تَعَوَّدَ.

(The book) 'Fiqh Al-Reza^{asws}' – It is reported from the scholar^{asws} having said: 'Then dieting is chief of every medicine and the stomach is a house of illnesses and return the body to what you used to be'.⁴⁶⁷

2- وَ قَالَ: رَأْسُ الْحِمِيَّةِ الرَّفْقُ بِالْبَدَنِ.

And he^{asws} said: 'Chief of the dieting is kindness with the body'.⁴⁶⁸

3- وَ رُوِيَ اجْتَنِبِ الدُّوَاءَ مَا اخْتَمَلَ بَدَنُكَ الدَّاءَ فَإِذَا لَمْ يَخْتَمِلِ الدَّاءَ فَالدُّوَاءَ.

And it is reported: 'Shun the medicine for as long as your body can bear the illness. When it cannot bear the illness, then medicate!'.⁴⁶⁹

4- وَ أُرْوِي عَنْهُ ع أَنَّهُ قَالَ: ائْتَانِ عَلِيلَانِ أَبَدًا صَحِيحٌ مُحْتَمِي [مُحْتَمٍ] وَ عَلِيلٌ مُخْطِطٌ.

And it is reported from him^{asws} having said: 'Two are always sick – a healthy one dieting and a sick one mixed (not being careful)'.⁴⁷⁰

بيان: مخلط أي يخلط في الأكل و الشرب الضار مع النافع و لا يميز بينهما.

Explanation: 'Mixed' – i.e. he mixes in the eating and the drinking, the harmful along with the beneficial, and he does not distinguish between the two.

5- وَ رُوِيَ إِذَا جُعْتَ فَكُلْ وَ إِذَا عَطِشْتَ فَاشْرَبْ وَ إِذَا هَاجَ بِكَ الْبُولُ فَبُولْ وَ لَا تُجَامِعْ إِلَّا مِنْ حَاجَةٍ وَ إِذَا نَعَسْتَ فَتَمَّ فَإِنَّ ذَلِكَ مَصَحَّةٌ لِلْبَدَنِ.

And it is reported: 'When you are hungry, so eat, and when you are thirsty, so drink, and when the urine agitates with you, so urinate, and do not have sex except from a need, and when you are drowsy, so sleep, for that would be healthy for the body'.⁴⁷¹

⁴⁶⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 1

⁴⁶⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 2

⁴⁶⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 3

⁴⁷⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 4

⁴⁷¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 5

6- **وَقَالَ الْعَالَمُ ع** كُلُّ عِلَّةٍ تُسَارِعُ فِي الْجِسْمِ يَنْتَظِرُ أَنْ يُؤْمَرَ فَيَأْخُذَ إِلَّا الْخُمَى فَإِنَّمَا تَرُدُّ وَرُوداً وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَجْعُبُ بَيْنَ الدَّاءِ وَ الدَّوَاءِ حَتَّى تَنْقُضِي الْمُدَّةَ ثُمَّ يُخَلِّي بَيْنَهُ وَ بَيْنَهُ فَيَكُونُ بَرُؤُهُ بِذَلِكَ الدَّوَاءِ أَوْ يَشَاءُ فَيُخَلِّي قَبْلَ انْقِضَاءِ الْمُدَّةِ بِمَعْرِفٍ أَوْ صَدَقَةٍ أَوْ بِرٍّ فَإِنَّهُ يَمُحُو مَا يَشَاءُ وَ يُثَبِّثُ وَ هُوَ يُبْدِئُ وَ يُعِيدُ.

And the scholar^{asws} said: 'Every illness is quick in the body awaiting to be Commanded, so it would seize, except for the fever, for it arrives with an arrival (external source), and Allah^{azwj} Mighty and Majestic has Veiled between the illness and the cure until the period expires. Then He^{azwj} Vacates between it and it, so he will recover with that medicine, or (if) He^{azwj} so Desires, so He^{azwj} vacates before the expiry of the period, due to an act of kindness or charity or righteousness. Surely, He^{azwj} Deletes whatever He^{azwj} so Desires and Affirms, and He^{azwj} Originated so He^{azwj} shall Repeat".⁴⁷²

7- **وَقَالَ الْعَالَمُ ع** فِي الْعَسَلِ شِفَاءٌ مِنْ كُلِّ دَاءٍ مَنْ لَعِقَ لَعَقَةً عَسَلٍ عَلَى الرَّيِّقِ يَقْطَعُ الْبَلْعَمَ وَ يَكْبِسُ الصَّغْرَاءَ وَ يَقْتَمِعُ الْمِرَّةَ السَّوْدَاءَ وَ يَصْفُو الدِّهْنَ وَ يُجَوِّدُ الْحِفْظَ إِذَا كَانَ مَعَ اللَّبَانِ الدَّكْرِ وَ السُّكَّرُ يَنْفَعُ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرُّ مِنْ شَيْءٍ وَ كَذَلِكَ الْمَاءُ الْمَغْلِيُّ.

And the scholar^{asws} said: 'In the honey there is a healing from every illness. One who licks a lick of honey upon the empty stomach would cut the phlegm, and break the jaundice, and suppress the black bile, and clean the brain, and renew the memory. When it would be with the male frankincense, and the sugar, it would benefit from all things and will not harm form anything, and like that is the boiled water".⁴⁷³

8- وَ أُرْوِي فِي الْمَاءِ الْبَارِدِ أَنَّهُ يُطْفِئُ الْحَرَارَةَ وَ يُسَكِّنُ الصَّغْرَاءَ وَ يَهْضِمُ الطَّعَامَ وَ يُذِيبُ الْفُضْلَةَ الَّتِي عَلَى رَأْسِ الْمَعْدَةِ وَ يَذْهَبُ بِالْخُمَى.

And it is reported regarding the cold water that it extinguishes the heat and settles the jaundice, and digests the food, and removes the refuse which is at the top of the stomach and does away with the fever".⁴⁷⁴

9- وَ أُرْوِي أَنَّهُ لَوْ كَانَ شَيْءٌ يَزِيدُ فِي الْبَدَنِ لَكَانَ الْعَمُرُ يَزِيدُ وَ اللَّيْثُ مِنَ الثِّيَابِ وَ كَذَلِكَ الطِّيبُ وَ دُخُولُ الْحَمَامِ وَ لَوْ غَمِرَ الْمَيِّتُ فَعَاشَ لَمَا أَتَكَرَّثَ ذَلِكَ.

And it is reported that if there was anything increasing in the body, the pressing (massaging) would increase (it), and the softness from the clothes, and like that is the perfume, and entering the bathhouse, and if the dead were to be pressed (massaged), so he lives (again), I^{asws} would not deny that".⁴⁷⁵

10- وَ أُرْوِي أَنَّ الصَّدَقَةَ تَرْجِعُ الْبَلَاءَ مِنَ السَّمَاءِ.

And it is reported that the charity returns the calamities from the sky".⁴⁷⁶

⁴⁷² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 6

⁴⁷³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 7

⁴⁷⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 8

⁴⁷⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 9

⁴⁷⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 10

11- **وَقِيلَ إِنَّ الصَّدَقَةَ تَدْفَعُ الْقَضَاءَ الْمُبْرَمَ عَنْ صَاحِبِهِ.**

And it is said, ‘The charity repels the Accomplished Decree from it’s owner’.⁴⁷⁷

12- **وَقِيلَ لَا يَنْهَبُ بِالْأَذْوَاءِ إِلَّا الدُّعَاءُ وَ الصَّدَقَةُ وَ الْمَاءُ الْبَارِدُ.**

And it is said, ‘Nothing removes the illnesses except the supplication, and the charity, and the cold water’.⁴⁷⁸

13- **وَ أُرْوِيَ أَنَّ أَقْصَى الْحِمْمَةِ أَرْبَعَةَ عَشَرَ يَوْمًا وَ أَنَّهَا لَيْسَ تَزُكَّ أَكْلُ الشَّيْءِ وَ لَكِنَّهَا تَزُكُّ الْإِحْتَارُ مِنْهُ.**

And it is reported that the extent of the dieting is fourteen days, and it isn’t leaving eating of the thing, but it is leaving out most of it’.⁴⁷⁹

14- **وَ أُرْوِيَ أَنَّ الصِّحَّةَ وَ الْعِلَّةَ تَقْتَتِلَانِ فِي الْجَسَدِ فَإِنْ غَلَبَتِ الْعِلَّةُ الصِّحَّةَ اسْتَيْقَظَ الْمَرِيضُ وَ إِنْ غَلَبَتِ الصِّحَّةُ الْعِلَّةَ اشْتَهَى الطَّعَامَ فَإِذَا اشْتَهَى الطَّعَامَ فَأَطْعَمُوهُ فَلَرُبَّمَا كَانَ فِيهِ الشِّفَاءُ.**

And it is reported that the health and the illness are battling in the body. If the illness is overcome by the health, the patient wakes up, and if the health is overcome by the illness, he would desire the food. When he desires the food, then feed him, for sometimes there would be the healing in it’.⁴⁸⁰

15- **وَ نَرْوِي مِنْ كُفْرَانِ الْبَعْمَةِ أَنَّ يُقُولَ الرَّجُلُ أَكَلْتُ الطَّعَامَ فَضَرَّنِي.**

And we are reporting, ‘From the Kufr (denial) of the bounties is that the man would say, ‘I ate the food and it harmed me’.⁴⁸¹

16- **وَ نَرْوِي أَنَّ التِّمَارَ إِذَا أَذْرَكَتْ فِيهَا الشِّفَاءُ لِقَوْلِهِ جَلَّ وَ عَزَّ كُلُّوا مِنْ ثَمَرِهِ وَ بِاللَّهِ التَّوْفِيقُ.**

And we are reported that when the fruits ripen, there is healing in it due to the Words of Majestic and Mighty: **Eat from its fruits [6:141]**, and by Allah^{-azwj} is the Inclination’.⁴⁸²

17- **وَ أُرْوِيَ عَنْ الْعَالِمِ ع فِي الْقُرْآنِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.**

And it is reported from the scholar^{-asws}: ‘There is a healing in the Quran from every illness’.⁴⁸³

18- **وَ قَالَ: دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ اسْتَشْفُوا بِالْقُرْآنِ فَمَنْ لَمْ يَشْفِهِ الْقُرْآنُ فَلَا شِفَاءَ لَهُ.**

⁴⁷⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 11

⁴⁷⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 12

⁴⁷⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 13

⁴⁸⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 14

⁴⁸¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 15

⁴⁸² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 16

⁴⁸³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 17

And he^{-asws} said: ‘Cure your patients with the charity and heal by the Quran. So the whom the Quran does not heal, so there is no healing for him’^{.484}

19- الطب، طب الأئمة عليهم السلام عَبْدُ اللَّهِ بْنُ سِطَامٍ عَنْ مُحَمَّدِ بْنِ زُرَيْقٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ خَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَرَادَ الْبَقَاءَ وَ لَا بَقَاءَ فَلْيُخَفِّفِ الرِّدَاءَ وَ لِيَبَاكِِرِ الْعَدَاءَ وَ لِيَقِلَّ مُجَامَعَةَ النِّسَاءِ.

(The book) ‘Tibb Al Aimmah^{-asws}’, may the greetings be upon them^{-asws} – Abdullah Bin Bistam, from Muhammad Bin Zureyq, from Hammad Bin Isa, from Hareyz,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘One who intends the remaining (long life) and there is no remaining (forever), then let him lighten the robe (incur less debts), and early lunch, and let him reduce the copulation with the women’^{.485}

وَ قَالَ فِي النِّهَايَةِ، فِي حَدِيثٍ عَلِيٍّ مَنْ أَرَادَ الْبَقَاءَ وَ لَا بَقَاءَ فَلْيُخَفِّفِ الرِّدَاءَ قِيلَ وَ مَا خِفَّةُ الرِّدَاءِ قَالَ قَلَّةُ الدَّيْنِ.

And he said in (the book) ‘Al-Nihaya’ in a Hadeeth of Ali^{-asws}: ‘One who wants the remaining (long life), and there is no remaining (forever), so let him lighter the robe’. It was said, ‘And what is lightness of the robe?’ He^{-asws} said: ‘Less debts’^{.486}

20- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ إِسْحَاقَ بْنِ حَسَّانَ عَنْ عِيسَى بْنِ بَشِيرٍ الْوَاسِطِيِّ عَنِ ابْنِ مُسْكَانَ وَ زُرَّارَةَ قَالَا قَالَ أَبُو جَعْفَرٍ ع طِبُّ الْعَرَبِ فِي ثَلَاثِ شَرْطَةِ الْحِجَامَةِ وَ الْحَفْنَةِ وَ آخِرُ الدَّوَاءِ الْكُفَى.

(The book) ‘Tibb Al Aimmah^{-asws}’, may the greetings be upon them^{-asws} - from Ibrahim Bin Abdul Rahman, from Is’haq Bin Hassan, from Isa Bin Bashir Al Wasity, from Ibn Muskan and Zurara who both said,

‘Arabian medicine is in three – slash of the cupping, and the enema, and last of the cures is the heat treatment (by the fire)’^{.487}

21- عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طِبُّ الْعَرَبِ فِي خَمْسَةِ شَرْطَةِ الْحِجَامَةِ وَ الْحَفْنَةِ وَ السُّعُوطِ وَ الْفَيْءِ وَ الْحَمَامِ وَ آخِرُ الدَّوَاءِ الْكُفَى.

From Abu Abdullah^{-asws} having said: ‘Medicine of the Arabs is in five – slash of the cupping, and the enema, and the inhaling, and the vomiting, and the bath, and last of the cures if the heat treatment (by the fire)’^{.488}

22- وَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع طِبُّ الْعَرَبِ فِي سَبْعَةِ شَرْطَةِ الْحِجَامَةِ وَ الْحَفْنَةِ وَ الْحَمَامِ وَ السُّعُوطِ وَ الْفَيْءِ وَ شَرْيَةِ عَسَلٍ وَ آخِرُ الدَّوَاءِ الْكُفَى وَ زُبَّانًا نَزَادَ فِيهِ التَّوَرُّةُ.

And from Abu Ja’far Al-Baqir^{-asws}: ‘Medicine of the Arabs is in seven – slash of the cupping, and the enema, and the bath, and the inhaling, and the vomiting, and drinking the honey, and

⁴⁸⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 18

⁴⁸⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 19 a

⁴⁸⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 19 b

⁴⁸⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 20

⁴⁸⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 21

last of the cures is the heat treatment (by the fire), and sometimes the waxing is increased in it (the cures)".⁴⁸⁹

23- وَ مِنْهُ، عَنِ الرَّبِيعِ بْنِ بَكَّارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمَّارٍ عَنْ فَضِيلِ الرَّسَّانِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مِنْ دَوَاءِ الْأَنْبِيَاءِ الْحِجَامَةُ وَ النَّورَةُ وَ السُّعُوطُ.

And from him, from Al Zubeyr Bin Bakkar, from Muhammad Bin Abdul Aziz, from Muhammad Bin Is'haq, from Ammar, from Fuzeyl Al Rassan who said,

'Abu Abdullah^{-asws} said: 'From the medicines of the Prophets^{-as} is the cupping, and the waxing, and the inhaling".⁴⁹⁰

24- وَ مِنْهُ، عَبْدُ اللَّهِ بْنُ سِطَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ حَاتِمٍ عَنْ عَمْرِو بْنِ أَبِي خَالِدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: شَكَّوْتُ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع بَعْضَ الْوَجَعِ وَ قُلْتُ لَهُ إِنَّ الطَّبِيبَ وَصَفَ لِي شَرَاباً وَ ذَكَرَ أَنَّ هَذَا الشَّرَابَ مُوَافِقٌ لِهَذَا الدَّاءِ

And from him, Abdullah Bin Bistam, from Muhammad Bin Ismail Bin Hatim, from Amro Bin Abu Khalid, from Is'haq Bin Ammar who said,

'I complained to Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} of some pain, and I said to him^{-asws}, 'The doctor has prescribed a drink to me, and he mentioned that this drink is compatible for this illness'.

فَقَالَ لَهُ الصَّادِقُ ع وَ مَا وَصَفَ لَكَ الطَّبِيبُ قَالَ اخَذَ الرَّبِيبَ وَ صَبَّ عَلَيْهِ الْمَاءَ ثُمَّ صَبَّ عَلَيْهِ عَسَلًا ثُمَّ اطْبَخُهُ حَتَّى يَذْهَبَ الثَّلَاثَانِ فَيَبْقَى الثَّلَاثُ

Al-Sadiq^{-asws} said to him: 'And what did the doctor prescribe to you?' He said, 'Take the raisins and pour the water upon it, then pour honey upon it, then cook it until two-thirds of it is gone (evaporated, and the third remains'.

فَقَالَ أَلَيْسَ هُوَ حُلُوءًا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ قَالَ اشْرَبِ الحُلُوءَ حَيْثُ وَجَدْتَهُ أَوْ حَيْثُ أَصَبْتَهُ وَ لَمْ يَزِدْنِي عَلَى هَذَا.

He^{-asws} said: 'Isn't it sweet?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'Drink the sweet wherever you find it or wherever you attain it' – and he^{-asws} did not increase me upon this".⁴⁹¹

25- وَ فِي الْكَافِي، وَصَفَ لِي شَرَاباً اخَذَ الرَّبِيبَ وَ أَصَبَّ عَلَيْهِ الْمَاءَ لِلْوَجْدِ اثْنَيْنِ ثُمَّ أَصَبَّ عَلَيْهِ الْعَسَلَ ثُمَّ اطْبَخُهُ حَتَّى يَذْهَبَ ثُلَاثُهُ وَ يَبْقَى الثَّلَاثُ فَقَالَ أَلَيْسَ حُلُوءًا قُلْتُ بَلَى قَالَ اشْرَبْهُ وَ لَمْ أَخْبِرْهُ كَيْفَ الْعَسَلِ.

And in (the book) 'Al-Kafi' – 'He prescribed a drink to me. Take the raisins, and pour the water upon it, two for one (double), then pour the honey upon it, then cook it until two-thirds of it is gone and the third remains'. He^{-asws} said: 'Isn't it sweet?' I said, 'Yes'. He^{-asws} said: 'Drink it', and I did not inform him^{-asws} how much the honey (content) was".⁴⁹²

⁴⁸⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 22

⁴⁹⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 23

⁴⁹¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 24

⁴⁹² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 25 a

25- الطب، طب الأئمة عليهم السلام مُحَمَّدُ بْنُ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَرْمَنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي طَالِبٍ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ مُحَمَّدِ الْبَاقِرِ عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كَانَ بِأَحَدِكُمْ أُوجَاعٌ فِي جَسَدِهِ وَ قَدْ غَلَبَتِ الْحَرَارَةُ فَعَلَيْهِ بِالْفِرَاشِ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – Muhammad Bin Ja'far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Muhammad Bin Ismail Bin Abu Talib, from Jabir Al Jufy,

'From Muhammad Al-Baqir^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Whenever one of you has pains in his body and the heat has prevailed, upon him is with the bed'.

قِيلَ لِلْبَاقِرِ ع يَا ابْنَ رَسُولِ اللَّهِ مَا مَعْنَى الْفِرَاشِ قَالَ غَشِيَانُ التَّسَاءِ فَإِنَّهُ يُسَكِّنُهُ وَ يُطْفِئِهِ.

It is said to Al-Baqir^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What is the meaning of the bed?' He^{-asws} said: 'Copulating with the women, for it would calm it (pain) and extinguish it (heat)'.⁴⁹³

26- الطب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ بُكَيْرٍ عَنْ صَفْوَانَ بْنِ الْيَسَعِ عَنْ مُنْذِرِ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ سَعْدِ الْمَوْلَى قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَاقِبَةَ هَذِهِ الْأَرْوَاحِ مِنَ الْمَرَةِ الْعَالِيَةِ أَوْ دَمٍ مُحْتَرِقٍ أَوْ بَلْغَمٍ غَالِبٍ فَلْيَسْتَغْلِ الرَّجُلُ بِمُرَاعَاةِ نَفْسِهِ قَبْلَ أَنْ يَغْلِبَ عَلَيْهِ شَيْءٌ مِنْ هَذِهِ الطَّبَائِعِ فَيَهْلِكُهُ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Muhammad Bin Bukeyr, from Safwa bin Al Yas'a, from Munzir Bin Haman, from Muhammad Bin Muslim and Sa'ad Al Mawla who both said,

'Abu Abdullah^{-asws} said: 'Generality of these winds is from the prevailing bile, or burning blood, or prevailing phlegm. So let the man wash with taking care of himself before anything from these natures prevails upon him, so it kills him'.⁴⁹⁴

27- الطب، طب الأئمة عليهم السلام عَنْ إِبْرَاهِيمَ بْنِ يَسَارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حَكِيمٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ.

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ibrahim Bin Yasaar, from Ja'far Bin Muhammad Bin Hakeem, from Ibrahim Bin Abdul Hameed, from Zurara Bin Ayn,

'From Abu Ja'far Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Cure your patients with (giving) the charity'.⁴⁹⁵

28- وَ عَنْهُ ص الصَّدَقَةُ تَدْفَعُ الْبَلَاءَ الْمُتَمَرِّمَ فِدَاؤُوا مَرْضَاكُمْ بِالصَّدَقَةِ.

⁴⁹³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 25 b

⁴⁹⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 26

⁴⁹⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 27

And from him^{-asws}: ‘(Giving) the charity repels the Decreed calamities, so cure your patients with the charity’.⁴⁹⁶

9- وَ عَنْهُ صِ الصَّدَقَةُ تَدْفَعُ مِيتَةَ السَّوْءِ عَنْ صَاحِبِهَا.

And from him^{-saww}: ‘(Giving) the charity repels the evil death from its owner (giver)’.⁴⁹⁷

30- وَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع أَنَّ رَجُلًا شَكَا إِلَيْهِ أَنَّ فِي عَشْرِ نَفَرٍ مِنَ الْعِيَالِ كُلُّهُمْ مَرَضَى فَقَالَ لَهُ مُوسَى ع دَاوُوهُمْ بِالصَّدَقَةِ فَلَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةً مِنَ الصَّدَقَةِ وَلَا أَجْدَى مَنَفَعَةً عَلَى الْمَرِيضِ مِنَ الصَّدَقَةِ.

And from Musa^{-asws} Bin Ja'far^{-asws}, a man complained to him^{-asws}, ‘I am among ten persons from the dependants. All of them are sick!’ Musa^{-asws} said to him: ‘Cure them with (giving) the charity, for there isn't anything quicker in response than the charity, and I^{-asws} cannot find anything more beneficial upon the patient than the charity’.⁴⁹⁸

31- الْعَيَّاشِيُّ، عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَكَى رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ سَلْ مِنْ امْرَأَتِكَ دِرْهَمًا مِنْ صَدَاقِهَا فَاشْتَرِ بِهِ عَسَلًا فَاشْرَبْهُ بِمَاءِ السَّمَاءِ فَفَعَلَ مَا أَمَرَ بِهِ فَبَرَأَ فَسَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ ذَلِكَ أ شَيْءٌ سَمِعْتَهُ مِنَ النَّبِيِّ ص

Al Ayyashi, from Humran,

‘From Abu Abdullah^{-asws} having said: ‘A man complained to Amir Al-Momineen^{-asws}. He^{-asws} said to him: ‘Ask your wife for a Dirham from her dower, but some honey with it and drink it with rain water’. He did what he had been instructed with and was cured. Amir Al-Momineen^{-asws} was asked about that, ‘Is it something you^{-asws} heard from the Prophet^{-saww}?’

قَالَ لَا وَ لَكِنِّي سَمِعْتُ اللَّهَ يَقُولُ فِي كِتَابِهِ فَإِنْ طِبْنِ لَكُمْ عَنْ شَيْءٍ مِنْهُ تَفَسَّاهُ فَكُلُوهُ هَنِيئًا مَرِيئًا وَ قَالَ يُخْرِجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَ قَالَ وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَاجْتَمَعَ الْهَنِيُّ وَ الْمَرِيءُ وَ الْبَرَكَةُ وَ الشِّفَاءُ فَرَجَوْتُ بِذَلِكَ الْبُرْءَ.

He^{-asws} said: ‘No, but I^{-asws} heard Allah^{-azwj} Saying in His^{-azwj} Book: **but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4].** And Said: **There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69].** And Said: **And We Send down Blessed water from the sky, [50:9].** So the enjoyment, and the wholesomeness, and the Blessings, and the healing are gathered, so I^{-asws} hoped for the recovery with that’.⁴⁹⁹

32- وَ مِنْهُ، عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ شَيْخٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا عِنْدَهُ فَسَأَلَهُ شَيْخٌ فَقَالَ إِنَّ بِي وَجَعًا وَ أَنَا أَشْرَبُ لَهُ النَّبِيذَ وَ وَصَفَهُ لَهُ الشَّيْخُ

And from him, from Sayf Bin Ameyra, from a sheykh from our companions,

⁴⁹⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 28

⁴⁹⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 29

⁴⁹⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 30

⁴⁹⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 31

‘From Abu Abdullah^{-asws} having said: ‘We were in his^{-asws} presence. An old man asked him^{-asws}. He said, ‘There is pain with me, and I am drinking Al-Nabeez for it’ – and the old man described it to him^{-asws}.

فَقَالَ لَهُ مَا يَمْنَعُكَ مِنَ الْمَاءِ الَّذِي جَعَلَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ حَيٍّ قَالَ لَا يُؤَافِقُنِي

He^{-asws} said to him: ‘What prevents you from the water which Allah^{-azwj} has Made all living things to be form it?’ He said, ‘It does not agree with me’.

قَالَ فَمَا يَمْنَعُكَ مِنَ الْغَسَلِ قَالَ اللَّهُ فِيهِ شِفَاءٌ لِلنَّاسِ قَالَ لَا أَجِدُهُ

He^{-asws} said: ‘So what prevents you from the honey? Allah^{-azwj} Says: **wherein is healing for the people. [16:69]**. He said, ‘I cannot find it’.

قَالَ فَمَا يَمْنَعُكَ مِنَ اللَّبَنِ الَّذِي نَبَتَ مِنْهُ لَحْمُكَ وَ اشْتَدَّ عَظْمُكَ قَالَ لَا يُؤَافِقُنِي

He^{-asws} said: ‘So what prevents you from the milk which your flesh grows from it, and your bones are strengthened?’ He said, ‘It does not agree with me’.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أ تُرِيدُ أَنْ أَمُرَكَ بِشُرْبِ الْخُمْرِ لَا وَ اللَّهُ لَا أَمُرَكَ.

Abu Abdullah^{-asws} said: ‘Are you wanting me^{-asws} to instruct you with drinking the wine? No, by Allah^{-azwj}! I will not instruct you’.⁵⁰⁰

33- الْكَافِي، عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ نُوْحٍ بْنِ شُعَيْبٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ تَغَيَّرَ عَلَيْهِ مَاءُ الظَّهْرِ فَلْيَنْتَفِعْ لَهُ اللَّبَنُ الْحَلِيبُ وَ الْغَسَلُ.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Muhammad Bin Ali, from Nuh Bin Shueyb, from the one who mentioned it,

‘From Abu Al-Hassan^{-asws} having said: ‘One upon whom the water of the back (semen) has changed, it shall be beneficial for him, the yoghurt milk, and the honey’.⁵⁰¹

34- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمَشْيَ لِلْمَرِيضِ نُكْسٌ إِنَّ أَبِي ع كَانَ إِذَا اعْتَلَّ جُعِلَ فِي تَوْبٍ فَحُمِلَ لِجَانِبِهِ يَعْطَى الْوُضُوءَ وَ ذَلِكَ أَنَّهُ كَانَ يَقُولُ إِنَّ الْمَشْيَ لِلْمَرِيضِ نُكْسٌ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions who said,

‘Abu Abdullah^{-asws} said: ‘The walking is a setback for the patient. It was so that whenever my^{-asws} father^{-asws} was ill, he^{-asws} was made to be in a cloth and carried to his^{-asws} need, meaning the wud’u, and that is because he^{-asws} was saying: ‘The walking is a setback for the patient’.⁵⁰²

⁵⁰⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 32

⁵⁰¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 33

⁵⁰² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 34

35- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ كَانَ يَقُولُ مَنْ أَرَادَ الْبَقَاءَ وَ لَا بَقَاءَ فَلْيُخَفِّفِ الرِّدَاءَ وَ يُدْمِنِ الْحِدَاءَ وَ يُقَلِّلِ مُجَامَعَةَ النِّسَاءِ وَ يُبَاكِِرِ الْعَدَاءَ.

(The book) 'Al Da'aim' –

'From Ali^{-asws}, he^{-asws} was saying: 'One who wants the remaining (long life), and there is no remaining (for ever), let him lighten the robe (incur less debts), and be habitual of (wearing) the shoes, and reduce copulating with the women, and have early lunch''.⁵⁰³

36- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَوْ اقْتَصَدَ النَّاسُ فِي الْمَطْعَمِ لَا اسْتَقَامَتْ أَبْدَانُهُمْ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'If the people were moderate in the meals, their bodies would have been straight (healthy)'.⁵⁰⁴

37- وَ عَنِ النَّبِيِّ ص تَرَكَ الْعِشَاءَ مَهْرَمَةً.

And from the Prophet^{-saww}: 'Neglecting the dinner, ages (the person, making him weaker)'.⁵⁰⁵

38- وَ عَنْهُ ع قَالَ: تَرَكَ الْعِشَاءَ خَرَابُ الْجَسَدِ وَ يَنْبَغِي لِلرَّجُلِ إِذَا أَسَنَّ أَنْ لَا يَبِيتَ إِلَّا وَ جَوْفُهُ مَمْلُوءٌ طَعَامًا.

And from him^{-asws} having said: 'Neglecting the dinner ruins the body, and it is befitting for the men when they get older that they do not spend the night except and his inside is filled with food''.⁵⁰⁶

39- وَ عَنْهُ ع قَالَ: ثَلَاثَةٌ يُذْهِبْنَ النِّسْيَانَ وَ يُجَدِّدْنَ الذِّكْرَ قِرَاءَةُ الْقُرْآنِ وَ السَّوَاكُ وَ الصِّيَامُ.

And from him^{-asws} having said: 'Three remove the forgetfulness and renew the memory – recitation of the Quran, and brushing the teeth, and the fasting''.⁵⁰⁷

40- وَ عَنْهُ ع قَالَ: فِي الْمَرْأَةِ الَّتِي يَسْتَمِرُّ بِهَا الدَّمُ فَتَسْتَحَاضُ قَالَ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ اخْتِسَابًا فَإِنَّهُ لَمْ تَفْعَلْهُ افِرَّاةً قَطُّ اخْتِسَابًا إِلَّا غُوفِيَتْ مِنْ ذَلِكَ.

And from him^{-asws} having said regarding the woman whom the blood is continuous with her, so she menstruates. He^{-asws} said: 'She should wash during every Salat in anticipation, for a woman will not do so at all in anticipation except she would recover from that''.⁵⁰⁸

41- دَعَوَاتُ الرَّؤُودِيِّ، قَالَ النَّبِيُّ ص إِيَّاكُمْ وَ الْبِطْنَةَ فَإِنَّهَا مَفْسَدَةٌ لِلْبَدَنِ وَ مُؤَرَّةٌ لِلسَّكَمِ وَ مَكْسَلَةٌ عَنِ الْعِبَادَةِ.

(The book) 'Da'waat' of Al Rawandi –

⁵⁰³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 35

⁵⁰⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 36

⁵⁰⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 37

⁵⁰⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 38

⁵⁰⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 39

⁵⁰⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 40

‘The Prophet^{-saww} said: ‘Beware of the (full) stomach for it is a spoiler for the body and hereditary for the sickness and laziness from the worship’.⁵⁰⁹

42- وَ قَالَ الْأَصْبَغُ بْنُ نُبَاتَةَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ لِأَبْنَيْهِ الْحَسَنِ ع يَا بُنَيَّ أَلَا أَعْلَمُكَ أَنْبَغَ كَلِمَاتٍ تَسْتَعْنِي بِهَا عَنِ الطِّبِّ فَقَالَ بَلَى

Al Asbagh Bin Nubata said,

‘I heard Amir Al-Momineen^{-asws} saying to his^{-asws} son^{-asws} Al-Hassan^{-asws}: ‘O my^{-asws} son^{-asws}! Shall I^{-asws} teach you^{-asws} phrases by which you^{-asws} would be needless from the medicine?’ He^{-asws} said: ‘Yes’.

قَالَ لَا تَجْلِسْ عَلَى الطَّعَامِ إِلَّا وَ أَنْتَ جَائِعٌ وَ لَا تَقُمْ عَنِ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ وَ جَوْدِ الْمَضْغِ وَ إِذَا نَمْتُ فَأَعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ فَإِذَا اسْتَعْمَلْتَ هَذَا اسْتَعْنَيْتَ عَنِ الطِّبِّ

He^{-asws} said: ‘Do not sit upon the meal unless you^{-asws} are hungry, and do not stand from the meal unless you^{-asws} are (still) desiring it, and chew goodly, and when you^{-asws} go to sleep, present yourself^{-asws} to the toilet. When you^{-asws} utilise this, you^{-asws} would be needless from the medicines’.

وَ قَالَ إِنَّ فِي الْقُرْآنِ آيَةً تَجْمَعُ الطِّبَّ كُلَّهُ كُلُّوا وَ اشْرَبُوا وَ لَا تُسْرِفُوا.

And he^{-asws} said: ‘There is a Verse in the Quran summarising the medicine, all of it: **and eat and drink and do not be extravagant [7:31]**’.⁵¹⁰

43- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مَنْ أَرَادَ الْبَقَاءَ وَ لَا بَقَاءَ فَلْيَبْكَرِ الْعَدَاءَ وَ لْيُؤَخِّرِ الْعَشَاءَ وَ لْيُقِلَّ غَشِيَانِ النِّسَاءِ وَ لْيُخَفِّفِ الرِّدَاءَ قِيلَ وَ مَا خِفَّةُ الرِّدَاءِ قَالَ الدَّيْنُ.

And from Amir Al-Momineen^{-asws}: ‘One who wants the remaining (long life), and there is no remaining (forever), let him have early lunch, and let him delay the dinner, and let him reduce copulating with the women, and let him lighten the robe’. It was said, ‘And what is lightening the robe?’ He^{-asws} said: ‘(lightening) the debts’.⁵¹¹

وَ فِي رَوَايَةٍ مَنْ أَرَادَ النَّسَاءَ وَ لَا نَسَاءً.

And in a report – ‘One who wants the delay (in the death), and there is no delay (forever)’.⁵¹²

وَ مِنْهُ حَدِيثٌ عَلَيْهِ ع مَنْ سَرَّهُ النَّسَاءُ وَ لَا نَسَاءً.

And from him is a Hadeeth of Ali^{-asws}: ‘One who is cheered by the delay (in death), and there is no delay (forever)’.⁵¹³

⁵⁰⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 41

⁵¹⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 42

⁵¹¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 43 a

⁵¹² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 43 b

⁵¹³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 43 c

44- الدَّعَوَاتُ، قَالَ النَّبِيُّ ﷺ أَدْبِيُوا طَعَامَكُمْ بِذِكْرِ اللَّهِ وَ الصَّلَاةِ وَ لَا تَنَامُوا عَلَيْهَا فَتَقْسُو قُلُوبُكُمْ.

(The book) 'Al Da'waat' of Al Rawandi' –

'The Prophet^{-saww} said: 'Melt (digest) your food with the Mention of Allah^{-azwj}, and the Salat, and do not be sleeping upon it, so your hearts would harden".⁵¹⁴

45- وَ قَالَ: صُومُوا تَصِحُّوا.

And he^{-saww} said: 'Fast, you will be healthy!"⁵¹⁵

46- وَ قَالَ: سَافِرُوا تَصِحُّوا وَ تَعْنَمُوا.

And he^{-saww} said: 'Travel, you will become healthy and be enriched".⁵¹⁶

47- قَالَ زَيْنُ الْعَابِدِينَ ع حُجُّوا وَ اعْتَمِرُوا تَصِحَّ أَجْسَادُكُمْ وَ تَتَّسِعَ أَرْزَاقُكُمْ وَ يَصْلُحَ إِيمَانُكُمْ وَ تُكْفَوُ مَثْوَى النَّاسِ وَ مَثْوَى عِيَالِكُمْ.

And Zayn Al-Abideen^{-asws} said: 'Perform Hajj and Umrah, your bodies would be healthy, and your sustenance would be expanded, and your Eman would be corrected, and you will be sufficed of assistance of the people and provisions of your dependants".⁵¹⁷

48- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيَامُ اللَّيْلِ مَصْحَةٌ لِلْبَدَنِ.

And Amir Al-Momineen^{-asws} said: 'Standing (for Salat) at night is healthy for the body".⁵¹⁸

49- وَ عَنِ النَّبِيِّ ﷺ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ الصَّالِحِينَ قَبْلَكُمْ وَ إِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَ تَكْفِيرُ السَّيِّئَاتِ وَ مَنْهَاجٌ عَنِ الْإِثْمِ وَ مَطْرَدَةٌ الدَّاءِ عَنِ الْجَسَدِ.

And from the Prophet^{-saww}: 'Upon you all with standing (for Salat) at night, for it is a discipline of the righteous ones before you and standing at night (for Salat) draws near to Allah^{-azwj} and expiates the evil deeds, and a deterrent from the sins, and repellent of the illnesses from the body".⁵¹⁹

50- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلَاةُ اللَّيْلِ تُحَسِّنُ الْوَجْهَ وَ تُحَسِّنُ الْخُلُقَ وَ تُطَيِّبُ الرِّزْقَ وَ تَقْضِي الدَّيْنَ وَ تُذْهِبُ الْهَمَّ وَ يَخْلُو الْبَصَرُ عَلَيْكُمْ بِصَلَاةِ اللَّيْلِ فَإِنَّهَا سُنَّةُ نَبِيِّكُمْ وَ مَطْرَدَةٌ الدَّاءِ عَنْ أَجْسَادِكُمْ.

And Abu Abdullah^{-asws} said: 'The night Salat improves the face, and improves the matters, and better's the sustenance, and pays off the debts, and removes the worries, and polishes the

⁵¹⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 44

⁵¹⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 45

⁵¹⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 46

⁵¹⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 47

⁵¹⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 48

⁵¹⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 49

sight. Upon you all is with the night Salat, for it is a Sunnah of your Prophet^{-saww} and a repellent of the illness from your body!”⁵²⁰

51- وَ يُرَى أَنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّيَ أَصْبَحَ طَيِّبَ النَّفْسِ وَ إِذَا نَامَ حَتَّى يُصْبِحَ أَصْبَحَ ثَقِيلاً مُوَصِّماً.

And it is reported that the man, when he stands to pray Salat (at night), in the morning he would be good breath, and when he sleeps (at night) until morning, would be heavy, sluggish”.⁵²¹

52- الدَّعَوَاتُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَعِدَّةُ بَيْتُ الْأَذْوَاءِ وَ الْحَمِيَّةُ رَأْسُ الدَّوَاءِ لَا صِحَّةَ مَعَ النَّهَمِ لَا مَرَضَ أَضَى مِنَ الْعَقْلِ.

(The book) ‘Al Dawaat’ of Al Rawandi –

‘Amir Al-Momineen^{-asws} said: ‘The stomach is a house of illnesses, and the dieting is chief of the cure. There is no health with the gluttony nor is there any sickness than of the mind’.⁵²²

53- وَ رُوِيَ مِنْ قَلِّ طَعَامُهُ صَحَّ بَدَنُهُ وَ صَفَا قَلْبُهُ وَ مَنْ كَثُرَ طَعَامُهُ سَقَمَ بَدَنُهُ وَ قَسَا قَلْبُهُ.

And it is reported: ‘One who reduces his food, his body would be healthy, and his heart would be clear, and the one who increases his eating, his body would be sick, and his heart would be hard’.⁵²³

54- وَ عَنِ الصَّادِقِ ع قَالَ: أَوْحَى اللَّهُ إِلَى مُوسَى بْنِ عِمْرَانَ ع تَذَرِي لَمْ أَنْتَجِبْكَ مِنْ خَلْقِي وَ اصْطَفَيْتُكَ بِكَلامِي قَالَ لَا يَا رَبِّ

And from Al-Sadiq^{-asws} having said: ‘Allah^{-azwj} Revealed to Musa^{-as} Bin Imran^{-as}: “Do you^{-as} know why I^{-azwj} Chose you^{-as} from My^{-azwj} creatures and Selected you^{-as} with My^{-azwj} Speech?” He^{-as} said: ‘No, Lord^{-azwj}!’

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنِّي أَطْلَعْتُ إِلَى الْأَرْضِ فَلَمْ أَغْلَمْ لِي عَلَيْهَا أَشَدَّ تَوَاضُعاً مِنْكَ فَخَرَّ مُوسَى سَاجِداً وَ عَفَّرَ خَدَيْهِ بِالْأُتْرَابِ تَذُلًا مِنْهُ لِرَبِّهِ تَعَالَى

Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “I^{-azwj} Noticed to the earth and I^{-azwj} do not Know there being upon it anyone more intense in humbleness than you^{-as}!” Musa^{-as} fell down in Sajdah and rubbed his^{-as} cheeks with the ground, humbling from it to his^{-as} Lord^{-azwj} the Exalted.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْفَعْ رَأْسَكَ وَ أَمِرْ يَدَكَ فِي مَوْضِعِ سُجُودِكَ وَ امْسَحْ بِهَا وَجْهَكَ وَ مَا نَالَكَ مِنْ بَدَنِكَ فَإِنِّي أَوْمِنُكَ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ.

Allah^{-azwj} Revealed to him^{-as}: “Raise your^{-as} head and pass your^{-as} hand in the place of your^{-as} Sajdah and wipe your^{-as} face with it, and whatever you^{-as} can from your^{-as} body, for I^{-azwj} have Secured you^{-as} from every disease and sickness!”⁵²⁴

⁵²⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 50

⁵²¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 51

⁵²² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 52

⁵²³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 53

⁵²⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 54

55- **وَرُوي عَنْهُمْ ع** قَلِمَ أَطْفَارَكَ وَابْدَأْ بِخَنَصِرِكَ مِنْ يَدِكَ الْيُسْرَى وَ اخْتِمْ بِخَنَصِرِكَ مِنْ يَدِكَ الْيُمْنَى وَ خُذْ شَارِبَكَ وَ قُلْ حِينَ تُرِيدُ ذَلِكَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ كَتَبَ اللَّهُ لَهُ بِكُلِّ قُلَامَةٍ وَ جُرَازَةٍ عَتَقَ رَقَبَةً وَ لَمْ يَمْرُضْ إِلَّا الْمَرَضَ الَّذِي يَمُوتُ فِيهِ.

And it is reported from them^{-asws}: ‘Clip your nails and begin with your pinkie (little finger) of your left hand and end with your pinkie of your right hand, and take (clip) your moustache, and say when you intend that, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the Nation (Religion) of Rasool-Allah^{-saww}’. The one who does that, Allah^{-azwj} would Write for him, with every clipping and cutting, liberating of a neck, and he will not get sick except with the illness which he would be dying in’’.⁵²⁵

56 **وَقَالَ أَبُو عَبْدِ اللَّهِ ع** تَقْلِيمُ الْأَطْفَارِ يَوْمَ الْجُمُعَةِ يُؤْمِنُ الْجَذَامَ وَ الْبَرَصَ وَ الْعَمَى فَإِنْ لَمْ تَحْتَجْ فَعُكَّهَا حَكًّا.

And Abu Abdullah^{-asws} said: ‘Clipping the nails on the day of Friday secured from the leprosy, and the vitiligo, and blindness. If you are not needy (to it), the rub it with a rubbing’’.⁵²⁶

57- **وَقَالَ النَّبِيُّ ص** مَا مِنْ مُسْلِمٍ يَعْمُرُ فِي الْإِسْلَامِ أَرْبَعِينَ سَنَةً إِلَّا صَرَفَ اللَّهُ عَنْهُ ثَلَاثَةَ أَنْوَاعٍ مِنَ الْبَلَاءِ الْجَذَامَ وَ الْبَرَصَ وَ الْجُنُونَ.

And the Prophet^{-saww} said: ‘There is no Muslim living in Al-Islam for forty years except Allah^{-azwj} Turns away from him three types of afflictions – the leprosy, and the vitiligo, and the insanity’’.⁵²⁷

58- **وَعَنْهُ شَرِبَ الْمَاءِ مِنَ الْكُوزِ الْعَامَّ أَمَانٌ مِنَ الْبَرَصِ وَ الْجَذَامِ.**

And from him^{-asws}: ‘Drink the water from the common pitcher is a safety from the vitiligo and the leprosy’’.⁵²⁸

59- **وَرُوي لَا تَأْكُلْ مَا قَدْ عَرَفْتَ مَضَرَّتَهُ وَ لَا تُؤْثِرْ هَوَاكَ عَلَى رَاحَةِ بَدَنِكَ وَ الْحِمِيَّةُ هُوَ الْإِفْتِصَادُ فِي كُلِّ شَيْءٍ وَ أَصْلُ الطَّبِّ الْأَزْمُ وَ هُوَ ضَبْطُ الشَّفَقَتَيْنِ وَ الرِّفْقُ بِالْيَدَيْنِ وَ الدَّاءُ الدَّوِيُّ إِدْخَالُ الطَّعَامِ عَلَى الطَّعَامِ وَ اجْتَنِبِ الدَّوَاءَ مَا لَزِمَتْكَ الصِّحَّةُ فَإِذَا أَحْسَسْتَ بِحَرَكَةِ الدَّاءِ فَأَحْرِقْهُ بِمَا يَزِدُّهُ قَبْلَ اسْتِعْجَالِهِ.**

And it is reported: ‘Do not eat what you have known of its harm, nor prefer your desires over the comfort of your body; and the dieting, it is the moderation in all things; and the original medicine is the refraining, and it is the restraining of the lips, and the kindness with the body; and the sickening illness is inserting the food upon the food; and keep aside from the medication for as long as the health stays with you. When you feel the movement of the illness, then burn it with whatever would repel it before it hastens’’.⁵²⁹

60- **وَقَالَ الْبَاقِرُ ع** عَجَباً لِمَنْ يَحْتَمِي مِنَ الطَّعَامِ خَافَةَ الدَّاءِ كَيْفَ لَا يَحْتَمِي مِنَ الدُّنُوبِ خَافَةَ النَّارِ.

⁵²⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 55

⁵²⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 56

⁵²⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 57

⁵²⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 58

⁵²⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 59

And Al-Baqir^{-asws} said: ‘Surprising of the one who diets from the food fearing the illness how he does not protect from the sins fearing the Fire!’⁵³⁰

61- وَقَالَ النَّبِيُّ ص إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ لَيُدْفَعُ بِالصَّدَقَةِ الدَّاءَ وَالدُّبَيْلَةَ وَالحَرْقَ وَالعَرَقَ وَالهَدْمَ وَالجُنُونَ فَعَدَّ ص سَبْعِينَ بَاباً مِنَ الشَّرِّ.

And the Prophet^{-saww} said: ‘Allah^{-azwj}, there is no god except He^{-azwj}, Repels the illness due to the charity, and the empyema, and the burning, and the drowning, and the being crushed, and the insanity’ – he^{-saww} counted seventy subjects (afflictions) from the evil’.⁵³¹

62- وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّدَقَةُ دَوَاءٌ مُنْجٍ.

And Amir Al-Momineen^{-asws} said: ‘The charity is a successful cure’.⁵³²

63- وَقَالَ النَّبِيُّ ص إِنَّ اللَّهَ لَيُدْرَأُ بِالصَّدَقَةِ سَبْعِينَ مِائَةً مِنَ السَّوْءِ.

And the Prophet^{-saww} said: ‘Allah^{-azwj} Repels seventy deaths from the evil due to the charity’.⁵³³

64- وَقَالَ الصَّادِقُ ع دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَ مَا عَلَى أَحَدِكُمْ أَنْ يَتَصَدَّقَ بِقُوتِ يَوْمِهِ إِنَّ مَلَكَ الْمَوْتِ يُدْفَعُ إِلَيْهِ الصَّكُّ بِقَبْضِ رُوحِ الْعَبْدِ فَيَتَصَدَّقُ فَيُقَالُ لَهُ رَدِّ الصَّكِّ.

And Al-Sadiq^{-asws} said: ‘Cure your patients with the charity, and what is upon one of you that he should give charity with the subsistence of his day. The Angel of death, the instruction note is given to him^{-as} for capturing the soul of a servant. He gives charity, so it is said to him^{-as}: ‘Return the note!’⁵³⁴

65- وَقَالَ النَّبِيُّ ص أَلَا أَعْلَمُكُمْ بِدَعَاءٍ عَلَّمَنِي جِبْرَائِيلُ ع مَا لَا تَحْتَاجُونَ مَعَهُ إِلَى طَبِيبٍ وَ دَوَاءٍ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

And the Prophet^{-saww} said: ‘Shall I^{-saww} teach you a supplication Jibraeel^{-as} had taught me^{-saww}, what you will not be needy with it to a doctor and medicine?’ They said, ‘Yes, O Rasool-Allah^{-saww}!’

قَالَ يَأْخُذُ مَاءَ الْمَطَرِ وَيَقْرَأُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ يُصَلِّي عَلَى النَّبِيِّ ص وَ يُسَبِّحُ كُلُّهَا سَبْعِينَ مَرَّةً وَ يَشْرَبُ مِنْ ذَلِكَ الْمَاءِ غُلَّةً وَ عَشِيَّةً سَبْعَةَ أَيَّامٍ مُتَوَالِيَةٍ الْحَبْرُ يَتِمَّامِهِ.

He^{-saww} said: ‘Take the rain water and recite Opening of the Book (Surah Al-Fatiha) upon it, **Say: ‘I seek Refuge with Lord of the people [114:1]** (Surah Al-Naas), **Say: ‘I seek Refuge with Lord of Al-Falaq [113:1]** (Surah Al-Falaq), and send Salawaat upon the Prophet^{-as} and glorify,

⁵³⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 60

⁵³¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 61

⁵³² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 62

⁵³³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 63

⁵³⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 64

all of these seventy times, and drink from that water morning and evening for seven days consecutively’ – the Hadeeth in its complete form”⁵³⁵.

66- وَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ أَشْتَكِي بَطْنِي فَقَالَ أَلَيْكَ زَوْجَةٌ قَالَ نَعَمْ

And a man came to Amir Al-Momineen^{-asws} and said, ‘I have complaint of my belly’. He^{-asws} said: ‘Is there a wife for you?’ He said, ‘Yes’.

قَالَ اسْتَوْهَبْ مِنْهَا دِرْهَمًا مِنْ صَدَاقِهَا بِطَيِّبَةٍ نَفْسِهَا مِنْ مَالِهَا فَاشْتَرِ بِهِ عَسَلًا ثُمَّ اسْكُبْ عَلَيْهِ مِنْ مَاءِ السَّمَاءِ وَ اشْرَبْهُ فَقَعَلَ الرَّجُلُ مَا أَمَرَ بِهِ فَبَرَأَ فَسَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع أَ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ص

He^{-asws} said: ‘Get the gift of a Dirham from her, from her dower, with the goodness of herself, from her wealth, and buy honey with it. Then pour upon it water of the sky and drink it!’ The man did what he had been instructed with, and he was cured. Amir Al-Momineen^{-asws} was asked, ‘Is it something you^{-asws} heard from Rasool-Allah^{-saww}?’

قَالَ لَا وَ لَكِنْ سَمِعْتُ اللَّهَ يَقُولُ فِي كِتَابِهِ فَإِنْ طِبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا وَ قَالَ يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَ قَالَ وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا

He^{-asws} said: ‘No, but I^{-asws} heard Allah^{-azwj} Saying in His^{-azwj} Book: **but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]**. And Said: **There comes out from their bellies a drink of different colours wherein is healing for the people. [16:69]**. And Said: **And We Send down Blessed water from the sky, [50:9]**.

قَالَ قُلْتُ إِذَا اجْتَمَعَتِ الْبَرَكَهَةُ وَ الشِّفَاءُ وَ الْهَنِيءُ وَ الْمَرِيءُ رَجَوْتُ فِي ذَلِكَ الْبُرْءَ وَ شُفِيتُ إِنْ شَاءَ اللَّهُ.

He (the narrator) said, ‘I said, ‘Then the Blessings, and the healing, and the enjoyment, and wholesomeness is gathered. I hope the recovery in that and would be cured if Allah^{-azwj} so Desires”⁵³⁶.

67- وَ فِي رِوَايَةٍ عَنِ الصَّادِقِ ع أَنَّهُ شَكَاَ إِلَيْهِ رَجُلٌ الدَّاءَ الْغُضَالَ فَقَالَ اسْتَوْهَبْ دِرْهَمًا امْرَأَتَكَ مِنْ صَدَاقِهَا وَ اشْتَرِ بِهِ عَسَلًا وَ امْرُؤُجُهُ بِمَاءِ الْمُرْنِ وَ اكْتُبْ بِهِ الْقُرْآنَ وَ اشْرَبْهُ فَقَعَلَ فَأَذْهَبَ اللَّهُ عَنْهُ ذَلِكَ

And it is reported from Al-Sadiq^{-asws}. A man complained to him^{-asws} of the incurable illness. He^{-asws} said: ‘Get a Dirham to be gifted from your wife from her dower and buy honey with it, and mix it with rain water, and write the Quran (Verses) with it and drink it’. He did so. Allah^{-azwj} Removed that (illness) from him.

فَأَخْبَرَ أَبَا عَبْدِ اللَّهِ ع بِذَلِكَ فَتَلَا فَإِنْ طِبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا وَ يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ وَ نَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا وَ نُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ

Abu Abdullah^{-asws} was informed with that. He^{-asws} recited: ‘**but if they remit for you something from it themselves, then consume it enjoying wholesomely [4:4]**. **There comes out from their**

⁵³⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 65

⁵³⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 66

bellies a drink [16:69]. And We Send down Blessed water from the sky, [50:9]. And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82].

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ إِذَا أَصَابَهُ الْمَطَرُ مَسَحَ بِهِ صَلْبَتَهُ وَقَالَ بَرَكَتُهُ مِنَ السَّمَاءِ لَمْ يُصِبْهَا يَدٌ وَلَا سِقَاءٌ.

And whenever Amir Al-Momineen^{-asws} was hit by the rain, he^{-asws} would wipe the top of his^{-asws} head and say: 'A Blessing from the sky. Neither a hand nor a waterskin has touched it'.⁵³⁷

68- النهج، نوح البلاغة قَالَ ع تَوَقَّوْا الْبَرْدَ فِي أَوَّلِهِ وَ تَلَقَّوْهُ فِي آخِرِهِ فَإِنَّهُ يَفْعَلُ فِي الْأَبْدَانِ كَفَعْلِهِ فِي الْأَشْجَارِ أَوَّلُهُ يُحْرِقُ وَ آخِرُهُ يُورِقُ.

(The book) 'Nahj Al Balagah' –

He^{-asws} said: 'Fear the cold in it's beginning, and face it in it's end, for it does in the bodies like it's doing in the trees. The beginning of it burns (brings down the leaves) and the end of it foliage (sprouts the leaves)'.⁵³⁸

69- دَعَاوَاتِ الرَّوَّانِدِيِّ، عَنْ عَامِرِ الشَّعْبِيِّ قَالَ قَالَ زُرُّ بْنُ حُبَيْشٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَرْبَعُ كَلِمَاتٍ فِي الطَّبِّ لَوْ فَالَهَا بِفِرَاطٍ أَوْ جَالِينُوسٍ لَقَدَّمَ أَمَامَهَا مِائَةً وَرَقَةً ثُمَّ زَيَّنَهَا بِهَذِهِ الْكَلِمَاتِ وَ هِيَ قَوْلُهُ تَوَقَّوْا الْبَرْدَ إِلَى قَوْلِهِ يُورِقُ.

(The book) 'Da'waat' of Al Rawandi – From Aamir Al Shaby who said, 'Zir Bin Al Hubeysh said,

'Amir Al-Momineen^{-asws} said: 'Four phrases in the medicine if Hippocrates or Galen (Greek physicians) had said it!' They would have placed one hundred papers in front of them, then adorned them with these phrases (i.e., preserve them), and it is his^{-asws} words: 'Fear the cold' – up to his^{-asws} words – 'Foliage'.⁵³⁹

ثُمَّ قَالَ وَ رُوِيَ تَوَقَّوْا الْهَوَاءَ.

Then he said, 'And it is reported: 'Fear the wind!''⁵⁴⁰

وَ رَوَوْا عَنِ النَّبِيِّ ص اغْتَنِمُوا بَرْدَ الرَّبِيعِ فَإِنَّهُ يَفْعَلُ بِأَبْدَانِكُمْ مَا يَفْعَلُ بِأَشْجَارِكُمْ. وَ اجْتَنِبُوا بَرْدَ الْخَرِيفِ فَإِنَّهُ يَفْعَلُ بِأَبْدَانِكُمْ مَا يَفْعَلُ بِأَشْجَارِكُمْ.

And it is reported from the Prophet^{-saww}: 'Embrace the cold of spring for it does with your bodies what it does with your trees, and keep away from the cold of autumn, for it does with your bodies what it does with your trees!''⁵⁴¹

70- الْجَنَّةُ لِلْكَفَمِيِّ، مَا يُورِثُ الْحِفْظَ مِنَ الْعَقَائِرِ وَ الْأَدْوِيَةِ فَمَنْ ذَلِكَ مَا رَوَاهُ ابْنُ مَسْعُودٍ عَنِ النَّبِيِّ ص لِحِفْظِ الْقُرْآنِ وَ يَفْطَعُ الْبُلْعَمَ وَ الْبَوْلَ وَ يُقَوِّي الظَّهْرَ يُؤْخَذُ عَشْرَةُ دَرَاهِمَ فَرَنْتُلُ وَ كَذَلِكَ مِنَ الْحَزْمِ وَ مِنَ الْكُنْدَرِ الْأَبْيَضِ وَ مِنَ السُّكَّرِ الْأَبْيَضِ يُسْحَقُ الْجَمِيعُ وَ يُخْلَطُ إِلَّا الْحَزْمُ فَإِنَّهُ يَفْرُكُ فَرَكًا بَالِيدٍ وَ يُكَلُّ مِنْهُ غُدُوَّةَ زَنَةِ دَرَاهِمٍ وَ كَذَا عِنْدَ النَّوْمِ

⁵³⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 67

⁵³⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 68

⁵³⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 69 a

⁵⁴⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 69 b

⁵⁴¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 69 c

(The book) 'Al Junnah' of Al Kafamy –

'What inherits the memory, from the drugs and the medication, from that is what is reported by Ibn Masoud from the Prophet^{-saww} for memorising the Quran and cutting the phlegm, and the urine, and strengthening the back – 'Take ten Dirhams (weight) of cloves, and like that from the Rue, and from the white frankincense, and from the white sugar. Crush all these and mix except the Rue, for it would be separated with a separation by the hand and eating from it in the morning, the weight of a Dirham, and like that at sleep time'.

وَرَأَيْتُ هَذَا بِعَيْنِي فِي كِتَابِ لَقَطِ الْفَوَائِدِ وَ فِي لَقَطِ الْفَوَائِدِ أَيْضاً أَنَّهُ مَنْ أَرَادَ أَنْ يَكْثُرَ حِفْظُهُ وَ يَقِلَّ نِسْيَانُهُ فَلْيَأْكُلْ كُلَّ يَوْمٍ مِثْقَالاً مِنْ زَنْجَبِيلٍ مَرَّتَيْنِ

And I saw this exactly in the book 'Laqat Al Fawaid', and in 'Laqat Al-Fawaid' as well, 'The one who wants to increase his memory and reduce his forgetfulness, let him his every day an ounce of ginger jam'.

قَالَ وَ بِمَا جَرَّبَ لِلْحِفْظِ أَنْ يَأْخُذَ زَبِيباً أَحْمَرَ مَنْزُوعَ الْعَجَمِ عَشْرِينَ دِرْهماً وَ مِنَ السُّعْدِ الْكُوفِيِّ مِثْقَالاً وَ مِنَ اللَّبَانِ الدَّكْرِ دِرْهمَيْنِ وَ مِنَ الزَّعْفَرَانِ نِصْفَ دِرْهمٍ يُدَقُّ الْجَمِيعُ وَ يُعْجَنُ بِمَاءِ الزَّارِبَانَجِ حَتَّى يَبْقَى فِي قِوَامِ الْمُعْجُونِ وَ يُسْتَعْمَلُ عَلَى الرَّيْقِ كُلَّ يَوْمٍ وَزَنَ دِرْهمٍ وَ مَنْ أَدْمَنَ أَكَلَ الرَّيْبِ عَلَى الرَّيْقِ زُرْقَ الْقَهْمِ وَ الْحِفْظَ وَ الدِّهْنَ وَ نَقَصَ مِنَ الْبَلْعِ.

He said, 'And what is tried for the memorisation is, 'Take unpitted red raisins (weight of) twenty Dirhams, and an ounce of Cyperus of Al-Kufa, and two Dirhams (in weight) of male incense, and half a Dirham (weight) of saffron. Pound the entirety and knead with water of ginger until there remains as paste and utilise upon the empty stomach every day the weight of a Dirham; and the one habitual of eating the raisins upon the empty stomach, would be Graced the understanding, and the memory, and the mind, and a reduction from the phlegm".⁵⁴²

وَ فِي كِتَابِ طَرِيقِ النَّجَاةِ، ثَلَاثَةٌ تُذْهِبُ الْبَلْعَ وَ تَزِيدُ فِي الْحِفْظِ الصَّوْمُ وَ السِّوَاكُ وَ قِرَاءَةُ الْقُرْآنِ.

And in the book 'Tareeq Al-Najaat' – Three do away with the phlegm and increases in the memory – the fasting, and brushing the teeth, and reciting the Quran".⁵⁴³

71- وَ مِنْ أَدْوِيَةِ الْحِفْظِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِلصَّادِقِ ع كَيْفَ تَقْدِرُ عَلَى هَذَا الْعِلْمِ الَّذِي فَرَعْتُمُوهُ لَنَا

And from the medicines for the memorisation, from Abu Baseer who said,

'I said to Al-Sadiq^{-asws}, 'How can we be able upon this knowledge which you^{-asws} are branching out for us?'

قَالَ لِحَدِّ وَزَنَ عَشْرَةَ دِرْهاًمَ قَرْنَفُلٍ وَ مِثْلَهَا كُنْدُرٍ ذَكَرَ دُقْهَا نَاعِماً ثُمَّ اسْتَفَّ عَلَى الرَّيْقِ كُلَّ يَوْمٍ قَلِيلاً وَ مِنْهَا لِمَنْ يَكُونُ بَعِيدَ الدِّهْنِ قَلِيلَ الْحِفْظِ يُؤْخَذُ سَنًا مَكِّيٍّ وَ سَعْدُ هِنْدِيٍّ وَ فُلْفُلٌ أَيْضُ وَ كُنْدُرٌ ذَكَرَ وَ زَعْفَرَانٌ خَالِصٌ أَجْزَاءً سَوَاءً يُدَقُّ وَ يُخْلَطُ بِعَسَلٍ وَ يُشْرَبُ مِنْهُ زَنَةً مِثْقَالٍ كُلَّ يَوْمٍ سَبْعَةَ أَيَّامٍ مُتَوَالِيَةٍ فَإِنْ فَعَلَ ذَلِكَ أَرْبَعَةَ عَشَرَ يَوْماً خِيفَ عَلَيْهِ مِنْ شِدَّةِ الْحِفْظِ أَنْ يَكُونَ سَاجِراً.

⁵⁴² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 70 a

⁵⁴³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 70 b

He^{-asws} said: 'Take the weight of ten Dirhams of cloves and male frankincense the like of it, pounding it into fine powder. Then sip it upon the empty stomach a little every day, and from it for the one who happens to be of a far mind, little of memory, he should take Makkan Senna, and Indian Cyperus, and white pepper, and male frankincense, and pure saffron, pounded and mixed with honey, and he should drink from it the weight of an ounce every day for seven days consecutively. If he does that for fourteen days, it would be feared upon from the intensity of the memory that he might be a sorcerer'.⁵⁴⁴

72- وَمِنْهَا عَنْ عَلِيٍّ ع مَنْ أَخَذَ مِنَ الزُّعْفَرَانِ الْخَالِصِ جُزْءاً وَ مِنَ السُّعْدِ جُزْءاً وَ يُضَافُ إِلَيْهِمَا عَسَلًا وَ يُشْرَبُ مِنْهُ مِثْقَالَيْنِ فِي كُلِّ يَوْمٍ فَإِنَّهُ يُسَحِّقُ عَلَيْهِ مِنْ شِدَّةِ الْحِفْظِ أَنْ يَكُونَ سَاحِرًا

And from it, from Ali^{-asws}: 'One who takes a portion of the pure saffron, and a portion of Cyperus, and double the honey to them, and he should drink two ounces from it during every day, it would be feared upon him, from the intensity of the memory that he might be a sorcerer.

وَ مِنْهَا مَا وَجَدَ بِحِطِّ الشَّيْخِ أَحْمَدَ بْنِ فَهْدٍ رَحِمَهُ اللَّهُ دَوَاءً لِلْحِفْظِ شَهِدَتْ التَّجَرِبَةُ بِصِحَّتِهِ وَ هُوَ كُنْدَرٌ وَ سُعْدٌ وَ سُكَّرٌ طَبْرَزْدِ أَجْزَاءً مُتَسَاوِيَةً وَ يُسْحَقُ نَاعِمًا وَ يُسْتَفُّ مِنْهُ عَلَى الرِّيقِ كُلِّ يَوْمٍ خَمْسَةَ دَرَاهِمَ يُسْتَعْمَلُ ثَلَاثَةَ أَيَّامٍ وَ يُقَطَّعُ خَمْسَةً ثُمَّ يُسْتَعْمَلُ كَذَلِكَ ثَلَاثَةَ أَيَّامٍ وَ يُقَطَّعُ خَمْسَةً وَ هَكَذَا

And from it is what is found in the handwriting of the Sheykh Ahmad Bin Fahad, may Allah^{-azwj} have Mercy on him, a medicine for the memory, I witnesses the experiment of its correctness, and it is – frankincense, and Cyperus, and moist brown sugar, equal portions, and crushed finely, and he should sip from it upon the empty stomach every day (the weight of) five Dirhams. He should utilise for three days and cut five, then utilise, like that for three days and cut five, and like that'.

قُلْتُ وَ هَذَا بِعَيْنِهِ رَأَيْتُهُ فِي كِتَابِ لَقَطِ الْفَوَائِدِ.

I said, 'And this is exactly (what) I saw in the book 'Laqat Al-Fawaid''.⁵⁴⁵

أَقُولُ وَ قَالَ الشَّيْخُ مُحَمَّدُ بْنُ إِدْرِيسَ رَحِمَهُ اللَّهُ فِي كِتَابِ السَّرَائِرِ مَنْ كَانَ يَسْتَضِيرُّ جَسَدَهُ بِتَرْكِ الْعِشَاءِ فَلَا فُضْلَ لَهُ أَنْ لَا يَتْرُكَهُ وَ لَا يَبِيتَ إِلَّا وَ جُوفُهُ مَلُوءٌ مِنَ الطَّعَامِ.

I (Majlisi) am saying, 'And the sheykh Muhammad Bin Idrees, may Allah^{-azwj} have Mercy on him, said in 'Kitab Al-Saraair' – 'One whose body has been harmed by having neglected the dinner (evening meal), so the best for him is that he should not leave it, and not spend the night except and his inside is full of food''.⁵⁴⁶

وَ قَدْ رُوِيَ أَنَّ تَرْكَ الْعِشَاءِ مَهْرَمَةٌ وَ إِذَا كَانَ الْإِنْسَانُ مَرِيضًا فَلَا يَنْبَغِي لَهُ أَنْ يُكْرِهَهُ عَلَى تَنَاوُلِ الطَّعَامِ وَ الشَّرَابِ بَلْ يَتَلَطَّفُ بِهِ فِي ذَلِكَ.

⁵⁴⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 71

⁵⁴⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 1

⁵⁴⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 2

And it has been reported that leaving the evening meal ages (the person), and when the human being is sick, it is not befitting for him that he be forced upon taking the food and the drink, he should be kind with regarding that".⁵⁴⁷

- وَ رُوي أَنَّ أَكْلَ اللَّحْمِ وَ اللَّبَنِ يُنْبِثُ اللَّحْمَ وَ يَشُدُّ الْعَظْمَ وَ رُوي أَنَّ أَكْلَ اللَّحْمِ يَزِيدُ فِي السَّمْعِ وَ الْبَصَرِ.

And it is reported: 'Eating the meat and the milk grows the meat and strengthens the bones'. And it is reported: 'Eating the meat increases in the hearing and the sight'.⁵⁴⁸

- وَ رُوي أَنَّ أَكْلَ اللَّحْمِ بِالْبَيْضِ يَزِيدُ فِي الْبَاوِ.

And it is reported: 'Eating the meat with the egg increases in the virility'.⁵⁴⁹

- وَ رُوي أَنَّ مَاءَ الْكُمَاةِ فِيهِ شِفَاءٌ لِلْعَيْنِ.

And it is reported: 'Water of the truffles, there is healing in it for the eyes'.

- وَ رُوي أَنَّهُ يَكْرَهُ أَنْ يَخْتَجِمَ الْإِنْسَانُ فِي يَوْمِ الْأَرْبَعَاءِ أَوْ سَبْتِ فَإِنَّهُ ذَكَرَ أَنَّهُ يَخْذُ مِنْهُ الْوَضْحَ وَ الْحِجَامَةَ فِي الرَّأْسِ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And it is reported that he^{-asws} disliked that the human being gets cupping done during the day of Wednesday or Saturday. He^{-asws} mentioned that it would bring about the clearness (white spots) from it, and the cupping in the head, there is healing in it from every illness".⁵⁵⁰

- وَ رُوي أَنَّ أَفْضَلَ الدَّوَاءِ فِي أَرْبَعَةِ أَشْيَاءَ الْحِجَامَةِ وَ الْحُقْنَةِ وَ التَّوْرَةِ وَ الْقَيْءِ فَإِنْ تَبَيَّعَ الدَّمُ، فَيَنْبَغِي أَنْ يَخْتَجِمَ فِي أَيِّ الْأَيَّامِ كَانَ مِنْ غَيْرِ كَرَاهَةٍ وَقْتُ مِنَ الْأَوْقَاتِ وَ يَقْرَأُ آيَةَ الْكُرْسِيِّ وَ يَسْتَخِيرُ اللَّهَ سُبْحَانَهُ وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ ع.

And it is reported: 'The superior medicine is in four things – the cupping, and the enema, and the waxing, and the vomiting. If the blood agitates with him, it is befitting that he should get cupping done in whichever of the day it may be, from without disliking any time from the timings, and he should recite Ayat Al-Kursy, and seek the Choice of Allah^{-azwj} and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}'.⁵⁵¹

- وَ رُوي أَنَّهُ إِذَا عَرَضَتِ الْحُمَّى لِلْإِنْسَانِ فَيَنْبَغِي أَنْ يُدَاوِيَهَا بِصَبِّ الْمَاءِ عَلَيْهِ فَإِنْ لَمْ يَسْهَلْ عَلَيْهِ ذَلِكَ فَلْيُخْضِرْ لَهُ إِنَاءً فِيهِ مَاءٌ بَارِدٌ وَ يُدْخِلْ يَدَهُ فِيهِ وَ الْإِكْتِحَالَ بِالْإِثْمِدِ عِنْدَ النَّوْمِ يُذْهِبُ الْقَدَى وَ يُصَفِّي الْبَصَرَ.

And it is reported that whenever the fever presents for the human being, it is befitting that he cures it by pouring the water upon him. If that is not easy upon him, then let a utensil be presented to him wherein is cold water, and he should insert his hands in it; and applying Kohl in the eyes at sleep time removes the dirt and clears the sight".⁵⁵²

⁵⁴⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 3

⁵⁴⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 4

⁵⁴⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 5

⁵⁵⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 6

⁵⁵¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 7

⁵⁵² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 8

- وَ رُوي أَنَّهُ إِذَا لَدَغَتِ الْعُقْرُبُ إِنْسَانًا فَلْيَأْخُذْ شَيْئًا مِنَ الْمِلْحِ وَ يَضَعُهُ عَلَى الْمَوْضِعِ ثُمَّ يَعْصِرُهُ بِإِصْبَعِهِ حَتَّى يَذُوبَ.

And it is reported that whenever a scorpion stings a person, let him take something from the salt and place it upon the place (of the sting), then he should squeeze it with his thumb until it dissolves".⁵⁵³

- وَ رُوي أَنَّهُ مَنْ اشْتَدَّ وَجَعُهُ فَيَنْبَغِي أَنْ يَسْتَدْعِيَ بِقَدَحٍ فِيهِ مَاءٌ وَ يَقْرَأَ عَلَيْهِ الْحَمْدَ أَرْبَعِينَ مَرَّةً ثُمَّ يَصُبُّهُ عَلَى نَفْسِهِ.

And it is reported that the one whose pain is intense, it is befitting that he should call for a cup wherein is water and recite (Surah) Al-Hamd upon it forty times, then he should pour it upon himself".⁵⁵⁴

- وَ رُوي أَنَّ أَكْلَ الرَّيْبِ الْمَنْزُوعِ الْعَجْمِ عَلَى الرَّيْقِ فِيهِ مَنَافِعٌ عَظِيمَةٌ فَمَنْ أَكَلَ مِنْهُ كُلَّ يَوْمٍ عَلَى الرَّيْقِ إِحْدَى وَ عِشْرِينَ رَيْبَةً مَنْزُوعَةً الْعَجْمِ قَلَّ مَرَضُهُ

And it is reported: 'Eating the unpitted dates upon the empty stomach, there are mighty benefits in it. The one who eats from it every day upon the empty stomach, twenty-one unpitted raisins, his illness would be little'.

وَ قِيلَ إِنَّهُ لَمْ يَمْرُضْ إِلَّا الْمَرَضَ الَّذِي يَمُوتُ فِيهِ وَ مَنْ أَكَلَ عِنْدَ نَوْمِهِ تِسْعَ تَمَرَاتٍ غُوفِي مِنَ الْفُؤَلِجِ وَ قُتِلَ دُودُ الْبُطْنِ عَلَى مَا رُوي.

And it is said he would not get sick except with the illness which he would be dying in; and the one who, at the time of his sleep, eats nine dates would recover from coli; and it is said, worms of the body, based upon what is reported".⁵⁵⁵

- وَ رُوي أَنَّ أَكْلَ الْحَبَّةِ السَّوْدَاءِ فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ عَلَى مَا رُوي وَ فِي شَرَابِ الْعَسَلِ مَنَافِعٌ كَثِيرَةٌ فَمَنْ اسْتَعْمَلَهُ انْتَفَعَ بِهِ مَا لَمْ يَكُنْ بِهِ مَرَضٌ.

And it is reported, that eating the black seeds, there is healing in it from every illness, based upon what is reported, and in drinking the honey there are a lot of benefits. The one who utilises it would benefit with it for as long as he does not happen to be in an illness (beforehand)".⁵⁵⁶

- وَ رُوي أَنَّ لَبَنَ الْبَقَرِ فِيهِ مَنَافِعٌ فَمَنْ تَمَكَّنَ مِنْهُ فَلْيَشْرَبْهُ.

And it is reported: The cow milk, there are benefits in it. The one is enabled from it, let him drink it".⁵⁵⁷

- وَ رُوي أَنَّ أَكْلَ الْبَيْضِ نَافِعٌ لِلْأَحْشَاءِ.

And it is reported: 'Eating the eggs is beneficial for the intestines".⁵⁵⁸

⁵⁵³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 9

⁵⁵⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 10

⁵⁵⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 11

⁵⁵⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 12

⁵⁵⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 13

⁵⁵⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 14

- وَ رُوِيَ أَنَّ أَكْلَ الْفَرْعِ يَرْبِدُ فِي الْعَقْلِ وَ يَنْفَعُ الدِّمَاعَ وَ يُسْتَحَبُّ أَكْلُ الْهِنْدَبَاءِ.

And it is reported: 'Eating the gourd increases in the intellect and benefits the brain, and it is recommended to eat the endive'.⁵⁵⁹

وَ رُوِيَ عَنْ سَيِّدِنَا أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا دَخَلْتُمْ أَرْضاً فَكُلُوا مِنْ بَصْلِهَا فَإِنَّهُ يُذْهِبُ عَنْكُمْ وَبَاءَهَا.

And it is reported from our Master^{-asws} Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Whenever you enter a land, eat from its onions, for it would remove it's pestilence from you'.⁵⁶⁰

- وَ رُوِيَ أَنَّ رَجُلًا مِنْ أَصْحَابِهِ ع شَكَا إِلَيْهِ اخْتِلَافَ الْبَطْنِ فَأَمَرَ أَنْ يَتَّخِذَ مِنَ الْأُرْزِ سَوِيقاً وَ يَشْرِبَهُ فَفَعَلَ فَعُوفِي.

And it is reported: 'A man from his^{-asws} companions complained to him^{-asws} of variation of the abdomen. He^{-asws} instructed that he should take from the rice flour porridge (Suweyq) and drink it. He did so and recovered'.⁵⁶¹

- وَ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ: إِنَّا نَكْمُ وَ الشُّبْرُ فَإِنَّهُ حَارٌّ يَارٌّ وَ عَلَيْنَا بِالسَّنَا فَتَدَاوُوا بِهِ فَلَوْ دَفَعَ شَيْءٌ الْمَوْتَ لَدَفَعَهُ السَّنَا وَ تَدَاوُوا بِالْحَلْبَةِ فَلَوْ عَلِمَ أُمَّتِي مَا لَهَا فِي الْحَلْبَةِ لَتَدَاوُوا بِهَا وَ لَوْ بَوَازُهَا ذَهَباً.

And it is reported that the Prophet^{-saww} said: 'Beware of Euphorbia Pithyusa, for it is very hot, and upon you is with the Senna, so medicate with it. If there was anything that could repel the death, the Senna would repel it; and medicate with the fenugreek. If my^{-saww} community knew what is for it in the fenugreek, they would be medicating with it, and even if by (paying (for) it's weight in gold'.⁵⁶²

- وَ رُوِيَ ع أَنَّهُ قَالَ: إِذَا مَا أَكَلَ السَّمَكِ الطَّرِيَّ يَذِيبُ الْجِسْمَ.

And it is reported that he^{-asws} said: 'Habitual eating the fresh fish melts (slims) the body'.⁵⁶³

- وَ رُوِيَ أَنَّ أَكْلَ التَّمْرِ بَعْدَ أَكْلِ السَّمَكِ الطَّرِيَّ يَذْهِبُ أَذَاهُ.

And it is reported that eating the dates after having eaten the fresh fish, removes it's harm'.⁵⁶⁴

- وَ رُوِيَ عَنْهُ ع أَنَّ رَجُلًا شَكَا إِلَيْهِ وَجَعَ الْخَاصِرَةِ فَقَالَ ع لَهُ عَلَيْكَ بِمَا يَسْفُطُ مِنَ الْحَوَانِ فَكُلْهُ فَعُوفِي.

⁵⁵⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 15

⁵⁶⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 16

⁵⁶¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 17

⁵⁶² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 18

⁵⁶³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 19

⁵⁶⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 20

And it is reported from him^{-asws} that a man had complained to him^{-asws} of loin pain. He^{-asws} said to him: 'Upon you is with what falls from the table spread, so eat it!' He did so and recovered".⁵⁶⁵

– وَ رُوِيَ عَنْهُ عَ أَنَّهُ قَالَ: الرِّيحُ الطَّيِّبَةُ تَشْدُّ الْعَقْلَ وَ تَزِيدُ فِي الْبَاءِ.

And it is reported from him^{-asws} having said: 'The good aroma strengthens the intellect and increases in the virility'.⁵⁶⁶

– وَ رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَمَى عَنْ أَكْلِ الطِّفْلِ الطَّيِّنِ وَ الْفَحْمِ وَ قَالَ مَنْ أَكَلَ الطَّيِّنَ فَقَدْ أَعَانَ عَلَى نَفْسِهِ وَ مَنْ أَكَلَهُ فَمَاتَ لَمْ يُصَلَّ عَلَيْهِ وَ أَكَلَ الطَّيِّنَ يُورِثُ الرِّفَاقَ.

And it is reported from Rasool-Allah^{-saww}, he^{-saww} had forbidden from eating the loam clay, and the charcoal, and he^{-saww} said: 'One who eats the clay, so he has assisted against himself, and the one who eats it and dies, do not pray Salat upon him; and eating the clay inherits the hypocrisy'.⁵⁶⁷

– وَ رُوِيَ عَنْهُ عَ قَالَ: فَضْلُنَا أَهْلَ الْبَيْتِ عَلَى النَّاسِ كَفَضْلِ الْبُنْفَسِ عَلَى سَائِرِ الْأَدْهَانِ.

And it is reported from him^{-asws} having said: 'Our^{-asws} merit, of People^{-asws} of the Household, over (rest of) the people is like the merit of the violet oil over rest of the oils'.⁵⁶⁸

– وَ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ قَالَ: مَنْ أَكَلَ الرُّمَانَ بِشَحْمِهِ دَبَعَ مَعِدَتَهُ وَ السَّفَرْجُلُ يُدَكِّي الْقُلْبَ الضَّعِيفَ وَ يُشَجِّعُ الْجَبَانَ.

And it is reported from Amir Al-Momineen^{-asws} having said: 'One who eats the pomegranate with its lining, would tan his stomach, and the quince purifies the weak heart and emboldens the coward'.⁵⁶⁹

– وَ رُوِيَ عَنْ سَيِّدِنَا أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: الْحُلُّ يُسَكِّنُ الْمَرَارَ وَ يُخَيِّقُ الْقُلْبَ وَ يَقْتُلُ دُودَ الْبُطْنِ وَ يَشْدُّ الْفَمَ.

And it is reported from our Master^{-asws} Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The vinegar settles the bile and revives the heart, and kills the belly worms, and strengthens the mouth'.⁵⁷⁰

فهذه جملة مقنعة من جملة ما ورد عن الأئمة ع في هذا الباب و إيراد جميعه لا يحصى و لا يسعه كتاب فأما ما ورد عنهم ع في الاستشفاء بفعل الخير و البر و التعوذ و الرقي فنحن نورد من جملة ما ورد عنهم ع في ذلك جملة مقنعة بمشية الله سبحانه.

Note: 'So this is a summary from the total of what is reported from the Imams^{-asws} in this subject, and the entirety of reports cannot be counted nor is a book capacious (enough). As for what is reported from them^{-asws} regarding the healing by doing the good and the righteous

⁵⁶⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 21

⁵⁶⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 22

⁵⁶⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 23

⁵⁶⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 24

⁵⁶⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 25

⁵⁷⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 26

deeds, and the amulet, and the 'Ruqya' (chanting), so we shall be referring from a summary of what has been referred from them^{-asws} regarding that, a convincing summary, by the Desire of Allah^{-azwj} the Glorious'.

– رُوِيَ عَنْ سَيِّدِنَا أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: ثَلَاثٌ يُذْهِبْنَ النِّسْبَانَ وَ يُحْدِدْنَ الْفِكَرَ قِرَاءَةُ الْقُرْآنِ وَ السِّوَاكُ وَ الصَّوْمُ.

And it is reported from our Master^{-asws} Abu Abdullah Ja'far Bin Muhammad^{-asws} having said: 'Three do away with the forgetfulness and sharpening the thinking – recitation of the Quran, and brushing the teeth, and the fasting'.⁵⁷¹

و رُوِيَ عَنْهُ ع أَنَّ بَعْضَ أَهْلِ بَيْتِهِ ذَكَرَ لَهُ أَمْرٌ عَلِيلٍ عِنْدَهُ فَقَالَ ادْعُ بِمِثْلٍ فَاجْعَلْ فِيهِ بُرّاً وَ اجْعَلْهُ بَيْنَ يَدَيْهِ وَ أَمُرْ غُلَمَانَكَ إِذَا جَاءَ سَائِلٌ أَنْ يُدْخِلُوهُ إِلَيْهِ فَلْيُنَاوِلُوهُ مِنْهُ بِيَدِهِ وَ يَأْمُرُهُ أَنْ يَدْعُو لَهُ

And it is reported from him^{-asws} that one of his^{-asws} family members had mentioned to him of a matter of an illness with him. He^{-asws} said: 'Call for a basked and make wheat to be in it, and make it to be in front of him (the patient), and instruct your servants, when a beggar comes, he should enter to see him (the patient), so let him give to him (the beggar) from it by his own hands, and instruct him (the beggar) to supplicate for him (the patient)'.

قَالَ أ فَلَا أُعْطِي الدَّنَانِيرَ وَ الدَّرَاهِمَ قَالَ اصْنَعْ مَا أَمُرُكَ بِهِ فَكَذَلِكَ رَوَيْنَاهُ فَقَعَلَ فَرَزَقَ الْعَافِيَةَ.

He said, 'Shall I not just give the Dinars and the Dirhams (cash instead)?' He^{-asws} said: 'Do what you are being instructed with, for we are reporting it like that'. He did so, and he (the patient) was Graced the well-being'.⁵⁷²

– وَ رُوِيَ عَنْهُ ع أَنَّهُ قَالَ: ارْغَبُوا فِي الصَّدَقَةِ وَ بَكِّرُوا فِيهَا فَمَا مِنْ مُؤْمِنٍ تَصَدَّقَ بِصَدَقَةٍ حِينَ يُصْبِحُ يُرِيدُ بِهَا مَا عِنْدَ اللَّهِ إِلَّا دَفَعَ اللَّهُ بِهَا عَنْهُ شَرَّ مَا يَنْزِلُ مِنَ السَّمَاءِ ذَلِكَ الْيَوْمَ

And it is reported from him^{-asws} having said: 'Be desirous in (giving) the charity and be early (in the morning) regarding it. There is no Momin giving charity when it is morning, intending by it what is in the Presence of Allah^{-azwj}, except Allah^{-azwj} would Repel away from him, the evil of what befalls from the sky in that day'.

ثُمَّ قَالَ لَا تَسْتَخَفُّوا بِدُعَاءِ الْمَسَاكِينِ لِلْمَرْضَى مِنْكُمْ فَإِنَّهُ يُسْتَجَابُ لَهُمْ فِيكُمْ وَ لَا يُسْتَجَابُ لَهُمْ فِي أَنْفُسِهِمْ.

Then he^{-asws} said: Do not take lightly with the supplication by the poor for the patient from you, for it would be Answered for them regarding you, and (although) it is not being Answered for them regarding themselves'.⁵⁷³

– وَ رُوِيَ عَنْهُ ع أَنَّ رَجُلًا مِنْ أَصْحَابِهِ شَكَا إِلَيْهِ وَضَحاً أَصَابَهُ بَيْنَ عَيْنَيْهِ وَ قَالَ بَلَعَ مِي يَا ابْنَ رَسُولِ اللَّهِ مَبْلَغاً شَدِيداً فَقَالَ عَلَيْكَ بِالْدُّعَاءِ وَ أَنْتَ سَاجِدٌ فَقَعَلَ قَبِيراً مِنْهُ.

⁵⁷¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 27

⁵⁷² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 28

⁵⁷³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 29

And it is reported from him^{-asws}. A man from his^{-asws} companions complained to him^{-asws} of whiteness (spot) which had afflicted him between his eyes, and he said, 'It has reached from me, O son^{-asws} of Rasool-Allah^{-saww}, to a severe extent!' He^{-asws} said; 'Upon you is with the supplication while you are in Sajdah'. He did so and was cured from it".⁵⁷⁴

- وَ رُوي عَنْهُ ع أَنَّهُ قَالَ: إِذَا أَصَابَكَ هَمْ فَأَمْسَحْ يَدَكَ عَلَى مَوْضِعِ سُجُودِكَ ثُمَّ مَرَّ يَدَكَ عَلَى وَجْهِكَ مِنْ جَانِبِ خَدِّكَ الْأَيْسَرِ عَلَى جَبِينِكَ إِلَى جَانِبِ خَدِّكَ الْأَيْمَنِ ثُمَّ قُلْ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ ... الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ أَذْهَبْ عَنِّي الْهَمَّ وَ الْحَزْنَ ثَلَاثًا.

And it is reported from him^{-asws} having said: 'When worries afflict you, the wipe your hand upon the place of your Sajdah, then pass your hand upon your face from a side of your cheek upon your forehead to the side of your right cheek, then say: 'In the Name of Allah^{-azwj} Who, there is no god except He^{-azwj}, Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah^{-azwj}! Remove the worries and the grief from me' – thrice".⁵⁷⁵

وَ رُوي عَنْهُ ع أَنَّهُ قَالَ: مَنْ قَالَ كُلَّ يَوْمٍ ثَلَاثِينَ مَرَّةً بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَفَعَ اللَّهُ عَنْهُ تِسْعَةً وَ تِسْعِينَ نَوْعًا مِنَ الْبَلَاءِ أَهْوَتْهَا الْجَنَادُ.

And it is reported from him^{-asws} having said: 'One who says thirty times every day: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds. Blessed is Allah^{-azwj} best of the creators, and there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Mighty', Allah^{-azwj} would Repel from him ninety-nine types of afflictions, the weakest of them being the leprosy".⁵⁷⁶

وَ رُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: مَرِضْتُ فَعَادَنِي رَسُولُ اللَّهِ ص وَ أَنَا لَا أَتَقَارُّ عَلَى فِرَاشِي فَقَالَ يَا عَلِيُّ إِنَّ أَشَدَّ النَّاسِ بَلَاءً النَّبِيُّونَ ثُمَّ الْأَوْصِيَاءُ ثُمَّ الَّذِينَ يَلُوهُمْ أَبَشَرُ فَإِنَّمَا خَطُّكَ مِنْ عَذَابِ اللَّهِ مَعَ مَا لَكَ مِنَ الثَّوَابِ

And it is reported from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} fell ill, so Rasool-Allah^{-saww} consoled me^{-asws} while I^{-asws} was not settling upon my^{-asws} bed. He^{-saww} said: 'O Ali^{-asws}! The ones of severest afflictions are the Prophets^{-as}, then the successors^{-as}, then those who follow them^{-as}. Receive glad tidings, for it is your^{-asws} share from the Punishment of Allah^{-azwj} along with what is for you^{-asws} from the Rewards!'

ثُمَّ قَالَ أَلْحَبُّ أَنْ يَكْشِفَ اللَّهُ مَا بَكَ قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

Then he^{-saww} said: 'Would you^{-asws} like Allah^{-azwj} to remove what is with you^{-asws}?' I^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!'

قَالَ قُلِ اللَّهُمَّ ارْحَمْ جِلْدِي الرَّقِيقَ وَ عَظْمِي الدَّقِيقَ وَ أَعُوذُ بِكَ مِنْ قُوَّةِ الْحَرِيقِ يَا أُمَّ مِلْدَمٍ إِنْ كُنْتُ آمَنْتُ بِاللَّهِ فَلَا تَأْكُلِي اللَّحْمَ وَ لَا تَشْرَبِي الدَّمَ وَ لَا تُفُورِي مِنَ الْقَمِ وَ انْتَقِلِي إِلَى مَنْ يَزْعُمُ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ فَلَيْتَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

He^{-saww} said: 'Say: 'O Allah^{-azwj}! Mercy my^{-asws} delicate skin, and my^{-asws} brittle bones, and I^{-asws} seek Refuge with You^{-azwj} from the outburst of the burning (fire), O Umm Mildam (i.e. the

⁵⁷⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 30

⁵⁷⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 31

⁵⁷⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 32

fever). If you^{-asws} are a believer in Allah^{-azwj}, you^{-asws} will neither eat the meat, nor drink the blood, nor effervesce from the mouth and transfer to the one who claims that there is another god with Allah^{-azwj}, for I^{-saww} testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I^{-saww} testify that Muhammad is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}”.

قَالَ فَعَلْتُهَا فَعُوفِيْتُ مِنْ سَاعَتِي.

He^{-asws} said: ‘I^{-asws} did it and recovered from my time (immediately)’^{.577}

– قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا فَرَعْتُ قَطُّ إِلَيْهِ إِلَّا وَجَدْتُهُ وَكُنَّا نَعْلَمُهُ النَّسَاءَ وَ الصَّبِيَّانَ.

Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘I^{-asws} was not alarmed to it at all except I^{-asws} found it, and we^{-asws} have been teaching it to the women and the children’^{.578}

– وَ رُوِيَ عَنْ سَيِّدِنَا جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُجْلِسُ الْحَسَنَ عَلَى فَخِذِهِ الْأَيْمَنِ وَ الْحُسَيْنَ عَلَى فَخِذِهِ الْأَيْسَرِ ثُمَّ يَقُولُ أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَةٍ

And it is reported from our Master^{-asws} Ja’far Bin Muhammad^{-asws} having said: ‘Rasool-Allah^{-saww} used make Al-Hassan^{-asws} to be seated upon his^{-saww} right thigh and Al-Husayn^{-asws} upon his^{-saww} left thigh, then he^{-saww} would say: ‘I^{-asws} seek Refuge for you^{-asws} both by all the complete Phrases of Allah^{-azwj}, from the evil of every Satan^{-la} and vermin, and from evil of every evil eye!’

ثُمَّ يَقُولُ هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ ابْنَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ ع.

Then he^{-saww} said: ‘Like that Ibrahim^{-as} had sought Refuge for his^{-as} two sons^{-as} Ismail^{-as} and Is’haq^{-as}’^{.579}

وَ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ سَاءَ حُلْفُهُ فَأَذِّنُوا فِي أُذُنِهِ.

And it is reported from Amir Al-Momineen^{-asws} having said: ‘One whose manners are bad, then (recited) Azaan in his ear’^{.580}

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ هَمَى عَنِ السِّحْرِ وَ الْكِهَانَةِ وَ الْقِيَافَةِ وَ التَّمَائِمِ فَلَا يَجُوزُ اسْتِعْمَالُ شَيْءٍ مِنْ ذَلِكَ عَلَى خَالٍ

And it is reported from the Prophet^{-saww} that he^{-saww} had forbidden from the sorcery, and the divination, and the face-reading, and the amulets (of the pre-Islamic period). So it is not allowed to use anything from that upon any situation.

وَ هَذِهِ جُمْلَةُ مُفْنَعَةٍ وَ اسْتِقْصَاءُ ذَلِكَ يَطُولُ بِهِ الْكِتَابُ وَ يَحْصُلُ بِهِ الْإِسْهَابُ.

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⁵⁷⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 35

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And this is a convincing summary and an inquisition of that, the book would be prolonged by it, and would result in elaboration by it.⁵⁸¹

وَقَالَ الشَّهِيدُ قُلَيْسَ سِرُّهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِكْ لَنَا فِي الْخُبْزِ.

The martyr, may Allah^{-azwj} Sanctify his soul, said, ‘Rasool-Allah^{-saww} said: ‘O Allah^{-azwj}! Bless for us in the bread!’⁵⁸²

- وَقَالَ ع أَكْرِمُوا الْخُبْزَ فَإِنَّهُ قَدْ عَمِلَ فِيهِ مَا بَيْنَ الْعَرْشِ إِلَى الْأَرْضِ وَالْأَرْضِ وَمَا فِيهَا وَهِيَ الصَّادِقُ ع عَنْ وَضْعِ الرَّغِيفِ تَحْتَ الْقُصْعَةِ.

And he^{-asws} said: ‘Honour the bread for there has worked in it, what is between the Throne to the earth, and the earth and whatever is in it’. And Al-Sadiq^{-asws} forbade from placing the bread under the bowl’.⁵⁸³

وَقَالَ ع فِي إِكْرَامِ الْخُبْزِ إِذَا وَضِعَ بِهِ فَلَا يُنْتَظَرُ بِهِ غَيْرُهُ وَمِنْ كَرَامَتِهِ أَنْ لَا يُوطَأَ وَلَا يُقَطَّعَ وَهِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أُتِينُمْ بِالْخُبْزِ وَاللَّحْمِ فَأَبْدُوا بِالْخُبْزِ.

And he^{-asws} said in honour of the bread: ‘When it is placed with, do not wait for something else, and from honouring it is that it should neither be trod upon nor cut, and Rasool-Allah^{-saww} forbade from smelling it, and said: ‘When you are brought the bread and the meat, then begin with the bread’.⁵⁸⁴

وَقَالَ ع صَغِّرُوا رُغْفَائَكُمْ فَإِنَّهُ مَعَ كُلِّ رَغِيفٍ بَرَكَةٌ وَهِيَ الصَّادِقُ ع عَنْ قُطْعِهِ بِالسَّكِينِ.

And he^{-asws} said: ‘Make your bread to be smaller for there is Blessing with each bread’. And Al-Sadiq^{-asws} forbade from cutting it with the knife’.⁵⁸⁵

وَعَنِ الرِّضَا ع فَضْلُ خُبْزِ الشَّعِيرِ عَلَى النَّبَرِ كَفَضْلِنَا عَلَى النَّاسِ وَمَا مِنْ نَبِيٍّ إِلَّا وَقَدْ دَعَا لِأَكْلِ الشَّعِيرِ وَبَارَكَ عَلَيْهِ وَمَا دَخَلَ جَوْفًا إِلَّا وَأَخْرَجَ كُلَّ دَاءٍ فِيهِ وَهُوَ قُوْتُ الْأَنْبِيَاءِ وَطَعَامُ الْأَبْرَارِ.

And from Al-Reza^{-asws}: ‘Merit of the barley bread over the wheat is like our^{-asws} merit over the people, and there is no Prophet^{-saww} except and he^{-as} had supplicated for eating the barley and Blessed upon it, and it does not enter the inside except and it expels every illness (which is) in it, and it is a daily subsistence of the Prophets^{-as} and food of the righteous’.⁵⁸⁶

- وَرُويَ إِطْعَامُ الْمَسْئُولِ وَالْمَبْطُونِ خُبْزَ الْأَرْزَرِ وَفِي السَّوْيِقِ وَنَفْعُهُ أَخْبَارٌ جُمَّةٌ وَفَسَّرَهُ الْكَلْبِيُّ بِسَوْيِقِ الْخِنْطَةِ.

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⁵⁸⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 40

⁵⁸⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 41

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And it is reported: 'Feed the one with tuberculosis and the abdominal pains, the rice bread'. And regarding the flour porridge (Saweyq) and it's benefits there are huge number of Ahadeeth, and Al-Kulayni interpreted the flour porridge (Saweyq) as wheat'.⁵⁸⁷

– وَ قَالَ الصَّادِقُ ع سَوِيقُ الْعَدَسِ يَقْطَعُ الْعَطَشَ وَ يُقَوِّي الْمَعِدَةَ وَ فِيهِ شِفَاءٌ مِنْ سَبْعِينَ دَاءً وَ مَنْ يَتَّخِمْ فَلْيَتَعَدَّ وَ لِيَتَعَشَّ وَ لَا يَأْكُلْ بَيْنَهُمَا شَيْءٌ وَ يُكْرَهُ تَرْكُ الْعِشَاءِ لِمَا رُوِيَ أَنَّ تَرْكَهُ خَرَابُ الْبَدَنِ.

And Al-Sadiq^{-asws} said: 'The lentil porridge (Saweyq) cuts the thirst and strengthens the stomach, and there is a healing in it from seventy illnesses; and the one with indigestion, let him have lunch and dinner and not eat anything in between'. And it is disliked to neglect the dinner due to what is reported that neglecting it ruins the body".⁵⁸⁸

– وَ قَالَ الصَّادِقُ ع مَنْ تَرَكَ الْعِشَاءَ لَيْلَةَ السَّبْتِ وَ لَيْلَةَ الْأَحَدِ مُتَوَالِيَيْنِ ذَهَبَتْ مِنْهُ قُوَّتُهُ وَ لَمْ تَرْجِعْ إِلَيْهِ أَرْبَعِينَ يَوْمًا.

And Al-Sadiq^{-asws} said: 'One who neglects the dinner on the night of Saturday and night of Sunday consecutively, his strength would go away from him and would not return to him for forty days".⁵⁸⁹

– وَ قَالَ الصَّادِقُ ع الْعِشَاءُ بَعْدَ الْعِشَاءِ الْآخِرَةِ عِشَاءُ النَّبِيِّ ع.

And Al-Sadiq^{-asws} said: 'The dinner after the last Al-Isha (Salat), is dinner of the Prophets^{-as}'.⁵⁹⁰

– وَ قَالَ ع مَسْحُ الْوُجْهِ بَعْدَ الْوُضُوءِ يَذْهَبُ بِالْكَالِفِ وَ هُوَ شَيْءٌ يَغْلُو الْوُجْهَ كَالسَّمْسِمِ أَوْ لَوْثٌ بَيْنَ الْخُمْرَةِ وَ السَّوَادِ وَ يَرِيدُ فِي الرِّزْقِ

And he^{-asws} said: 'Wiping the face after (having performed) the wud'u gets rid of the freckles, and it is something rising in the face like the sesame, or of a colour between the red and the black, and it increases in the sustenance.

وَ أَمَرَ بِمَسْحِ الْحَاجِبِ وَ أَنَّ يَقُولَ الْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجِيلِ الْمُنْعِمِ الْمُفْضِلِ فَلَا تَرْمُدُ عَيْنَاهُ وَ يُكْرَهُ مَسْحُ الْيَدِ بِالْمِنْدِيلِ وَ فِيهَا شَيْءٌ مِنْ أَثَرِ الطَّعَامِ تَعْظِيمًا لَهُ حَتَّى يَمْسَحَهَا وَ يُسْتَحَبُّ الْأَكْلُ مِمَّا يَلِيهِ وَ أَنَّ لَا يَتَنَاوَلَ مِنْ قُدَامِ غَيْرِهِ شَيْئًا.

And he^{-asws} instructed with wiping the eyebrows and to be saying, 'The Praise is for Allah^{-azwj}, the Favourer, the Benefactor, the Conferrer, the Preferer!' So, his eyes would not be sore, and he^{-asws} disliked wiping the hands with the towel and in it there is something from the traces of food, in reverence for it, until he has licked it (from his hands), and he^{-asws} recommended to eat from what follows it, and that one should not take anything before anyone else".⁵⁹¹

وَ قَالَ الصَّادِقُ ع إِنَّ الرَّجُلَ إِذَا أَرَادَ أَنْ يُطْعِمَ فَأَهْوَى يَدَيْهِ وَ قَالَ بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ تَصِيرَ اللَّقْمَةُ إِلَى فِيهِ.

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⁵⁹⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 46

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And Al-Sadiq^{-asws} said: 'The man, when he wants to eat, so he should gesture with his hand and said, 'In the Name of Allah^{-azwj}, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds', Allah^{-azwj} would Forgive (his sins) for him before the morsel comes to be in his mouth".⁵⁹²

وَقَالَ ع لَا تَأْكُلُوا مِنْ جَوَانِهِ فَإِنَّ الْبَرَكَهَ فِي رَأْسِهِ وَكَانَ رَسُولُ اللَّهِ ص يَلْطَعُ الْقُصْعَةَ بِالأَصَابِعِ أَيَّ يَلْحَسُهَا وَ مَنْ لَطَعَ قُصْعَةً فَكَأَنَّمَا تَصَدَّقَ بِمِثْلِهَا وَ يُسْتَحَبُّ الأَكْلُ بِجَمِيعِ الأَصَابِعِ.

And he^{-asws} said: 'Do not be eating from its sides, for the Blessings are in it's top; And Rasool-Allah^{-saww} used to stab in the bowl with his^{-saww} fingers, i.e. lick; and the one who stabs a bowl, it is as if he has given in charity with the like of it, and it is recommended to eat with entirety of the fingers".⁵⁹³

- وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ كَانَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَ يَكْرَهُ الأَكْلَ بِأَصْبَعَيْنِ وَ يُسْتَحَبُّ مَصُّ الأَصَابِعِ وَ لَا بَأْسَ بِكِتَابَةِ سُورَةِ التَّوْحِيدِ فِي الْقُصْعَةِ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ لَقَمٌ مِنْ بَيْنِ عَيْنَيْهِ إِذَا شَرِبَ سَقَى مَنْ عَنْ يَمِينِهِ.

And it is reported that Rasool-Allah^{-saww} used to eat with three fingers and disliked eating with two finger, and he^{-saww} recommend licking the fingers, and there is no problem with writing Surah Al-Fatiha in the bowl, and it was so that whenever Rasool-Allah^{-azwj} ate a morsel, it would be from his^{-saww} front, and whenever he^{-saww} drank, he^{-saww} did so from his^{-saww} right".⁵⁹⁴

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُلُوا مَا يَسْقُطُ مِنَ الْخِزَانِ بِالْكَسْرِ فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ

And Amir Al-Momineen^{-asws} said: 'Eat whatever falls off from the table spread with the crumbs, for it is a healing from every illness'.

وَرُوِيَ أَنَّهُ يَنْفِي الْفَقْرَ وَ يُكْثِرُ الْوَلَدَ وَ يَذْهَبُ بِذَاتِ الْجَنْبِ وَ مَنْ وَجَدَ كِسْرَةً فَأَكَلَهَا فَلَهُ حَسَنَةٌ وَ إِنْ غَسَلَهَا مِنْ قَدَرٍ وَ أَكَلَهَا فَلَهُ سَبْعُونَ حَسَنَةً.

And it is reported that it negates the poverty, and increases the children, and it does away with the side (pain), and the one who find a crumb and eats it, for him would be (Rewards of) a good deed, and if he washes it from dirt and eats it, for him would be (Rewards of) seventy good deeds".⁵⁹⁵

ثُمَّ ذَكَرَ قَدَسَ سِرَهُ بَعْدَ ذَلِكَ مَنَافِعَ أَطْعَمَةِ مَأْتُورَةٍ عَنْهُمْ ع قَالَ رُوِيَ مَدَحَ لَحْمِ الضَّأْنِ عَنْ الرِّضَا ع.

And he, may his soul be sanctified, mentioned benefits of effective foods, from them^{-asws}. He said, 'It is reported from Al-Reza^{-asws} the meat of goat is praised (recommended)".⁵⁹⁶

وَرُوِيَ أَنَّ أَكْلَ اللَّحْمِ يَزِيدُ فِي السَّمْعِ وَ الْبَصَرِ وَ أَكْلُهُ بِالْبَيْضِ يَزِيدُ فِي الْبَاهِ وَ أَنَّهُ سَيِّدُ الطَّعَامِ فِي الدُّنْيَا وَ الْآخِرَةِ.

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⁵⁹⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 50

⁵⁹⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 51

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And it is reported that eating the meat increases in the hearing and the sight and eating it with the eggs increases in the virility, and it is chief of the foods in the world and the Hereafter”.⁵⁹⁷

وَعَنِ الْبَاقِرِ عَ لَحْمِ الْبَقَرِ بِالسَّلْقِ يُذْهِبُ الْبَيَاضَ.

And from Al-Baqir^{-asws}: ‘The cow meat with the chard rids the whiteness (vitiligo)’.⁵⁹⁸

وَعَنْ عَلِيٍّ عَ وَقَدْ قَالَ عُمَرُ إِنَّ أَطْيَبَ اللَّحْمَانِ لَحْمُ الدَّجَاجِ كَلَّا تِلْكَ خَنَازِيرُ الطَّيْرِ إِنَّ أَطْيَبَ اللَّحْمِ لَحْمُ الْفَرَسِ قَدْ تَحَضَّ أَوْ كَادَ يَنْهَضُ.

And from Ali^{-asws}: ‘And Umar had said, ‘The best of the meats is the meat of the chicken’. (Amir Al-Momineen^{-asws} said) Never! Those are the pigs of the birds. The best of the meats (from chicken) is meat of the chick which has got up or almost got up (baby chicken)’.⁵⁹⁹

وَعَنِ الْكَأْظِمِ عَ لَحْمِ الْقَبْجِ يُقْوِي السَّاقَيْنِ وَ يَطْرُدُ الْحُمَّى.

And from Al-Kazim^{-asws}: ‘The meat of partridge strengthens the legs and repels the fever’.⁶⁰⁰

وَعَنْ أَبِي الْحَسَنِ عَ الْقَدِيدُ لَحْمٌ سَوٌّ يُهَيِّجُ كُلَّ دَاءٍ.

And from Al-Hassan^{-asws}: ‘Cured meat (Jerk) is evil. It stirs every illness’.⁶⁰¹

- وَعَنِ الصَّادِقِ عَ شَيْئَانِ صَالِحَانِ الرُّمَّانُ وَ الْمَاءُ الْفَاتِرُ وَ شَيْئَانِ فَاسِدَانِ الْجُبْنُ وَ الْقَدِيدُ.

And from Al-Sadiq^{-asws}: ‘Two things are righteous – the pomegranate and the lukewarm water, and two things are spoilers – the cheese and the cured meat (Jerk)’.⁶⁰²

- وَ عَنْهُ عَ ثَلَاثٌ لَا يُؤْكَلْنَ وَ يُسَمِّنُ اسْتِشْعَارُ الْكَتَّانِ وَ الطَّيِّبُ وَ الثُّورَةُ وَ ثَلَاثَةٌ يُؤْكَلْنَ وَ يَهْزِلْنَ (يَكْسِرُ الرَّأْيَ) اللَّحْمُ الْيَابِسُ وَ الْجُبْنُ وَ الطَّلْعُ.

And from him^{-asws}: ‘Three are not eaten and they fatten – linseed, and perfume, and Al-Noura (wax); and three are eaten and they weaken – the dry meat, and the cheese, and the pollen’.⁶⁰³

- وَعَنِ الصَّادِقِ عَ الْجُبْنُ ضَارٌّ بِالْعَدَاةِ نَافِعٌ بِالْعَشِيِّ وَ يَزِيدُ فِي مَاءِ الظَّهْرِ.

And from Al-Sadiq^{-asws}: ‘The cheese is harmful with the lunch, beneficial with the dinner, and it increases in the water of the back (semen)’.⁶⁰⁴

⁵⁹⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 53

⁵⁹⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 54

⁵⁹⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 55

⁶⁰⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 56

⁶⁰¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 57

⁶⁰² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 58

⁶⁰³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 59

⁶⁰⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 60

وَعَنْهُ ع الْجُبْنُ وَ الْجُوزُ إِذَا اجْتَمَعَا كَانَا دَوَاءً وَ إِذَا افْتَرَقَا كَانَا دَاءً.

And from him^{-asws}: ‘The cheese, and the walnut, when they are gathered, they would be a medication, and when they are separated, they would be an illness’.⁶⁰⁵

وَرُوي أَنَّ الْجُبْنَ كَانَ يُعْجِبُهُ ع.

And it is reported that the cheese used to fascinate him^{-asws}’.⁶⁰⁶

– وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَكُلَ الْجُوزَ فِي شِدَّةِ الْحَرِّ يُهَيِّجُ الْحَرَّ فِي الْجَوْفِ وَ يُهَيِّجُ الْقُرُوحَ فِي الْجَسَدِ وَ أَكَلُهُ فِي الشِّتَاءِ يُسَخِّنُ الْكُلَيْتَيْنِ وَ يَدْفَعُ الْبَرْدَ وَ كَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ مِنَ اللَّحْمِ الذَّرَاعُ وَ يَكْرَهُ الْوَرَكَ لِقُرْبِهِمَا مِنَ الْمَبَالِ.

And from Amir Al-Momineen^{-asws}: ‘Eating the walnuts during severe heat agitates the heat in the inside, and agitates the ulcers in the body, and eating it during the winter heat up the kidneys and repels the cold; and Rasool-Allah^{-azwj} used to like (eating) the shoulder (of the sheep) and dislike the leg due to its proximity from the urinary tract’.⁶⁰⁷

– وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع إِذَا ضَعُفَ الْمُسْلِمُ فَلْيَأْكُلِ اللَّحْمَ بِاللَّبَنِ.

And from Amir Al-Momineen^{-asws}: ‘When the Muslim is weak, then let him eat the meat with the milk’.⁶⁰⁸

وَ فِي رَوَايَةٍ عَنِ الصَّادِقِ ع أَنَّهُ اللَّبَنُ الْحَلِيبُ.

And in a report from Al-Sadiq^{-asws} it is the yoghurt milk’.⁶⁰⁹

وَ عَنْ النَّبِيِّ ص مَذْخُ الثَّرِيدِ.

And from the Prophet is praise of the oatmeal porridge (Al-Sareyd)’.⁶¹⁰

– وَ عَنْ الصَّادِقِ ع أَطْفِئُوا نَارَ الصَّغَائِنِ بِاللَّحْمِ وَ الثَّرِيدِ.

And from Al-Sadiq^{-asws}: ‘Extinguish the fire of grudges by (eating) the meat and the oatmeal porridge (Sareyd)’.

– وَ عَنْ أَبِي الْحَسَنِ ع فِيمَنْ شَكَا إِلَيْهِ ضَعْفَ مَرَضٍ فَأَمَرَهُ بِأَكْلِ الْكَبَابِ (بِفَتْحِ الْكَافِ) قَالَ الْجَوْهَرِيُّ هُوَ الطَّبَّاحُ وَ كَأَنَّهُ الْمَقْلِيُّ وَ رُبَّمَا جُعِلَ مَا يُلْقَى عَلَى الْفَخْمِ وَ رُوي أَنَّهُ يُرْبِلُ الصُّفْرَةَ وَ يَذْهَبُ بِالْحُمَّى وَ مَذْخُ الصَّادِقِ ع الرَّاسُ.

And from Abu Al-Hassan^{-asws} regarding the one who had complained to him^{-asws} of weakness of the sickness. He^{-asws} instructed him with eating the Kebab. Al-Jowhari said, ‘It is the ‘Al-

⁶⁰⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 61

⁶⁰⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 62

⁶⁰⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 63

⁶⁰⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 64

⁶⁰⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 65

⁶¹⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 66

Tabahij', and it is as if it is the fried, and sometimes it is made by throwing upon the (burning) coals (grilled). And it is reported that it removes the Jaundice and removes the fever, and Al-Sadiq^{-asws} had praised the top (part)".⁶¹¹

– وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع عَلَيْكُمْ بِالْهَرِيسَةِ فَإِنَّهَا تُنَشِّطُ لِلْعِبَادَةِ أَرْبَعِينَ يَوْمًا وَ شَكَا رَسُولُ اللَّهِ إِلَى رَبِّهِ وَجَعَ الظَّهْرِ فَأَمَرَهُ بِأَكْلِ الْهَرِيسَةِ وَ شَكَا نَبِيَّ الضَّعْفِ وَ قَلَّةَ الْجَمَاعِ فَأَمَرَهُ بِأَكْلِهَا.

And from Amir Al-Momineen^{-asws}: 'Upon you is with the mush paste (Al-Hareys), for it activates the worship for forty days. And Rasool-Allah^{-azwj} complained to his^{-saww} Lord^{-azwj} of the back pain. He^{-azwj} Commanded him^{-saww} with eating Al-Hareysa. And a Prophet^{-as} complained of the weakness and scarcity of the copulation. He^{-azwj} Commanded him^{-as} with eating it".⁶¹²

– وَ رُويَ إِنَّا وَ شِيعَتَنَا خُلِقْنَا مِنَ الْحَلَاوَةِ فَتَحْنُ نَحْبُ الْحَلَاوَةِ وَ يُكْرَهُ الطَّعَامُ الْحَارُّ لِتَهْيِ النَّبِيِّ ص وَ الْبَرَكَةُ فِي الْبَارِدِ

And it is reported: 'We^{-asws} and our^{-asws} Shias were Created from the sweetness. Thus, we^{-asws} love the sweets and dislike the hot food due to the Prophet^{-saww} having forbidden it, and the Blessings in the cold'.

وَ يُسْتَحَبُّ لِمَنْ بَاتَ وَ فِي جَوْفِهِ سَمَكٌ أَنْ يَتَّبِعَهُ بَنَمْرٍ أَوْ عَسَلٍ لِيَنْدَفِعَ الْقَالِجَ وَ رُويَ أَنَّهُ يُذِيبُ الْجَسَدَ

And he^{-asws} recommended for the one who spends the night and in his inside is fish (having eaten it): 'Follow it with dates or honey in order to repel the partial paralysis'. And it is reported that it (fish) melts (slims) the body.

وَ شَكَا رَجُلٌ إِلَى أَبِي الْحَسَنِ ع قَلَّةَ الْوَلَدِ فَقَالَ ع اسْتَغْفِرِ اللَّهَ وَ كُلِّي الْبَيْضَ بِالْبَيْضِ.

And a man complained to Abu Al-Hassan^{-asws} of the less children. He^{-asws} said: 'Seek Forgiveness of Allah^{-azwj} and eat the eggs with the onions".⁶¹³

– رُويَ لِلنَّسْلِ اللَّحْمُ وَ الْبَيْضُ.

It is reported: 'For the lineage, (eat) the meat and the eggs".⁶¹⁴

– وَ رُويَ أَنَّ الْخَلَّ وَ الزَّيْتَ طَعَامُ الْأَنْبِيَاءِ وَ أَنَّهُ كَانَ أَحَبَّ الصَّبَاغِ إِلَى رَسُولِ اللَّهِ ص الْخَلُّ وَ الزَّيْتُ.

And it is reported: 'The vinegar and the oil are food of the Prophets^{-as}, and the most beloved of the dips to Rasool-Allah^{-saww} were the vinegar and the oil".⁶¹⁵

وَ عَنْ النَّبِيِّ ص نَعَمَ الْإِدَامُ الْخَلُّ وَ مَا افْتَقَرَ بَيَّتَ فِيهِ خَلٌّ

⁶¹¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 67

⁶¹² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 68

⁶¹³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 69

⁶¹⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 70

⁶¹⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 71

And from the Prophet^{-saww}: ‘Best of the sauces is the vinegar, and it is not impoverished, a house wherein is vinegar’.

وَرُوي أَنَّهُ يَشْدُ الدَّهْنَ وَ يَزِيدُ فِي الْعَقْلِ وَ يَكْسِرُ الْمِرَّةَ وَ يُخَيِّ الْقَلْبَ وَ يَقْتُلُ دَوَابَّ الْبَطْنِ وَ يَشْدُ الْفَمَ وَ يَقْطَعُ شَهْوَةَ الزَّيْنِ الْإِصْطِبَاعُ بِهِ وَ عَيْنٌ فِي بَعْضِهَا خَلَّ الْحَمْرِ

And it is reported that it strengthens the mind, and increases in the intellect, and breaks the bile, and revives the heart, and kills the worms of the belly, and strengthens the mouth. and cutting the desire for the adultery is with dipping in it and assists in some of it is the wine vinegar.

وَ الْمُرِّي إِذَا مَا يُوسَفَ لَمَّا شَكَا إِلَى رَبِّهِ وَ هُوَ فِي السَّجْنِ أَكَلَ الْخُبْزَ وَحْدَهُ فَأَمَرَهُ أَنْ يَأْخُذَ الْخُبْزَ وَ يَجْعَلَ فِي حَايِيَةٍ وَ يَصُبُّ عَلَيْهِ الْمَاءَ وَ الْمِلْحَ وَ هُوَ الْمُرِّي.

And ‘Al-Murry’ is a sauce of Yusuf^{-as} when he^{-as} had complained to his^{-as} Lord^{-azwj}, while he^{-as} was in the prison eating the bread only. He^{-azwj} Commanded him^{-as}: “Take the bread and make it to be in a jar and pour water and the salt upon it!” And it is ‘Al Murry’”.⁶¹⁶

- وَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْبَعُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةِ مُبَارَكَةٍ.

And from the Prophet^{-saww}: ‘Eat the (olive) oil, and oil (massage) with it, for it is from a Blessed tree!’⁶¹⁷

وَ عَنِ الصَّادِقِ ع الزَّيْتُونُ يَطْرُدُ الرِّيحَ وَ يَزِيدُ فِي الْمَاءِ وَ مَا اسْتَشْفَى النَّاسُ بِمِثْلِ الْعَسَلِ وَ هُوَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ السُّكَّرُ يَنْفَعُ مِنْ كُلِّ شَيْءٍ وَ لَا يَضُرُّ شَيْئاً وَ أَكَلُ سَكَّرَتَيْنِ عِنْدَ النَّوْمِ يُزِيلُ الْوَجَعَ وَ السُّكَّرُ بِالْمَاءِ الْبَارِدِ جَيِّدٌ لِلْمَرَضِ وَ السُّكَّرُ يُزِيلُ الْبَلْعَمَ وَ السَّمْنُ دَوَاءٌ وَ خُصُوصاً فِي الصَّيْفِ.

From Al-Sadiq^{-asws}: ‘The olives repel the winds and increase in the water; and people will not heal with the like of honey, and it is a healing from every illness; and the sugar benefits from all things and does not harm anything and eating two (lumps of) sugar at sleep time will remove the pain, and the sugar with cold water is good for the patient, and the sugar removes the phlegm, and the butter is a cure, and especially in the summer’”.⁶¹⁸

وَ رُويَ مَنْ بَلَغَ الْخُمْسِينَ لَا يَبِيدُ إِلَّا وَ فِي جَوْفِهِ مِنْهُ وَ كَفَى عَنْهُ اللَّسْتُخَ وَ أَمَرَهُ بِأَكْلِ التَّرِيدِ.

And it is reported, the one who reaches should not spend the night except and in his inside is from it (sugar), and he^{-asws} forbade the from it for the old man and instructed him to eat Al-Sareyd’.

- وَ مَدَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامَ الْمُرْسَلِينَ وَ لَبَنُ الشَّاةِ السَّوْدَاءِ خَيْرٌ مِنْ لَبَنِ الْحَمْرَاءِ وَ لَبَنُ الْبَقَرَةِ الْحَمْرَاءِ خَيْرٌ مِنْ لَبَنِ السَّوْدَاءِ.

⁶¹⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 72

⁶¹⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 73

⁶¹⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 74

And the Prophet^{-saww} praise the milk and said: 'It is a food of the Messengers^{-as}; and the milk of the black sheep is better than milk of the red, and milk of the red cow is better than milk of the black one'.⁶¹⁹

- وَ رُوِيَ أَنَّ اللَّيْنَ يُنْبِثُ اللَّحْمَ وَ يَشْدُّ الْعُضْدَ.

And it is reported: 'The milk grows the meat and strengthens the forearm'.⁶²⁰

- وَ عَنْ أَبِي الْحَسَنِ ع لِمَاءُ الظَّهْرِ اللَّيْنُ الْحَلِيبُ وَ الْعَسَلُ.

And from Abu Al-Hassan^{-asws}: 'For water of the back (seminal fluid) is the yoghurt milk and the honey'.⁶²¹

- وَ عَنْ عَلِيٍّ ع أَلْبَانُ الْبَقَرِ دَوَاءٌ يَنْفَعُ لِلدَّرَبِ.

And from Ali^{-asws}: 'The cow milk is a beneficial cure for the scabies'.⁶²²

- وَ عَنْ رَسُولِ اللَّهِ ص عَلَيْكُمْ بِأَلْبَانِ الْبَقَرِ فَإِنَّهَا تُخَلَطُ مِنَ الشَّجَرِ.

And from Rasool-Allah^{-saww}: 'Upon you all is with the cow milk, for it is mixed from the tree!'⁶²³

وَ عَنْ أَبِي الْحَسَنِ ع فِي التَّائِيخِ أَهْمًا هَاضِمَةً.

And from Abu Al-Hassan^{-asws} regarding the carom seeds: 'These are a digestive'.⁶²⁴

وَ عَنْ الصَّادِقِ ع نَعْمَ الطَّعَامُ الْأَرْزُ يُوسِّعُ الْأَمْعَاءَ وَ يَقْطَعُ الْبَوَاسِيرَ.

And from Al-Sadiq^{-asws}: 'Best of the food is the rice. It expands the intestines and cuts the haemorrhoids'.⁶²⁵

- وَ رُوِيَ أَنَّ الْحَمَّصَ بَارَكَ فِيهِ سَبْعُونَ نَبِيًّا وَ إِنَّهُ خَيْرٌ لَوَجَعِ الظَّهْرِ.

And it is reported: 'The chickpeas, seventy Prophets^{-as} have Blessed in it, and it is good for the back pain'.⁶²⁶

- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَكُلِ الْعَدَسِ يُرْقِي الْقَلْبَ وَ يُسْرِعُ الدَّمْعَةَ.

⁶¹⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 75

⁶²⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 76

⁶²¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 77

⁶²² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 78

⁶²³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 79

⁶²⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 80

⁶²⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 81

⁶²⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 82

And from Amir Al-Momineen^{-asws}: ‘Eating the lentils softens the heart and quickens the tears’.⁶²⁷

– وَ رُوي أَنَّ أَكْلَ الْبَقْلَاءِ يُمَخِّجُ السَّاقَيْنِ (أَيُّ يُجْرِي فِيهِمَا الْمَخَّ) وَ يُسَمِّنُهُمَا وَ يَرِيدُ فِي الدِّمَاغِ وَ يُؤَلِّدُ الدَّمَ الطَّرِيَّ وَ أَنَّ أَكْلَهُ يَقْشِرُهُ يَذْبُغُ الْمَعِدَةَ وَ أَنَّ اللُّوبِيَا تَطْرُدُ الرِّيحَ الْمُسْتَنْبِطَةَ وَ أَنَّ طَبِيخَ الْمَاشِ يَذْهَبُ بِالْبَهَقِ.

And it is reported that eating the green beans stirs the legs and fattens them, and increases in the brain, and produces the fresh blood, and eating it with its peeling tans the stomach, and the cow peas repel the extracting winds, and the cooked mash (mushy peas) removes the psoriasis’.⁶²⁸

– وَ رُوي أَنَّ النَّبِيَّ ص وَ عَلِيًّا وَ الْحَسَنَيْنِ وَ زَيْنَ الْعَابِدِينَ وَ الْبَاقِرَ وَ الصَّادِقَ وَ الْكَاطِمَ ع كَانُوا يُحِبُّونَ التَّمْرَ وَ أَنَّ شَبَعَهُمْ تُحِبُّهُ وَ أَنَّ النَّبِيَّ يُشْبِعُ وَ يَهْنِئُ وَ يُمَرِّئُ وَ يَذْهَبُ بِالْعَبَاءِ وَ مَعَ كُلِّ تَمْرَةٍ حَسَنَةٌ وَ هُوَ الدَّوَاءُ وَ لَا دَاءَ لَهُ وَ يَكْرَهُ تَقْشِيرَ التَّمْرِ.

And it is reported: ‘The Prophet^{-saww} and Ali^{-asws}, and Al-Hassaneyn^{-asws} (Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Zayn Al-Abideen (Ali^{-asws} Bin Al-Husayn^{-asws}, and Al-Baqir^{-asws}, and Al-Sadiq^{-asws}, and Al-Kazim^{-asws} used to love the dates, and that their^{-asws} Shias love it, and that Al-Barney (type of dates) satiates and is enjoyable and wholesome, and does away with the fatigue, and with each date there is a good deed, and it is the cure, and there is no illness for it, and peel of the date is disliked’.⁶²⁹

– وَ رُوي أَنَّ الْعَنْبَ الرَّاقِيَّ وَ الرُّطَبَ الْمُشَنَّانَ وَ الرُّمَانَ الْإِمْلِيَّ مِنْ فَوَاكِهِ الْجَنَّةِ وَ أَنَّ أَكْلَ الْعَنْبِ الْأَسْوَدِ يَذْهَبُ الْعَمَّ وَ لِيُؤْكَلَ مَتْنًى وَ رُوي فُرَادَى أَمْرًا وَ أَهْنًا.

And it is reported: ‘Al-Raziqy dates and Al-Mashan dates, and Al Amleysi pomegranates are from the fruits of Paradise, and eating the black grapes rids the gloominess, and let him eat two at a time’. And it is reported, ‘One at a time is wholesome and enjoyable’.⁶³⁰

– وَ رُوي شَيْئَانِ يُؤْكَلَانِ بِالْيَدَيْنِ جَمِيعاً الْعَنْبُ وَ الرُّمَانُ وَ الْإِصْطَبَاحُ بِإِحْدَى وَ عِشْرِينَ زَبِينَةً حُمْرَاءَ يَدْفَعُ الْأَمْرَاضَ وَ هُوَ يَشْدُ الْعَصَبَ وَ يَذْهَبُ بِالنَّصَبِ وَ يُطَبِّبُ النَّفْسَ وَ التَّيْنُ أَشْبَهُ شَيْءٍ بِنَبَاتِ الْجَنَّةِ وَ يَذْهَبُ بِالْدَاءِ وَ لَا يُجْتَنَّبُ مَعَهُ إِلَى دَوَاءٍ وَ هُوَ يَقْطَعُ الْبَوَاسِيرَ وَ يَذْهَبُ التَّقْرِسَ

And it is reported: ‘Two things are both eaten with the two hands together – the grapes and the pomegranate; and morning eating of twenty-one red raisins repels the illnesses and it strengthens the nerves, and does away the fatigue, and freshens the breath; and the fig is the most resembling of things with the plants of Paradise, and it removes the illness and there is no need to any (other) medication with it, and it cuts the haemorrhoids, and removes the gout.

⁶²⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 83

⁶²⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 84

⁶²⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 85

⁶³⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 86

وَالرُّمَّانُ سَيِّدُ الْفَوَاكِهِ وَكَانَ أَحَبَّ الرِّمَّانِ إِلَى النَّبِيِّ ص يُمَرِّئُ الشَّبْعَانَ وَيُجْزِي الْجَائِعَ وَ فِي كُلِّ رُمَّانَةٍ حَبَّةٌ مِنَ الْجَنَّةِ فَلَا يُشَارِكُ الْأَكْلَ فِيهَا وَ يُحَافِظُ فِيهَا عَلَى حَبِّهَا بِأَسْرِهِ وَ أَكْلُهُ بِشَحْمِهِ دِبَاغُ الْمَعْدَةِ وَ أَكْلُهُ يُذْهِبُ وَسْوَسةَ الشَّيْطَانِ وَ يُبْرِئُ الْقَلْبَ وَ مَدَحَ رُمَّانَ سُورَاءَ وَ أَكْلُ رُمَّانَةٍ يَوْمَ الْجُمُعَةِ عَلَى الرِّيقِ يُنَوِّرُ أَرْبَعِينَ صَبَاحاً وَ الرُّمَّانَتَانِ تَمَانُونَ وَ الثَّلَاثُمِائَةِ وَ عَشْرُونَ فَلَا وَسْوَسةَ وَ لَا مَعْصِيَةَ

And the pomegranate is chief of the fruits, and it was the most beloved of the fruits to the Prophets^{-saww}. It saturates the thirsty and suffices the hungry, and in every pomegranate there is a seed from the Paradise, so do not participate anyone in eating it, and be protective upon it's seeds with its juice, and eating it with its linking tans the stomach, and eating it removes the whisperings of the Satan^{-la}, and irradiates the heart, and the pomegranate has been praise in a chapter (55 of the Quran), and eating a pomegranate on the day of Friday upon the empty stomach would irradiate for forty morning, and two pomegranates for eighty, and (eight for) three hundred and twenty. So there will neither be any whisperings (of Satan^{-la} nor an act of disobedience.

وَ دُخَانُ عُودِهِ يَنْفِي الْهُوَامَ وَ الثُّقَاخَ يَنْفَعُ مِنَ السَّمِّ وَ السِّحْرِ وَ سَوِيْقُهُ يَنْفَعُ مِنَ السَّمِّ وَ اللَّيْمِ وَ الْبَلْعَمِ وَ أَكْلُهُ يَقْطَعُ الرُّعَافَ وَ خُصُوصاً سَوِيْقُهُ وَ السَّقَرَجَلُ يُذَكِّي وَ يُشَجِّعُ وَ يُصَلِّي اللَّوْنَ وَ يُحَسِّنُ الْوَلَدَ وَ يُذْهِبُ الْعَمَّ وَ يُنْطِقُ أَكْلُهُ بِالْحِكْمَةِ وَ مَا بَعَثَ اللَّهُ نَبِيّاً إِلَّا وَ مَعَهُ رَائِحَةُ السَّقَرَجَلِ

And smoke of the 'Oud' repels the vermin, and the apple benefits from the poison and the sorcery, and its porridge repels from the poison, and the insanity, and the phlegm, and eating it cuts the nose-bleed, and especially it's porridge; and the quince is a purifier, and it encourages and cleans the colour, and improved the birth, and removes the sorrows, and it's eater would speak with the wisdom, and Allah^{-azwj} did not Send any Prophet^{-as} except and with him^{-as} is aroma of the quince.

وَ الْكُمَثْرَى يَجْلُو الْقَلْبَ وَ يَذْبُعُ الْمَعْدَةَ وَ خُصُوصاً عَلَى الشَّيْبِ وَ الْإِجَاصُ يُطْفِئُ الْحَرَارَةَ وَ يُسَكِّنُ الصَّفْرَاءَ وَ يَابِسُهُ يُسَكِّنُ الدَّمَ وَ يَسْلُ الدَّاءَ وَ يُؤْكَلُ الْأُنْجُ بَعْدَ الطَّعَامِ وَ كَانَ رَسُولُ اللَّهِ يُعْجِبُهُ النَّظَرُ إِلَى الْأُنْجِ الْأَخْضَرِ وَ الْعَبِيرَاءُ تَذْبُعُ الْمَعْدَةَ وَ أَمَانٌ مِنَ الْبَوَاسِيرِ وَ تُقَوِّي السَّاقَيْنِ وَ كَانَ رَسُولُ اللَّهِ ص يَأْكُلُ الرُّطَبَ بِالْبَطِيخِ.

And the pear polishes the heart and tans the stomach, and especially upon the satiation, and the pear extinguishes the heat and calms the jaundice, and it's dried settles the blood and flows out the illness; and eat the citron after the meal, and Rasool-Allah^{-saww} used to love looking at the green citron; and June berries tan the stomach, and is a safety from the haemorrhoids, and strengthens the legs; and Rasool-Allah^{-saww} used to eat the unripened dates with the melon".⁶³¹

- وَ عَنِ النَّبِيِّ ص عَلَيْكُمْ بِالْكَرْمِ فَإِنَّهُ طَعَامُ إِبْرَاهِيمَ وَ يُوسَعُ وَ زُوي أَنَّهُ يُورِثُ الْحِفْظَ وَ يُذَكِّي الْقَلْبَ وَ يَنْفِي الْجُنُونَ وَ الْجَدَامَ وَ الْبَرَصَ

And from the Prophet^{-saww}: 'Upon you all is with (eating) the celery for it is a food of Ilyas^{-as} and Yohua^{-as}'. And it is reported that it inherits the memory and purifies the heart, and negates the insanity, and the leprosy, and the vitiligo.

وَلَا بَقْلَةٌ أَشْرَفَ مِنَ الْفَرْخِ (بِالْخَاءِ الْمُعْجَمَةِ وَفَتَحَ الْفَاءَيْنِ) وَ هِيَ بَقْلَةٌ فَاطِمَةٌ ع وَ الْحَسُّ يُصَفِّي الدَّمَ وَ السَّدَابُ يَزِيدُ فِي الْعَقْلِ وَ الْجَرَجِيرُ يَقْلِي بَنِي أُمَيَّةَ وَ هُوَ مَذْمُومٌ وَ السِّلْقُ يَدْفَعُ الْجَذَامَ وَ الْبُرْسَامُ (يَكْسِرُ الْبَاءَ).

And there is no vegetable nobler than the purslane, and it is a vegetable of (Syeda) Fatima^{-asws}; and the lettuce purifies the blood, and the Rue increases in the intellect, and the watercress is a vegetable of the clan of Umayya, and it is condemned, and the beet repels the leprosy and the pleurisy”.⁶³²

- وَ عَنِ الصَّادِقِ ع رُفِعَ عَنِ الْيَهُودِ الْجَذَامُ بِأَكْلِهِمُ السِّلْقَ وَ قَلْعِهِمُ الْغُرُقَ.

And from Al-Sadiq^{-asws}: ‘The leprosy was Raised away from the Jews due to their eating the beet, and their uprooting the veins’.⁶³³

- وَ رُوِيَ نَعَمُ الْبَقْلَةُ السِّلْقُ يَنْبُتُ بِشَاطِئِ الْفِرْدَوْسِ وَ فِيهَا شِفَاءٌ مِنَ الْأَوْجَاعِ كُلِّهَا وَ تَشْدُّ الْعَصَبَ وَ تُطَهِّرُ الدَّمَ وَ تُعَلِّطُ الْعَظْمَ

And it is reported: ‘Best of the vegetables is the beet. It grows at the banks of Al-Firdows and in it is a healing from the pains, all of them, and it strengthens the nerves, and reveals the blood, and thickens the bones.

وَ الْكُمَاةُ مِنَ الْمَرْيَ وَ مَاؤُهَا شِفَاءٌ لِلْعَيْنِ وَ الدُّبَاءُ يَزِيدُ فِي الْعَقْلِ وَ الدِّمَاغِ وَ كَانَ يُعْجِبُ النَّبِيَّ ص وَ أَصْلُ الْفُجْلِ يَقْطَعُ الْبَلْعَمَ وَ وَرْقُهُ يَحْدُرُ الْبُولَ وَ الْجَزْرُ أَمَانٌ مِنَ الْقَوْلَنْجِ وَ الْبَوَاسِيرِ وَ يُعِينُ عَلَى الْجَمَاعِ

And the truffles are from the Manna, and it’s water is a healing for the eyes; and the pumpkin increases in the intellect and the brain (and the virility), and the Prophet^{-as} had liked it; and the roots of the radish cut the phlegm, and it’s leaves flow the urine; and the carrots are a safety from the coli and the haemorrhoids and assists upon the copulation.

وَ السِّلْجَمُ بِالسَّيْنِ الْمَهْمَلَةِ وَ الشَّيْنِ الْمَعْجَمَةِ وَ صَحَّحَ بَعْضُهُم بِالْمَهْمَلَةِ لَا غَيْرَ يَذِيبُ الْجَذَامَ وَ كَانَ النَّبِيُّ ص يَأْكُلُ الْقَيْثَاءَ بِالْمِلْحِ وَ يَأْكُلُ عَنْ أَسْفَلِهِ فَإِنَّهُ أَكْثَرُ لِيَرْكَبِهِ

And the turnip with the letter seen as ‘Saljam’ is the neglected, and (with the letter) ‘Al-Sheen’ (as Shaljam) is obscure, and some of them corrected with the neglected one, it melts (dissolves) the leprosy, and the Prophet^{-saww} used to eat the cucumber with the salt, and he^{saww} ate from its bottom for it is of mightier Blessings.

وَ الْبَادَنْجَانُ لِلشَّابِّ وَ الشَّيْخِ وَ يَنْفِي الدَّاءَ وَ يُصْلِحُ الطَّبِيعَةَ وَ الْبَصَلَ يَزِيدُ فِي الْجَمَاعِ وَ يُذْهِبُ الْبَلْعَمَ وَ يَشْدُّ الْقَلْبَ وَ يُذْهِبُ الْحُمَى وَ يَطْرُدُ الْوَبَاءَ بِالْقَصْرِ وَ الْمَدِّ وَ السَّعْتَرُ عَلَى الرِّيقِ يَذْهَبُ بِالرُّطُوبَةِ وَ يَجْعَلُ لِلْمَعِدَةِ حَمَلًا (يَسْكُونُ الْمِيمُ)

The aubergine is for the youths and the elderly, and it negates the illness and corrects the nature; and the onion increases in the virility and melts the phlegm, and strengthens the heart, and rids the fever, and repels the epidemic with ‘Al Qasr’, and ‘Al Madd’, and the thyme

⁶³² Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 88

⁶³³ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 89

upon the empty stomach does away with the wetness and makes the lethargy to be for the stomach.

وَالْتَّخْلُّلُ يُصْلِحُ اللَّيْقَةَ وَ يُطَيِّبُ الْقَمَّ وَ تُحْيِي عَنِ التَّخْلُّلِ بِالْخُوصِ وَ الْقَصَبِ وَ الرَّجْحَانِ فَإِنَّهُمَا يُهَيِّجَانِ عِرْقَ الْجَذَامِ وَ عَنِ التَّخْلُّلِ بِالرُّمَّانِ وَ الْأَسِي وَ غَسْلُ الْقَمِّ بِالسَّعْدِ (بِضَمِّ السَّيْنِ) بَعْدَ الطَّعَامِ يُذْهِبُ عِلْلَ الْقَمِّ وَ يَذْهَبُ بِوَجَعِ الْأَسْنَانِ

And picking the teeth corrects the gums and freshens the mouth, and he^{-asws} forbade from picking the teeth with the wicker, and the reed, and the basil for they agitate the vein of leprosy; and about picking the teeth with the pomegranate, and the myrtle, and washing the mouth with the Cyperus after the meal removes the illness of the mouth and rids the pain of the teeth.

وَالْمَاءُ سَيِّدُ الشَّرَابِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ طَعْمُهُ طَعْمُ الْحَيَاةِ وَ يُكْرَهُ الْإِكْتِنَاءُ مِنْهُ وَ عُبُّهُ أَيْ شَرْبُهُ بِغَيْرِ مَصٍّ وَ يُسْتَنْحَبُ مَصُّهُ.

And the water is chief of the drinks in the world and the Hereafter, and it's taste is the taste of life, and he^{-asws} dislike the more (frequent) from it, and gulping it, i.e. drinking it without sucking, and he^{-asws} recommended sucking it".⁶³⁴

- وَ رُوِيَ مَنْ شَرِبَ الْمَاءَ فَتَنَحَّاهُ وَ هُوَ يَشْتَهِيهِ فَحَمِدَ اللَّهُ يَفْعَلُ ذَلِكَ ثَلَاثًا وَحَبَّتْ لَهُ الْجَنَّةُ وَ رُوِيَ بِاسْمِ اللَّهِ فِي الْمَرَّاتِ الثَّلَاثِ فِي ابْتِدَائِهِ.

And it is reported: 'One who drinks the water, he pauses while he (still) desires it, so he praises Allah^{-azwj}, doing that three times, the Paradise would be obligated for him. And it is reported, with the Name of Allah^{-azwj} during the three times in it's beginning".⁶³⁵

- وَ عَنِ الصَّادِقِ ع إِذَا شَرِبَ الْمَاءَ يُحَرِّكُ الْإِنَاءَ وَ يُقَالُ يَا مَاءُ مَاءِ زَمْزَمَ وَ مَاءُ الْفُرَاتِ يُقْرِئُكَ السَّلَامَ

And from the Sadiq^{-asws}, when he^{-asws} drank the water, he^{-asws} moved (shook) the utensil, and he^{-asws} said: 'O water! Water of Zamzam and water of the Euphrates convey the greetings!'

وَ مَاءُ زَمْزَمَ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ هُوَ دَوَاءٌ مِمَّا شُرِبَ لَهُ وَ مَاءُ الْمِيزَابِ يَشْفِي الْمَرِيضَ وَ مَاءُ السَّمَاءِ يَدْفَعُ الْأَسْقَامَ وَ تُحْيِي عَنِ الْبَرَدِ لِقَوْلِهِ تَعَالَى يُصِيبُ بِهِ مَنْ يَشَاءُ وَ مَاءُ الْفُرَاتِ يُصَبُّ فِيهِ مِيزَانَانِ مِنَ الْجَنَّةِ وَ تُخْنِيقُ الْوَلَدُ بِهِ بِيَمِهِ [يُحْبِبُهُ] إِلَى الْوَلَايَةِ.

And water of Zamzam is a healing from every illness, and it is a cure from whatever it is drunk for, and water of the spout (of the Kaaba) is a healing for the patient, and water of the sky repels the illness, and he^{-asws} forbade from the cold due to Words of the Exalted: **So He Hits the ones He so Desires to [24:43]**, and the water of Euphrates, two spouts from the Paradise pour into it, and wiping the child under his chin with it pulls him to the Wilayah".⁶³⁶

- وَ عَنِ الصَّادِقِ ع تَفَجَّرَتِ الْعُيُونُ مِنْ تَحْتِ الْكَعْبَةِ وَ مَاءُ نَيْلٍ مَصْرٍ يُمِثُّ الْقَلْبَ وَ الْأَكْلُ فِي فَخَارِهَا وَ غَسْلُ الرَّأْسِ بِطِينِهَا يَذْهَبُ بِالْغَيْثَةِ وَ تُورِثُ الدِّيَاةَ.

⁶³⁴ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 90

⁶³⁵ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 91

⁶³⁶ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 92

And from Al-Sadiq^{asws}: ‘Springs burst forth from beneath the Kaaba, and the Nile of Egypt kills the heart, and eating it’s pottery (clay of Nile) and washing the head with its clay rids the self-esteem and inherits the pimping’.

وَكَانَ رَسُولُ اللَّهِ ص يُعْجِبُهُ الشُّرْبُ فِي الْقَدَحِ الشَّامِيِّ وَ الشُّرْبُ فِي الْيَدَيْنِ أَفْضَلُ وَ مَنْ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ ع وَ لَعَنَ قَاتِلَهُ كُتِبَ لَهُ مِائَةُ أَلْفٍ حَسَنَةٍ وَ حُطَّ عَنْهُ مِائَةُ أَلْفٍ سَيِّئَةٍ وَ رُفِعَ لَهُ مِائَةُ أَلْفٍ دَرَجَةٍ وَ كَانَتْ أَعْتَقَ مِائَةُ أَلْفٍ نَسَمَةٍ

And Rasool-Allah^{saww} used to love drinking in the Syrian cup and drinking in (by) the two hands is superior, and the one who drinks the water, so he remembers Al-Husayn^{asws} and curses his^{asws} killers, one hundred thousand good deeds would be written for him, and one hundred thousand evil deeds would be dropped from him, and one hundred thousand ranks would be raised for him, and it is as if he has liberated one hundred thousand persons’.

ثُمَّ قَالَ طَيَّبَ اللَّهُ تُرْبَتَهُ

Then he said, ‘Allah^{azwj} has aromatised his^{asws} soil ‘.

دُرُسٌ مُلْتَقَطَةٌ مِنْ طَبِّ الْأَيْمَةِ ع يُسْتَحَبُّ الْحِجَامَةُ فِي الرَّأْسِ فَإِنْ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ تُكْرَهُ الْحِجَامَةُ فِي الْأَرْبَعَاءِ وَ السَّبَبُ خَوْفًا مِنَ الْوَضَحِ إِلَّا أَنْ يَنْبَغِيَ بِهِ الدَّمُ أَيْ يُهَيِّجُ فَيَحْتَجِمُ مَتَى شَاءَ وَ يَفْرَأُ آيَةَ الْكُرْسِيِّ وَ يَسْتَحْزِرُ اللَّهَ وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

A lesson picked up from the medicine of the Imams^{asws}: ‘It is recommended to get the cupping done in the head, for there is a healing in it from every illness, and the cupping is disliked during the Wednesday and the Saturday fearing from the whiteness (vitiligo) except if the blood is troubling, i.e. agitates, so get cupping done whenever you so desire and recited the Verse of the Quran and seek the Choice of Allah^{azwj} (Istikhara), and send Salawaat upon the Prophet^{saww} and his^{saww} Progeny^{asws}, may the Salawaat be upon them^{asws}’.⁶³⁷

- وَ رُويَ أَنَّ الدَّوَاءَ فِي الْحِجَامَةِ وَ النُّورَةِ وَ الْحَقْنَةِ وَ الْقِيءِ.

And it is reported: ‘The cure is in the cupping, and the waxing, and the enema, and the vomiting’.⁶³⁸

- وَ رُويَ مُدَاوَةُ الْحُمَّى بِصَبِّ الْمَاءِ فَإِنْ شَقَّ فَلْيَدْخُلْ يَدَهُ فِي مَاءٍ الْبَارِدِ وَ مَنْ اشْتَدَّ وَجَعُهُ قَرَأَ عَلَى قَدَحٍ فِيهِ مَاءٌ الْحَمْدُ أَرْبَعِينَ مَرَّةً ثُمَّ يَضَعُهُ عَلَيْهِ وَ لِيَجْعَلَ الرِّبْضَ عِنْدَهُ مِثْلًا فِيهِ بُرٌّ وَ يُنَاقِلُ السَّائِلَ مِنْهُ بِيَدِهِ وَ يَأْمُرُهُ أَنْ يَدْعُو لَهُ فَيَعَاقِي إِنْ شَاءَ اللَّهُ تَعَالَى

And it is reported: ‘Treatment of the fever is pouring the water. If it is difficult, the let him insert his hand in the cold water; and the one who pain is intense, should recited Surah Al-Fatiha upon the cup in which is water, forty times, then he should place (pour) it upon him; and let the patient make a large basket to be with him wherein is wheat, and give the beggar from it by his own hands, and he should instruct him to supplicate for him, so he would recover, if Allah^{azwj} the Exalted so Desires.

⁶³⁷ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 93

⁶³⁸ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 94

وَالِإِسْتِحَالَ بِالْإِمْدِ (يَكْسِرُ الْهَمَزَ وَالْمِيمَ) عِنْدَ النَّوْمِ يُذْهِبُ الْقَدَى وَ يُصَفِّي الْبَصَرَ وَ أَكْلُ الْحَبَّةِ السَّوْدَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ الْحَزْمَلُ (بِالْحَاءِ الْمُهْمَلَةِ وَ الْمِيمِ الْمُفْتُوحَةِ) شِفَاءٌ مِنْ سَبْعِينَ دَاءً وَ هُوَ يُشَجِّعُ الْجَبَانَ وَ يَطْرُدُ الشَّيْطَانَ وَ السَّنَا (بِالْقَصْرِ) دَوَاءٌ وَ كَذَا الْحُلْبَةُ وَ الرِّيحُ الطَّيِّبَةُ يَشُدُّ الْعَقْلَ وَ يَزِيدُ فِي الْبَاهِ وَ النَّفْسُخُ أَفْضَلُ الْأَذْهَانِ وَ قِرَاءَةُ الْقُرْآنِ وَ السِّوَاكُ وَ الصَّبَاغُ يُذْهِبُ النَّسِيَانَ وَ يُجَدِّدُ الْفِكَرَ

And applying in the eyes with the Kohl at sleep time rids the dirt, and clears the sight; and eating the black seed is a healing from every illness; and the rue is a healing from seventy illnesses, and it emboldens the cowards and repels the Satan^{la}; and the senna is a cure, and such is the fenugreek; and aroma of the perfume strengthens the intellect and increases in the virility; and the violet oil is the best of the oils; and recitation of the Quran, and brushing the teeth, and the fasting rid the forgetfulness and revitalise the thinking.

وَ الدُّعَاءُ فِي خَالِ السُّجُودِ يُزِيلُ الْعِلْلَ وَ مَسْحُ الْيَدِ عَلَى الْمَسْجِدِ ثُمَّ مَسْحُهَا عَلَى الْعِلَّةِ كَذَلِكَ وَ عَلَّمَ رَسُولُ اللَّهِ ص عَلِيًّا ع لِيَحْتَمِيَ اللَّهُمَّ ارْحَمْ جِلْدِي الرَّقِيقَ وَ عَظْمِي الدَّقِيقَ وَ أَعُوذُ بِكَ مِنْ فَوْزَةِ الْحَرِيقِ يَا أُمَّ مِلْدَمَ (يَكْسِرُ الْمِيمَ وَ فَتَحَ الدَّالَ) إِلَى قَوْلِهِ قَالَ الصَّادِقُ ع مَا فَرَعْتُ إِلَيْهِ قَطُّ إِلَّا وَجَدْتُهُ.

And the supplication in a state of Sajdah removes the illness and wiping the hand upon the 'Masjid' (place of Sajdah) then wiping it upon the illness, is like that; and Rasool-Allah^{-saww} taught Ali^{-asws} for the fever (to say): 'O Allah^{-azwj}! Mercy my delicate skin, and my brittle bones, and I seek Refuge with You^{-azwj} from the outburst of the burning (Fire)! O Umm Mildam! (i.e., the fever) – up to his (narrator's) words, 'Al-Sadiq^{-asws} said: 'I^{-asws} did not panic to Him^{-azwj} at all except I^{-asws} found Him^{-azwj}'.

وَ كَانَ ع يُرِي يَدَهُ عَلَى الْوَجَعِ وَ يَقُولُ ثَلَاثًا اللَّهُ رَبِّي حَقًّا لَا أُشْرِكُ بِهِ شَيْئًا اللَّهُمَّ أَنْتَ لَهَا وَ لِكُلِّ دَاءٍ عَظِيمَةٍ

And he^{-asws} used to pass his^{-asws} hand upon the pain and say thrice: 'Allah^{-azwj} is my^{-asws} Lord^{-azwj} truly! I^{-asws} do not associate anything with Him^{-azwj}. O Allah^{-azwj}! You^{-azwj} are for it and for every major illness'.

وَ قَالَ لِلْأَوْجَاعِ كُلِّهَا بِاسْمِ اللَّهِ وَ بِاللَّهِ كَمْ مِنْ نِعْمَةٍ لِلَّهِ فِي عِزِّي سَاكِنٍ وَ غَيْرِ سَاكِنٍ عَلَى عَبْدٍ شَاكِرٍ وَ غَيْرِ شَاكِرٍ وَ يَأْخُذُ لِحْيَتَهُ بِيَدِهِ الْيُمْنَى عَقِيبَ الصَّلَاةِ الْمَفْرُوضَةِ وَ يَقُولُ اللَّهُمَّ فَرِّجْ عَنِّي كُرْبَتِي وَ عَجِّلْ عَافِيَتِي وَ اكْشِفْ ضَرْبِي ثَلَاثَ مَرَّاتٍ.

And he^{-asws} said to the all the pains: 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! How many bounties of Allah^{-azwj} there are in calm veins and non-calm, upon a grateful servant and an ungrateful servant!' And he^{-asws} held his^{-asws} beard by his^{-asws} right hand at the end of the obligatory Salat and he^{-asws} said; 'O Allah^{-azwj} Relieve my^{-asws} distress from me^{-asws} and Hasten my^{-asws} well-being, and Remove my^{-asws} harm!' – three times".⁶³⁹

وَ رُوِيَ اجْتِنَابُ الدَّوَاءِ مَا اخْتَمَلَ الْبَدَنُ الدَّاءَ وَ التَّقْصِيرُ فِي الطَّعَامِ يُصِحِّحُ الْبَدَنَ وَ مَنْ كَتَمَ وَجَعًا ثَلَاثَةَ أَيَّامٍ مِنَ النَّاسِ وَ شَكَا إِلَى اللَّهِ عَزَّ وَ جَلَّ غُوبِي وَ مَنْ أَخَذَ الرَّازِيانَجَ وَ السُّكَّرَ وَ الْإِخْلِيلَجَ اسْتَقْبَالَ الصَّيْفِ ثَلَاثَةَ أَشْهُرٍ فِي كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ لَمْ يَمْرُضْ إِلَّا مَرَضَ الْمَوْتِ.

And it is reported: 'Shun the medication for as long as the body can bear the illness and reducing (being moderate) in the food is healthy for the body; and the one who conceals pain from the people for three days and complains to Allah^{-azwj} Mighty and Majestic, would recover; and one who takes the fennel and the sugar and the cumin receiving the summer for

⁶³⁹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 95

three months, three days during each month, will not be sick except the sickness of the death”.⁶⁴⁰

وَرُويَ اسْتِعْمَالُ الْإِهْلِيلِجِ الْأَسْوَدِ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ وَ أَقْلُهُ فِي كُلِّ جُمُعَةٍ وَ أَقْلُهُ فِي كُلِّ شَهْرٍ وَ فِي الْإِهْلِيلِجِ شِفَاءٌ مِنْ سَبْعِينَ دَاءً وَ السَّعْتَرُ دَوَاءٌ أَمِيرِ الْمُؤْمِنِينَ ع وَ طِينُ قَبْرِ الْحُسَيْنِ ع شِفَاءٌ مِنْ كُلِّ دَاءٍ

And it is reported: ‘Utilise the black cummin during every three days, and least of it during every Friday, and least of it during every month, and in the cummin, there is healing from seventy illnesses; and the thyme is a medication of Amir Al-Momineen^{-asws}; and clay of the grave of Al-Husayn^{-asws} is a healing from every illness.

وَ الْاِخْتِحَالُ بِالْإِثْمِدِ سِرَاجُ الْعَيْنِ وَ لَيْكُنْ أَرْبَعًا فِي الْيَمِينِ وَ ثَلَاثًا فِي الْبَسَارِ عِنْدَ النَّوْمِ وَ يَجُوزُ الْمَعَالَجَةُ بِالطَّبِيبِ الْكِتَابِيِّ وَ قَدْحُ الْعَيْنِ عِنْدَ نُزُولِ الْمَاءِ وَ دَهْنُ اللَّيْلِ يَرْوِي الْبَشْرَةَ وَ يُبَيِّضُ الْوَجْهَ.

And application of the Kohl is an eye lamp, and let it be four (applications) in the right (eye) and three in the left, at sleep time; and it is allowed, the treatment with the written doctor (from medical book); and cleaning the eyes the eyes at the descent of the water, and oiling (massaging) at night waters the skin and brightens the face”.⁶⁴¹

أقول تلك الأدوية و الأدعية و الآداب التي نقلناها من هؤلاء الأفاضل الكرام و المشيخة العظام و إن كان مر أكثرها أو ستأتي بأسانيدها وإنما أوردتها هنا تأييدا و تأكيدا مع ما فيها من الفوائد الجليلة.

Note: I (Majisi) am saying, ‘These medicines and the supplications and the disciplines which we have transmitted from these meritorious, the honourable ones, and the mighty sheykhs, and even though most of these have already passed, of I shall be coming with their chains, I have rather referred them over here as supportive and an emphasis along with whatever is in these from the majestic benefits’.

⁶⁴⁰ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 96

⁶⁴¹ Bihar Al-Anwaar – V-59 The book of creation - Ch 88 H 72 / 97

CHAPTER 89 – MISCELLANEOUS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نورد فيه كتاب طب النبي المنسوب إلى الشيخ أبي العباس المستغفري.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. We are referring to the book ‘Tibb Al-Nabi^{-saww}’, attributed to the Sheykh Abu Al-Abbas Al-Mustafgari.

– قَالَ قَالَ رَسُولُ اللَّهِ ص مَا خَلَقَ اللَّهُ كُلَّ دَاءٍ إِلَّا وَ خَلَقَ لَهُ دَوَاءً إِلَّا السَّامَ.

He said, ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} did not Create every illness except and He^{-azwj} Created a cure for it, except ‘Al-Saam’ (the death)’⁶⁴²

– وَ قَالَ ص الَّذِي أَنْزَلَ الدَّاءَ أَنْزَلَ الشِّفَاءَ.

And he^{-saww} said: ‘The One^{-azwj} Who Sent down the illness, Sent down the healing’⁶⁴³

– وَ قَالَ ص بَشِّرُوا الْمَحْرُورِينَ بِطُولِ الْعُمُرِ.

And he^{-saww} said: ‘Give glad tidings of the long life to the freed ones!’⁶⁴⁴

– وَ قَالَ ص أَصْلُ كُلِّ دَاءٍ الْبُرُودَةُ.

And he^{-saww} said: ‘Origin of every illness is the coldness’⁶⁴⁵

– وَ قَالَ ص كُلُّ وَ أَنْتَ تَشْتَهِي وَ أَمْسِكُ وَ أَنْتَ تَشْتَهِي.

And he^{-saww} said: ‘Eat while you are desiring it and withhold while you are (still) desiring it!’⁶⁴⁶

– وَ قَالَ ص الْمَعِدَةُ بَيْتُ كُلِّ دَاءٍ وَ الْحَمِيَةُ رَأْسُ كُلِّ دَوَاءٍ وَ أُعْطِيَ كُلُّ نَفْسٍ مَا عَوَّدَهَا.

And he^{-saww} said: ‘The stomach is a house of every illness, and the dieting is chief of every cure, and give every soul what could restore it’⁶⁴⁷

– وَ قَالَ ص أَحَبُّ الطَّعَامِ إِلَى اللَّهِ مَا كَثُرَتْ عَلَيْهِ الْأَيْدِي.

⁶⁴² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 1

⁶⁴³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 2

⁶⁴⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 3

⁶⁴⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 4

⁶⁴⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 5

⁶⁴⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 6

And he^{-saww} said: ‘The most beloved of the foods to Allah^{-azwj} is what there are many hands (participants) upon it”^{.648}

- وَ قَالَ ص الْأَكْلُ بِاصْبِعٍ وَاحِدٍ أَكْلُ الشَّيْطَانِ وَ بِالْأَيْمَنِ أَكْلُ الْجَبَّارَةِ وَ بِالثَّلَاثِ أَكْلُ الْأَنْبِيَاءِ.

And he^{-saww} said: ‘The eating with the one finger is the eating of Satan^{-la}, and with two is eating of the tyrants, and with three is eating of the Prophets^{-as}”^{.649}

- وَ قَالَ ص بَرِّدِ الطَّعَامَ فَإِنَّ الْحَارَّ لَا بَرَكَهَ فِيهِ.

And he^{-saww} said: ‘Cool down the food, for the hot, there is no Blessing in it”^{.650}

- وَ قَالَ ص إِذَا أَكَلْتُمْ فَاحْلَعُوا نَعَالَكُمْ فَإِنَّهُ أَرْوَحُ لِأَقْدَامِكُمْ وَ إِنَّهُ سُنَّةٌ حَمِيلَةٌ.

And he^{-saww} said: ‘Whenever you eat, so take off your slippers for it is a rest for your feet and it is a beautiful Sunnah”^{.651}

- وَ قَالَ ص الْأَكْلُ مَعَ الْخُدَّامِ مِنَ التَّوَاضُعِ فَمَنْ أَكَلَ مَعَهُمْ اسْتَأْذَنَ إِلَى الْجَنَّةِ.

And he^{-saww} said: ‘The eating with the servants is from the humbleness. The one who eats with them, the Paradise would yearn to him”^{.652}

- وَ قَالَ ص الْأَكْلُ فِي السُّوقِ مِنَ الدَّنَاءَةِ.

And he^{-saww} said: ‘The eating in the market is from the lowliness”^{.653}

- وَ قَالَ ص الْمُؤْمِنُ يَأْكُلُ بِشَهْوَةِ أَهْلِهِ وَ الْمُنَافِقُ يَأْكُلُ أَهْلُهُ بِشَهْوَتِهِ.

And he^{-saww} said: ‘The Momin eats by the desire of his family, and the hypocrite his family eats by his desires (choice of meal)”^{.654}

- وَ قَالَ ص إِذَا وَضَعْتَ الْمَائِدَةَ فَلْيَأْكُلْ أَحَدُكُمْ مِمَّا يَلِيهِ وَ لَا يَتَنَاوَلْ ذُرْوَةَ الطَّعَامِ فَإِنَّ الْبَرَكَهَ تَأْتِيهَا مِنْ أَعْلَاهَا وَ لَا يَقُومُ أَحَدُكُمْ وَ لَا يَرْفَعُ يَدَهُ وَ إِنْ شَبِعَ حَتَّى يَرْفَعَ الْقَوْمُ أَيْدِيَهُمْ فَإِنَّ ذَلِكَ يُجْعِلُ جَلِيْسَهُ.

And he^{-saww} said: ‘When the meal is places, then let one of you eat with what follows (in front of him), and he should not take the scattered food, for the Blessings come to it from its top, and one of you should neither stand nor raise his hands and even if he is satiated, until the

⁶⁴⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 7

⁶⁴⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 8

⁶⁵⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 9

⁶⁵¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 10

⁶⁵² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 11

⁶⁵³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 12

⁶⁵⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 13

people raise their hands, for that would embarrass his gatherers (participants of the common meal)”.⁶⁵⁵

– وَ قَالَ ص الْبَرَكَةُ فِي وَسْطِ الطَّعَامِ فَكُلُوا مِنْ خَافَتِهِ وَ لَا تَأْكُلُوا مِنْ وَسْطِهِ.

And he^{-saww} said: ‘The Blessings are in the middle of the food, so eat from its edges and do not be eating from its middle (leave it until the end)’.⁶⁵⁶

– وَ قَالَ ص الْبَرَكَةُ فِي ثَلَاثَةِ الْجُمَاعَةِ وَ السَّحُورِ وَ التَّيْرِيدِ.

And he^{-saww} said: ‘The Blessings are in three – the community, and the pre-dawn (pre-fasting) meal, and the Oat-meal porridge (Al-Sareyd)’.⁶⁵⁷

– وَ قَالَ ص مَنْ اسْتَعْمَلَ الْحَشْبَتَيْنِ أَمِنَ مِنْ عَذَابِ الْكَلْبَتَيْنِ.

And he^{-saww} said: ‘One who utilises the two sticks (tooth brush & tooth pick) would be safe from the torment of ‘Al-Kalbateyn’ (tool for extracting the decayed molars)’.⁶⁵⁸

– وَ قَالَ ص تَخَلَّلُوا عَلَى أَثَرِ الطَّعَامِ وَ تَمَضَّضُوا فَإِنَّهَا مَصْحَةُ النَّابِ وَ النَّوَاجِدِ.

And he^{-saww} said: ‘Picking the teeth at the end of the meal and gargling is health for the incisors and the canines’.⁶⁵⁹

– وَ قَالَ ص تَخَلَّلُوا فَإِنَّهُ مِنَ النَّظَافَةِ وَ النَّظَافَةُ مِنَ الْإِيمَانِ وَ الْإِيمَانُ مَعَ صَاحِبِهِ فِي الْجَنَّةِ.

And he^{-saww} said: ‘Pick the teeth, for it is from the cleanliness, and the cleanliness is from the Eman, and the Eman would be with its owner in the Paradise’.⁶⁶⁰

– وَ قَالَ ص طَعَامُ الْجَوَادِ دَوَاءٌ وَ طَعَامُ الْبَخِيلِ دَاءٌ.

And he^{-saww} said: ‘Food of the generous is a cure, and food of the stingy is an illness’.⁶⁶¹

– وَ قَالَ ص الْفَصْعَةُ تَسْتَغْفِرُ لِمَنْ يَلْحَسُهَا.

And he^{-saww} said: ‘The bowl seeks Forgiveness for the one who licks it’.⁶⁶²

– وَ قَالَ ص كُلُوا جَمِيعاً وَ لَا تَفَرَّقُوا فَإِنَّ الْبَرَكَةَ فِي الْجُمَاعَةِ.

⁶⁵⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 14

⁶⁵⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 15

⁶⁵⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 16

⁶⁵⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 17

⁶⁵⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 18

⁶⁶⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 19

⁶⁶¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 20

⁶⁶² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 21

And he^{-saww} said: ‘Eat together and do not separate, for the Blessings are in the group’.⁶⁶³

- وَ قَالَ ص كَثْرَةُ الْأَكْلِ شُؤْمٌ.

And he^{-saww} said: ‘Eating a lot is an evil omen’.⁶⁶⁴

- وَ قَالَ ص مَنْ جَاعَ أَوْ اخْتَجَعَ وَ كَتَمَهُ مِنَ النَّاسِ وَ مَضَى إِلَى اللَّهِ تَعَالَى كَانَ خَفًّا عَلَيْهِ أَنْ يَفْتَحَ لَهُ رِزْقَ سَنَةٍ خَلَالًا.

And he^{-saww} said: ‘One who is hungry and needy and conceals it from the people and goes (supplicates) to Allah^{-azwj} the Exalted, would have a right upon Him^{-azwj} that He^{-azwj} Opens for him a Permissible sustenance for him for a year’.⁶⁶⁵

- وَ قَالَ ص مَنْ أَكَلَ مَا يَسْتَفْطُ مِنَ الْمَائِدَةِ عَاشَ مَا عَاشَ فِي سَعَةٍ مِنْ رِزْقِهِ وَ عُوِيَ وَ لِدُهُ وَ وَلَدُ وَلَدِهِ مِنَ الْحَرَامِ.

And he^{-saww} said: ‘One who eats what falls off from the table would live for as long as he lives, in capaciousness from his sustenance, and his children would be with well-being, and the children of his children, (saved) from the Prohibited’.⁶⁶⁶

- وَ قَالَ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

And he^{-saww} said: ‘One who believes in Allah^{-azwj} and the last Day, so let him honour his guests (by feeding them)’.⁶⁶⁷

- وَ قَالَ ص مِنَ التَّوَاضُّعِ أَنْ يَشْرَبَ الرَّجُلُ مِنْ سُؤْرِ أَخِيهِ الْمُؤْمِنِ.

And he^{-saww} said: ‘From the humbleness is the man would drink from remainder of his Momin brother’.⁶⁶⁸

- وَ قَالَ ص مَنْ قَلَّ أَكْلُهُ قَلَّ حِسَابُهُ.

And he^{-saww} said: ‘One who reduces his eating, his Reckoning would be reduced’.⁶⁶⁹

- وَ قَالَ ص لَا يَشْرَبَنَّ أَحَدُكُمْ قَائِمًا وَ مَنْ نَسِيَ فَلْيَتَّقِ.

And he^{-saww} said: ‘Not one of you should drinking while standing, and the one who forgets, so let him vomit (spit) it out!’⁶⁷⁰

⁶⁶³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 22

⁶⁶⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 23

⁶⁶⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 24

⁶⁶⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 25

⁶⁶⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 26

⁶⁶⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 27

⁶⁶⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 28

⁶⁷⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 29

- وَ قَالَ ص الْمُخْتَكِرُ مُلْعُونٌ.

And he^{-saww} said: 'The monopolist is an Accursed'.⁶⁷¹

- وَ قَالَ ص الْاِخْتِكَارُ فِي عَشْرَةِ الْبُرِّ وَ الشَّعِيرِ وَ التَّمْرِ وَ الرَّيْبِ وَ الدُّرَّةِ وَ السَّمْنِ وَ الْعَسَلِ وَ الْجُبْنِ وَ الْجُوزِ وَ الزَّيْتِ.

And he^{-saww} said: 'The monopoly is regarding ten – the wheat, and the barley, and the dates, and the raisings, and the maize, and the butter, and the honey, and the cheese, and the walnuts, and the oil'.⁶⁷²

- وَ قَالَ ص إِذَا لَمْ يَكُنْ لِلْمَرْءِ تِجَارَةٌ إِلَّا فِي الطَّعَامِ طَعَى وَ بَغَى.

And he^{-saww} said: 'When these does not happen any business for the man except regarding the food, he would be tyrannical and a rebel'.⁶⁷³

- وَ قَالَ ص مَنْ جَمَعَ طَعَاماً يَتَرَبَّصُ بِهِ الْغَلَاءُ أَرْبَعِينَ يَوْماً فَقَدْ بَرَّئَ مِنَ اللَّهِ وَ بَرَّئَ اللَّهُ مِنْهُ.

And he^{-saww} said: 'One who collects food awaiting forty days for (getting) the high prices with it, so he is disavowed from Allah^{-azwj} and Allah^{-azwj} is Disavowed from him'.⁶⁷⁴

- وَ قَالَ ص مَنْ اخْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَاماً ضَرَبَهُ اللَّهُ بِالْجُدَامِ وَ الْإِفْلَاسِ.

And he^{-saww} said: 'One who monopolises food upon the Muslims, Allah^{-azwj} would Hit him with the leprosy and the bankruptcy'.⁶⁷⁵

- وَ قَالَ ص تَسَحَّرُوا فَإِنَّ السَّحُورَ بَرَكَةٌ.

And he^{-saww} said: 'Have pre-dawn meals for the pre-dawn meal is a Blessing'.⁶⁷⁶

- وَ قَالَ ص تَسَحَّرُوا خِلَافَ أَهْلِ الْكِتَابِ.

And he^{-saww} said: 'Pre-dawn meals are in opposition to people of the Book'.⁶⁷⁷

- وَ قَالَ ص خَيْرُ طَعَامِكُمُ الْخُبْزُ وَ خَيْرُ فَاكِهَتِكُمُ الْعِنَبُ.

And he^{-saww} said: 'Best of your food is the bread, and best of your fruits is the grape'.⁶⁷⁸

⁶⁷¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 30

⁶⁷² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 31

⁶⁷³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 32

⁶⁷⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 33

⁶⁷⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 34

⁶⁷⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 35

⁶⁷⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 36

⁶⁷⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 37

- وَ قَالَ ص عَلَيْكُمْ بِالْحَزَامَةِ أَيُّ كُونُوا مِنْهُمْ.

And he^{-saww} said: 'Upon you all is with the lavender - i.e. be from them (It's users)'.⁶⁷⁹

- وَ قَالَ ص عَلَيْكُمْ بِالْهَرِيسَةِ فَإِنَّهَا تُنَشِّطُ لِلْعِبَادَةِ أَرْبَعِينَ يَوْمًا وَ هِيَ الَّتِي نَزَلَتْ عَلَيْنَا بِدَلِّ مَائِدَةِ عِيسَى ع.

And he^{-saww} said: 'Upon you is with the mash paste (Al-Hareys), for it is an activation for the worship for forty days, and it is which has descended unto us^{-asws} in replacement of the meal of Isa^{-as}'.⁶⁸⁰

- وَ قَالَ ص لَا تَقْطَعُوا الْخُبْزَ بِالسِّكِّينِ وَ أَكْرِمُوهُ فَإِنَّ اللَّهَ تَعَالَى أَكْرَمُهُ.

And he^{-saww} said: 'Do not be cutting the bread with the knife, and honour it, for Allah^{-azwj} the Exalted has Honoured it!'.⁶⁸¹

- وَ قَالَ ص ثَلَاثَ لُقَمَاتٍ بِالْمِلْحِ قَبْلَ الطَّعَامِ تَصْرِفُ عَنِ ابْنِ آدَمَ اثْنَيْنِ وَ سَبْعِينَ نَوْعًا مِنَ الْبَلَاءِ مِنْهُ الْجُنُونُ وَ الْجَذَامُ وَ الْبَرَصُ.

And he^{-saww} said: 'Three morsels with the salt before the meal turn away from the son of Adam^{-as}, seventy-two types of afflictions. From it is the insanity, and the leprosy, and the vitiligo'.⁶⁸²

- وَ قَالَ ص سَيِّدُ إِدَامِكُمُ الْمِلْحُ.

And he^{-saww} said: 'Chief of your dips is the salt'.⁶⁸³

- وَ قَالَ ص مَنْ أَكَلَ الْمِلْحَ قَبْلَ كُلِّ شَيْءٍ وَ بَعْدَ كُلِّ شَيْءٍ دَفَعَ اللَّهُ عَنْهُ ثَلَاثِمِائَةَ وَ سَبْعِينَ نَوْعًا مِنَ الْبَلَاءِ أَهْوَنُهَا الْجَذَامُ.

And he^{-saww} said: 'One who eats the salt before all things and after all thing, Allah^{-azwj} would Repel from him three hundred and sixty types of afflictions, the weakest of them being the leprosy'.⁶⁸⁴

- وَ قَالَ ص افْتَتِحُوا بِالْمِلْحِ فَإِنَّهُ دَوَاءٌ مِنْ سَبْعِينَ دَاءً.

And he^{-saww} said: 'Begin with the salt, for it is a cure from seventy illnesses!'.⁶⁸⁵

- وَ قَالَ ص أَفْضَلُ الصَّدَقَةِ الْمَاءُ.

⁶⁷⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 38

⁶⁸⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 39

⁶⁸¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 40

⁶⁸² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 41

⁶⁸³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 42

⁶⁸⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 43

⁶⁸⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 44

And he^{-saww} said: ‘The most superior charity is the water’’.⁶⁸⁶

- وَ قَالَ ص سَيِّدُ الْأَشْرَبَةِ فِي الدُّنْيَا وَالْآخِرَةِ الْمَاءُ.

And he^{-saww} said: ‘Chief of the drinks in the world and the Hereafter is the water’’.⁶⁸⁷

- وَ قَالَ ص إِنَّ الْحَمَى مِنْ فَيْحِ جَهَنَّمَ فَيَرُدُّوَهَا بِالْمَاءِ.

And he^{-saww} said: ‘The fever is from the surface of Hell, so cool it with the water!’⁶⁸⁸

- وَ قَالَ ص إِذَا اشْتَهَيْتُمُ الْمَاءَ فَاشْرَبُوهُ مَصًّا وَ لَا تَشْرَبُوهُ عَبًّا.

And he^{-saww} said: ‘Whenever you desire the water, the drink it sipping and do not drink it gulping’’.⁶⁸⁹

- وَ قَالَ ص الْعَبُّ يُورِثُ الْكَبَادَ.

And he^{-saww} said: ‘The quaffing (drinking gulping down) inherits the hepatitis’’.⁶⁹⁰

- وَ قَالَ ص كُلُّ طَعَامٍ وَ شَرَابٍ وَقَعَتْ فِيهِ دَابَّةٌ لَيْسَتْ هَا نَفْسٌ سَائِلَةٌ فَمَاتَتْ فَهُوَ حَلَالٌ وَ طَهُورٌ.

And he^{-saww} said: ‘All food and drink an insect falls into it, there isn’t any flowing breath for it, so it dies, is Permissible and clean’’.⁶⁹¹

- وَ قَالَ ص مَنْ تَعَوَّدَ كَثْرَةَ الطَّعَامِ وَ الشَّرَابِ قَسَا قَلْبُهُ.

And he^{-saww} said: ‘One who is accustomed to a lot of food and drink, his heart would harden’’.⁶⁹²

- وَ قَالَ ص إِذَا شَرِبَ أَحَدُكُمْ الْمَاءَ وَ تَنَفَّسَ ثَلَاثًا كَانَ آمِنًا.

And he^{-saww} said: ‘Whenever one of you drinks the water and takes three breathers, would be safe’’.⁶⁹³

- وَ قَالَ ص شَرَّ أُمَّتِي الَّذِينَ يَأْكُلُونَ مَخَاحِ الْعِظَامِ.

⁶⁸⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 45

⁶⁸⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 46

⁶⁸⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 47

⁶⁸⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 48

⁶⁹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 49

⁶⁹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 50

⁶⁹² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 51

⁶⁹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 52

And he^{-saww} said: 'The evil ones of my^{-saww} community are the ones eating the bone marrow'.⁶⁹⁴

- وَ قَالَ ص إِنَّ إِبْلِيسَ يَخْطُبُ شَيْطَانِيَهُ وَ يَقُولُ عَلَيْكُمْ بِاللَّحْمِ وَ الْمُسْكِرِ وَ النِّسَاءِ فَإِنِّي لَا أَجِدُ جَمَاعَ الشَّرِّ إِلَّا فِيهَا.

And he^{-saww} said: 'Iblees^{-la} addressed his^{-la} Satans^{-la} and said, 'Upon you^{-la} all is with the meat, and the intoxicants, and the women (adultery), for I^{-la} cannot find any collective evil except in these'.⁶⁹⁵

- وَ قَالَ ص خَيْرُ الْإِدَامِ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّحْمُ.

And he^{-saww} said: 'Best of the sauces (curries) in the world and the Hereafter is the meat (curry)'.⁶⁹⁶

وَ قَالَ ص عَلَيْكُمْ بِأَكْلِ الْجُزْرِ مُخَالَفَةً لِلْيَهُودِ.

And he^{-saww} said: 'Upon you all is with eating the carrots in opposition to the Jews'.⁶⁹⁷

- وَ قَالَ ص اللَّحْمُ يُنْبِتُ اللَّحْمَ وَ مَنْ تَرَكَ اللَّحْمَ أَرْبَعِينَ صَبَاحاً سَاءَ خُلُقُهُ.

And he^{-saww}: 'The meat builds the meat, and the one who neglects the meat for forty mornings (days), his manners would be bad'.⁶⁹⁸

- وَ قَالَ ص مَنْ تَرَكَ أَكْلَ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ عِنْدَ الْإِضْطِرَارِ وَ مَاتَ فَلَهُ النَّارُ خَالِداً مُخَلَّداً.

And he^{-saww} said: 'One who neglects eating the dead, and the blood, and the pig meat during the desperation, and he dies, for him would be the eternal Fire, eternally'.⁶⁹⁹

- وَ قَالَ ص لَا تَقْطَعُوا اللَّحْمَ بِالسَّيْكِينِ عَلَى الْحَوَانِ فَإِنَّهُ مِنْ صُنْعِ الْأَعَاجِمِ وَ اَهْشَوْهُ فَإِنَّهُ أَهْنَأُ وَ أَمْرَأُ.

And he^{-saww} said: 'Do not be cutting the meat with the knife upon he table, for it is from the work of non-Arabs, and cut it by hand, for it is enjoyable, wholesome'.⁷⁰⁰

- وَ قَالَ ص لَا تَأْكُلُوا مِنْ صَيْدِ الْمَجُوسِ إِلَّا السَّمَكَ.

And he^{-saww} said: 'Do not eat from the prey (hunt) of the Magians except the fish'.⁷⁰¹

⁶⁹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 53

⁶⁹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 54

⁶⁹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 55

⁶⁹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 56

⁶⁹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 57

⁶⁹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 58

⁷⁰⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 59

⁷⁰¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 60

- وَ قَالَ ص مَنْ أَكَلَ اللَّحْمَ أَرْبَعِينَ صَبَاحًا قَسَا قَلْبُهُ.

And he^{-saww} said: 'One who eats the meat for forty mornings (days), his heart would harden'.⁷⁰²

- وَ قَالَ ص أَوْحَى اللَّهُ إِلَى نَبِيِّ مِنْ أَنْبِيَائِهِ حِينَ شَكَا إِلَيْهِ ضَعْفَهُ أَنْ اطْبُخِ اللَّحْمَ مَعَ اللَّبَنِ فَإِنِّي قَدْ جَعَلْتُ شِفَاءً وَ بَرَكَةً فِيهِمَا.

And he^{-saww} said: 'Allah^{-azwj} Revealed to a Prophet^{-as} from His^{-azwj} Prophets^{-as} when he^{-as} had complained to Him^{-azwj} of his^{-as} weakness: "Cook the meat with the milk for I^{-azwj} had Make healing and Blessings in these two!"⁷⁰³

- وَ قَالَ ص الْأُرُزُّ فِي الْأَطْعِمَةِ كَالسَّيِّدِ فِي الْقَوْمِ وَ أَنَا فِي الْأَنْبِيَاءِ كَالْمِلْحِ فِي الطَّعَامِ.

And he^{-saww} said: 'The rice among the foods is like the chief among the people, and I^{-saww} am among the Prophets^{-as} like the salt among the foods'.⁷⁰⁴

- وَ قَالَ ص مَنْ أَكَلَ الْفَاكِهَةَ وَتَرَاهُ لَمْ تَضُرَّهُ.

And he^{-saww} said: 'One who eats the fruit by itself would not harm him'.⁷⁰⁵

- وَ قَالَ ص ادَّهِنُوا بِالْبَنْفَسَجِ فَإِنَّهُ نَارِدٌ فِي الصَّيْفِ حَارٌّ فِي الشِّتَاءِ.

And he^{-saww} said: 'Oil yourselves with the violet oil, for it is cold in the summer and hot in the winter!'⁷⁰⁶

- وَ قَالَ ص اسْقُوا نِسَاءَكُمْ الْحَوَامِلَ الْأَلْبَانَ فَإِنَّهَا تَزِيدُ فِي عَقْلِ الصَّبِيِّ.

And he^{-saww} said: 'Quench your pregnant women the milks, for it would increase in the intellect of the child'.⁷⁰⁷

- وَ قَالَ ص إِذَا شَرِبْتُمُ اللَّبَنَ فَتَمَضَّضُوا فَإِنَّ لَهُ دَسْمًا.

And he^{-saww} said: 'Whenever you drink the milk, then rinse (your mouth), for there is fat (cream) for it'.⁷⁰⁸

- وَ قَالَ ص ثَلَاثَةٌ لَا تُرَدُّ الْوَسَادَةُ وَ اللَّبَنُ وَ الدُّهْنُ.

⁷⁰² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 61

⁷⁰³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 62

⁷⁰⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 63

⁷⁰⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 64

⁷⁰⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 65

⁷⁰⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 66

⁷⁰⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 67

And he^{-saww} said: ‘Three should not be returned (rejected) – the pillow, and the milk, and the (massage) oil’.⁷⁰⁹

– وَ قَالَ ص الْجُبُّ دَاءٌ وَ الْجُوزُ دَاءٌ فَإِذَا اجْتَمَعَا مَعًا صَارَا دَوَاءً.

And he^{-saww} said: ‘The cheese is an illness, and the walnut is a cure, so whenever these are gathered together, they become a medicine’.⁷¹⁰

– وَ قَالَ ص شُرْبُ اللَّبَنِ تَحْضُ الْإِيمَانَ.

And he^{-saww} said: ‘Drinking the milk is the pure Eman’.⁷¹¹

– وَ قَالَ ص عَلَيْكُمْ بِاللَّبَنِ فَإِنَّهُ يَمْسَحُ الْحَرَّ مِنَ الْقَلْبِ كَمَا يَمْسَحُ الْإِصْبَعُ الْعَرَقَ عَنِ الْجَبِينِ وَ يَشُدُّ الظَّهْرَ وَ يَزِيدُ فِي الْعَقْلِ وَ يُدَكِّي الدَّهْنَ وَ يَجْلُو الْبَصَرَ وَ يُذْهِبُ النَّسِيَانَ.

And he^{-saww} said: ‘Upon you all is with the frankincense, for it wipes away the heat from the heart just as the fingers wipe away the sweat from the forehead, and it strengthens the back, and increases in the intellect, and purifies the mind, and polishes the vision, and rids the forgetfulness’.⁷¹²

وَ قَالَ ص عَشْرُ خِصَالٍ تُورِثُ النَّسِيَانَ أَكْلُ الْجُبِّ وَ أَكْلُ سُورِ الْفَأْرِ وَ أَكْلُ التُّفَّاحِ الْحَامِضِ وَ الْجُلُجُلَانِ وَ الْحِجَامَةُ عَلَى الثُّقْرِ وَ الْمَشْيُ بَيْنَ الْمَرْأَتَيْنِ وَ النَّظَرُ إِلَى الْمَصْلُوبِ وَ التَّعَارُ وَ قِرَاءَةُ لَوْحِ الْمَقَابِرِ.

And he^{-saww} said: ‘Ten characteristics inherit the forgetfulness – eating the cheese, and eating mouse dripping, and eating the sour apple, and the sesame, and the cupping upon the (head) fovea, and the walking between the two women, and the looking at the one wearing the crucifix, and tossing in the bed, and reading the tombstones of the graves’.⁷¹³

وَ قَالَ ص لَيْسَ يُجْزِي مَكَانَ الطَّعَامِ وَ الشَّرَابِ غَيْرُ اللَّبَنِ.

And he^{-saww} said: ‘Nothing flows in places of the food and drink apart from the milk’.⁷¹⁴

وَ قَالَ ص الشَّاءُ بَرَكَةٌ وَ الشَّائَانِ بَرَكَتَانِ وَ ثَلَاثُ شِبَاءٍ غَنِيمَةٌ.

And he^{-saww}: ‘The sheep is a Blessing, and the two sheep are two Blessings, and three sheep are a booty’.⁷¹⁵

وَ قَالَ ص ثَلَاثٌ يَفْرَحُ بِهِنَّ الْجِسْمُ وَ يَرْتَوِي الطَّيِّبُ وَ الْبِئْسَ اللَّبَنُ وَ شُرْبُ الْعَسَلِ.

⁷⁰⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 68

⁷¹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 69

⁷¹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 70

⁷¹² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 71

⁷¹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 72

⁷¹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 73

⁷¹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 74

And he^{-saww} said: 'The body rejoices with three and is nourished – the perfume, and the soft clothing, and drinking the honey'.⁷¹⁶

وَقَالَ ص عَلَيْهِكُمْ بِالْعَسَلِ فَوَ الَّذِي يَنْفِسِي يَنْدِهِ مَا مِنْ بَيْتٍ فِيهِ عَسَلٌ إِلَّا وَ يَسْتَغْفِرُ الْمَلَائِكَةُ لِدَلِكِ الْبَيْتِ فَإِنْ شَرِبَهُ رَجُلٌ دَخَلَ فِي جَوْفِهِ أَلْفٌ دَوَاءٍ وَ خَرَجَ عَنْهُ أَلْفٌ دَاءٍ فَإِنْ مَاتَ وَ هُوَ فِي جَوْفِهِ لَمْ تَمَسَّ النَّارُ جَسَدَهُ.

And he^{-saww} said: 'Upon you all is with the honey, for by the One^{-azwj} in whose Hand is my^{-saww} soul! There is no house wherein is honey except and the Angels seek Forgiveness for that household. If a man drinks it, a thousand cures would enter in his inside and a thousand, thousand (million) illnesses would be expelled from him. If he dies and it is in his inside, the Fire will not touch his body'.⁷¹⁷

- وَ قَالَ ص قَلْبُ الْمُؤْمِنِ خُلُوٌّ يُحِبُّ الْحَلَاوَةَ.

And he^{-saww} said: 'The heart of a Momin is sweet. He loves the sweets!'⁷¹⁸

- وَ قَالَ ص مَنْ لَقِمَ فِي فَمِ أَخِيهِ لُقْمَةً خُلُوًّا لَا يَرْجُو بِهَا رِشْوَةً وَ لَا يَخَافُ بِهَا مِنْ شَرِّهِ وَ لَا يُرِيدُ إِلَّا وَجْهَهُ صَرَفَ اللَّهُ عَنْهُ بِهَا حَرَارَةَ الْمَوْقِفِ يَوْمَ الْقِيَامَةِ.

And he^{-saww} said: 'One who feeds a morsel of a sweet into the mouth of his brother (in religion), neither desiring a bribe by it, nor fearing from his evil by it, nor intending except His^{-azwj} Face, Allah^{-azwj} would Turn away from him the heat of the pausing on the Day of Qiyamah due to it'.⁷¹⁹

- وَ قَالَ ص نِعْمَ الشَّرَابُ الْعَسَلُ يَرْغَى الْقَلْبَ وَ يُذْهِبُ بَرْدَ الصَّدْرِ.

And he^{-saww} said: 'Best of the drinks is the honey. It takes care of the heart and does away the coldness (dirt) of the chest'.⁷²⁰

- وَ قَالَ ص مَنْ أَرَادَ الْحِفْظَ فَلْيَأْكُلِ الْعَسَلَ.

And he^{-saww} said: 'One who intends the memorisation, so let him eat the honey'.⁷²¹

- وَ قَالَ ص إِذَا اشْتَرَى أَحَدُكُمْ الْخَادِمَةَ فَلْيَكُنْ أَوَّلُ مَا يَطْعَمُهُ [يُطْعِمُهَا] الْعَسَلَ فَإِنَّهُ أَطْيَبُ لِنَفْسِهَا.

And he^{-saww} said: 'Whenever one of you buys a maid, so let the first of what he feeds her be the honey, for it would be good for herself'.⁷²²

- وَ قَالَ ص إِذَا وَلَدَتْ امْرَأَةٌ فَلْيَكُنْ أَوَّلُ مَا تَأْكُلُ الرُّطْبَ الْخُلُوُّ أَوْ التَّمْرَ فَإِنَّهُ لَوْ كَانَ شَيْءٌ أَفْضَلُ مِنْهُ أَطْعَمَهُ اللَّهُ تَعَالَى مَرْثَمَ حَيْثُ وَلَدَتْ عِيسَى ع.

⁷¹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 75

⁷¹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 76

⁷¹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 77

⁷¹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 78

⁷²⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 79

⁷²¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 80

⁷²² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 81

And he^{-saww} said: 'When the woman gives birth, so let the first of what she eats be the unripened dates, or the ripened dates, for had there been anything more superior than it, Allah^{-azwj} the Exalted would have Fed Maryam^{-as} with it when she^{-as} gave birth to Isa^{-as}'.⁷²³

- وَ قَالَ ص إِذَا جَاءَ الرُّطْبُ فَهَيَّئُونِي وَإِذَا ذَكَبَ فَعَزُّونِي.

And he^{-saww} said: 'When the unripened dates come, so congratulate me^{-saww}, and when they go, console me^{-saww}!'⁷²⁴

- وَ قَالَ ص بَيْتٌ لَا تَمَرٌ فِيهَا كَأَنَّ لَيْسَ فِيهَا طَعَامٌ.

And he^{-saww} said: 'A house having no dates in it, as if there isn't any food in it'.⁷²⁵

- وَ قَالَ ص خَلِقَتِ النَّخْلَةُ وَ الرُّمَّانُ وَ الْعِنَبُ مِنْ فَضْلِ طِينَةِ آدَمَ ع.

And he^{-saww} said: 'The palm tree, and the pomegranate, and the grapes were Created from the remnants of the clay of Adam^{-as}'.⁷²⁶

- وَ قَالَ ص أَكْرِمُوا عَمَتَيْكُمُ النَّخْلَةَ وَ الزَّيْبَ.

And he^{-saww} said: 'Honour your paternal aunts the palm trees and the raisins'.⁷²⁷

- وَ قَالَ ص كُلِ التَّمَرَ عَلَى الرِّيقِ فَإِنَّهُ يَقْتُلُ الدُّودَ.

And he^{-saww} said: 'Eat the dates upon the empty stomach, for it will kill the worms (in the belly)'.⁷²⁸

- وَ قَالَ ص نِعَمَ السَّخُورُ لِلْمُؤْمِنِ التَّمَرُ.

And he^{-saww} said: 'Best of the pre-dawn meals for the Momin is the dates'.⁷²⁹

- وَ قَالَ ص مَنْ وَجَدَ التَّمَرَ فَلْيُفْطِرْ عَلَيْهِ وَ مَنْ لَمْ يَجِدْ فَلْيُفْطِرْ عَلَى الْمَاءِ فَإِنَّهُ طَهُورٌ.

And he^{-saww} said: 'One who finds the dates, so let him break Fast upon it, and the one who does not find, let him break Fast upon the water, for it is a cleanser'.⁷³⁰

- وَ قَالَ ص لَا تَرُدُّوا شَرْبَةَ الْعَسَلِ عَلَى مَنْ أَتَاكُمْ بِهَا.

⁷²³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 82

⁷²⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 83

⁷²⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 84

⁷²⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 85

⁷²⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 86

⁷²⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 87

⁷²⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 88

⁷³⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 89

And he^{-saww} said: ‘Do not return (reject) a drink of honey upon the one who comes to you with it’^{.731}

- وَ قَالَ ص لَحْمُ الْبَقَرِ دَاءٌ وَ لَبَنُهَا دَوَاءٌ وَ لَحْمُ الْغَنَمِ دَوَاءٌ وَ لَبَنُهَا دَاءٌ.

And he^{-saww} said: ‘Cow meat is an illness, and it’s milk is a cure, and the sheep meat is a cure and it’s milk is an illness’^{.732}

- وَ قَالَ ص عَلَيْكُمْ بِالْمَوَاكِهِ فِي إِقْبَالِهَا فَإِنَّهَا مَصْحَةٌ لِلْأَبْدَانِ مَطْرَدَةٌ لِلْأَحْزَانِ وَ أَلْفُوهَا فِي إِدْبَارِهَا فَإِنَّهَا دَاءٌ لِلْأَبْدَانِ.

And he^{-saww} said: ‘Upon you all is with the fruits during their arrival (start of season), for it is health for the bodies, repeller of the griefs, and throw them during their exit (end of season) for these are an illness for the bodies’^{.733}

- وَ قَالَ ص أَفْضَلُ مَا يَبْدَأُ بِهِ الصَّائِمُ الرَّيْبُ أَوْ التَّمْرُ أَوْ شَيْءٌ حُلْوٌ.

And he^{-saww} said: ‘The best of what the fasting one can begin with are the raisins, or the dates, or something sweet’^{.734}

- وَ قَالَ ص أَكُلِ التَّيْنَ أَمَانٌ مِنَ الْقَوْلَجِ وَ أَكُلِ السَّفْرَجِلَ يُذْهِبُ ظُلْمَةَ الْبَصَرِ.

And he^{-saww} said: ‘Eating the fig is a safety from the coli, and eating the quince rids the darkness of the vision’^{.735}

- وَ قَالَ ص رِبْعُ أُمَّيِ الْعَنْبِ وَ الْبَيْضِ.

And he^{-saww} said: ‘The spring (nourisher) of my^{-saww} community is the grape and the melon’^{.736}

وَ قَالَ ص تَكْهَبُوا بِالْبَيْضِ فَإِنَّهَا فَاكِهَةُ الْجَنَّةِ وَ فِيهَا أَلْفُ بَرَكَهٍ وَ أَلْفُ رَحْمَةٍ وَ أَكْلُهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And he^{-saww} said: ‘Eat watermelon as your fruit, for it is a fruit from the Paradise, and therein are a thousand Blessings, and a thousand Mercies, and eating it is a healing from every illness’^{.737}

وَ قَالَ ص عَصَ الْبَيْضِ لَا تَقْطَعْهَا قِطْعًا فَإِنَّهَا فَاكِهَةُ مُبَارَكَةٍ طَيِّبَةُ مُطَهَّرَةٌ أَلَمٌ مُقَدِّسَةُ الْقَلْبِ وَ تُبَيِّضُ الْأَسْنَانَ وَ تُرْضِي الرَّحْمَنَ رِجْهًا مِنَ الْعَنْبِ وَ مَاؤُهَا مِنَ الْكَوْثَرِ وَ لَحْمُهَا مِنَ الْفَرْدَوْسِ وَ لَذَّتُهَا مِنَ الْجَنَّةِ وَ أَكْلُهَا مِنَ الْعِبَادَةِ.

And he^{-saww} said: ‘Bite the watermelon and do not cut it into pieces, for it is a Blessed fruit, purifier of the mouth, sanctifier of the heart, and brightener of the teeth, and the Beneficent

⁷³¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 90

⁷³² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 91

⁷³³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 92

⁷³⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 93

⁷³⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 94

⁷³⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 95

⁷³⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 96

is more Pleased with its aroma than the amber, and it's water is from Al-Kowser, and it's flesh is from Al-Firdows, and it's pleasure (taste) is from the Paradise, and eating it is from the worship".⁷³⁸

وَعَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ بِالْبَيْطِخِ فَإِنَّ فِيهِ عَشْرَ خِصَالٍ هُوَ طَعَامٌ وَشَرَابٌ وَسِنَانٌ وَرُجْحَانٌ وَيَغْسِلُ الْمِثْمَنَةَ وَيَغْسِلُ الْبَطْنَ وَيُكْثِرُ مَاءَ الظَّهْرِ وَيَزِيدُ فِي الْجِمَاعِ وَيَقْطَعُ الْبُرُودَةَ وَيُنْقِي الْبَشْرَةَ.

And from Ibn Abbas having said,

'Rasool-Allah^{-saww} said: 'Upon you all is with the watermelon, for there are ten qualities in it – it is a food, and a drink, and a teeth cleaner, and an aroma, and it washes the bladder, and washes the belly, and increases the water of the back (semen), and increases in the virility, and cuts the wetness, and purifies the (complexion of) the skin".⁷³⁹

- وَقَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ بِالرُّمَّانِ وَكُلُوا شَحْمَهُ فَإِنَّهُ دَبَاغُ الْمَعِدَةِ وَمَا مِنْ حَبَّةٍ تَقَعُ فِي جَوْفِ أَحَدِكُمْ إِلَّا أَنْارَتْ قَلْبَهُ وَجَنَّبَتْهُ مِنَ الشَّيْطَانِ وَالْوَسْوَاسَةِ أَرْبَعِينَ يَوْمًا.

And he^{-saww} said: 'Upon you all is with the pomegranate, and eat it's lining for it tans the stomach, and there is none from a seed falling in the interior of one of you except it would irradiate his heart and keep him aside from the Satan^{-la} and (his^{-la}) whisperings for forty days".⁷⁴⁰

- وَقَالَ رَسُولُ اللَّهِ ﷺ عَلَيْكُمْ بِالْأَنْزَجِ فَإِنَّهُ يُبْرِئُ الْقَوَادِ وَيَزِيدُ فِي الدِّمَاغِ.

And he^{-saww} said: 'Upon you all is with the citron, for it irradiates the heart and increases in the brain".⁷⁴¹

- وَقَالَ رَسُولُ اللَّهِ ﷺ كُلِ الْعِنَبَ حَبَّةً حَبَّةً فَإِنَّهَا أَهْنَاءُ.

And he^{-saww} said: 'Eat the grapes, seed by seed, for it is more enjoyable".⁷⁴²

- وَقَالَ رَسُولُ اللَّهِ ﷺ كُلِ التِّينَ فَإِنَّهُ يَنْفَعُ الْبَوَاسِيرَ وَالتَّقْرِسَ.

And he^{-saww} said: 'Eat the fig, for it would negate the haemorrhoids and the gout".⁷⁴³

- وَقَالَ رَسُولُ اللَّهِ ﷺ كُلِ الْبَاذَنْجَانَ وَ أَكْثِرْ فَإِنَّهَا شَجَرَةٌ رَأَيْتُهَا فِي الْجَنَّةِ فَمَنْ أَكَلَهَا عَلَى أَنَّهَا دَاءٌ كَانَتْ دَاءً وَمَنْ أَكَلَهَا عَلَى أَنَّهَا شِفَاءٌ كَانَتْ دَوَاءً.

⁷³⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 97

⁷³⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 98

⁷⁴⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 99

⁷⁴¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 100

⁷⁴² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 101

⁷⁴³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 102

And he^{-saww} said: ‘Eat the aubergines and frequently, for it is a tree I saw in the Paradise. The one who eats it based upon that is an illness, it would be an illness, and one who eats it based upon that it is a healing, it would be a cure’.⁷⁴⁴

- وَ قَالَ ص كُلِّ الْبَيْضِ فَلَوْ عَلِمَ اللَّهُ تَعَالَى شَجَرَةً أَخَفَّ مِنْ هَذَا لَأَنْبَتَهَا عَلَى أَخِي يُوسُفَ ع.

And he^{-saww} said: ‘Eat the pumpkin, for it Allah^{-azwj} the Exalted had Known of any plant lighter than this, He^{-azwj} would have Planted it unto (for) my^{-saww} brother^{-as} Yunus^{-as}’.⁷⁴⁵

- وَ قَالَ ص إِذَا اتَّخَذَ أَحَدُكُمْ مَرْقًا فَلْيَكْثُرْ فِيهِ الدُّبَاءُ فَإِنَّهُ يَزِيدُ فِي الدِّمَاغِ وَ الْعُقْلِ.

And he^{-saww} said: ‘Whenever one of you takes a broth, so let him frequent (put more) the pumpkin in it, for it increases in the brain and the intellect’.⁷⁴⁶

- وَ قَالَ ص مَنْ أَكَلَ رُمَانَةً حَتَّى يُنَمَّهَا نَوَّرَ اللَّهُ قَلْبَهُ أَرْبَعِينَ يَوْمًا.

And he^{-saww} said: ‘One who eats a pomegranate until he completes it, Allah^{-azwj} would Irradiate his heart for forty days’.⁷⁴⁷

- وَ قَالَ ص نِعَمَ الْإِدَامِ الرَّبِيبِ.

And he^{-saww} said: ‘Best of the curries is the raisin’.⁷⁴⁸

- وَ قَالَ ص مَا مِنْ أَحَدٍ أَكَلَ رُمَانَةً إِلَّا مَرَضَ شَيْطَانُهُ أَرْبَعِينَ يَوْمًا.

And he^{-saww} said; ‘There is no one eating a pomegranate except his Satan^{-la} would be sick for forty days’.⁷⁴⁹

- وَ قَالَ ص الْكَرْفُسُ بَقْلَةُ الْأَنْبِيَاءِ.

And he^{-saww} said: ‘The celery is a vegetable of the Prophets^{-as}’.⁷⁵⁰

- وَ قَالَ ص مَنْ أَكَلَ الْخَلَّ قَامَ عَلَيْهِ مَلَكٌ يَسْتَغْفِرُ لَهُ حَتَّى يَفْرَغَ مِنْهُ.

And he^{-saww} said: ‘One who eats the vinegar, an Angel would stand upon him seeking Forgiveness for him until he is free from it’.⁷⁵¹

⁷⁴⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 103

⁷⁴⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 104

⁷⁴⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 105

⁷⁴⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 106

⁷⁴⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 107

⁷⁴⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 108

⁷⁵⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 109

⁷⁵¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 110

- وَ قَالَ ص نَعْمَ الْإِدَامُ الْحَاُ.

And he^{-saww} said: 'Best of the dips is the vinegar'.⁷⁵²

وَ قَالَ: كَانَ النَّبِيُّ ص يُحِبُّ مِنَ الْفَاكِهَةِ الْعِنَبَ وَ الْبَطِيخَ.

And he^{-saww} said: 'The Prophet^{-saww} used to love, from the fruits, the grapes and the watermelon'.⁷⁵³

- وَ قَالَ ص عَلَيْكُمْ بِالرَّيْبِ فَإِنَّهُ يُطْفِئُ الْمِرَّةَ وَ يُسَكِّنُ الْبَلْعَمَ وَ يَشُدُّ الْعَصَبَ وَ يُذْهِبُ النَّصَبَ وَ يُحَسِّنُ الْقَلْبَ.

And he^{-saww} said: 'Upon you all is with the raising, for it extinguishes the bile, and settles the phlegm, and strengthens the nerves, and rids the fatigue, and improves the heart'.⁷⁵⁴

- وَ قَالَ ص عَلَيْكُمْ بِالْقُرْعِ فَإِنَّهُ يَزِيدُ فِي الدِّمَاغِ.

And he^{-saww} said: 'Upon you all is with the gourd, for it increases in the brain'.⁷⁵⁵

- وَ قَالَ ص الْغُنَابُ يَذْهَبُ بِالْحُمَى وَ الْكُثْمَرَى يُجَلِّي الْقَلْبَ.

And he^{-saww} said: 'The Jujube rids the fever, and the pear polishes the heart'.⁷⁵⁶

- وَ قَالَ ص شَكَأ نُوْحٌ إِلَى اللَّهِ الْعَمَّ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَأْكُلَ الْعِنَبَ فَإِنَّهُ يَذْهَبُ الْعَمُّ.

And he^{-saww} said: 'Noah^{-as} complained to Allah^{-azwj} of the gloom. Allah^{-azwj} Revealed to him^{-as} that he^{-as} should eat the grapes for it rids the gloom'.⁷⁵⁷

- وَ قَالَ ص إِذَا أَكَلْتُمُ الْقَنَاءَ فَكُلُوهُ مِنْ أَسْفَلِهِ.

And he^{-saww} said: 'When you eat the cucumber, so eat it from its bottom'.⁷⁵⁸

- وَ قَالَ ص تَفَكَّهُوا بِالْبَطِيخِ وَ عَصُوهُ فَإِنَّ مَاءَهُ رَحْمَةٌ وَ خَلَاوَتُهُ مِنْ خَلَاوَةِ الْإِيمَانِ فَمَنْ لَقِمَ لُقْمَةً مِنَ الْبَطِيخِ كَتَبَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ سَبْعِينَ أَلْفَ سَيِّئَةٍ.

And he^{-saww} said: 'Eat the watermelon as your fruit and bite it, for its water is a Mercy, and it's sweetness is a sweetness of the Eman. The one who eats a morsel of the watermelon, Allah-

⁷⁵² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 111

⁷⁵³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 112

⁷⁵⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 113

⁷⁵⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 114

⁷⁵⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 115

⁷⁵⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 116

⁷⁵⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 117

azwj would Write for him seventy thousand good deeds and delete seventy thousand evil deeds from him”.⁷⁵⁹

– وَ قَالَ ص فِي الْبَطِيخِ عَشْرَةُ خِصَالٍ ذَكَرَهَا.

And he^{-saww} said: ‘In the watermelon there are ten qualities’ – he^{-saww} mentioned these”.⁷⁶⁰

وَ قَالَ: أَهْدَيْ إِلَى النَّبِيِّ ص بَطِيخٌ مِنَ الطَّائِفِ فَشَمُّهُ وَ قَبَلَهُ وَ قَالَ عَضُّوا الْبَطِيخَ فَإِنَّهُ مِنْ حُلَلِ الْأَرْضِ وَ مَائِهِ مِنْ رَحْمَةٍ وَ خَلَاوَتُهُ مِنَ الْجَنَّةِ.

And he (the narrator) said, ‘A watermelon was gifted to the Prophet^{-saww} from Al-Taif. He^{-as} smelt it and kissed it, and said: ‘Bite the watermelon, for it is from the Permissibles of the earth and it’s water is from Mercy (of Allah^{-azwj}), and it’s sweetness is from the Paradise’.

وَ كَانَ ص يَوْمًا فِي مَخْفَلٍ مِنْ أَصْحَابِهِ فَ قَالَ ص ذَكَرَ اللَّهُ مَنْ أَطْعَمَنَا بَطِيخًا فَقَامَ عَلَيَّ ع فَذَهَبَ فَجَاءَ بِجُمْلَةٍ مِنَ الْبَطِيخِ فَأَكَلَ هُوَ وَ أَصْحَابُهُ فَقَالَ ص رَحِمَ اللَّهُ مَنْ أَطْعَمَنَا هَذَا وَ مَنْ أَكَلَ وَ مَنْ يَأْكُلُ مِنْ يَوْمِنَا هَذَا إِلَى يَوْمِ الْقِيَامَةِ مِنَ الْمُسْلِمِينَ.

And one day he^{-saww} was in a gathering of his^{-saww} companions. He^{-saww} said: ‘Allah^{-azwj} has Mentioned watermelon from our foods’. Ali^{-asws} stood up and went. He^{-asws} came with a load of watermelons. He^{-saww} and his^{-saww} companions ate. He^{-saww} said: ‘May Allah^{-azwj} Mercy the one who has fed us this, and the one who eats, and the one from the Muslims who will be eating from this day of ours up to the Day of Qiyamah’.⁷⁶¹

– وَ قَالَ ص مَا مِنْ امْرَأَةٍ حَامِلَةٍ أَكَلَتْ الْبَطِيخَ بِالْجُبْنِ إِلَّا يَكُونُ مَوْلُودُهَا حَسَنَ الْوَجْهِ وَ الْخُلُقِ.

And he^{-saww} said: ‘There is none from a pregnant woman eating the watermelon with the cheese, except and her new-born would be of excellent face and manners’.⁷⁶²

– وَ قَالَ ص الْبَطِيخُ قَبْلَ الطَّعَامِ يُغْسِلُ الْبُطْنَ وَ يَذْهَبُ بِالذَّاءِ أَصْلًا.

And he^{-saww} said: ‘The watermelon before the meal washes the belly and rids the illness by its roots’.⁷⁶³

– وَ كَانَ ص يَأْكُلُ الْقَنْءَاءَ بِالْمِلْحِ وَ يَأْكُلُ الْبَطِيخَ بِالْجُبْنِ وَ كَانَ يَأْكُلُ الْفَاكِهَةَ الرُّطْبَةَ وَ زَيْمَا أَكَلَ الْبَطِيخَ بِالْيَدَيْنِ جَمِيعًا.

And he^{-saww} ate the cucumber with the salt, and he^{-saww} ate the watermelon with the cheese, and he^{-saww} would eat the wet (juicy) fruits, and sometimes ate the watermelon with both the hands together’.⁷⁶⁴

⁷⁵⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 118

⁷⁶⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 119

⁷⁶¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 120

⁷⁶² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 121

⁷⁶³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 122

⁷⁶⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 123

- وَ قَالَ ص يَتَمُوا التَّرْجَسَ وَ لَوْ فِي الْيَوْمِ مَرَّةً وَ لَوْ فِي الْأُسْبُوعِ مَرَّةً وَ لَوْ فِي الشَّهْرِ مَرَّةً وَ لَوْ فِي الدَّهْرِ مَرَّةً وَ لَوْ فِي السَّنَةِ مَرَّةً فَإِنَّ فِي الْقَلْبِ حَبَّةً مِنَ الْجُنُونِ وَ الْجَدَامِ وَ الْبَرَصِ وَ شَيْءٌ يَقْلَعُهَا.

And he^{-saww} said: ‘Smell the Narcissus, and even if it is once a day, and even if once a week, and even if once a month, and even if once in a lifetime, and even if once in a year, in the heart there is a seed from the insanity, and the leprosy, and the vitiligo, and smelling it would uproot it’.⁷⁶⁵

- وَ قَالَ ص الْحِنَاءُ خَضَابُ الْإِسْلَامِ يَزِيدُ فِي الْمُؤْمِنِ عَمَلَهُ وَ يَذْهَبُ بِالصُّدَاعِ وَ يُجِدُّ الْبَصَرَ وَ يَزِيدُ فِي الْوَقَاعِ وَ هُوَ سَيِّدُ الرِّيَاحِينَ فِي الدُّنْيَا وَ الْآخِرَةِ.

And he^{-saww} said: ‘The henna is a dye of Al-Islam, increasing the Momin in his work, and rids the headache, and sharpens the sight, and increases in the virility, and it is a chief of the aromas in the world and the Hereafter’.⁷⁶⁶

- وَ قَالَ ص عَلَيْكُمْ بِالْمَرْزُوقُوشِ وَ يَتَمُوهُ فَإِنَّهُ جَيِّدٌ لِلْخَشَامِ وَ الْحَشَامِ دَاءً.

And he^{-saww} said: ‘Upon you all is with the thyme, and smell it, for it is good for the anosmia (lack of smell), and anosmia is an illness’.⁷⁶⁷

- وَ قَالَ ص فَضْلُ دُهْنِ الْبُقْشِجِ عَلَى الْأَدْهَانِ كَفَضْلِ الْإِسْلَامِ عَلَى الْأَدْيَانِ.

And he^{-saww} said: ‘Merit of the violet oil over the (rest of the) oils is like merit of Al-Islam over (rest of) the religions’.⁷⁶⁸

- وَ قَالَ ص مَا مِنْ وَرَقَةٍ مِنْ وَرَقِ الْهِنْدَبَاءِ إِلَّا عَلَيْهَا قَطْرَةٌ مِنْ مَاءِ الْجَنَّةِ.

And he^{-saww} said: ‘There is no leaf from the leaves of the endive except and upon it is a drop from the water of Paradise’.⁷⁶⁹

- وَ قَالَ ص مَنْ أَرَادَ أَنْ يَشْمَ رِيحِي فَلْيَشْمِ الْوَرْدَ الْأَحْمَرَ.

And he^{-saww} said: ‘One who wants to smell an aroma, so let him smell the red rose’.⁷⁷⁰

- وَ قَالَ ص مَا خَلَقَ اللَّهُ شَجَرَةً أَحَبَّ إِلَيْهِ مِنَ الْحِنَاءِ.

And he^{-saww} said: ‘Allah^{-azwj} has not Created any tree more beloved to Him^{-azwj} than the Henna’.⁷⁷¹

⁷⁶⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 124

⁷⁶⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 125

⁷⁶⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 126

⁷⁶⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 127

⁷⁶⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 128

⁷⁷⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 129

⁷⁷¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 130

- وَ قَالَ ص نَفَقَةُ دِرْهَمٍ فِي سَبِيلِ اللَّهِ بِسَبْعِمِائَةٍ وَ نَفَقَةُ دِرْهَمٍ فِي خِصَابِ الْحِنَاءِ بِتِسْعَةِ آلَافٍ.

And he^{-saww} said: 'Spending a Dirham in the Way of Allah^{-azwj} is with (a multiple of) seven hundred) and spending a Dirham in dyeing (with) the henna is with (a multiple of) nine thousand".⁷⁷²

- وَ قَالَ ص إِذَا أَكَلْتُمُ الْفُجْلَ وَ أَرَدْتُمْ أَنْ تَجْتَنِبُوا نَتْنَهُ فَصَلُّوا عَلَيَّ عِنْدَ أَوَّلِ قَضْمَةٍ مِنْهُ.

And he^{-saww} said: 'When you eat the radish and want to shun it's smell, then send Salawaat upon me^{-saww} at the first bite from it".⁷⁷³

- وَ قَالَ ص زَيِّنُوا مَوَائِدَكُمْ بِالْبَثْلِ فَإِنَّهَا مَطْرَدَةٌ لِلشَّيَاطِينِ مَعَ التَّسْمِيَةِ.

And he^{-saww} said: 'Adorn your tables with the vegetables, for these are a repellent of the Satans^{-la} with the Naming (of Allah^{-azwj})".⁷⁷⁴

- وَ قَالَ ص الشُّونِيزُ دَوَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ.

And he^{-saww} said: 'The black cumin is a cure from every illness except the death".⁷⁷⁵

- وَ قَالَ ص كُلُوا الْجُبْنَ فَإِنَّهُ يُورِثُ النَّعَاسَ وَ يَهْضِمُ الطَّعَامَ.

And he^{-saww} said: 'Eat the cheese, for it would inherit the drowsiness and digest the food".⁷⁷⁶

- وَ قَالَ ص مَنْ أَكَلَ السَّدَابَ وَ نَامَ عَلَيْهِ أَمِنَ مِنَ الدُّوَارِ وَ ذَاتِ الْجَنْبِ.

And he^{-saww} said: 'One who eats the Rue and sleeps upon it would be safe from the imbalance, and pneumonia".⁷⁷⁷

- وَ قَالَ ص مَنْ أَكَلَ الثُّومَ وَ الْبَصَلَ وَ الْكَرَاتَ فَلَا يَقْرُبُنَا وَ لَا يَقْرُبِ الْمَسْجِدَ.

And he^{-saww} said: 'One has eaten the garlic, and the onion, and the leek should neither come near us^{-asws} nor go near the Masjid".⁷⁷⁸

- وَ قَالَ ص إِذَا دَخَلْتُمْ بَلَدًا فَكُلُوا مِنْ بَقْلِهِ وَ بَصَلِهِ يَطْرُدُ عَنْكُمْ دَاءَهُ وَ يَذْهَبُ بِالنَّصَبِ وَ يَشُدُّ الْعَضْدَ وَ يَرِيدُ فِي الْمَاءِ وَ يَذْهَبُ بِالْحُمَّى.

⁷⁷² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 131

⁷⁷³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 132

⁷⁷⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 133

⁷⁷⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 134

⁷⁷⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 135

⁷⁷⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 136

⁷⁷⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 137

And he^{-saww} said: ‘When you enter a city, so eat from its vegetables and it’s onions. It would repel it’s diseases from you, and rid the fatigue, and strengthen the forearm (nerves), and increase in the water (seminal fluid), and remove the fever’.⁷⁷⁹

- وَ قَالَ ص عَلَيْكُمْ بِالْكَرْفَسِ فَإِنَّهُ إِنْ كَانَ شَيْءٌ يَزِيدُ فِي الْعَقْلِ فَهُوَ هُوَ.

And he^{-saww} said: ‘Upon you all is with the celery, for if there was anything increasing in the intellect, so it would be it’.⁷⁸⁰

- وَ قَالَ ص لَوْ كَانَ فِي شَيْءٍ شِفَاءٌ لَكَانَ فِي السَّنَا.

And he^{-saww} said: ‘If there was a healing in anything, it would be in the Senna’.⁷⁸¹

- وَ قَالَ ص عَلَيْكُمْ بِالْهَلِيلِجِ الْأَسْوَدِ فَإِنَّهُ مِنْ شَجَرِ الْجَنَّةِ طَعْمُهُ مُرٌّ وَ فِيهِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

And he^{-saww} said: ‘Upon you all is with the black cumin, for it is from a tree of Paradise. It’s taste is bitter and there is healing in it from every illness’.⁷⁸²

- وَ قَالَ ص إِنَّهُ يُسْتَحَبُّ الْحِجَامَةُ فِي تِسْعَةِ عَشَرَ مِنَ الشَّهْرِ وَ وَاحِدٍ وَ عَشْرِينَ.

And he^{-saww} said: ‘It is recommended for the cupping to be done during the nineteenth of the month and the twenty-first’.⁷⁸³

- وَ قَالَ ص فِي لَيْلَةِ أُسْرِي بِي إِلَى السَّمَاءِ مَا مَرَزْتُ بِكَ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا يَا مُحَمَّدُ مُرْ أَمَّاكَ بِالْحِجَامَةِ وَ خَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَ الشُّونِيزُ وَ الْفُسْطُ.

And he^{-saww} said: ‘During the night there was an ascension with me^{-saww} to the sky, I^{-saww} did not pass by any assembly of the Angels except and they said, ‘O Muhammad^{-saww}! Instruct your^{-saww} community with the cupping’, and the best of what you can be medicating with is the cupping, and the black cumin, and the fairness’.⁷⁸⁴

- وَ قَالَ ص أَكْلُ الطِّينِ حَرَامٌ عَلَى كُلِّ مُسْلِمٍ.

And he^{-saww} said: ‘Eating the clay is Prohibited upon every Muslim’.⁷⁸⁵

- وَ قَالَ ص مَنْ مَاتَ وَ فِي بَطْنِهِ مِثْقَالُ ذَرَّةٍ مِنْهُ أَدْخَلَهُ النَّارَ.

⁷⁷⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 138

⁷⁸⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 139

⁷⁸¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 140

⁷⁸² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 141

⁷⁸³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 142

⁷⁸⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 143

⁷⁸⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 144

And he^{-saww} said: ‘One who dies and in his belly is weight of a particle from it (clay) would enter the Fire’^{.786}

وَقَالَ ص مِنْ أَكَلِ الطِّينِ فَكَأَنَّمَا أَعَانَ عَلَى قَتْلِ نَفْسِهِ.

And he^{-saww} said: ‘One who eats the clay, it is as if he has assisted upon killing himself’^{.787}

- وَقَالَ ص لَا تَأْكُلُوا الطِّينَ فَإِنَّ فِيهَا ثَلَاثَ خِصَالٍ تُورِثُ الدَّاءَ وَتُغْضِظُ الْبَطْنَ وَتُصَفِّرُ اللَّوْنَ.

And he^{-saww} said: ‘Do not be eating the clay, for there are three characteristics in it – it inherits the illness, and enlarges the belly, and pales the colour!’^{.788}

- وَقَالَ ص الْحُمَّى نَصِيبُ كُلِّ مُؤْمِنٍ مِنَ النَّارِ.

And he^{-saww} said: ‘The fever is a share of every Momin from the Fire (of Hell)’^{.789}

- وَقَالَ ص مَنْ مَرَضَ سَبْعَةَ أَيَّامٍ مَرَضًا سَخِينًا كَفَّرَ اللَّهُ عَنْهُ ذُنُوبَ سَبْعِينَ سَنَةً.

And he^{-saww} said: ‘One who is sick for seven days a hot sickness (fever), Allah^{-azwj} would Expiate from him the sins of seventy years’^{.790}

- وَقَالَ ص لَا تَكْرَهُوا أَرْبَعَةَ الرِّمَدِ فَإِنَّهُ يَقْطَعُ عُزُوقَ الْعَمَى وَ الزُّكَّامَ فَإِنَّهُ يَقْطَعُ عُزُوقَ الْجَنَامِ وَ السُّعَالَ فَإِنَّهُ يَقْطَعُ عُزُوقَ الْفَالَجِ وَ الدَّمَامِيلَ فَإِنَّهَا تَقْطَعُ عُزُوقَ الْبَرَصِ.

And he^{-saww} said: ‘Do not dislike four – the sore eyes, for it cuts off the veins of blindness, and the flu, for it cuts the veins of leprosy, and the cough, for it cuts the veins of partial paralysis, and the dimple (pimple on the vein), for it cuts the veins of vitiligo’^{.791}

- وَقَالَ ص لَا وَجَعَ إِلَّا وَجَعَ الْعَيْنِ وَ لَا هَمٌّ إِلَّا هَمُّ الدَّيْنِ.

And he^{-saww} said: ‘There is no pain except the eye pain, nor any worry except the debt worries’^{.792}

- وَقَالَ ص الْحُمَّى تَحُطُّ الْخَطَايَا كَمَا تَحُطُّ مِنَ الشَّجَرَةِ الْوَرَقُ.

And he^{-saww} said: ‘The fever drops the sins just as the leaves drop off from the tree’^{.793}

⁷⁸⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 145

⁷⁸⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 146

⁷⁸⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 147

⁷⁸⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 148

⁷⁹⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 149

⁷⁹¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 150

⁷⁹² Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 151

⁷⁹³ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 152

- وَ قَالَ ص مَنْ سَبَقَ الْغَاطِسَ بِالْحَمْدِ لِلَّهِ آمِنٌ مِنَ الشَّوْصِ وَاللَّوْصِ وَالْعَلْوَصِ.

And he^{-saww} said: 'One who precedes the sneeze by (saying) 'The Praise is for Allah^{-azwj}', would be safe from the toothache, and the earache, and the abdominal pain".⁷⁹⁴

- وَ قَالَ ص مَا قَالَ عَبْدٌ عِنْدَ امْرِئٍ مَرِيضٍ أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ سَبْعَ مَرَّاتٍ إِلَّا عُوفِيَ.

And he^{-saww} said: 'A servant would not say in the presence of a sick person, 'I ask Allah^{-azwj} the Magnificent, Lord of the Magnificent Throne to Heal you', seven times, except he would recover".⁷⁹⁵

- وَ قَالَ ص مَنْ شَكَاهُ فَرَسَهُ فَلْيَضَعْ إصْبَعَهُ عَلَيْهِ وَ لِيَقْرَأْ وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ الْآيَةُ.

And he^{-saww} said: 'One who complains of his molar (pain), let him place his finger upon it and let him recite: **And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. [6:98] We Detail the Signs for a people who mind [6:126] And with the Truth have We Revealed it, and with the Truth it descended [17:105] – the Verse**".⁷⁹⁶

وَ كَانَ ص إِذَا أَتَى مَرِيضاً قَالَ أَذْهَبِ الْوَسْوَاسَ وَ الْبَاسَ رَبِّ النَّاسِ اشْفِ وَ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ.

And it so happened that when a patient came, he^{-saww} said: 'Get rid of the whisperings (of Satan^{-la} and the problems, Lord^{-azwj} of the people! Heal, and Your^{-azwj} are the Healer, there is no healing except Your^{-azwj} Healing!"⁷⁹⁷

- وَ قِيلَ عَادَ رَسُولُ اللَّهِ ص مَرِيضاً فَقَالَ أَرْفِيكَ رُقِيَّةٌ عَلَّمَنِهَا جِبْرِئِيلُ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ

And it is said Rasool-Allah^{-saww} consoled a patient. He^{-saww} said: 'Shall I^{-saww} chant a chant Jibraeel^{-as} had taught me^{-saww}? He said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ بِسْمِ اللَّهِ يَشْفِيكَ مِنْ كُلِّ دَاءٍ وَ لَا يَأْتِيكَ وَ مِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

He^{-saww} said: 'In the Name of Allah^{-azwj}. He^{-azwj} will Heal you from every illness and it will not come (back) to you, and **And from evil of the blowers into the knots [113:4] And from evil of an envier when he envies [113:5]**".⁷⁹⁸

وَ مِنْهَا الْحَدِيثُ لَوْ يَعْلَمُ الشَّارِبُ قَائِماً مَا دَا عَلَيْهِ لَأَسْتَقَاءَ مَا شَرِبَ مِنْهُ.

⁷⁹⁴ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 153

⁷⁹⁵ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 154

⁷⁹⁶ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 155

⁷⁹⁷ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 156

⁷⁹⁸ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 157

And from these is the Hadeeth: 'If the standing drinker knew what was against him, he would vomit out whatever he had drunk from'.⁷⁹⁹

وَمِنْهُ الْحَدِيثُ هَمَّى أَنْ يُصَلِّيَ الرَّجُلُ حَتَّى يَخْتَرِمَ.

And from these is the Hadeeth he^{-saww} had prohibited that the man should pray Salat until he had buckled up (tightened his belt)".⁸⁰⁰

⁷⁹⁹ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 158

⁸⁰⁰ Bihar Al-Anwaar – V 59 The book of creation - Ch 89 H 159

CHAPTER 90 – ANOTHER REGARDING THE GOLDEN MESSAGE, WELL-KNOWN AS ‘AL ZAHABIYA’ (THE GOLDEN)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful.

– أَقُولُ وَجَدْتُ بِحِطِّ الشَّيْخِ الْأَجَلِّ الْأَفْضَلِ الْعَلَّامَةِ الْكَامِلِ فِي فُنُونِ الْعُلُومِ وَ الْأَدَبِ مُرَوِّجَ الْمِلَّةِ وَ الدِّينِ وَ الْمَذْهَبِ نُورِ الدِّينِ عَلِيِّ بْنِ عَبْدِ الْعَالِي الْكَرْكِيِّ جَزَاءَ اللَّهِ سُبْحَانَهُ عَنِ الْإِيمَانِ وَ عَنْ أَهْلِهِ الْجَزَاءِ السَّيِّئِ

I (Majlisi) am saying, ‘I found in the handwriting of the Sheykh, the majestic, the superior, the Allamah, the perfect in the skills of knowledge, and the disciplines, promoter of the nation and the religion and doctrine, light of the religion, Ali Bin Abdul Aali Al-Karaky, may Allah^{-azwj} the Glorious Recompense him on behalf of the faith and on behalf of its people, the exemplary Recompense.

مَا هَذَا لَفْظُهُ الرِّسَالَةُ الدَّهَبِيَّةُ فِي الطِّبِّ الَّتِي بَعَثَ بِهَا الْإِمَامُ عَلِيُّ بْنُ مُوسَى الرِّضَا ع إِلَى الْمَأْمُونِ الْعَبَّاسِيِّ فِي حِفْظِ صِحَّةِ الْمَزَاجِ وَ تَدْبِيرِهِ بِالْأَعْدِيَّةِ وَ الْأَشْرِيَّةِ وَ الْأَدْوِيَّةِ.

These are the wordings of the golden message regarding the medicine which the Imam Ali^{-asws} Bin Musa Al-Reza^{-asws} had dispatched with to Al-Mamoun the Abbasside (caliph) in preserving the healthy mood, and it's management with the foods, and the drinks, and the medications.

قَالَ إِمَامُ الْأَنَامِ غُرَّةُ وَجْهِ الْإِسْلَامِ مُظْهِرُ الْعُمُوضِ بِالرَّوِيَّةِ اللَّامِعَةِ كَاشِفُ الرُّمُوزِ فِي الْجُفْرِ وَ الْجَمَاعَةِ أَقْضَى مَنْ قَضَى بَعْدَ جَدِّهِ الْمُصْطَفَى وَ أَعَزَّى مَنْ عَزَا بَعْدَ أَبِيهِ عَلِيِّ الْمُرْتَضَى إِمَامُ الْحَيِّ وَ الْإِنْسِ أَبِي [أَبُو] الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آبَائِهِ التَّجَبَّاءِ النُّقَبَاءِ الْكَرَامِ الْأَتْقِيَاءِ اَعْلَمَ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى آخِرِ مَا سَيَأْتِي مِنَ الرِّسَالَةِ.

The Imam^{-asws} of the universe, the bright spot on the face of Al-Islam, manifester of the mysteries with the shining insight, code-breaker in Al-Jafr and Al-Jamie, the most judicial of the ones who judged, after his^{-asws} grandfather^{-saww} Al-Mustafa^{-saww}, and the most overwhelming of the ones overwhelming after his^{-asws} father^{-asws} Ali^{-asws} Al-Murtaza^{-asws}, Imam^{-asws} of the Jinn and the humans, Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon his^{-asws} forefathers^{-asws}, the excellent, the captains, the prestigious, the pious said: ‘O commander of the faithful!’ – up to the end of what I (Majlisi) shall be coming with from the (golden) message.

وَ وَجَدْتُ فِي تَأْلِيْفِ بَعْضِ الْأَفَاضِلِ يَحْذَرُ السَّنَدَيْنِ قَالَ مُوسَى بْنُ عَلِيٍّ بْنِ جَابِرِ السَّلَامِيِّ أَخْبَرَنِي الشَّيْخُ الْأَجَلُّ الْعَالِمُ الْأَوْحَدُ سَدِيدُ الدِّينِ يَحْيَى بْنُ مُحَمَّدِ بْنِ عَلَبَانَ الْحَارِثِيِّ أَدَامَ اللَّهُ تَوْفِيقَهُ قَالَ أَخْبَرَنِي أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ جُمُهورٍ.

And I (Majlisi) found in the compilation of one of the meritorious ones with these chains, ‘Musa Bin Jabir Al-Salamy said, ‘I was informed by the Sheykh, the majestic, the scholar, the

unique guide of the religion, Yahya Bin Muhammad Bin Alban Al-Khazin, may Allah^{-azwj} Cause his inclination to be constant, said, 'I was informed by Muhammad Al-Hassan Bin Muhammad Bin Jamhour'.

وَقَالَ هَارُونُ بْنُ مُوسَى التَّلُكُبَرِيِّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ بْنِ سَهْلٍ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ جُمُهورٍ قَالَ حَدَّثَنِي أَبِي وَكَانَ عَالِمًا بِأَبِي الْحَسَنِ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَ خَاصَّةً بِهِ مُلَازِمًا لِحَدِيثِهِ وَكَانَ مَعَهُ حِينَ جُمِلَ مِنَ الْمَدِينَةِ إِلَى أَنْ سَارَ إِلَى خُرَاسَانَ وَاسْتُشْهِدَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِطُوسَ وَهُوَ ابْنُ تِسْعٍ وَارْبَعِينَ سَنَةً.

And Haroun Bin Musa Al-Tal'akbury, may Allah^{-azwj} be Pleased with him, said, 'It is narrated to us by Muhammad Bin Hisham Bin Sahl, may Allah^{-azwj} have Mercy on him. He said, 'It is narrated to us by Al-Hassan Bin Muhammad Bin Jamhour'. He said, 'It is narrated to me by my father', and he was a knower of Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, specialising with him^{-asws}, adhering for serving him^{-asws}, and he was with him^{-asws} when he^{-asws} was taken from Al-Medina to travel to Khurasan, and attended the (funeral) Salat upon him^{-asws}, and the greetings at Toos, and he was forty-nine years of age.

قَالَ وَكَانَ الْمَأْمُونُ بِنِيسَابُورَ وَ فِي مَجْلِسِهِ سَيِّدِي أَبُو الْحَسَنِ الرِّضَا عَ وَ جَمَاعَةٌ مِنَ الْمُتَطَهِّرِينَ وَ الْفَلَّاسِفَةِ مِثْلَ يُوحَنَّا بْنِ مَاسَوِيهِ وَ جَبْرِئِيلُ بْنُ بَجْطِيشُوعَ وَ صَالِحُ بْنُ سَلْهَمَةَ الْهِنْدِيُّ وَ غَيْرُهُمْ مِنْ مُتَنَحِّلِي الْعُلُومِ وَ دَوِيِّ الْبَحْثِ وَ النَّظَرِ

He said, 'And Al-Mamoun was in Neshapur, and in his gathering was my Master^{-asws} Abu Al-Hassan Al-Reza^{-asws}, and a group of physicians (doctors) and the philosophers, like Youhanna Bin Masawiya, and Jibraeel Bin Yakhtishu, and Salih Bin Salhima the Indian, and other from the impersonators of the knowledges, and ones with arguments, and the insight.

فَعَجَزَى دِكْرُ الطِّبِّ وَ مَا فِيهِ صَلَاحُ الْأَجْسَامِ وَ قِوَامُهَا فَأَعْرَقَ الْمَأْمُونُ وَ مَنْ بِحَضْرَتِهِ فِي الْكَلَامِ وَ تَعَلُّعُوا فِي عِلْمِ ذَلِكَ وَ كَيْفَ رَكَّبَ اللَّهُ تَعَالَى هَذَا الْجَسَدَ وَ جَمِيعَ مَا فِيهِ مِنْ هَذِهِ الْأَشْيَاءِ الْمُتَضَادَّةِ مِنَ الطَّبَائِعِ الْأَرْبَعِ وَ مَضَارِّ الْأَعْذِيَةِ وَ مَنَافِعِهَا وَ مَا يَلْحَقُ الْأَجْسَامَ مِنْ مَضَارِّهَا مِنَ الْعِلَلِ.

There flowed the discussion of the medicine and what is therein from the health of the bodies and their standing. Al-Mamoun and the ones in his presence drowned in the talk, and they penetrated into the knowledge of that, and how Allah^{-azwj} the Exalted had Installed this body and entirety of what is in it from these contradictory things from the four natures, and harms of the foods and their benefits, and what is related with the bodies from their harms, of the illnesses'.

قَالَ وَ أَبُو الْحَسَنِ عَ سَكَتَ لَا يَتَكَلَّمُ فِي شَيْءٍ مِنْ ذَلِكَ فَقَالَ لَهُ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحَسَنِ فِي هَذَا الْأَمْرِ الَّذِي نَحْنُ فِيهِ هَذَا الْيَوْمَ وَ الَّذِي لَا بُدَّ مِنْهُ مِنْ مَعْرِفَةِ هَذِهِ الْأَشْيَاءِ وَ الْأَعْذِيَةِ النَّافِعِ مِنْهَا وَ الضَّارِّ وَ تَدْبِيرِ الْجَسَدِ

He said, 'And Abu Al-Hassan^{-asws} was silent, not speaking regarding anything from that. Al-Mamoun said to him^{-asws}, 'What are you^{-asws} saying, O Abu Al-Hassan^{-asws}, regarding this matter which we are in this day, and that which there is no escape from knowing these things and the beneficial foods from it, and the harms, and management of the body?'

فَقَالَ أَبُو الْحَسَنِ عَ عِنْدِي مِنْ ذَلِكَ مَا جَرَّبْتُهُ وَ عَرَفْتُ صِحَّتَهُ بِالِاخْتِيَارِ وَ مُرُورِ الْأَيَّامِ مَعَ مَا وَقَفَنِي عَلَيْهِ مِنْ مَضَى مِنَ السَّلَفِ بِمَا لَا يَسْغُ الْإِنْسَانُ جَهْلُهُ وَ لَا يُعْذَرُ فِي تَرْكِهِ فَأَنَا أَجْمَعُ ذَلِكَ مَعَ مَا يُقَارِبُهُ بِمَا يُخْتَانُجُ إِلَى مَعْرِفَتِهِ.

Abu Al-Hassan^{-asws} said: 'In my^{-asws} possession from that is what I^{-asws} have tried and know of its correctness with the testing, and the passage of days, along with what the ones from the ancestors have concurred upon, from what there is no leeway for the human being to be ignorant of it, and there is no excuse in neglecting it. I^{-asws} have collected (all) that along with what is nearer to what is needy to knowing it'.

قَالَ وَ عَاجَلَ الْمَأْمُونُ الْخُرُوجَ إِلَى بَلْخٍ وَ تَخَلَّفَ عَنْهُ أَبُو الْحَسَنِ ع وَ كَتَبَ الْمَأْمُونُ إِلَيْهِ كِتَاباً يَتَنَجَّزُهُ مَا كَانَ ذِكْرُهُ بِمَا يُحْتَاجُ إِلَى مَعْرِفَتِهِ مِنْ جِهَتِهِ عَلَى مَا سَمِعَهُ مِنْهُ وَ جَزَيْتُهُ مِنَ الْأَطْعَمَةِ وَ الْأَشْرَبَةِ وَ أَخَذَ الْأَدْوِيَّةَ وَ الْقَصْدَ وَ الْحِجَامَةَ وَ السَّوَاكَ وَ الْحَمَّامَ وَ التَّوْرَةَ وَ التَّدْبِيرَ فِي ذَلِكَ.

He said, 'And Al-Mamoun hastened the going out to Balkh and Abu Al-Hassan^{-asws} stayed behind from him, and Al-Mamoun wrote a letter to him^{-asws} urging him^{-asws} of what he^{-asws} had mentioned, from whatever was needed to knowing it from his^{-asws} direction, to what he^{-asws} had heard and experiment from the foods and the drinks, and taken the medicines, and the vein-cutting, and the cupping, and the brushing the teeth, and the bathing, and the waxing, and the management regarding that.

فَكَتَبَ الرِّضَا ع إِلَيْهِ كِتَاباً تُسَخِّتُهُ

Al-Reza^{-asws} wrote a letter to him, it's copy is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِاللَّهِ أَمَا بَعْدُ فَإِنَّهُ وَصَلَ إِلَيَّ كِتَابُ أَمِيرِ الْمُؤْمِنِينَ فِيمَا أَمَرَنِي مِنْ تَوْقِيفِهِ عَلَى مَا يُحْتَاجُ إِلَيْهِ بِمَا جَزَيْتُهُ وَ مَا سَمِعْتُهُ فِي الْأَطْعَمَةِ وَ الْأَشْرَبَةِ وَ أَخَذَ الْأَدْوِيَّةَ وَ الْقَصْدَ وَ الْحِجَامَةَ وَ الْحَمَّامَ وَ التَّوْرَةَ وَ الْبَاهُ وَ غَيْرِ ذَلِكَ بِمَا يُدَبَّرُ اسْتِقَامَةُ أَمْرِ الْجَسَدِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! I^{-asws} cling with Allah^{-azwj}. As for after, a letter of commander of the faithful has arrived to me^{-asws} regarding what he has instructed me from his pausing upon what he is needy to, from what I^{-asws} have tried, and what I^{-asws} have heard regarding the foods and the drinks, and taken the medications, and the vein-cutting, and the cupping, and the waxing, and the aphrodisiacs, and other than that from what the affairs of the body would be straight.

وَ قَدْ فَسَّرْتُ لَهُ مَا يُحْتَاجُ إِلَيْهِ وَ شَرَحْتُ لَهُ مَا يُعْمَلُ عَلَيْهِ مِنْ تَدْبِيرِ مَطْعَمِهِ وَ مَشْرَبِهِ وَ أَخَذِهِ الدَّوَاءَ وَ قَصْدِهِ وَ حِجَامَتِهِ وَ بَاهِهِ وَ غَيْرِ ذَلِكَ بِمَا يُحْتَاجُ إِلَيْهِ مِنْ سِيَاسَةِ جِسْمِهِ وَ بِاللَّهِ التَّوْفِيقُ.

And I^{-asws} have explained to him what he is needy to and have expanded for him what he should be working upon from the management of his foods and his drinks, and his taking the medication, and his vein-cutting, and his cupping, and his aphrodisiacs, and other than that from whatever he is needy to, from the politics (management) of his body, and the inclination is with Allah^{-azwj}.

اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْتَلِ الْجَسَدَ بِدَاءٍ حَتَّى جَعَلَ لَهُ دَوَاءً إِلَى آخِرِ مَا سَيَأْتِي.

Know, that Allah^{-azwj} Mighty and Majestic does not Try the body with an illness until He^{-azwj} Makes a cure for it' – up to the end of what I (Majlisi) shall be coming with.

أَقُولُ وَ ذَكَرَ الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ قَدَسَ اللَّهُ رُوحَهُ الْقُدُّوسِيَّ فِي الْفَهْرَسْتِ فِي تَرْجَمَةِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ جُمُهورٍ الْعَمِّيِّ الْبَصْرِيِّ لَهُ كُتِبَ مِنْهَا كِتَابُ الْمَلَاهِمِ وَ كِتَابُ الْوَاحِدَةِ وَ كِتَابُ صَاحِبِ الزَّمَانِ ع

I (Majlisi) am saying, 'And the Sheykh Abu Ja'far Al-Tusi, may Allah^{-azwj} Sanctify his holy soul, mentioned in 'Al-Fihrist' in a translation by Muhammad Bin Al-Hassan Bin Jamhour, the blind one of sight. There are books for him, from these is 'Kitab Al Malahim', and 'Kitab Al-Wahida', and 'Kitab Sahib Al-Zaman^{-ajfj}'.

وَ لَهُ الرِّسَالَةُ الْمُدَّهَبَةُ عَنِ الرِّضَا ع أَخْبَرَنَا بِرَوَاتِهِ كُلِّهَا إِلَّا مَا كَانَ فِيهَا مِنْ غُلُوٍّ أَوْ تَخْلِيطِ جَمَاعَةٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ.

And for him is 'The golden message' from Al-Reza^{-asws}. He informed us by all of his reporting, except whatever was in these from the exaggerations or confusion of a group, from Muhammad Bin Ali Bin Al-Husayn, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Husayn Bin Saeed, from Muhammad Bin Jamhour.

وَ رَوَاهَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ مَيْتِلٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنِ الْعَمْرِيِّ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ.

And it is reported by Muhammad Bin Ali Bin Al-Husayn, from Muhammad Bin Al-Hassan Bin Al-Waleed, from Al-Hassan Bin Mattil, from Muhammad Bin Ahmad Al-Alawy, from Al-Amraky Bin Ali, from Muhammad Bin Jamhour.

وَ ذَكَرَ النَّجَّاشِيُّ أَيْضاً طَرِيقَهُ إِلَيْهِ هَكَذَا أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْكَاتِبُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ الْهَدَلِيِّ الْمَسْعُودِيِّ قَالَ لَقِيتُ الْحُسَيْنَ بْنَ مُحَمَّدِ بْنِ جُمُهورٍ فَقَالَ لِي حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ جُمُهورٍ وَ هُوَ ابْنُ مِائَةٍ وَ عَشْرِ سِنِينَ.

And Al-Najjashy mentioned as well, by his way to it like this, 'We are informed by Muhammad Bin Ali the scribe, from Muhammad Bin Abdullah, from Ali Bin Al Husayn Al-Huzaly Al-Madoudy who said, 'I met Al-Hassan Bin Muhammad Bin Jamhour. He said to me, 'It is narrated to me by Abu Muhammad Bin Jamhour, and he was one hundred and ten years old.

وَ أَخْبَرَنَا ابْنُ شَازَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَعْدِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ بِجَمِيعِ كُتُبِهِ.

And we are informed by Ibn Shazan, from Ahmad Bin Muhammad Bin Yahya, from Sa'ad, from Ahmad Bin Al Husayn Bin Saeed, from Muhammad Bin Jamhour, with entirety of his books.

وَ قَالَ مُحَمَّدُ بْنُ شَهْرَآشُوبٍ قُدَسَ سِرُّهُ فِي كِتَابِ مَعَالِمِ الْعُلَمَاءِ فِي تَرْجَمَةِ مُحَمَّدِ بْنِ الْحُسَيْنِ لَهُ الرِّسَالَةُ الْمُدَّهَبَةُ عَنِ الرِّضَا ع فِي الطِّبِّ انْتَهَى.

And Muhammad Bin Shahr Ashub, may his soul be sanctified, said in the book 'Ma'alim Al-Ulama', in a translation by Muhammad Bin Al-Hassan. For him is 'The golden message' from Al-Reza^{-asws} regarding the medicine' – end.

وَ ذَكَرَ الشَّيْخُ مُسْتَجَبُ الدِّينِ فِي الْفَهْرَسْتِ أَنَّ السَّيِّدَ فَضَلَ اللَّهُ بَنَ عَلِيٍّ الرَّائِدِيَّ كَتَبَ عَلَيْهَا شَرْحاً سَمَّاهُ تَرْجَمَةَ الْعَلَوِيِّ لِلطِّبِّ الرَّضَوِيِّ.

And the sheykh, the strategist of religion, said in 'Al-Fihrist', 'The Seyyid Fazlullah Bin Ali Al-Rawandy wrote a commentary upon it named as 'Tarjumat Al-Alawy lil Tibb Al-Razawy'.

فَطَهَّرَ أَنَّ الرِّسَالَةَ كَانَتْ مِنَ الْمَشْهُورَاتِ بَيْنَ عُلَمَائِنَا وَ هُمْ إِلَيْهِ طُرُقٌ وَ أَسَانِيدُ لَكِنْ كَانَ فِي نُسخَتِهَا الَّتِي وَصَلَتْ إِلَيْنَا اخْتِلَافٌ فَاحِشٌ أَشْرَفْنَا إِلَى بَعْضِهَا وَ لَنُشْرِغَ فِي ذِكْرِ الرِّسَالَةِ ثُمَّ فِي شَرْحِهَا عَلَى الْإِجْمَالِ.

So, it is apparent that the (golden) message was from the -well-known ones between our scholars, and there are ways for them to it and chains (of attributions), but in their copying which have arrived to us, there are serious differences. We shall indicate to some of these and we shall comment on in mentioning the (golden) message in its commentary upon the summary'.

اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ اللَّهَ تَعَالَى لَمْ يَبْتَلِ الْعَبْدَ الْمُؤْمِنَ بِنَاءً حَتَّى جَعَلَ لَهُ دَوَاءً يُعَالِجُ بِهِ وَ لِكُلِّ صِنْفٍ مِنَ الدَّاءِ صِنْفٌ مِنَ الدَّوَاءِ وَ تَدْبِيرٌ وَ نَعْتُ وَ ذَلِكَ أَنَّ الْأَجْسَامَ الْإِنْسَانِيَّةَ جَعَلَتْ عَلَى مِثَالِ الْمُلْكِ

(Al-Reza^{asws}) said: 'Know, O commander of the faithful! Allah^{azwj} the Exalted did not Try the Momin servant with any affliction until He^{azwj} Make a cure to be for him, he can be treating with, and for every type of the illness, there is type from the cures, and management, and a description (prescription), and that is because the human bodies have been Made to be upon an example of the kingship.

فَمَلِكُ الْجَسَدِ هُوَ الْقَلْبُ وَ الْعَمَالُ الْعُرْوُ وَ الْأَوْصَالُ وَ الدِّمَاغُ وَ بَيْتُ الْمَلِكِ قَلْبُهُ وَ أَرْضُهُ الْجَسَدُ وَ الْأَعْوَانُ يَدَاهُ وَ رِجْلَاهُ وَ شَفَقَتُهُ وَ عَيْنَاهُ وَ لِسَانُهُ وَ أُذُنَاهُ وَ خِزَانَتُهُ مَعِدَتُهُ وَ بَطْنُهُ وَ حِجَابُهُ صَدْرُهُ.

The king of the body, it is the heart, and the workers are the veins and the ligaments and the brain, and the house of the king is his heart, and his land is the body, and the assistances are his hands, and his legs, and his lips, and his eyes, and his tongue, and his ears, and his treasury is his stomach and his abdomen, and his guard is his chest.

فَالْيَدَانِ عَوْنَانِ يُقَرِّبَانِ وَ يُبْعِدَانِ وَ يَعْمَلَانِ عَلَى مَا يُوجِي إِلَيْهِمَا الْمَلِكُ وَ الرِّجْلَانِ تَنْقُلَانِ الْمَلِكَ حَيْثُ يَشَاءُ.

The hands are two assistances, drawing near, and distancing, and working upon whatever the king reveals to them, and the legs transfer the king to wherever he so desires.

وَ الْعَيْنَانِ تَدُلَّانِيهِ عَلَى مَا بَغِيبٌ عَنْهُ لِأَنَّ الْمَلِكَ مِنْ وَرَاءِ الْحِجَابِ لَا يُوصَلُ إِلَيْهِ شَيْءٌ إِلَّا بِهِمَا وَ هُمَا سِرَاجَانِ أَيْضاً وَ حِصْنُ الْجَسَدِ

And the eyes point him upon what is hidden from him, because the king is from behind the veil, nothing arrives to him except through these two, and they are two lamps as well, and a fortress (watchtower) of the body.

وَ جُزْءُ الْأُذُنَانِ لَا يُدْخِلَانِ عَلَى الْمَلِكِ إِلَّا مَا يُؤَافِقُهُ لِأَنَّهُمَا لَا يَقْدِرَانِ أَنْ يُدْخِلَا شَيْئاً حَتَّى يُوجِي الْمَلِكُ إِلَيْهِمَا أَطْرَقَ الْمَلِكُ مُنْصِتاً كُفّاً حَتَّى يَسْمَعَ مِنْهُمَا ثُمَّ يُجِيبُ بِمَا يُرِيدُ

And the two ears protect him, not letting (anything) enter to the king except what is compatible with him, because they are not able upon entering anything until the king reveals

to them. When the king reveals to them, the king lowers his head listening intently to them until he hears from them, then he responds with whatever he wants.

فَيَرْجِمُ عَنْهُ اللِّسَانُ بِأَدْوَاتٍ كَثِيرَةٍ مِنْهَا رِيحُ الْفُؤَادِ وَ بَخَارُ الْمَعِدَةِ وَ مَعُونَةُ الشَّفَتَيْنِ وَ لَيْسَ لِلشَّفَتَيْنِ قُوَّةٌ إِلَّا بِاللِّسَانِ وَ لَيْسَ يَسْتَعْنِي بَعْضُهَا عَنْ بَعْضٍ وَ الْكَلَامُ لَا يَحْسُنُ إِلَّا بِتَرْجِيحِهِ فِي الْأَنْفِ لِأَنَّ الْأَنْفَ يُرِيئُ الْكَلَامَ كَمَا يُرِيئُ النَّافِخُ فِي الْمِزْمَارِ

The tongue translates from it with many tools. From these is wind of the heart, and vapour of the stomach, and aid of the lips, and there isn't any strength for the lips except with the tongue (teeth), and they aren't needless from each other, and the speech cannot be good except with returning it in the nose, because the nose adorns the speech just as the blower adorns in the flute.

وَ كَذَلِكَ الْمُنْخِرَانِ وَ هُمَا تُقَبَّاتُ الْأَنْفِ يَدْخُلَانِ عَلَى الْمَلِكِ مِمَّا يُحِبُّ مِنَ الرِّيحِ الطَّيِّبَةِ فَإِذَا جَاءَتْ رِيحٌ تَسُوهُ عَلَى الْمَلِكِ أَوْحَى إِلَى الْيَدَيْنِ فَحَجَبَا بَيْنَ الْمَلِكِ وَ تِلْكَ الرِّيحِ.

And like that are the nostrils, and they are holes of the nose entering unto the king from what he likes, from the good winds (smell). When the bad wind comes unto the king, he reveals to the body, so it forms a barrier between the king and that wind.

وَ لِلْمَلِكِ مَعَ هَذَا ثَوَابٌ وَ عِقَابٌ فَعَذَابُهُ أَشَدُّ مِنْ عَذَابِ الْمُلُوكِ الطَّاهِرَةِ الْقَاهِرَةِ فِي الدُّنْيَا وَ ثَوَابُهُ أَفْضَلُ مِنْ ثَوَابِهِمْ فَأَمَّا عَذَابُهُ فَالْحُزْنُ وَ أَمَّا ثَوَابُهُ فَالْفَرَحُ وَ أَصْلُ الْحُزْنِ فِي الطِّحَالِ وَ أَصْلُ الْفَرَحِ فِي الثَّرَبِ وَ الْكُلَيْتَيْنِ وَ مِنْهُمَا عِرْقَانِ مُوَصَّلَانِ إِلَى الْوَجْهِ.

And for the king, along with this, there is reward and punishment. His punishment is severer than the punishment of the apparent kings, the subduers in the world, and his reward is superior to their rewards. As for his punishment, it is the grief, and as for his reward, it is the happiness, and the origin of the grief is in the spleen and origin of the happiness is in the Omentum and the two kidneys, and from these two are veins connected to the face.

فَمِنْ هُنَاكَ يَظْهَرُ الْفَرْحُ وَ الْحُزْنُ فَتَرَى عَلَامَتَهُمَا فِي الْوَجْهِ وَ هَذِهِ الْعُرُوقُ كُلُّهَا طُرُقٌ مِنَ الْعُمَّالِ إِلَى الْمَلِكِ وَ مِنَ الْمَلِكِ إِلَى الْعُمَّالِ وَ مُصَدِّقُ ذَلِكَ أَنَّكَ إِذَا تَنَاولْتَ الدَّوَاءَ أَذْنَهُ الْعُرُوقُ إِلَى مَوْضِعِ الدَّاءِ بِإِعَانَتِهَا.

So, from over there, the happiness and the grief are revealed. You will see their signs in the face, and these veins, all of them are ways from the workers to the king, and from the king to the workers, and the credibility of that is when you take the medication, the veins deliver it to the very place of the illness by their feeding.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْجَسَدَ بِمَنْزِلَةِ الْأَرْضِ الطَّيِّبَةِ مَتَى تُعَوِّدَتْ بِالْعِمَارَةِ وَ السَّقْيِ مِنْ حَيْثُ لَا يَزْدَادُ فِي الْمَاءِ فَتَغْرِقُ وَ لَا يَنْقُصُ مِنْهُ فَتَعْطَشُ دَامَتْ عِمَارَتُهَا وَ كَثُرَ رِيعُهَا وَ زَكَا زَرْعُهَا وَ إِنْ تُغَوِّفَ عَنْهَا فَسَدَتْ وَ لَمْ يَنْبُتْ فِيهَا الْعُشْبُ فَالْجَسَدُ بِهَذِهِ الْمَنْزِلَةِ.

And know, O commander of the faithful! The body is at the status of the good land, when it is entrusted with the construction, and the quenching from where it will not increase in the water, so would drown, nor reduced from it so it would dry up, for as long as it's building lasts, and its care is a lot, and its cultivation is pure, and if it is neglected from, it would spoil, and the grass would not grow in it. So, the body is at this status.

وَالْتَدَبِيرُ فِي الْأَعْدِيَةِ وَالْأَشْرِيَةِ يَصْلُحُ وَ يَصِحُّ وَ تَرَكُوا الْعَافِيَةَ فِيهِ فَانْظُرُوا يَا أَمِيرَ الْمُؤْمِنِينَ مَا يُؤَافِقُكُمْ وَ يُؤَافِقُ مَعِدَتَكُمْ وَ يَقْوَى عَلَيْهِ بَدَنُكُمْ وَ يَسْتَمِرُّهُ مِنَ الطَّعَامِ فَقَدَرَهُ لِنَفْسِكُمْ وَ اجْعَلْهُ غِذَاءَكُمْ.

And with the management in the foods and drinks, it would be correct and healthy, and well-being would be pure in it. So, look, O commander of the faithful, at what is compatible with you and compatible with your stomach and your body can be strengthen with and be persistent with it from the foods. Determine it for yourself and make it to be your food (intake).

وَ اعْلَمُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ كُلَّ وَاحِدَةٍ مِنْ هَذِهِ الطَّبَائِعِ تَحْتَ مَا يُشَاكِلُهَا فَاعْتَدِ مَا يُشَاكِلُ جَسَدَكَ وَ مَنْ أَخَذَ مِنَ الطَّعَامِ زِيَادَةً لَمْ يُغَدِّهِ وَ مَنْ أَخَذَهُ بِقَدَرٍ لَا زِيَادَةَ عَلَيْهِ وَ لَا نَقْصَ فِي غِذَائِهِ نَفَعَهُ وَ كَذَلِكَ الْمَاءُ

And know, O commander of the faithful! Each one of these natures is under what resembles it, so feed what resembles your body (parts); and the one who takes more from the food would not be feeding it (but would actually be harming it), and the one who takes with a measurement, neither more nor less in his food intake, it would benefit him, and like that is the water.

فَسَبِّلُهُ أَنْ تَأْخُذَ مِنَ الطَّعَامِ كِفَايَتَكَ فِي أَيَّامِهِ وَ ارْفَعْ يَدَيْكَ مِنْهُ وَ يَكُ [بِكَ] إِلَيْهِ بَعْضُ الْقَرَمِ وَ عِنْدَكَ إِلَيْهِ مِثْلُ فَإِنَّهُ أَصْلَحُ لِمَعِدَتِكَ وَ لِبَدَنِكَ وَ أَرْغَى لِعَقْلِكَ وَ أَخَفُّ لِحِسْمِكَ.

It's way is that you should take from the food, your sufficient in its days and raise your hands from it while there are small bites (left) with you to it, and there is (still) inclination with you to it, for it would be healthier for your stomach and for your body, and purer for your intellect, and lighter for your body.

يَا أَمِيرَ الْمُؤْمِنِينَ كُلِّ الْبَارِدِ فِي الصَّيْفِ وَ الْحَارِّ فِي الشِّتَاءِ وَ الْمُعْتَدِلِ فِي الْفُصْلَيْنِ عَلَى قَدَرِ قُوَّتِكَ وَ شَهْوَتِكَ وَ ابْدَأْ فِي أَوَّلِ الطَّعَامِ بِأَخْفِ الْأَعْدِيَةِ الَّتِي يَغْتَدِي بِهَا بَدَنُكَ بِقَدَرِ عَادَتِكَ وَ بِحَسَبِ طَاقَتِكَ وَ نَشَاطِكَ وَ زَمَانِكَ الَّذِي يَجِبُ أَنْ يَكُونَ أَكْلُكَ فِي كُلِّ يَوْمٍ عِنْدَ مَا يَمْضِي مِنَ النَّهَارِ ثَمَانُ سَاعَاتٍ أَكْلَةً وَاحِدَةً أَوْ ثَلَاثَ أَكْلَاتٍ فِي يَوْمَيْنِ

O commander of the faithful! Eat the cold in the summer and hot in the winter, and be moderate during the two seasons in accordance to your strength and your desire, and begin at the start of the meal with the lightest of the foods which your body can be fed with, in accordance to your habit, and in accordance to your strength, and your energy, and your time that your eating would be, during each day, at what eight hours have passed from the day, one meal, or three meals during two days.

تَتَغَدَّى بَاكِراً فِي أَوَّلِ يَوْمٍ ثُمَّ تَتَعَشَّى فَإِذَا كَانَ فِي الْيَوْمِ الثَّانِي فَعِنْدَ مُضِيِّ ثَمَانِ سَاعَاتٍ مِنَ النَّهَارِ أَكَلْتَ أَكْلَةً وَاحِدَةً وَ لَمْ تَخْتِجْ إِلَى الْعِشَاءِ وَ كَذَا أَمَرَ جَدِّي مُحَمَّدٌ ص عَلَيَّ ع فِي كُلِّ يَوْمٍ وَجَبَةً وَ فِي غَدِهِ وَجَبَتَيْنِ وَ لَيْكُنْ ذَلِكَ بِقَدَرٍ لَا يَزِيدُ وَ لَا يَنْقُصُ.

You should eat lunch early at the beginning of the day, then dinner. When it would be during the second day, then at the passing of eight hours from the day, eating one meal, and you will not be needy to the dinner, and like that my^{asws} grandfathers^{asws} Muhammad^{saww} and Ali^{asws} had instructed, one meal during every day, and two meals the next day, and let that be a measurement neither increasing (upon) nor reducing (from).

وَأَرْفَعْ يَدَيْكَ مِنَ الطَّعَامِ وَأَنْتَ تَشْتَهِيهِ وَلْيَكُنْ شَرَابُكَ عَلَى أَثَرِ طَعَامِكَ مِنَ الشَّرَابِ الصَّافِي الْعَنِيْقِ بِمَا يَحِلُّ شَرْبُهُ وَالَّذِي أَنَا وَاصِفُهُ فِيمَا بَعْدُ.

And raise your hands from the meal while you are (still) desiring it, and let your drinking be at the end of your meal, from the clean drink, the old, from what its drinking is Permissible, and which I^{asws} shall be describing it afterwards.

وَنَذْكُرُ الْآنَ مَا يَنْبَغِي ذِكْرُهُ مِنْ تَدْبِيرِ فُصُولِ السَّنَةِ وَشُهُورِهَا الرُّومِيَّةِ الْوَاقِعَةِ فِيهَا فِي كُلِّ فَصْلٍ عَلَى حِدَةٍ وَمَا يُسْتَعْمَلُ مِنَ الْأَطْعِمَةِ وَالْأَشْرَبَةِ وَمَا يُجْتَنَّبُ مِنْهُ وَكَيْفِيَّةِ حِفْظِ الصِّحَّةِ مِنْ أَقَاوِيلِ الْقُدَمَاءِ وَنَعُوذُ إِلَى قَوْلِ الْأَيْمَةِ ع فِي صِفَةِ شَرَابٍ يَحِلُّ شَرْبُهُ وَ يُسْتَعْمَلُ بَعْدَ الطَّعَامِ

And now we^{asws} shall mention what is befitting to mention it, from the management of the seasons of the year and it's Roman months falling therein, in each season upon a limit, and what is to be utilised from the foods and the drinks, and what to keep aside from, and the manner of preserving the health, from the words of the ancient ones, and we^{asws} shall return to the words of the Imams^{asws} in describing the drink which it Permissible to drink it and utilise after the meal.

[ذِكْرُ فُصُولِ السَّنَةِ] أَمَّا فَصْلُ الرَّبِيعِ فَإِنَّهُ رُوحُ الْأَزْمَانِ وَأَوَّلُهُ آذَارُ وَ عَدَدُ أَيَّامِهِ ثَلَاثُونَ يَوْمًا وَ فِيهِ يَطْيِبُ اللَّيْلُ وَ النَّهَارُ وَ تَلِينُ الْأَرْضُ وَ يَذْهَبُ سُلْطَانُ الْبُلْغَمِ وَ يَهْبِجُ الدَّمُ

(Mention of the seasons of the year) – As for the season of spring, it is a soul of the times, and it's beginning is (month of) March, and the number of its days is thirty days, and in it the night and the day is good, and the ground is soft, and the rule of the phlegm is gone, and the blood agitates.

وَ يُسْتَعْمَلُ فِيهِ مِنَ الْغِذَاءِ اللَّطِيفِ وَ اللَّحُومِ وَ الْبَيْضِ الْيَمْرِشْتِ وَ يُشْرَبُ الشَّرَابُ بَعْدَ تَعْدِيلِهِ بِالْمَاءِ وَ يُتَمَّى فِيهِ أَكْلُ الْبَصَلِ وَ الثُّومِ وَ الْحَامِضِ وَ يُحْمَدُ فِيهِ شَرْبُ الْمُسَهِّلِ وَ يُسْتَعْمَلُ فِيهِ الْقَصْدُ وَ الْحِجَامَةُ.

And there should be utilising during it, from the gentle (light) foods, and the meats, and the soft-boiled eggs, and drink the drink after moderating it with the water, and one should fear in it eating the onions, and the garlic, and the sour (foods), and it is praised (recommended) during it drinking the laxatives and utilising during it the vein-cutting and the cupping.

تَيْسَانُ ثَلَاثُونَ يَوْمًا فِيهِ يَطُولُ النَّهَارُ وَ يَقْوَى مَزَاجُ الْفَصْلِ وَ يَنْخَرُكُ الدَّمُ وَ تَهْبُ فِيهِ الرِّيَّاحُ الشَّرْقِيَّةُ وَ يُسْتَعْمَلُ فِيهِ مِنَ الْمَأْكَلِ الْمَشْوِيَّةِ وَمَا يُعْمَلُ بِالْحُلِّ وَ لَحُومِ الصَّيْدِ وَ يُعَالَجُ الْجَمَاعُ وَ التَّمْرِخُ بِالذَّهْنِ فِي الْحَمَامِ وَ لَا يُشْرَبُ الْمَاءُ عَلَى الرَّيْقِ وَ يُشَمُّ الرِّيَّاحِينَ وَ الطَّيِّبُ.

April is of thirty days. In it, the days are long, and it strengthens the mood of the season, and the blood stirs, and the easterly winds blow during it, and one should utilise in it from the grilled foods, and what has been cooked with the vinegar, and the hunted meats, and the copulation is a treatment (healthier), and massage with the oils in the bathhouse, and do not drink the water upon the empty stomach and smell the aromas and the perfumes.

أَيَّارُ أَحَدُ وَ ثَلَاثُونَ يَوْمًا وَ تَصْفُو فِيهِ الرِّيَّاحُ وَ هُوَ آخِرُ فَصْلِ الرَّبِيعِ وَ قَدْ تُهِيَ فِيهِ عَنْ أَكْلِ الْمُلُوحَاتِ وَ اللَّحُومِ الْعَلِيظَةِ كَالرُّؤُوسِ وَ لَحْمِ الْبَقَرِ وَ اللَّبَنِ وَ يَنْفَعُ فِيهِ دُخُولُ الْحَمَامِ أَوَّلَ النَّهَارِ وَ يُكْرَهُ فِيهِ الرِّيَاضَةُ قَبْلَ الْغِذَاءِ.

May is of thirty-one days, and the winds are clear during it, and it is end of the season of spring, and it is forbidden during it from eating the salty, and the thick meats like the heads and cow meat and the milk, and it is beneficial during it to enter the bathhouse at the beginning of the day, and it is disliked during it, the exercising before the lunch.

حَزِيرَانُ ثَلَاثُونَ يَوْمًا يَذْهَبُ فِيهِ سُلْطَانُ الْبَلْعِ وَ الدَّمُ وَ يُقْبَلُ زَمَانُ الْمِرَّةِ الصَّفْرَاوِيَّةِ وَ تُهَيَّ فِيهِ عَنِ التَّعَبِ وَ أَكُلِ اللَّحْمِ دَائِمًا وَ الْإِكْتَارُ مِنْهُ وَ شَمِّ الْمِسْكِ وَ الْعَنْبَرِ وَ يَنْفَعُ فِيهِ أَكُلُ الْبُقُولِ الْبَارِدَةِ كَالْهَنْدَبَاءِ وَ بَقْلَةِ الْحَمَقَاءِ وَ أَكُلِ الْخَضِرِ كَالْحَيَارِ وَ الْقَتَاءِ وَ الشَّيْرِخَشْتِ وَ الْفَاكِهَةِ الرُّطْبَةِ

June is of thirty days. The rule of the phlegm and the blood goes away during it, and the time of the yellow bile comes; and it is forbidden during it from the fatigue, and eating the greasy meat, and the frequenting from it, and smell the musk and the amber; and it is beneficial during it to eat the cold vegetables like the endive, and the vegetable, purslane, and eat the greens like the cucumber and the Armenian cucumber, and the cotoneaster (fruit), and the wet fruits.

وَ اسْتِعْمَالُ الْمُحَيِّضَاتِ وَ مِنَ اللَّحُومِ لَحْمُ الْمَغْرِ النَّيِّ وَ الْجَذَعِ وَ مِنَ الطُّيُورِ الدَّجَاجِ وَ الطَّيْهُوجِ وَ الدُّرَاجِ وَ الْأَلْبَانِ وَ السَّمَكِ الطَّرِي.

And utilise the acidifiers, and from the meats, folded meat of the goat and the kid, and from the birds, the chicken and the grouse, and the partridge, and the milk (products), and the fresh fish.

تَمُوزُ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا فِيهِ شِدَّةُ الْحَرَّةِ وَ تَغُورُ الْمِيَاهُ وَ يُسْتَعْمَلُ فِيهِ شُرْبُ الْمَاءِ الْبَارِدِ عَلَى الزِّيْقِ وَ يُؤْكَلُ فِيهِ الْأَشْيَاءُ الْبَارِدَةُ الرُّطْبَةُ وَ يُكْسَرُ فِيهِ مِرَاجُ الشَّرَابِ وَ تُؤْكَلُ فِيهِ الْأَغْذِيَّةُ اللَّطِيفَةُ السَّرِيعَةُ الْهَضْمِ كَمَا ذَكَرَ فِي حَزِيرَانَ وَ يُسْتَعْمَلُ فِيهِ مِنَ الثَّوَرِ وَ الرِّيَاحِينَ الْبَارِدَةِ الرُّطْبَةِ الطَّيِّبَةِ الرَّائِحَةِ.

July is of thirty-one days wherein is severe heat, and subsidence of the waters, and one should utilise in it drinking the cold water upon the empty stomach, and eat in it the cold wet things, and the moon of the drink is broken during it; and you should eat in it the subtle (light) foods, quick for the digestion, like what I^{asws} had mentioned regarding June; and utilise during it from the waxing, and the cold wet basils of the aromatic aromas.

آبُ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا فِيهِ تَشْتَدُّ السَّمُومُ وَ يَهْيِجُ الرُّكَامُ بِاللَّيْلِ وَ تَهْبُ الشَّمَالُ وَ يَصْلُحُ الْمِرَاجُ بِالتَّزْيِيدِ وَ التَّرْطِيبِ وَ يَنْفَعُ فِيهِ شُرْبُ اللَّبَنِ الرَّائِبِ وَ يُجْتَنَّبُ فِيهِ الْجَمَاعُ وَ الْمُسْهَلُ وَ يُقَلُّ مِنَ الرِّيَاضَةِ وَ يُشَمُّ مِنَ الرِّيَاحِينَ الْبَارِدَةِ.

August is of thirty-one days. In it, the toxins are strengthened, and the flu is agitated at night, and the northern wind blows, and it corrects the mood with the coolness and the humidification; and beneficial during it is the yoghurt milk and keep aside during from the copulation and the laxatives, and reduce from the exercising, and smell from the cold basils (sweet aromas).

أَبُولُ ثَلَاثُونَ يَوْمًا فِيهِ يَطِيبُ الْهَوَاءُ وَ يَقْوَى سُلْطَانُ الْمِرَّةِ السَّوْدَاءِ وَ يَصْلُحُ شُرْبُ الْمُسْهَلِ وَ يَنْفَعُ فِيهِ أَكُلُ الْخَلَاوَاتِ وَ أَصْنَافِ اللَّحُومِ الْمُعْتَدِلَةِ كَالْجِدَاءِ وَ الْحَوْلِيِّ مِنَ الصَّانِ وَ يُجْتَنَّبُ فِيهِ لَحْمُ الْبَقَرِ وَ الْإِكْتَارُ مِنَ الشَّوَاءِ وَ دُخُولُ الْحَمَامِ وَ يُسْتَعْمَلُ فِيهِ الطَّيِّبُ الْمُعْتَدِلُ الْمِرَاجِ وَ يُجْتَنَّبُ فِيهِ أَكُلُ الْبَطِيخِ وَ الْقَتَاءِ.

September is of thirty days. During it the air is good, and the rule of the black bile is strengthened, and drinking the laxatives is healthy, and it is beneficial during it to eat the

sweets and a variety of the moderate meats like the goats and the one-year olds from the sheep; and keep aside during it from the cow meat, and frequenting from the grilled, and enter the bathhouse, and utilise during it the perfumes of moderate aromas, and shun during it eating the watermelon and the Armenian cucumber.

تَشْرِينُ الْأَوَّلُ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا فِيهِ تَهْبُ الرِّيحُ الْمُخْتَلِفَةُ وَ يُنْتَفَسُ فِيهِ رِيحُ الصَّبَا وَ يُجْتَنَّبُ فِيهِ الْفَصْدُ وَ شُرْبُ الدَّوَاءِ وَ يُحْمَدُ فِيهِ الْجِمَاعُ وَ يَنْفَعُ فِيهِ أَكْلُ اللَّحْمِ السَّمِينِ وَ الزُّمَانِ الْمُرِّ وَ الْفَاكِهَةِ بَعْدَ الطَّعَامِ وَ يُسْتَعْمَلُ فِيهِ أَكْلُ اللَّحْمِ بِالتَّوَابِلِ وَ يُقَلَّلُ فِيهِ مِنْ شُرْبِ الْمَاءِ وَ يُحْمَدُ فِيهِ الرِّيَاضَةُ.

October is of thirty-one days. During it the different winds blow, and Al-Saba wind breathes during it; and keep aside during it from the vein-cutting and drinking the medicines, and the copulation is praised (recommended) in it, and beneficial in it is eating the fat meat, and the sourish pomegranate, and the fruits after the meal; and utilise during it, eating the meats with the seasoners (like pepper and cumin), and reduce in it from drinking the water, and the exercising is praised (recommended) in it.

تَشْرِينُ الْآخِرُ ثَلَاثُونَ يَوْمًا فِيهِ يُقَطَّعُ الْمَطَرُ النَّسِيمِي وَ يُنْهَى فِيهِ عَنْ شُرْبِ الْمَاءِ بِاللَّيْلِ وَ يُقَلَّلُ فِيهِ مِنْ دُخُولِ الْحَمَّامِ وَ الْجِمَاعِ وَ يُشْرَبُ بِكَرَّةٍ كُلِّ يَوْمٍ جُرْعَةً مَاءٍ حَارٍّ وَ يُجْتَنَّبُ أَكْلُ الْبُقُولِ كَالْكُرْفَسِ وَ التَّغْنَاعِ وَ الْجِرْجِيرِ.

November is of thirty days. During it, the toxic rains are cut off, and it is forbidden in it from drinking the water at night and reduce in it from entering the bathhouse and the copulation, and drink early morning every day a portion of hot water and keep aside from eating the vegetables like the celery, and the mint, and the watercress.

كَانُونُ الْأَوَّلُ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا يَقْوَى فِيهِ الْعَوَاصِفُ وَ تَشْتَدُّ فِيهِ الْبُرْدُ وَ يَنْفَعُ فِيهِ كُلُّ مَا ذَكَرْنَاهُ فِي تَشْرِينِ الْآخِرِ وَ يُحَذَّرُ فِيهِ مِنْ أَكْلِ الطَّعَامِ الْبَارِدِ وَ يُتَّقَى فِيهِ الْحِجَامَةُ وَ الْفَصْدُ وَ يُسْتَعْمَلُ فِيهِ الْأَعْدِيَةُ الْحَارَّةُ بِالْقُوَّةِ وَ الْفَعْلِ.

December is of thirty-one days. During it the stormy winds are strengthened, and the cold is intensified, and it is beneficial during it all what we^{asws} have mentioned regarding November and be cautious during it from eating the cold food, and fear the cupping during it and the vein-cutting, and utilise during it the hot foods with the force and action.

كَانُونُ الْآخِرُ أَحَدٌ وَ ثَلَاثُونَ يَوْمًا يَقْوَى فِيهِ غَلَبَةُ الْبُلْعَمِ وَ يَنْبَغِي أَنْ يُتَجَرَّعَ فِيهِ الْمَاءُ الْحَارُّ عَلَى الرَّيْقِ وَ يُحْمَدُ فِيهِ الْجِمَاعُ وَ يَنْفَعُ الْأَخْشَاءُ فِيهِ مِثْلُ الْبُقُولِ الْحَارَّةِ كَالْكُرْفَسِ وَ الْجِرْجِيرِ وَ الْكُرَاثِ وَ يَنْفَعُ فِيهِ دُخُولُ الْحَمَّامِ أَوَّلَ النَّهَارِ وَ التَّمْرِيخُ بِدُهْنِ الْخَيْرِيِّ وَ مَا نَاسَبَهُ وَ يُحَذَّرُ فِيهِ الْخُلُوُّ وَ أَكْلُ السَّمَكِ الطَّرِيِّ وَ اللَّبَنِ.

January is of thirty-one. During it, the phlegm prevails, and it is befitting to drink hot water upon the empty stomach, and the copulation is praised (recommended) during it, and beneficial in it is the soup like of the hot vegetables like the celery, and the watercress, and the leek; and it is beneficial during it to enter the bathhouse at the beginning of the day, and olive oil is the best (massage) oil, and what suits him, and be cautious during it of the sweets, and eat the fresh fish and the milk.

شَبَاطُ ثَمَانِيَّةٍ وَ عِشْرُونَ يَوْمًا تَخْتَلِفُ فِيهِ الرِّيحُ وَ تَكْثُرُ الْأَمْطَارُ وَ يَظْهَرُ فِيهِ الْعُشْبُ وَ يَجْرِي فِيهِ الْمَاءُ فِي الْعُودِ وَ يَنْفَعُ فِيهِ أَكْلُ الثُّومِ وَ لَحْمِ الطَّيْرِ وَ الصُّيُودِ وَ الْفَاكِهَةِ الْيَابِسَةِ وَ يُقَلَّلُ مِنْ أَكْلِ الْحَلَاوَةِ وَ يُحْمَدُ فِيهِ كَثْرَةُ الْجِمَاعِ وَ الْحَرَكَةِ وَ الرِّيَاضَةِ.

February is of twenty-eight days. During it are difference winds, and the rains are frequent, and the grass (herbs) appear during it, and the water flows in the custom, and beneficial in it is eating the garlic, and bird meat, and the hunts (fishery), and the dry fruits, and reduce from eating the sweets, and recommended in it is frequent copulation, and the movement, and the exercising.

صِفَةُ الشَّرَابِ الَّذِي يَحِلُّ شَرْبُهُ وَ اسْتِعْمَالُهُ بَعْدَ الطَّعَامِ وَ قَدْ تَقَدَّمَ ذِكْرُ نَفْعِهِ فِي ابْتِدَائِنَا بِالْقَوْلِ عَلَى فُضُولِ السَّنَةِ وَ مَا يَعْتَمِدُ فِيهَا مِنْ حِفْظِ الصِّحَّةِ.

Description of the drink which is Permissible to drink it, and utilising it after the meal, and mention of its benefits has already preceded in its beginning with the word upon the seasons of the year, and what can be relied in, from preserving the health.

وَ صِفَتُهُ أَنْ يُؤْخَذَ مِنَ الرَّيْبِ الْمُنْقَى عَشْرَةُ أَطْلَالٍ فَيُغْسَلُ وَ يُنْقَعَ فِي مَاءٍ صَافٍ فِي عَمْرَةٍ وَ زِيَادَةٍ عَلَيْهِ أَرْبَعُ أَصَابِعَ وَ يُتْرَكُ فِي إِنَائِهِ ذَلِكَ ثَلَاثَةَ أَيَّامٍ فِي الشِّتَاءِ وَ فِي الصَّيْفِ يَوْمًا وَ لَيْلَةً ثُمَّ يُجْعَلُ فِي قَدْرٍ نَظِيفَةٍ وَ لِيَكُنِ الْمَاءُ مَاءَ السَّمَاءِ إِنْ قُدِرَ عَلَيْهِ وَ إِلَّا فَمِنْ الْمَاءِ الْعَذْبِ الَّذِي يَنْبُوعُهُ مِنْ نَاحِيَةِ الْمَشْرِقِ مَاءً بَرَّاقًا أَبْيَضَ خَفِيفًا وَ هُوَ الْقَابِلُ لِمَا يَغْتَرِضُهُ عَلَى سُرْعَةٍ مِنَ السُّخُونَةِ وَ الْبُرُودَةِ وَ تِلْكَ دَلَالَةٌ عَلَى صِفَةِ الْمَاءِ

And its description is that ten Ratls be taken from the pure raisins. It would be washed and be soaked in clear water, and four fingers (Ratls) would be increased upon it, and it would be left in that utensil for three days in the winter, and one day and night in the summer. Then it would be made to be in a clean pot, and let the water be water of the sky (rain), if he is able upon it, or else, from the fresh water which springs from an area from the eastern water, shining white, light, and it is the acceptor to what is presented to it upon quickness from the heat and the cold, and that is evidence upon the lightness of the water.

وَ يُطْبَخُ حَتَّى يَنْشَفَ الرَّيْبُ وَ يَنْضَجَ ثُمَّ يُعَصَّرُ وَ يُصْفَى مَاؤُهُ وَ يَرْدُّ ثُمَّ يَرْدُّ إِلَى الْقَدْرِ ثَانِيًا وَ يُؤْخَذُ مِقْدَارُهُ بِعُودٍ وَ يُغْلَى بِنَارٍ لَيِّنَةٍ غَلِيظًا لَيِّنًا رَفِيقًا حَتَّى يَمْضِيَ ثُلَاثُ وَ يَبْقَى ثُلَاثُهُ.

And it would be cooked until the raisins puff up and are cooked and mature. Then it would be squeezed, and its water be cleaned and cooled, then returned to the pot for a second time, and its measure of wood would be taken and boiled with a soft fire, a soft boiling, delicate, until two-thirds of it goes away and a third remains.

ثُمَّ يُؤْخَذُ مِنْ عَسَلِ النَّحْلِ الْمُصَفَّى رَطْلٌ فَيُلْقَى عَلَيْهِ وَ يُؤْخَذُ مِقْدَارُهُ وَ مِقْدَارُ الْمَاءِ إِلَى أَتْنِ كَانَ مِنَ الْقَدْرِ وَ يُغْلَى حَتَّى يَذْهَبَ قَدْرُ الْعَسَلِ وَ يَعُودَ إِلَى حَدِّهِ وَ يُؤْخَذُ جِرْقَةٌ صَفِيفَةٌ فَيُجْعَلُ فِيهَا زَنْجَبِيلٌ وَ زَنْ دِرْهَمٍ وَ مِنَ الْقَرْنَفْلِ نِصْفُ دِرْهَمٍ وَ مِنَ الدَّارِجِينِي نِصْفُ دِرْهَمٍ وَ مِنَ الزَّعْفَرَانِ دِرْهَمٌ وَ مِنْ سُنْبُلِ الطَّيِّبِ نِصْفُ دِرْهَمٍ وَ مِنَ الْهِنْدَبَاءِ مِثْلُهُ وَ مِنْ مَصْطَكِي نِصْفُ دِرْهَمٍ

Then a Ratl of filtered been honey would be taken and thrown upon it, and it's measurement would be take, and a measurement of the water to where it would be from the pot, and it would be boiled until a proportion of the honey goes away and returned to its limit, and a dispensable rag would be taken, and there would be made to be in it, ginger of the weight of a Dirham, and half a Dirham of cloves, and half a Dirham of cinnamon, and a Dirham of saffron, and half a Dirham of valerian, and the like of it from the endive, and half a Dirham of mastic.

بَعْدَ أَنْ يُسْحَقَ الْجَمِيعُ كُلُّ وَاحِدٍ عَلَى حِدَةٍ وَ يُنْخَلَ وَ يُجْعَلَ فِي الْحَرَقَةِ وَ يُشَدُّ بِخِطِّ شَدٍّ جَيِّدٍ وَ تُلْقَى فِيهِ وَ تُمَرَسَ الْحَرَقَةُ فِي الشَّرَابِ بِحَيْثُ تَنْزِلُ قُوَى الْعَقَاقِيرِ الَّتِي فِيهَا وَ لَا يَزَالُ يُعَاهَدُ بِالتَّحْرِيكِ عَلَى نَارٍ لَيِّنَةٍ يَرْفُقِي حَتَّى يَذْهَبَ عَنْهُ مَقْدَارُ الْعَسَلِ وَ يُرْفَعُ الْقِدْرُ وَ يُبْرَدُ وَ يُؤْخَذُ مُدَّةَ ثَلَاثَةِ أَشْهُرٍ حَتَّى يَتَدَاخَلَ مِزَاجُهُ بَعْضُهُ بِبَعْضٍ وَ حِينَئِذٍ يُسْتَعْمَلُ. وَ مِقْدَارُ مَا يُشْرَبُ مِنْهُ أَوْفَيْتُهُ إِلَى أَوْفَيْتَيْنِ مِنَ الْمَاءِ الْقَرَّاحِ.

Afterwards, crush each one upon a limit and sieve in a cloth, and tie it with a tight sewing goodly, and throw in it, and the rag is immersed in the drink whereby it would bring down the potency which is in it, and do not cease stirring it gently over a soft fire until it goes away from it a measurement of the honey, and raise the pot and let it cool, and it would take three months for its mixture to enter into each other, and then utilise it; and a measurement of what is drunk from it, is an ounce to two ounces, from the pure water.

فَإِذَا أَكَلْتَ يَا أَمِيرَ الْمُؤْمِنِينَ مِقْدَارَ مَا وَصَفْتُ لَكَ مِنَ الطَّعَامِ فَاشْرَبْ مِنْ هَذَا الشَّرَابِ مِقْدَارَ ثَلَاثَةِ أَقْدَاحٍ بَعْدَ طَعَامِكَ إِذَا فَعَلْتَ ذَلِكَ فَقَدْ أَمِنْتَ بِإِذْنِ اللَّهِ تَعَالَى يَوْمَكَ وَ لَيْلَتِكَ مِنَ الْأَوْجَاعِ الْبَارِدَةِ الْمُزْمِنَةِ كَالْتَقْرِسِ وَ الرِّجَاحِ وَ غَيْرِ ذَلِكَ مِنْ أَوْجَاعِ الْعَصَبِ وَ الدِّمَاغِ وَ الْمَعِدَةِ وَ بَعْضِ أَوْجَاعِ الْكَبِدِ وَ الطِّحَالِ وَ الْمِعَاءِ وَ الْأَخْشَاءِ.

So, when you eat from the food, O commander of the faithful, a measurement of what I^{asws} have described for you, then drink from this drink a measurement of three cups after your meal. When you have done that, so you would be safe by the Permission of Allah^{azwj} the Exalted, in your day and your night, from the chronic cold aches like the gout and the winds, and other than that from the nerve pains, and the brain, and the stomach, and some of the pains of the liver, and the spleen, and the intestines, and the viscera.

فَإِنْ صَدَقْتَ بَعْدَ ذَلِكَ شَهْوَةَ الْمَاءِ فَلْيَشْرَبْ مِنْهُ مِقْدَارَ التَّصْنِفِ بِمَا كَانَ يَشْرَبُ قَبْلَهُ فَإِنَّهُ أَصْلَحُ لِبَدَنِ أَمِيرِ الْمُؤْمِنِينَ وَ أَكْثَرُ لِمَجَاعِهِ وَ أَشَدُّ لِمَصْنُوعِهِ وَ حِفْظِهِ فَإِنَّ صَلَاحَ الْبَدَنِ وَ قِيَامَهُ يَكُونُ بِالطَّعَامِ وَ الشَّرَابِ وَ فُسَادُهُ يَكُونُ بِهِمَا فَإِنْ أَصْلَحَتْهُمَا صَلَحَ الْبَدَنُ وَ إِنْ أَفْسَدَتْهُمَا فَسَدَ الْبَدَنُ.

So, if you were to be sincere after that desiring the water, then drink from it a measurement of half from what you had drunk from before it, for it would be healthier for the body of commander of the faithful, and increase his virility, and stronger for his control and his memory, for the health of the body and it's standing happens to be with the food and the drink, and It's spoiling happens with these two. Thus, if you are correct in these two, the body would be healthy, and it you were to spoil these two, the body would be spoilt.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ قُوَّةَ النُّفُوسِ تَابِعَةٌ لَأَمْرِجَةِ الْأَبْدَانِ وَ أَنَّ الْأَمْرِجَةَ تَابِعَةٌ لِلْهَوَاءِ وَ تَتَغَيَّرُ بِحَسَبِ تَغْيِيرِ الْهَوَاءِ فِي الْأَمْكِنَةِ فَإِذَا بَرَدَ الْهَوَاءُ مَرَّةً وَ سَحُنَ أُخْرَى تَغْيَرَتْ بِسَبَبِهِ أَمْرِجَةُ الْأَبْدَانِ وَ أَثَرُ ذَلِكَ التَّغْيِيرِ فِي الصُّورِ

And know, O commander of the faithful, that strength of the souls follow the state of the bodies, and the states are pursuant to the desires, and these change in accordance with the changes in the air in the places. When the air is cold at times and hot at other times, it would change the states of the bodies by its cause, and an impact of that change would be in the appearance.

فَإِذَا كَانَ الْهَوَاءُ مُعْتَدِلًا اعْتَدَلَتْ أَمْرِجَةُ الْأَبْدَانِ وَ صَلَحَتْ تَصَرُّفَاتُ الْأَمْرِجَةِ فِي الْحَرَكَاتِ الطَّبِيعِيَّةِ كَالْهَضْمِ وَ الْجَمَاعِ وَ النَّوْمِ وَ الْحَرَكَةِ وَ سَائِرِ الْحَرَكَاتِ. لِأَنَّ اللَّهَ تَعَالَى بَنَى الْأَجْسَامَ عَلَى أَرْبَعِ طَبَائِعٍ وَ هِيَ الْمَرَّتَانِ وَ الدَّمُ وَ الْبَلْعَمُ

So, when the air was moderate, the state of the bodies would be moderate, and the dealings of the state would be correct in the natural movements, like the digestion, and the copulation, and the sleeping, and the moving, and rest of the movements, because Allah^{-azwj} the Exalted has Built the bodies upon four natures, and these are the two Biles, and the blood, and the phlegm.

وَالْجُمْلَةُ حَارَّةٌ وَ تَارِدَانِ قَدْ خُولِفَ بَيْنَهُمَا فَجَعَلَ الْحَارَّيْنِ لَيْتًا وَ يَابِسًا وَ كَذَلِكَ الْبَارِدَيْنِ رَطْبًا وَ يَابِسًا ثُمَّ فَرَّقَ ذَلِكَ عَلَى أَرْبَعَةِ أَجْزَاءٍ مِنَ الْجَسَدِ وَ عَلَى الرَّأْسِ وَ الصَّدْرِ وَ الشَّرَاسِيفِ وَ اسْفَلِ الْبَطْنِ.

And in summary, (these are) two hot, and two cold, having interchanges between them. The two hot ones have been made to be soft and dry, and like that the two cold ones are wet and dry. Then that is separated upon four segments from the body, and upon the head, and the chest, and the cartilages, and the lower abdomen.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الرَّأْسَ وَ الْأُذُنَيْنِ وَ الْعَيْنَيْنِ وَ الْمَنْجَرَيْنِ وَ الْفَمَ وَ الْأَنْفَ مِنَ الدَّمِ وَ أَنَّ الصَّدْرَ مِنَ الْبَلْعَمِ وَ الرِّيحِ وَ الشَّرَاسِيفَ مِنَ الْمِرَّةِ الصُّفْرَاءِ وَ أَنَّ اسْفَلَ الْبَطْنِ مِنَ الْمِرَّةِ السَّوْدَاءِ.

And know, O commander of the faithful, that the head, and the ears, and the eyes, and the nostrils, and the mouth, and the nose are from the blood, and that the chest is from the phlegm and the wind, and the cartilages are from the yellow bile, and the lower abdomen is from the black bile.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ النَّوْمَ سُلْطَانُ الدِّمَاغِ وَ هُوَ قِوَامُ الْجَسَدِ وَ قُوَّتُهُ فَإِذَا أَرَدْتَ النَّوْمَ فَلْيَكُنْ اضْطِجَاعُكَ أَوَّلًا عَلَى شِقِّكَ الْأَيْمَنِ ثُمَّ انْقَلِبْ عَلَى الْأَيْسَرِ وَ كَذَلِكَ فَقُمْ مِنْ مَضْجَعِكَ عَلَى شِقِّكَ الْأَيْمَنِ كَمَا بَدَأْتَ بِهِ عِنْدَ نَوْمِكَ.

And know, O commander of the faithful, that the sleep is a rule of the brain, and it is a custodian of the body and its strength. So, whenever you want to sleep, then let your lying down at first be upon your right side, then turn to the left, and like that. Stand from your lying down upon the right side just as you had begun with at your sleep time.

وَ عَوِّذْ نَفْسَكَ الْغُفُودَ مِنَ اللَّيْلِ سَاعَتَيْنِ مِثْلَ مَا تَنَامُ فَإِذَا بَقِيَ مِنَ اللَّيْلِ سَاعَتَانِ فَادْخُلْ وَ ادْخُلِ الْخُلَاءَ لِحَاجَةِ الْإِنْسَانِ وَ الْبَثِّ فِيهِ بِعَدْرِ مَا تَقْضِي حَاجَتَكَ وَ لَا تَطُلْ فِيهِ فَإِنَّ ذَلِكَ يُورِثُ دَاءَ الْفِيلِ.

And accustom yourself the sitting upon from the night for two hours, like what you had slept. So, when two hours remain from the night, then enter the toilet for the need of the human being and spent the night in it in accordance with what it takes to fulfil your need, and do not prolong in it, for that would inherit the illness of elephantiasis.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ أَجُودَ مَا اسْتَكْتَبَ بِهِ لَيْفُ الْأَرَاكِ فَإِنَّهُ يَجْلُو الْأَسْنَانَ وَ يُطَيِّبُ النَّكْهَةَ وَ يَشْدُدُ اللَّفَّةَ وَ يُسَنِّنُهَا وَ هُوَ نَافِعٌ مِنَ الْحَفَرِ إِذَا كَانَ بِاعْتِدَالٍ وَ الْإِكْتَارُ مِنْهُ يُرِقُّ الْأَسْنَانَ وَ يُرْعِزُهَا وَ يُضَعِّفُ أَصُولَهَا

And know, O commander of the faithful, that the best of what you can brush your teeth with is palm fibre, for it polishes the teeth, and it sweetens the mouth and strengthens the gums and fatten them, and it is beneficial from the cavities when it would be moderate, and the frequenting from it thins the teeth and disturbs (loosens) them and weakens their roots.

فَمَنْ أَرَادَ حِفْظَ الْأَسْنَانِ فَلْيَأْخُذْ قَرْنَ الْإِثْلِ مُحْرِقاً وَ كَرْمَازِجاً وَ سَعْدَاءَ وَ وَرْداً وَ سُنْبُلَ الطَّيْبِ وَ حَبَّ الْأَثَلِ أَجْزَاءً سَوَاءً وَ مِلْحاً أُنْدَرَانِيّاً رُبْعَ جُزْءٍ فَيَدُقُّ الْجَمِيعَ نَاعِماً وَ يُسَنُّ بِهِ فَإِنَّهُ يُمْسِكُ الْأَسْنَانَ وَ يَحْفَظُ أَصْلُهَا مِنَ الْآفَاتِ الْعَارِضَةِ.

The one who wants to preserve the teeth, let him take a burnt horn of a deer, and Eastern Redbud, and Cyperus, and Valerian, and Tamarix in equal portions, and a quarter portion of 'Andraniya' salt. Pound it all finely and brush with it for it would withhold the teeth and preserve their roots from the occasional lesions.

وَ مَنْ أَرَادَ أَنْ يَبَيِّضَ أَسْنَانَهُ فَلْيَأْخُذْ جُزْءاً مِنْ مِلْحٍ أُنْدَرَانِيٍّ وَ مِثْلَهُ زَبَدَ الْبَحْرِ فَيَسْحَقُهُمَا نَاعِماً وَ يُسَنُّ بِهِ.

And the one who wants to whiten his teeth, let him take a portion of 'Andarany' salt and sea foam the like of it, pounding it finely and brushing with it.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ أَحْوَالَ الْإِنْسَانِ الَّتِي بَنَاهُ اللَّهُ تَعَالَى عَلَيْهَا وَ جَعَلَهُ مُتَصَرِّفاً بِهَا فَإِنَّهَا أَرْبَعَةُ أَحْوَالٍ الْحَالَةُ الْأُولَى لِحَمْسٍ عَشْرَةَ سَنَةً وَ فِيهَا شَبَابُهُ وَ حُسْنُهُ وَ بَهَاؤُهُ وَ سُلْطَانُ الدَّمِ فِي جِسْمِهِ.

And know, O commander of the faithful! The state of the human being which Allah^{-azwj} the Exalted has Built him upon and Made him change with it. There are four states. The first is of fifteen (twenty-five) years, and during it is his youth, and his beauty, and his glory, and rule of the blood in his body.

ثُمَّ الْحَالَةُ الثَّانِيَةُ مِنْ خَمْسٍ وَ عَشْرِينَ سَنَةً إِلَى خَمْسٍ وَ ثَلَاثِينَ سَنَةً وَ فِيهَا سُلْطَانُ الْمِرَّةِ الصَّفْرَاءِ وَ قُوَّةٌ غَلَبَتْهَا عَلَى الشَّخْصِ وَ هِيَ أَقْوَى مَا يَكُونُ وَ لَا يَزَالُ كَذَلِكَ حَتَّى يَسْتَوِيَ فِي الْمُدَّةِ الْمَذْكُورَةِ وَ هِيَ خَمْسٌ وَ ثَلَاثُونَ سَنَةً.

Then, the second state is from twenty-five years to thirty-five years, and during it is the rule of the yellow bile, and prevailing strength upon the person, and it is as strong as it can be, and he does not cease to be like that until the aforementioned period is fulfilled, and he is of thirty-five years age.

ثُمَّ يَدْخُلُ فِي الْحَالَةِ الثَّالِثَةِ إِلَى أَنْ تَتَكَمَّلَ مُدَّةُ الْعُمُرِ سِتِينَ سَنَةً فَيَكُونُ فِي سُلْطَانِ الْمِرَّةِ السَّوْدَاءِ وَ هِيَ سِنُ الْحِكْمَةِ وَ الْمَوْعِظَةِ وَ الْمَعْرِفَةِ وَ الذِّكْرِ وَ انْظَامِ الْأُمُورِ وَ صِحَّةِ النَّظَرِ فِي الْعَوَاقِبِ وَ صِدْقِ الرَّأْيِ وَ ثَبَاتِ الْحَاشِ فِي التَّصَرُّفَاتِ.

Then he enters into the third state up to the end of the period of sixty years. He happens to be in the rule of the black bile, and it is the age of wisdom, and the preaching, and the recognition, and the knowing, and systematic affairs, and correct insight into the consequences, and truthful opinion, and consistency in the behaviours.

ثُمَّ يَدْخُلُ فِي الْحَالَةِ الرَّابِعَةِ وَ هِيَ سُلْطَانُ الْبُلْعَمِ وَ هِيَ الْحَالَةُ الَّتِي لَا يَتَحَوَّلُ عَنْهَا مَا بَقِيَ إِلَّا إِلَى الْهَرَمِ وَ تَكْدِرُ عَيْشُهُ وَ دُبُولُ وَ نُقْصُ فِي الْقُوَّةِ وَ فَسَادٌ فِي كَوْنِهِ وَ نُكْنَتُهُ أَنَّ كُلَّ شَيْءٍ كَانَ لَا يَعْرِفُهُ حَتَّى يَنَامَ عِنْدَ الْقُوَّةِ وَ يَسْهَرُ عِنْدَ النَّوْمِ وَ لَا يَتَذَكَّرُ مَا تَقَدَّمَ وَ يَنْسَى مَا يَخْدُثُ فِي الْأَوْقَاتِ وَ يَذْبُلُ عَوْدُهُ وَ يَنْعَبِرُ مَغْهُودُهُ وَ يَجِفُّ مَاءُ رَوْتِيهِ وَ يَهَائِيهِ وَ يَقِلُّ ثَبْتُ شَعْرِهِ وَ أَطْفَارِهِ وَ لَا يَزَالُ جِسْمُهُ فِي انْعِكَاسٍ وَ إِذْ بَارٍ مَا عَاشَ لِأَنَّهُ فِي سُلْطَانِ الْمِرَّةِ الْبُلْعَمِ وَ هُوَ بَارِدٌ وَ جَامِدٌ فَيَجْمُودُهُ وَ يَزِدُّهُ يَكُونُ فَنَاءً كُلِّ جِسْمٍ يَسْتَوِي عَلَيْهِ فِي آخِرِ الْقُوَّةِ الْبُلْعَمِيَّةِ.

Then he enters into the fourth state, and it is the rule of the phlegm, and it is the state in which he will not transfer from it for as long as he lives, except to an older age, and sluggish living, and fading, and reduction in the strength, and spoiling in his being and his laughing at

all things he does not know, until he sleeps during the strength (daytime) and stays awake at sleep time, and he does not remember what had happened previously and forgets what occurs during the timings, and his appearance withers, and his habits change, and water of his lustre and his glory dries up, and the growth of his hair and his nails is reduced, and his body does not cease to be opposite and in reversal for as long as he lives, because he is in the rule of the bile of the phlegm, and it is cold and frozen. So, his freezing and his coldness results in the perishing of the whole body seized in the last of the phlegmatic force.

وَقَدْ ذَكَرْتُ لِأَمِيرِ الْمُؤْمِنِينَ جَمِيعَ مَا يَحْتَاجُ إِلَيْهِ فِي سِيَاسَةِ الْمَزَاجِ وَ أَحْوَالِ جِسْمِهِ وَ عِلَاجِهِ.

And I^{asws} have mentioned to commander of the faithful entirety of what he would be needy to regarding the politics (management) of the moods and states of his body and its treatment.

وَأَنَا أَذْكُرُ مَا يَحْتَاجُ إِلَى تَنَاوُلِهِ مِنَ الْأَعْدِيَةِ وَ الْأَدْوِيَةِ وَ مَا يَجِبُ أَنْ يَفْعَلَهُ فِي أَوْقَاتِهِ فَإِذَا أَرَدْتَ الْحِجَامَةَ فَلْيَكُنْ فِي اثْنَتَيْ عَشْرَةَ لَيْلَةً مِنَ الْهِلَالِ إِلَى خَمْسِ عَشْرَةَ فَإِنَّهُ أَصَحُّ لِبَدَنِكَ فَإِذَا انْقَضَى الشَّهْرُ فَلَا تَحْتَجِمْ إِلَّا أَنْ تَكُونَ مُضْطَرًّا إِلَى ذَلِكَ وَ هُوَ لِأَنَّ الدَّمَ يَنْقُصُ فِي نَقْصَانِ الْهِلَالِ وَ يَزِيدُ فِي زِيَادَتِهِ.

And I^{asws} mention when he is needy to taking it, from the foods and the medicines and what obliges him to be doing during its timings. When you intend the cupping done, let it be during the twelfth night of the crescent up to the fifteenth, for it would be healthier for your body. When the month terminates, do not get cupping done except if you happen to be desperate to that, and it is because the blood reduces during the reduction of the crescent and increased during its increase.

وَ لَتَكُنْ الْحِجَامَةُ بِقَدْرِ مَا يَمْضِي مِنَ السِّنِّ ابْنُ عَشْرِينَ سَنَةً يَحْتَجِمُ فِي كُلِّ عَشْرِينَ يَوْمًا وَ ابْنُ ثَلَاثِينَ فِي كُلِّ ثَلَاثِينَ يَوْمًا مَرَّةً وَاحِدَةً وَ كَذَلِكَ مِنْ بَلَعِ مِنَ الْعُمُرِ أَرْبَعِينَ سَنَةً يَحْتَجِمُ فِي كُلِّ أَرْبَعِينَ يَوْمًا مَرَّةً وَ مَا زَادَ فَيَحْسَبِ ذَلِكَ.

And let the cupping be in accordance with what has passed from the years. A man of twenty years should get cupping done during every twenty days, and a man of thirty, once during every thirty days, and like that is the one who reaches from the age of forty years should get cupping done once during every forty days, and whatever increases, it would be by a calculation of that.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْحِجَامَةَ إِذَا تَأَخَّدَ دَمَهَا مِنْ صِغَارِ الْعُرُوقِ الْمُبْتَوِّةِ فِي اللَّحْمِ وَ مِصْدَاقُ ذَلِكَ مَا أَذْكُرُهُ أَنَّهَا لَا تُضْعِفُ الْقُوَّةَ كَمَا يُوجَدُ مِنَ الضَّعْفِ عِنْدَ الْقَصْدِ.

And know, O commander of the faithful! The cupping rather takes it's blood from the small veins spread out in the flesh, and the credibility of that is what I^{asws} am mentioning, is that it does not weaken the strength like what is found from the weakling during the vein-cutting.

وَ حِجَامَةُ النُّقْرَةِ تَنْفَعُ مِنْ ثِقَلِ الرَّأْسِ وَ حِجَامَةُ الْأُخْدَعَيْنِ تُخَفِّفُ عَنِ الرَّأْسِ وَ الْوَجْهِ وَ الْعَيْنَيْنِ وَ هِيَ نَافِعَةٌ لَوَجَعِ الْأَضْرَاسِ.

And cupping of the fovea benefits from the load of the head, and cupping of the two cheeks lightens from the head, and the face, and the eyes, and it is beneficial for the pains of the molars.

وَ زَيْمًا نَابَ الْفُصْدُ عَنْ جَمِيعِ ذَلِكَ وَ قَدْ يُحْتَجِمُ تَحْتَ الدَّقَنِ لِعِلَاجِ الْفُلَاحِ فِي الْفَمِ وَ مِنْ فَسَادِ اللَّيَّةِ وَ غَيْرِ ذَلِكَ مِنْ أَوْجَاعِ الْفَمِ

And sometime the vein-cutting substitutes entirety of that, and one can get cupping done beneath the chin to treat the thrush in the mouth, and periodontitis, and other than that from the mouth pains.

وَكَذَلِكَ الْحِجَامَةُ بَيْنَ الْكَتِفَيْنِ تَنْفَعُ مِنَ الْخَفَقَانِ الَّذِي يَكُونُ مِنَ الْإِفْتِلَاءِ وَ الْحَرَارَةِ وَ الَّذِي يُوضَعُ عَلَى السَّاقَيْنِ قَدْ يَنْقُصُ مِنَ الْإِفْتِلَاءِ نَقْصًا بَيِّنًا وَ يَنْفَعُ مِنَ الْأَوْجَاعِ الْمُزْمِنَةِ فِي الْكُلَى وَ الْمَثَانَةِ وَ الْأَرْحَامِ وَ يُدْرِئُ الطَّمَثَ غَيْرَ أَنَّهَا تَنْهَكُ الْجَسَدَ. وَ قَدْ يَعْزُضُ مِنْهَا الْعَشْيُ الشَّدِيدُ إِلَّا أَنَّهَا تَنْفَعُ دَوِيَ الْبُثُورِ وَ الدَّمَامِيلِ.

And like that is the cupping between the shoulders. It benefits from the palpitations which happen from the fullness and the heat, and that which is place upon the legs would reduce from the fullness, a clear reduction and benefit from the chronic pains in the kidneys, and the bladder, and the wombs, and brings about the menstruation, apart from that it exhausts the body, and severe fainting would present from it, except that it would benefits the one with the pimples and boils.

وَ الَّذِي يُخَفِّفُ مِنَ أَلَمِ الْحِجَامَةِ تَخْفِيفُ الْمَصِّ عِنْدَ أَوَّلِ مَا يَضَعُ الْمَحَاجِمَ ثُمَّ يَدْرَجُ الْمَصَّ قَلِيلًا قَلِيلًا وَ النَّوَائِلُ أَزِيدُ فِي الْمَصِّ مِنَ الْأَوَائِلِ وَ كَذَلِكَ النَّوَالِثُ فَصَاعِدًا وَ يَتَوَقَّفُ عَنِ الشَّرْطِ حَتَّى يَحْمَرَ الْمَوْضِعُ جَدِيدًا بِتَكَرُّرِ الْمَحَاجِمِ عَلَيْهِ وَ يَلِينُ الْمِشْرَاطُ عَلَى جُلُودِ لَبَنَةٍ وَ يَمْسَحُ الْمَوْضِعَ قَبْلَ شَرْطِهِ بِالذَّهْنِ.

And lightening of the pain of the cupping is lightening of the suction (of the blood) during the first of what the cupper places, then he gradually increases the suction, little by little, and the second is increased in the sucking than the first, and like that onwards, upwards, and he pausing from the incision until the place is very reddened due to the repetition of the cupper upon it, and gash is softened upon the skins and the place before the gash is wiped with the oil.

وَ كَذَلِكَ الْقَصْدُ يُمْسَحُ الْمَوْضِعَ الَّذِي يُقْصَدُ فِيهِ بِالذَّهْنِ فَإِنَّهُ يُقَلِّلُ الْأَلَمَ وَ كَذَلِكَ يَلِينُ الْمِشْرَاطُ وَ الْمُبْضَعُ بِالذَّهْنِ عِنْدَ الْحِجَامَةِ وَ عِنْدَ الْفَرَاغِ مِنْهَا يُلَيِّنُ الْمَوْضِعَ بِالذَّهْنِ وَ لِيُقَطِّرَ عَلَى الْغُرُوقِ إِذَا قَصَدَ شَيْئًا مِنَ الدَّهْنِ لِأَنَّهُ لَا يَحْتَجِبُ فَيُضَيِّرُ ذَلِكَ بِالْمَقْصُودِ.

And like that is the vein cutting. He would wipe the place which he has cut in, with the oil, for it would reduce the pain, and like that it would soften the gash, and scalpel with the oiling during the cupping; and at being free from it, he would soften the place with the oil and let it drip, from the oils upon the veins when he has cut anything, lest it be concealed, so that would harm with the cut.

وَ لِيُعَمِدَ الْقَاصِدُ أَنْ يَقْصِدَ مِنَ الْغُرُوقِ مَا كَانَ فِي الْمَوَاضِعِ الْقَلِيلَةِ اللَّحْمِ لِأَنَّ فِي قَلَّةِ اللَّحْمِ مِنَ الْغُرُوقِ قَلَّةَ الْأَلَمِ.

And let the vein-cutter deliberate to cutting from the veins what happen to be in the places of less flesh, because littleness of the flesh from the vein, there would be little pain.

وَ أَكْثَرُ الْغُرُوقِ أَلَمًا إِذَا قُصِدَ حَبْلُ الذَّرَاعِ وَ الْقَيْقَالِ لِاتِّصَالِهِمَا بِالْعَضَلِ وَ صَلَابَةِ الْجُلْدِ فَأَمَّا الْبَاسِيلِيْقُ وَ الْأَكْحَلُ فَإِنَّهُمَا فِي الْقَصْدِ أَقَلُّ أَلَمًا إِذَا لَمْ يَكُنْ فَوْقَهُمَا لَحْمٌ.

And most of the vein pain when chords of the forearm and the cuffs are cut due to their connection with the muscles and solidness of the skin. As for the basilic vein and forearm vein,

these two, in the vein-cutting, are of less pain when there does not happen to be any flesh above them.

وَالْوَاجِبُ تَكْمِيدُ مَوْضِعِ الْفَصْدِ بِالْمَاءِ الْحَارِّ لِيُظْهَرَ الدَّمُ وَ خَاصَّةً فِي الشِّتَاءِ فَإِنَّهُ يُلَيِّنُ الْجِلْدَ وَ يُخَفِّضُ الْأَلَمَ وَ يُسَهِّلُ الْفَصْدَ وَ يَجِبُ فِي كُلِّ مَا ذَكَرْنَاهُ مِنْ إِخْرَاجِ الدَّمِ اجْتِنَابُ النَّسَاءِ قَبْلَ ذَلِكَ بِاثْنَتَيْ عَشْرَةَ سَاعَةً.

And the obligatory is to coat the place of the vein-cutting with the hot water so the blood would appear, and especially in the winter, for it would softer the skin and reduce the pain and ease the cutting; and it is necessary during all what we have mentioned from the extraction of the blood, to keep away from the women before that by twelve hours.

وَ يَجْتَنِبُ فِي يَوْمِ صَاحٍ صَافٍ لَا غَيْمَ فِيهِ وَ لَا رِيحَ شَدِيدَةً وَ يُخْرِجُ مِنَ الدَّمِ بِقَدْرِ مَا تَرَى مِنْ تَغْيِيرِهِ وَ لَا تَدْخُلُ يَوْمَكَ ذَلِكَ الْحَمَامَ فَإِنَّهُ يُورِثُ الدَّاءَ وَ صُبَّ عَلَى رَأْسِكَ وَ جَسَدِكَ الْمَاءَ الْحَارَّ وَ لَا تَفْعَلْ ذَلِكَ مِنْ سَاعَتِكَ.

And get cupping done during a bright clear day, there being no cloud in it nor any severe wind, and extract from the blood a measurement of what you can see from its change, and do not enter the bathhouse during that day of yours for it would inherit the illness and pour the hot water upon your head and your body, and do not do that from your (cupping) time.

وَ إِذَاكَ وَ الْحَمَامَ إِذَا اخْتَجَمْتَ فَإِنَّ الْحُمَى الدَّائِمَةَ يَكُونُ فِيهِ فَإِذَا اغْتَسَلْتَ مِنَ الْحِجَامَةِ فَخُذْ خِرْقَةً مَرَعَرَى [مَرَعَرَى] فَأَلْفِقْهَا عَلَى مُحَاجِمِكَ أَوْ ثَوْباً لَبِئاً مِنْ قَرٍّ أَوْ غَيْرِهِ وَ خُذْ قَدْرَ جِمَصَةٍ مِنَ الزَّيْتِ الْأَكْبَرِ وَ اشْرَبْهُ إِنْ كَانَ شِتَاءً وَ إِنْ كَانَ صَيْفًا فَاشْرَبِ السِّكَنْجَبِينَ الْعُنْصَلِيَّ وَ امْرُجْهُ بِالشَّرَابِ الْمُفْرَحِ الْمُعْتَدِلِ وَ تَنَاوَلْهُ أَوْ بِشَرَابِ الْفَاكِهَةِ.

And beware of the bathhouse when you get cupping done, for the fever happening during it would be constant. When you have washed from the cupping, then take a silk cloth and throw it upon your cupping place, or a soft cloth from silk, or something else, and that a measurement of a chickpea from the great antidote (Tiryak Al-Akbar) and drink it if it was winter, and if it was summer, then drink 'Al-Sikanjabeen' (Honey & vinegar drink) and mix it with a pleasant moderate drink and take it with a fruit drink.

وَ إِنْ تَعَذَّرَ ذَلِكَ فَشَرَابِ الْأُتْرُجِ فَإِنْ لَمْ يَجِدْ شَيْئاً مِنْ ذَلِكَ فَتَنَاوَلْهُ بَعْدَ عَزِّهِ نَاعِمًا تَحْتَ الْأَسْنَانِ وَ اشْرَبْ عَلَيْهِ جُرْعَ مَاءٍ فَاتَرِ.

And that is not possible, then drink the citron. If you cannot find anything from that, then take it after grinding it finely beneath the teeth and drink upon it a jar of lukewarm water.

وَ إِنْ كَانَ فِي زَمَانِ الشِّتَاءِ وَ الْبَرْدِ فَاشْرَبْ عَلَيْهِ السِّكَنْجَبِينَ الْعُنْصَلِيَّ فَإِنَّكَ مَتَى فَعَلْتَ ذَلِكَ أَمِنْتَ مِنَ اللَّفْوَةِ وَ الْبَرَصِ وَ الْبَهَقِ وَ الْجُدَامِ بِإِذْنِ اللَّهِ تَعَالَى وَ امْتَصَّ مِنَ الزُّمَّانِ الْمُرِّ فَإِنَّهُ يُقْوِي النَّفْسَ وَ يُجَيِّدُ الدَّمَ وَ لَا تَأْكُلْ طَعَاماً مَالِحاً بَعْدَ ذَلِكَ بِثَلَاثِ سَاعَاتٍ فَإِنَّهُ يُخَافُ أَنْ يَعْرِضَ مِنْ ذَلِكَ الْجُرْبُ.

And if it was the time of winter and the cold, the drink 'Al-Sikanjabeen' (honey & vinegar) upon it, for when you do that, you would have been safe from the facial paralysis, and the vitiligo, and the psoriasis, and the leprosy, by the Permission of Allah^{-azwj} the Exalted; and sip from the sour pomegranate for it would strengthen the breath and revive the blood; and do not eat salty food after that for three hours for it is feared that you would be exposed to scabies from that.

وَ إِنْ كَانَ شِتَاءٌ فَكُلْ مِنَ الطَّبَاهِيجِ إِذَا اخْتَجَمْتَ وَ اشْرَبْ عَلَيْهِ مِنَ الشَّرَابِ الْمَذْكُورِ الَّذِي ذَكَرْتُهُ أَوَّلًا وَ ادْهِنْ بِدُهْنِ الْخَيْرِ أَوْ شَيْءٍ مِنَ الْمِسْكِ وَ مَاءٍ وَزِدْ وَ صَبْ مِنْهُ عَلَى هَامَتِكَ سَاعَةً فَرَاغِكَ مِنَ الْحِجَامَةِ.

And if it was winter, then eat from 'Al-Tabaheej' (aubergine dish), when you get cupping done, and drink upon it from the pure drink which I^{asws} have mentioned previously, and oil with the good oils, or something from the musk, and rose water, and pour from it upon your head at the time of being free from your cupping.

وَ أَنَا فِي الصَّيْفِ إِذَا اخْتَجَمْتَ فَكُلِ السِّكْبَاجَ وَ الْهَلَامَ وَ الْمَصُوصَ أَيْضًا وَ الْحَامِضَ وَ صَبْ عَلَى هَامَتِكَ دُهْنَ الْبَنْفَسَجِ بِمَاءِ الْوَرْدِ وَ شَيْءٍ مِنَ الْكَافُورِ وَ اشْرَبْ ذَلِكَ الشَّرَابَ الَّذِي وَصَفْتُهُ لَكَ بَعْدَ طَعَامِكَ وَ إِثَاكَ وَ كَثْرَةَ الْحَرَكَةِ وَ الْعَصَبِ وَ مُجَامَعَةَ النِّسَاءِ لِيَوْمِكَ.

And as for in the summer, so when you get cupping done, then eat 'Al-Sikbaj' (meat cooked in vinegar), and 'Al-Halam' (a dessert), and the sauces as well, and the salty (foods), and pour violet oil upon your head with rose water, and something from the camphor, and drink that drink which I^{asws} have described to you, after your meal, and beware of frequent movement, and the anger, and copulating with the women during (that) day of yours.

وَ اخْذَرْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَجْمَعَ بَيْنَ الْبَيْضِ وَ السَّمَكِ فِي الْمَعِدَةِ فِي وَفْتٍ وَاحِدٍ فَإِنَّهُمَا مَتَى اجْتَمَعَا فِي جَوْفِ الْإِنْسَانِ وُلِدَ عَلَيْهِ الْبَقَرَسُ وَ الْقَوْلَنْجُ وَ الْبَوَاسِيرُ وَ وَجَعُ الْأَضْرَاسِ.

And be cautious, O commander of the faithful, from gathering between the egg and the fish in the stomach at one time, for these two, when they are gathered in the interior of the human being, produce the gout, and the colic, and the haemorrhoids, and the toothache upon him.

وَ اللَّبَنُ وَ اللَّبَنُ الَّذِي يَشْرَبُهُ أَهْلُهُ إِذَا اجْتَمَعَا وُلِدَ الْبَقَرَسُ وَ الْبَرَصُ وَ مُدَاوَمَةُ أَكْلِ الْبَيْضِ يَعْزِضُ مِنْهُ الْكَلْفُ فِي الْوَجْهِ وَ أَكْلُ الْمَمْلُوحَةِ وَ اللَّحْمَانِ الْمَمْلُوحَةِ وَ أَكْلُ السَّمَكِ الْمَمْلُوحِ بَعْدَ الْقَصْدِ وَ الْحِجَامَةِ يَعْزِضُ مِنْهُ الْبَهَقُ وَ الْجُرْبُ وَ أَكْلُ كُلِّيَةِ الْعَنَمِ وَ أَجْوَابِ الْعَنَمِ يُعَيِّرُ الْمَنَانَةَ.

And the milk and Al-Nabeez which it's people drink, when they are gathered, produce the gout and the vitiligo, and continuing eating the eggs would present from it the freckles in the face; and eating the salty, and the salted meats, and eating the salted fish after the vein-cutting and the cupping, would present the psoriasis from it, and the scabies; and eating the kidneys of the sheep and stomach of the sheep changes the bladder.

وَ دُخُولُ الْحَمَامِ عَلَى الْبُطْنَةِ يُؤَلِّدُ الْقَوْلَنْجَ وَ الْإِغْتِسَالُ بِالمَاءِ الْبَارِدِ بَعْدَ أَكْلِ السَّمَكِ يُورِثُ الْقَالِجَ وَ أَكْلُ الْأُتْرُجِ بِاللَّيْلِ يَثْقِلُ الْعَيْنَ وَ يُوجِبُ الْحَوْلَ وَ إِنْثَانُ الْمَرْأَةِ الْحَامِضِ يُورِثُ الْجَذَامَ فِي الْوَلَدِ وَ الْجَمَاعُ مِنْ غَيْرِ إِفْرَاقِ الْمَاءِ عَلَى أَثَرِهِ يُوجِبُ الْحَصَاةَ.

And entering the bathhouse upon the stomach pain produces the coli and washing with the cold water after eating the fish would inherit the partial paralysis and eating the citron at night would turn the eyes and be squinty-eyed, and going to a menstruating woman inherits the leprosy in the child, and copulation from without pouring the water (washing) upon its tracks obligates the (kidney & gall bladder).

وَ الْجَمَاعُ بَعْدَ الْجَمَاعِ مِنْ غَيْرِ فَصْلٍ بَيْنَهُمَا يَعْثُرُ يُورِثُ لِلْوَلَدِ الْجُنُونَ وَ كَثْرَةُ أَكْلِ الْبَيْضِ وَ إِذْمَانُهُ يُؤَلِّدُ الطُّحَالَ وَ رِيَا حَا فِي رَأْسِ الْمَعِدَةِ وَ الْإِمْتِلَاءُ مِنَ الْبَيْضِ الْمَسْلُوقِ يُورِثُ الرَّئُوبَ وَ الْإِنْبَهَارَ وَ أَكْلُ اللَّحْمِ الَّتِي يُؤَلِّدُ الدُّودَ فِي الْبُطْنِ.

And the copulation after the copulation from without a gap between the two with washing would inherit the insanity in the child, and frequently eating the eggs and being habitual of it would produce the spleen (pain) and winds in the top of the stomach, and filling with the boiled eggs inherits the asthma and the flatulence, and eating the uncooked meat produces the worms in the belly.

وَأَكْلُ التَّيْنِ يَفْعَلُ مِنْهُ الْجَسَدُ إِذَا أُذْمِنَ عَلَيْهِ وَ شَرِبُ الْمَاءِ الْبَارِدِ عَقِيبَ الشَّيْءِ الْحَارِّ أَوْ الْحَلَاوَةِ يَذْهَبُ بِالْأَسْنَانِ وَ الْإِكْتَارُ مِنْ أَكْلِ لُحُومِ الْوَحْشِ وَ الْبَقَرِ يُورِثُ تَغَيُّرَ الْعَقْلِ وَ تَحْيِرَ الْفَهْمِ وَ تَبَلَدَ الدَّهْنِ وَ كَثْرَةَ التَّسْيَانِ.

And eating the clay, the body dehydrates from it when one is habitual upon it and drinking the cold water at the end of the hot thing, or the sweets would do away the teeth, and the frequenting from eating the meats of the beasts and the cows inherits the intellect and confuses the understanding and dulls the mind and increases the forgetfulness.

وَ إِذَا أَرَدْتَ دُخُولَ الْحَمَّامِ وَ أَنْ لَا يَجِدَ فِي رَأْسِكَ مَا يُؤْذِيكَ فَابْدَأْ قَبْلَ دُخُولِكَ بِخَمْسِ جَرِجٍ مِنْ مَاءٍ فَاتِرٍ فَإِنَّكَ تَسْلَمُ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ وَجَعِ الرَّأْسِ وَ الشَّقِيقَةِ

And when you intend to enter the bathhouse and you cannot find in your head what would harm you, then begin before your entering, with five jars of lukewarm water, for you shall be safe if Allah^{-azwj} the Exalted so Desires, from the head pains and migraine’.

وَ قِيلَ خَمْسَ مَرَّاتٍ يُصَبُّ الْمَاءُ الْحَارُّ عَلَيْهِ عِنْدَ دُخُولِ الْحَمَّامِ.

And it is said, ‘Pour the hot water five times upon it at entering the bathhouse.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْحَمَّامَ رَكِبَ عَلَى تَرْكِيبِ الْجَسَدِ لِلْحَمَّامِ أَرْبَعَةُ ثُبُوتٍ مِثْلَ طَبَائِعِ الْجَسَدِ.

And know, O commander of the faithful, that the bathhouse has been installed upon the arrangement of the body. There are four rooms for the bathhouse like the natures of the body.

الْبَيْتُ الْأَوَّلُ بَارِدٌ يَابِسٌ وَ الثَّانِي بَارِدٌ رَطْبٌ وَ الثَّلَاثُ حَارٌّ رَطْبٌ وَ الرَّابِعُ حَارٌّ يَابِسٌ وَ مَنْفَعَةُ [الْحَمَّامِ] عَظِيمَةٌ يُؤَدِّي إِلَى الْإِعْتِدَالِ وَ يُنْقِي الدَّرَنَ وَ يُلَيِّنُ الْعَصَبَ وَ الْعُرُوقَ وَ يُقْوِي الْأَعْضَاءَ الْكِبَارَ وَ يُذِيبُ الْفُضُولَ وَ يُذْهِبُ الْعَقْنَ.

The first room is cold, dry, and the second is cold, wet, and the third is hot, wet, and the fourth is hot, dry; and the benefits of the bathhouse are mighty, leading to the moderation, and cleaning the dirt, and softening the nerves and the veins, and strengthening the large organs, and melting the residual waste, and does away the smell.

فَإِذَا أَرَدْتَ أَنْ لَا يَظْهَرَ فِي بَدَنِكَ بَبْرَةٌ وَ لَا غَيْرُهَا فَابْدَأْ عِنْدَ دُخُولِ الْحَمَّامِ فَدَهْنٍ بَدَنَكَ بِدُهْنِ الْبَنْفَسَجِ.

When you want that no pimples should appear in your body, nor anything else, then begin at the entering the bathhouse and oil your body with the violet oil.

وَ إِذَا أَرَدْتَ اسْتِعْمَالَ التَّوْبَةِ وَ لَا بُصِيصَكَ قُرُوحَ وَ لَا شَقَاقَ وَ لَا سُودًا فَاعْتَسِلْ بِالْمَاءِ الْبَارِدِ قَبْلَ أَنْ تَتَنَوَّرَ.

And when you want to utilise 'Al-Noura' waxing and neither sores, nor tears, nor blackness should afflict you, then wash with the cold water before you get waxing done.

وَمَنْ أَرَادَ دُخُولَ الْحَمَّامِ لِلنُّورَةِ فَلْيَجْتَنِبِ الْجَمَاعَ قَبْلَ ذَلِكَ بِاِثْنَتَيْ عَشْرَةَ سَاعَةً وَهُوَ تَامٌ يَوْمٌ وَ لِيَطْرَحَ فِي النُّورَةِ شَيْئاً مِنَ الصَّبْرِ وَ الْأَقَاقِيَا وَ الْحَضُضِ أَوْ يَجْمَعُ ذَلِكَ وَ يَأْخُذَ مِنْهُ الْيَسِيرَ إِذَا كَانَ مُجْتَمِعاً أَوْ مُتَفَرِّقاً وَ لَا يُلْقِي فِي النُّورَةِ شَيْئاً مِنْ ذَلِكَ حَتَّى تَمَاتِ النُّورَةُ بِالمَاءِ الْحَارِّ الَّذِي طُبِحَ فِيهِ بَابُونَجٌ وَ مَرْزُجُونٌ أَوْ وَرْدٌ بِنَفْسِجٍ بَابِسٍ أَوْ جَمِيعُ ذَلِكَ أَجْزَاءً يَسِيرَةً مُجْمُوعَةً أَوْ مُتَفَرِّقَةً بِقَدْرِ مَا يَشْرَبُ المَاءُ رَاحَتَهُ وَ لِيَكُنِ الرَّزْنِيخُ مِثْلَ سُدْسِ النُّورَةِ.

And one who wants to enter the bathhouse for the waxing, then let him keep aside from the copulation twelve house before that, and it is a complete day, and let him drop something in the wax from the aloe vera, and the acacia, and the goji berry, or entirety of that, and take a little from it when they were a collection or individual, and do not cast anything from that into the wax until the wax is soaked in the hot water which chamomile and marjoram have been cooked it, or dry violet flowers, or entirety of that, in small portions, combined or individual, in a measurement of what his palm can drink the water, and let 'Al-Zirneekh' be like a sixth of the wax.

وَ يُذَلِّكُ الْجَسَدَ بَعْدَ الْخُرُوجِ مِنْهَا بِشَيْءٍ يَفْلُغُ رَاحَتَهَا كَوَرْقِ الخَوْخِ وَ نَجِيرِ العُصْفُرِ وَ الحِنَاءِ وَ الْوَرْدِ وَ السُّبُّلِ مُفْرَدَةً أَوْ مُجْتَمِعَةً.

And the body will point you, after the exit from it, with something to uproot it's smell, like the peach leaves, and the safflower, and the henna, and the rose, and the hyacinth, individual or combined.

وَ مَنْ أَرَادَ أَنْ يَأْمَنَ إِخْرَاقَ النُّورَةِ فَلْيُقَلِّلْ مِنْ تَقْلِيلِهَا وَ لِيَبَادِرْ إِذَا عَمِلَتْ فِي غَسْلِهَا وَ أَنْ يُمَسِّحَ الْبَدَنُ بِشَيْءٍ مِنْ دُهْنِ الْوَرْدِ فَإِنْ أَحْرَقَتْ الْبَدَنَ وَ الْعِيَاذُ بِاللَّهِ يُؤْخَذُ عَدَسٌ مُشْتَرٌّ يُسْحَقُ نَاعِماً وَ يُدَافُ فِي مَاءٍ وَرْدٍ وَ خَلٍ يُطْلَى بِهِ الْمَوْضِعُ الَّذِي أَثَرَتْ فِيهِ النُّورَةُ فَإِنَّهُ يَبْرِأُ بِإِذْنِ اللَّهِ تَعَالَى وَ الَّذِي يَمْنَعُ مِنْ آثَارِ النُّورَةِ فِي الْجَسَدِ هُوَ أَنْ يُذَلِّكُ الْمَوْضِعَ بِخَلِّ الْعِنَبِ الْعُصْطَلِ الثَّقِيْفِ وَ دُهْنِ الْوَرْدِ ذَلِكَ جَيِّدٌ.

And one who wants to be safe from the burning of waxing, let him reduce from its turning, and when he has done so, let him rush in washing it, and that he should wipe his body from the rose oil. If the body is burning, Allah^{-azwj} Forbid, he should take peeled lentils and pound them finely, and soak in rose water and vinegar, massaging with it the place the wax has affected him in, for he would recover by the Permission of Allah^{-azwj} the Exalted, and that which prevents from the impact of the waxing in the body, it is that he should rub the place with very sour grape vinegar, and rub the rose oil, rubbing well.

وَ مَنْ أَرَادَ أَنْ لَا يَشْتَكَى مَنَاتَهُ فَلَا يَحْسِبِ الْبَوْلَ وَ لَوْ عَلَى ظَهْرِ دَائِيهِ.

And the one who wants not to complain of his bladder, so he should not withhold the urine, and even if he was on the back of his riding animal.

وَ مَنْ أَرَادَ أَنْ لَا يُؤْذِيَهُ مَعْدَتُهُ فَلَا يَشْرَبْ بَيْنَ طَعَامِهِ مَاءً حَتَّى يَفْرَغَ وَ مَنْ فَعَلَ ذَلِكَ رَطَبَ بَدَنُهُ وَ ضَعُفَتْ مَعْدَتُهُ وَ لَمْ يَأْخُذِ الْعُرُوقُ قُوَّةَ الطَّعَامِ فَإِنَّهُ يَصِيرُ فِي الْمَعْدَةِ فِجَاءً إِذَا صَبَّ المَاءُ عَلَى الطَّعَامِ أَوَّلًا فَأَوَّلًا.

And the one who wants that his stomach should not bother him, so he should not drink water between his meal until he is free (from eating), and the one who does that, his body would be wet, and his stomach would weaken, and the veins will not take the strength of the food,

for it would come to be in the stomach suddenly when the water is poured upon the food, first so first.

وَمَنْ أَرَادَ أَنْ لَا يَجِدَ الْحَصَاةَ وَغُسْرَ الْبُولِ فَلَا يَحْسِ الْمَنِيَّ عِنْدَ نُزُولِ الشَّهْوَةِ وَلَا يُطِيلَ الْمَكْثَ عَلَى النِّسَاءِ.

And the one who wants not to find stones (kidney/gall bladder) and difficult urination, so he should not withhold the semen at the descent of the desire, nor prolong the remaining upon the women.

وَمَنْ أَرَادَ أَنْ يَأْمَنَ مِنْ وَجَعِ السُّفْلِيِّ وَلَا يَظْهَرَ بِهِ وَجَعُ الْبَوَاسِيرِ فَلْيَأْكُلْ كُلَّ لَيْلَةٍ سَبْعَ تَمَرَاتٍ بَرْنِي بِسَمَنِ الْبَقَرِ وَ يَدَّهْنُ بَيْنَ أَنْثِيِّهِ بِدُهْنِ زَنْبَقٍ خَالِصٍ.

And the one who wants to be safe from the lower ache nor for the haemorrhoids pain to appear with him, so let him eat seven 'Barney' dates with cow butter, and he should massage his private part with pure lily oil.

وَمَنْ أَرَادَ أَنْ يَزِيدَ فِي حِفْظِهِ فَلْيَأْكُلْ سَبْعَ مَقَاقِيلَ زَبِيبًا بِالْغَدَاةِ عَلَى الرَّيْقِ.

And the one who wants to increase in his memory, let him eat seven ounces of raisins in the morning upon the empty stomach.

وَمَنْ أَرَادَ أَنْ يَقِلَّ نِسْبَانُهُ وَ يَكُونَ حَافِظًا فَلْيَأْكُلْ كُلَّ يَوْمٍ ثَلَاثَ قِطْعٍ زَنْجَبِيلٍ مُرِّيٍّ بِالْعَسَلِ وَ يَصْطَبِغُ بِالْخَزْدَلِ مَعَ طَعَامِهِ فِي كُلِّ يَوْمٍ.

And the one who wants to reduce his forgetfulness and be a memoriser, let him eat every day three pieces of marinated ginger with the honey, and daubed with the mustard, along with his meal during every day.

وَمَنْ أَرَادَ أَنْ يَزِيدَ فِي عَقْلِهِ يَتَنَاوَلُ كُلَّ يَوْمٍ ثَلَاثَ هَلِيلِجَاتٍ بِسُكَّرٍ أُنْلُوجٍ.

And the one who wants the increase in his intellect should take every day, three myrobalans with cooking sugar.

وَمَنْ أَرَادَ أَنْ لَا يَنْشَقَّ طُفْرُهُ وَ لَا يَمِيلَ إِلَى الصُّفْرَةِ وَ لَا يَفْسُدَ حَوْلَ طُفْرِهِ فَلَا يَقْلَمَ أَظْفَارَهُ إِلَّا يَوْمَ الْحَمِيسِ وَ مَنْ أَرَادَ أَنْ لَا يُؤْلِمَهُ أُذُنُهُ فَلْيَجْعَلْ فِيهَا عِنْدَ النَّوْمِ قُطْنَةً.

And the one who wants that his nails should not crack nor incline to the yellowness, nor spoil around his nail, he should not clip his nail except on the day of Thursday; and the one who wants his ears should not hurt him, let him mean cotton to be in these at sleep time.

وَمَنْ أَرَادَ رَدْعَ الرُّكَامِ مُدَّةَ أَيَّامِ الشِّتَاءِ فَلْيَأْكُلْ كُلَّ يَوْمٍ ثَلَاثَ لُقْمٍ مِنَ الشَّهْدِ.

And one who wants to stop the flu during the days of winter, let him each three morsels from the honey every day.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ لِلْعَسَلِ دَلَالَاتٍ يُعْرَفُ بِهَا نَفْعُهُ مِنْ ضَرَرِهِ وَ ذَلِكَ أَنَّ مِنْهُ شَيْئًا إِذَا أَدْرَكَهُ الشَّمُّ عَطِشَ وَ مِنْهُ شَيْءٌ يُسَكِّرُ وَ لَهُ عِنْدَ الدَّوْقِ جِرَاقَةٌ شَدِيدَةٌ فَهَذِهِ الْأَنْوَاعُ مِنَ الْعَسَلِ قَاتِلَةٌ.

And know, O commander of the faithful, that there is evidence for the honey it's benefits can be recognised from its harm, and that is because there is something from it, when the smell realises it, he would sneeze, and from it there is something calm, and for him during the tasting there is severe burning. So, these types of honeys are lethal.

وَلَا يُؤَخَّرُ شَمُّ النَّرْجِسِ فَإِنَّهُ يَمْنَعُ الرُّكَامَ فِي مُدَّةِ أَيَّامِ الشِّتَاءِ وَكَذَلِكَ الْحَبَّةُ السَّوْدَاءُ وَإِذَا خَافَ الْإِنْسَانُ الرُّكَامَ فِي زَمَانِ الصَّيْفِ فَلْيَأْكُلْ كُلَّ يَوْمٍ خِيَارَةً وَ لِيُخَذَرَ الْجُلُوسَ فِي الشَّمْسِ.

And do not delay in smelling the narcissus, for it prevents the flu during the period of the days of winter, and like that is are the black seeds; and when the human being fears the flu in the time of summer (hay fever), so let him eat cucumbers every day and let him be cautious of sitting in the sunshine.

وَمَنْ حَشِيَ الشَّقِيقَةَ وَ الشَّوْصَةَ فَلَا يُؤَخَّرُ أَكْلُ السَّمَكِ الطَّرِيِّ صَيْفًا وَ شِتَاءً وَ مَنْ أَرَادَ أَنْ يَكُونَ صَالِحًا خَفِيفَ الْجِسْمِ وَ اللَّحْمِ فَلْيَقْلِلْ مِنْ عَشَائِهِ بِاللَّيْلِ وَ مَنْ أَرَادَ أَنْ لَا يَشْتَكَى سَرَّهُ فَلْيُدْهِنْهَا مَتَى دَهَنَ رَأْسَهُ.

And the one who fears the migraine and the ear ache, he should not delay eating the fresh fish, summer, and winter; and the one who wants to be healthy, light of the body and the flesh, so let him reduce from his dinner at night; and one who wants not to have a complaint of his navel, so let him oil it with the oil for his head.

وَ مَنْ أَرَادَ أَنْ لَا تَنْشَقَّ شَفَتَاهُ وَ لَا يَخْرُجَ فِيهَا بَاسُورٌ فَلْيُدْهِنْ حَاجِبَهُ مِنْ دُهْنِ رَأْسِهِ.

And one doesn't want his lips to crack nor a cold sore to emerge in these, let him oil his eyebrows from the oil for his head.

وَ مَنْ أَرَادَ أَنْ لَا تَسْقُطَ أُذُنَاهُ وَ لَهَاوُهُ فَلَا يَأْكُلْ حُلُومًا حَتَّى يَتَعَرَّعَ بَعْدَهُ بِخَلٍّ.

And the one who doesn't want his ears and his tonsils to become frail, so he should not eat sweets until he rinses with vinegar after it.

وَ مَنْ أَرَادَ أَنْ لَا يُصِيبَهُ الْيَرَقَانُ فَلَا يَدْخُلْ بَيْتًا فِي الصَّيْفِ أَوَّلَ مَا يَفْتَحُ بَابَهُ وَ لَا يَخْرُجَ مِنْهُ أَوَّلَ مَا يَفْتَحُ بَابَهُ فِي الشِّتَاءِ عُذُوَّةً.

And one who doesn't want the jaundice to afflict him, he should not enter a house in the summer firstly of what it's door is opened, nor exit from it first of what it's door is opened in the winter, in the morning.

وَ مَنْ أَرَادَ أَنْ لَا يُصِيبَهُ رِيحٌ فِي بَدَنِهِ فَلْيَأْكُلِ الثُّومَ كُلَّ سَبْعَةِ أَيَّامٍ مَرَّةً.

And one who doesn't want wind to afflict him in his body, let him eat the garlic once every seven days.

وَ مَنْ أَرَادَ أَنْ لَا تَفْسُدَ أَسْنَانُهُ فَلَا يَأْكُلْ حُلُومًا إِلَّا بَعْدَ كِسْرَةِ خُبْزٍ.

And the one who doesn't want to spoil his teeth, he should not eat sweets except after a piece of bread.

وَمَنْ أَرَادَ أَنْ يَسْتَمِرَّ طَعَامُهُ فَلْيَسْتَكْ [فَلْيَتَكَيَّ] بَعْدَ الْأَكْلِ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ يَنْقَلِبُ بَعْدَ ذَلِكَ عَلَى شِقِّهِ الْأَيْسَرِ حَتَّى يَنَامَ.

And the one who wants his meal to be welcoming, let him recline after the eating upon the right side, then after that he should turn to his left side, until he sleeps.

وَمَنْ أَرَادَ أَنْ يُذْهَبَ الْبَلْعَمُ مِنْ بَدَنِهِ وَ يَنْقُصَهُ فَلْيَأْكُلْ كُلَّ يَوْمٍ بُكَرَةً شَيْئاً مِنَ الْجَوَارِشِ الْحَرِيفِ وَ يُكْثِرْ دُخُولَ الْحَمَّامِ وَ مُضَاجَعَةَ النِّسَاءِ وَ الْجُلُوسَ فِي الشَّمْسِ وَ يَجْتَنِبْ كُلَّ بَارِدٍ مِنَ الْأَغْذِيَةِ فَإِنَّهُ يُذْهَبُ الْبَلْعَمُ وَ يُخْرِقُهُ.

And one who wants to rid the phlegm from his body and reduce it, so let him eat every day early morning, something from the garnish, and he should frequent entering the bathhouse, and lying down with the women, and the sitting in the sunshine, and keep aside from every cold foods, for it would do away with the phlegm and burn it.

وَمَنْ أَرَادَ أَنْ يُطْفِئَ لَهَبَ الصَّفَرَاءِ فَلْيَأْكُلْ كُلَّ يَوْمٍ شَيْئاً رَطْباً بَارِداً وَ يَرَوِّحْ بَدَنَهُ وَ يُقَلِّ الْحَرَكَةَ وَ يُكْثِرِ النَّظَرَ إِلَى مَنْ يُحِبُّ.

And one who wants to extinguish the flame of the bile, so let him eat every day, something wet, cold, and he should rest his body, and reduce the movement, and frequent the looking the one he loves.

وَمَنْ أَرَادَ أَنْ يُخْرِقَ السَّودَاءَ فَعَلَيْهِ بِكَثْرَةِ الْقَيْءِ وَ فَصْدِ الْعُرُوقِ وَ مُدَاوِمَةِ النُّورَةِ وَ مَنْ أَرَادَ أَنْ يَذْهَبَ بِالرِّيحِ الْبَارِدَةِ فَعَلَيْهِ بِالْحَفْنَةِ وَ الْأُدْهَانِ اللَّيِّنَةِ عَلَى الْجَسَدِ وَ عَلَيْهِ بِالْتَّكْمِيدِ بِالمَاءِ الْحَارِّ فِي الْأَبْرُنِ وَ يَجْتَنِبْ كُلَّ بَارِدٍ وَ يَلْزَمْ كُلَّ حَارٍّ لَيِّنٍ.

And the one who wants to burn the black bile, so upon him is frequent vomiting, and cutting the veil, and be habitual of the waxing; and the one who want to rid the cold winds, upon him is with the enema and the soft oils upon the body, and upon him is with the pressing with the hot water in the washbasin, and keep aside from every cold (thing), and stick with every (thing) hot, soft.

وَمَنْ أَرَادَ أَنْ يَذْهَبَ عَنْهُ الْبَلْعَمُ فَلْيَتَنَاوَلْ بُكَرَةً كُلَّ يَوْمٍ مِنَ الْإِطْرِيقِلِ الصَّغِيرِ مِثْقَالاً وَاحِداً

And the one who wants to rid the phlegm from him, let him take early morning every day, one ounce from the small lilies.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْمُسَافِرَ يَنْبَغِي لَهُ أَنْ يَتَحَرَّزَ بِالْحَرِّ إِذَا سَافَرَ وَ هُوَ مُمْتَلِئٌ مِنَ الطَّعَامِ وَ لَا خَالِي الْجَوْفِ وَ لَيْكُنْ عَلَى حَدِّ الْإِعْتِدَالِ وَ لَيْسَ تَنَاوُلَ مِنَ الْأَغْذِيَةِ الْبَارِدَةِ مِثْلَ الْقَرِيصِ وَ الْمَلَامِ وَ الْحَلِّ وَ الزَّيْتِ وَ مَاءِ الْحِصْرِمِ وَ نَحْوِ ذَلِكَ مِنَ الْأَطْعِمَةِ الْبَارِدَةِ.

And know, O commander of the faithful! The traveller, it is befitting for him that he guards himself from the heat when he travels while he is filled from the food, nor of the empty interior, and let him be upon a limit of moderation, and let him take from the cold foods like 'Al-Qareys' (fish cooked in vinegar), and the jelly (dessert), and the vinegar, and the oil, and the un-ripened sour grape water, and approximate of that from the cold foods.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ السَّيْرَ فِي الْحَرِّ الشَّدِيدِ ضَارٌّ بِالْأَبْدَانِ الْمُنْهَوَكَةِ إِذَا كَانَتْ خَالِيَةً عَنِ الطَّعَامِ وَ هُوَ نَافِعٌ فِي الْأَبْدَانِ الْخُصْبَةِ.

And know, O commander of the faithful! The travelling in the severe heat is harmful for the exhausted bodies when these were empty from the food, and it is beneficial in the fertile bodies.

فَأَمَّا صَلَاحُ الْمُسَافِرِ وَ دَفْعُ الْأَذَى عَنْهُ فَهُوَ أَنْ لَا يَشْرَبَ مِنْ مَاءِ كُلِّ مَنْزِلٍ يَرُدُّهُ إِلَّا بَعْدَ أَنْ يَمْزِجَهُ بِمَاءِ الْمَنْزِلِ الَّذِي قَبْلَهُ أَوْ بِشَرَابٍ وَاحِدٍ غَيْرِ مُخْتَلِفٍ يَشْوِبُهُ بِالْمِيَاهِ عَلَى الْأَهْوَاءِ عَلَى اخْتِلَافِهَا وَ الْوَاجِبُ أَنْ يَتَزَوَّدَ الْمُسَافِرُ مِنْ ثَرْتَةِ بَلَدِهِ وَ طِينَتِهِ الَّتِي رُبِّيَ عَلَيْهَا

As for the betterment (health) of the traveller and repelling the harm from him, it is that he should not drink from the water of every stop he arrives at except after mixing it with water of the stop which (he had arrived at) before it, or with one drink (of one soil), not different, resembling it with its waters upon the air (atmosphere) based upon their being different; and the obligatory is that the traveller should take provisions from the soil of his city, and it's clay which he has been nourished upon.

وَ كُلَّمَا وَرَدَ إِلَى مَنْزِلٍ طَرَحَ فِي إِنَائِهِ الَّذِي يَشْرَبُ مِنْهُ الْمَاءَ شَيْئاً مِنَ الطِّينِ الَّذِي تَزَوَّدَهُ مِنْ بَلَدِهِ وَ يَشْوِبُ الْمَاءَ وَ الطِّينَ فِي الْآنِيَةِ بِالتَّحْرِيكِ وَ يُؤَخَّرُ قَبْلَ شَرْبِهِ حَتَّى يَصْفُو صَفَاءً جَيِّداً.

And every time he arrives at a stop, he should drop into his utensil which he drinks the water from, something from the clay which he had provided with from his city, and he should blend the water and the clay in the utensil with the movement (shaking), and he should delay before his drinking until it clears up with good clearing.

وَ خَيْرُ الْمَاءِ شَرْباً لِمَنْ هُوَ مُقِيمٌ أَوْ مُسَافِرٌ مَا كَانَ يَنْبُوعُهُ مِنَ الْجِهَةِ الْمَشْرِقِيَّةِ مِنَ الْخَفِيفِ الْأَبْيَضِ وَ أَفْضَلُ الْمِيَاهِ مَا كَانَ يَخْرُجُهَا مِنْ مَشْرِقِ الشَّمْسِ الصَّيْفِيِّ وَ أَصَحُّهَا وَ أَفْضَلُهَا مَا كَانَ يَخْرُجُ مِنَ الْوَصْفِ الَّذِي نَبَعَ مِنْهُ وَ كَانَ يَخْرُجُ فِي جِبَالِ الطِّينِ وَ ذَلِكَ أَنَّهَا تَكُونُ فِي الشِّتَاءِ بَارِدَةً وَ فِي الصَّيْفِ مُلَيِّنَةً لِلْبَطْنِ نَافِعَةً لِأَصْحَابِ الْحَرَارَاتِ.

And the best water to drink for the one who is a resident or a traveller, is whatever springs from the easterly direction, from the light, the white (clear); and the superior of the water is water is what happens to be emerging from east of the summer sun, and it's healthiest and it's best is what was with this description which springs from it, and it's flow was in the clay mountain, and that is because it happens to be cold in the winter and soft for the bellies in the summer, beneficial for the ones with heat.

وَ أَمَّا الْمَاءُ الْمَالِحُ وَ الْمِيَاهُ الثَّقِيلَةُ فَإِنَّهَا تُبَيِّسُ الْبَطْنَ وَ مِيَاهُ التَّلُوجِ وَ الْجَلِيدِ زَدَتْ لِسَائِرِ الْأَجْسَادِ وَ كَثِيرَةُ الضَّرَرِ جَدّاً وَ أَمَّا مِيَاهُ السُّحُبِ فَإِنَّهَا خَفِيفَةٌ عَذْبَةٌ صَافِيَةٌ نَافِعَةٌ لِلْأَجْسَامِ إِذَا لَمْ يَطْلُ حَزْنُهَا وَ حَبْسُهَا فِي الْأَرْضِ وَ أَمَّا مِيَاهُ الْجُبِّ فَإِنَّهَا عَذْبَةٌ صَافِيَةٌ نَافِعَةٌ إِنْ دَامَ جَرُّهَا وَ لَمْ يَدُمْ حَبْسُهَا فِي الْأَرْضِ.

And as for the salty water and it's heavy waters, these harden the stomach, and it's waters, the snows and the ice are destroyers for rest of the bodies, and of a lot of harm; and as for water of the clouds, these are light, fresh, clean, beneficial for the bodies, when it's hoarding and it's withholding in the ground is not prolonged. And as for the well water, these are fresh, clean, beneficial if it is constantly flowing and it's containment in the ground is not permanent.

وَ أَمَّا الْبَطَائِخُ وَ السِّبَاخُ فَإِنَّهَا حَارَّةٌ غَلِيظَةٌ فِي الصَّيْفِ لِرُكُودِهَا وَ دَوَامِ طُلُوعِ الشَّمْسِ عَلَيْهَا وَ قَدْ يَتَوَلَّدُ مِنْ دَوَامِ شَرْبِهَا الْمِرَّةُ الصَّفْرَاوِيَّةُ وَ تَعْظُمُ بِهِ أَطْحَالَتْهُمْ.

And as for the bogs and the swamps, these are hot, thick in the summer due to their stagnation, and the constant emergence of the sun upon it, and it would generate, from its constant drinking, the yellow bile, and their spleens would be enlarged due to it.

وَقَدْ وَصَفْتُ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ فِيمَا تَقَدَّمَ مِنْ كِتَابِي هَذَا مَا فِيهِ كِفَايَةٌ لِمَنْ أَخَذَ بِهِ

And I^{-asws} have described to you, O commander of the faithful, in what has preceded from this letter of mine^{-asws}, what there is sufficiency in it for the one who takes with it.

وَأَنَا أَذْكُرُ أَمْرَ الْجَمَاعِ فَلَا تَقْرِبِ النِّسَاءَ مِنْ أَوَّلِ اللَّيْلِ صَيْفًا وَلَا شِتَاءً وَ ذَلِكَ لِأَنَّ الْمَعِدَةَ وَالْعُرْوَةَ تَكُونُ مُتَمَلِّئَةً وَ هُوَ غَيْرُ خَمُودٍ وَ يَتَوَلَّدُ مِنْهُ الْقَوْلَجُ وَالْفَالِجُ وَاللَّقْوَةُ وَالْبَقْرُسُ وَالْحَصَاةُ وَالتَّقْطِيرُ وَ الْفَتْقُ وَ ضَعْفُ الْبَصَرِ وَ رِقَّتُهُ

And I^{-asws} am mentioned the matter of copulation (sexual intercourse). Do not go near the women at the beginning of a summer's night nor winter, and that is because the stomach and the veins happen to be filled, and it is not recommended, and there would be produced from it, the coli, and the partial paralysis, and the facial paralysis, and the gout, and the stones (kidney & gall bladder), and the hernia, and weakness of the sight and it's delicateness.

فَإِذَا أَرَدْتَ ذَلِكَ فَلْيَكُنْ فِي آخِرِ اللَّيْلِ فَإِنَّهُ أَصْلَحُ لِلْبَدَنِ وَ أَزْجَى لِلْوَلَدِ وَ أَزْكَى لِلْعُطْلِ فِي الْوَلَدِ الَّذِي يَفْضِي اللَّهُ بَيْنَهُمَا.

So, when you intend that (sexual intercourse), then let it be at the end of the night, for it is healthier for the body, and more hopeful for the child and cleverness in the child which Allah^{-azwj} may have Decreed between them.

وَلَا تُجَامِعْ امْرَأَةً حَتَّى تُلَاعِبَهَا وَ تُكَبِّرَ مَلَاعِبَهَا وَ تَعْمَرَ نَدْيَهَا فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ غَلَبَتْ شَهْوَتُهَا وَ اجْتَمَعَ مَائُهَا لِأَنَّ مَاءَهَا يُخْرُجُ مِنْ نَدْيِهَا وَ الشَّهْوَةُ تَظْهَرُ مِنْ وَجْهِهَا وَ عَيْنَيْهَا وَ اشْتَهَتْ مِنْكَ مِثْلَ الَّذِي تَشْتَهِيهِ مِنْهَا وَ لَا تُجَامِعِ النِّسَاءَ إِلَّا وَ هِيَ طَاهِرَةٌ.

And do not have sex with a woman until you have played with her, and increase the playing with her, and press her breasts, for when you do that, her desires would overcome, and her water would gather, because her water emerges from her breasts, and the desires is manifested from her face and her eyes, and she would desire from you similar to that which you are desiring from her; and do not have sex with the woman except and she is clean (not menstruating).

فَإِذَا فَعَلْتَ ذَلِكَ فَلَا تَقُمْ فَائِمًا وَ لَا تَجْلِسَ جَالِسًا وَ لَكِنْ تَمِيلُ عَلَى يَمِينِكَ ثُمَّ ائْمَضْ لِلْبَوْلِ إِذَا فَرَّغْتَ مِنْ سَاعَتِكَ شَيْئًا فَإِنَّكَ تَأْمَنُ الْحَصَاةَ بِإِذْنِ اللَّهِ تَعَالَى ثُمَّ اغْتَسِلْ وَ اشْرَبْ مِنْ سَاعَتِكَ شَيْئًا مِنَ الْمُؤَمِّئَاتِ بِشَرَابِ الْغَسَلِ أَوْ بِغَسَلٍ مَنْزُوعِ الرَّغْوَةِ فَإِنَّهُ يَرُدُّ مِنَ الْمَاءِ مِثْلَ الَّذِي خَرَجَ مِنْكَ.

When you do that, neither stand upright nor sit being seated, but incline to your right, then get up for the urinating something immediately when you are free, for you shall be safe of the stones (kidney & gall bladder), by the Permission of Allah^{-azwj} the Exalted. Then wash, and drink something from the watery drinks, with a drink of honey, or with honey having had its froth removed, for it would return the water similar to that which has been expelled from you.

وَ اعْلَمْ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ جَمَاعَهُمْ فِي بُرْجِ الْحَمَلِ أَوْ الدَّلْوِ مِنَ الْبُرُوجِ أَفْضَلُ وَ خَيْرٌ مِنْ ذَلِكَ أَنْ يَكُونَ فِي بُرْجِ الثَّوْرِ لِكَوْنِهِ شَرَفَ الْقَمَرِ

And know, O commander of the faithful! Having sex with them during the constellation of the Aires or Aquarius from the constellations is superior, and better than that is that it be in the constellation of the Taurus due to it being overlooking the moon.

وَمَنْ عَمِلَ فِيْمَا وَصَفْتُ فِي كِتَابِي هَذَا وَدَبَّرَ بِهِ جَسَدَهُ أَمِنْ بِإِذْنِ اللَّهِ تَعَالَى مِنْ كُلِّ دَاءٍ وَصَحَّ جِسْمُهُ بِحَوْلِ اللَّهِ وَفُوتِهِ فَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْعَافِيَةَ لِمَنْ يَشَاءُ وَيَمْنَحُهَا إِيَّاهُ وَالْحَمْدُ لِلَّهِ أَوَّلًا وَآخِرًا وَظَاهِرًا وَبَاطِنًا..

And the one who acts upon what I^{-asws} have described in this letter of mine, and manages his body by it, by the Permission of Allah^{-azwj} the Exalted he would be safe from every illness and be of a healthy body by the Mighty of Allah^{-azwj} and His^{-azwj} Strength, for Allah^{-azwj} the Exalted Gives the well-being to the one He^{-azwj} so Desires, and Grants it to him, and the Praise is for Allah^{-azwj}, first and last, apparent, and hidden”.⁸⁰¹

⁸⁰¹ Bihar Al-Anwaar – V 59 The book of creation - Ch 90 H 1